

## ABSTRACT

This present study is intended to understand whether the *subject* (self) and *liyan* (other) of woman politicians life, especially when an ideology as a cultural system in Java, gives a contribution to the stock of the existence of women politicians. The study is also intended to examine the thesis proposed by Geertz dealing with the political ideology *aliran* in Java and that of Beauvoir concerning with the existence of women as *liyan* (other) instead of *subject* (self). Therefore, this study tries to understand and to ask the following research problem: "Is it true that a political ideology *aliran* and patriarchal ideology place women politicians (at the local level) as *liyan* (other) rather than *subject* (self)?"

The research is conducted in three neighboring areas namely Malang City, Malang Regency and Batu City which are usually called Malang Raya. This locations was chosen based on the data on the 2004 general election of legislative members showing that the quantity of woman politicians as legislative members is far from expectation.

This objective of this study is to (a) judge, correct and complete a thesis Geertz proposed on 'Ideology as a Cultural System'; (b) explore and describe the subjects' understanding (women politician at local level) to subject (self) in the stock of a political ideology *aliran* and patriarchal ideology and (c) identify various complexities and social processes that place women politicians as *liyan*.

Some main concepts applied in this research are Clifford Geertz's *aliran* political ideology, patriarchal ideology, and feminist existentialists view by Simone de Beauvoir about *liyan* (other) and *subject* (self). This research uses Paul Ricoeur's interpretation theory (hermeneutic) of ideology and Mead - Blummer 's symbolic interaction theory.

In the present study an interpretive interactionism namely a mode of critical qualitative research is employed. It is a study of meaning of the world of life experiences of "readers" (woman politicians). The subjects are 7 women politicians, from PDIP, PKS, PPP, PAN, Partai Golkar, PKB and Partai Demokrat, respectively.

The findings showed that the existence of women politicians not fully become *liyan* (other) but goes towards *subject* (self). Their existence, whether as *liyan* or subject, is influenced by a social contexts in which she lives.

The research results revises thesis proposed by Geertz in his research stating that *aliran* politic in Java (1950s) was so strong. In this study, political ideology *aliran* whether *abangan*, *santri* and *priyayi* has been declining especially during post-reformation era. A growing political ideology is even oriented towards the fulfillment of people's real needs or in other words, it may be called as a rational based orientation.

The results also revises of thesis by Beauvoir that a legal, political, economic and socio-cultural situation hinders women and that women let themselves be tied and hindered by the situation. In this present research it is not the case, since based on the findings, women have been trying to go out from this situation, meaning that the continuation of *liyan* is not accepted as it is by women. So, in this reformation era, a political ideology *aliran* in Java is not as strong as Geertz described, except if the cadrerization is strongly made in political parties. The findings also suggest that the existence of women as politician has shifted, not as *liyan* as a whole since women have been trying to stay away from the domination of partiarchal ideology .

Keywords: Political ideology *aliran*, patriarchal ideology, *liyan* (other), *Subject* (self)