

Women's Political Communication: The Case Study of Karolin Margret Natasa

Adila Puspa Hestianti

Magister Ilmu Pemerintahan, Universitas Muhammadiyah Yogyakarta, Indonesia

E-mail: adilapuspahestya@gmail.com

Nursaleh Hartaman

Department of Government Science, Universitas Muhammadiyah Makassar, Indonesia

Corresponding Author E-mail: nursaleh1994@gmail.com

Sarmito

Magister Ilmu Pemerintahan, Universitas Muhammadiyah Yogyakarta, Indonesia

E-mail: sarmito28@gmail.com

Article History

Received: 31 July 2021

Revised: 8 February 2022

Published: 8 February 2022

Abstract

Political participation of women in politics consists of several sectors; 1) women as voters who determine the vote acquisition in elections, 2) women as actors of political strategy and 3) women as members or legislative candidates in elections. Political communication using social media is one of the most effective ways to do this considering the progress of information technology is growing very rapidly. This study focus on political communication conducted by Karolin Margret Natasa who is on Instagram's social media account. The study refers to Aristotle's theory, namely Communicative Ideology, Emotional Quality and Core Arguments as research frame work base. This research method uses qualitative research data that has been collected through Instagram social media and then processed through NVivo software, the data is matched with research that has determined indicators. The coding process is adjusted to the theory used. Classification of data as a process of retranslation of data coding, classification process using NVivo cross tabulation, cross tabulation as a process of comparing each data. The last stage in the NVivo analysis process is the display of data in the form of graphs and tables, the analysis model in NVivo is called the five-step analysis. So the results of this study that Karolin's political communication through Instagram gets 15% Communicative Ideology, 19% Emotional Quality, and 65% Core Arguments.

Keywords: Political Communication, Gender, Social Media

Introduction

Indonesia is a country that adheres to a democratic system. In a country the active role of citizens is very necessary, because it becomes an important point that the country is supported by its citizens. Gender equality is something that needs to be considered in the world of politics. The assumption that often arises that women are still less capable or less suitable in the world of politics needs to be studied more deeply (Ch, 2006; Gusmansyah, 2019). The existence of an image or view that describes political life; that politics is dirty, hard, full of intrigue, and the like which is always identified with the characteristics of a man, plus a strong patriarchal culture that is inherent in Indonesia (Adeni & Harahap, 2017; Fadhlurrohman et al., 2021; Hartaman et al., 2020; Zamroni, 2013). This is because it has an

Citation Information: Hestianti, A., Hartaman, N., & Sarmito. (2021). Women's Political Communication: The Case Study of Karolin Margret Natasa. *Asian Political Science Review*, 5(1), 22-30. <https://doi.org/10.14456/apsr.2021.5>

impact on the low number of women who enter the world of politics, due to various reasons and obstacles (Idris, 2016; Parwati & Istiningdiah, 2021).

Generally, women in Indonesia are seen as human beings who live in a dilemma. This can be seen from the many points of view that are identified with a woman, that women are required to play various role, but on the other hand they are demand not forget their nature as women who only serve in the family. The dilemmatic situation faced by women is experienced by most Indonesian women who want to even have a professional career. Women feel compelled to devote their talents and expertise to the development of the nation and the State, including being involved in political policy, this is important because women are indeed involved in politics, so that they can voice the interests and rights of women in politics and in everyday life (Lesmana, 2017).

The policy which most well known as the most affirmative policy action for political participation women was only implemented after the enactment of the 1945 amendments starting with the ratification of Law Number 12 of 2003 concerning the Election of DPR, DPD, and DPRD. This then encourages all political parties to take women into political participation in various ways (Ikmal, 2019). However, empirically, this does not always happen as expected, there are several factors that determine the effectiveness of the policy implementation process, namely political, socio-economic, and socio-cultural factors. For a more effective implementation, affirmative action policies need to be accompanied by parallel efforts in these obstacles (Rahmatunnisa, 2016). Affirmative action against women in the political field is getting more attention, this can be seen when the DPR drafted the Political Package Bill that was used in the 2009 General Election, namely Law no. 22 of 2007 concerning Election Organizers, Law no. 2 of 2008 concerning Political Parties and Law no. 10 of 2008 concerning the Election of DPR, DPD, and DPRD. UU no. 22 of 2007 in which the Election Organizer stipulates that the composition of the Election organizers pays attention to the representation of women at least 30% (Mukarom, 2008; Susilo & Nisa, 2019). The segmentation of women's involvement in politics consists of several sectors where first, women are the subject of voters who determine the vote acquisition in elections; both women as strategic actors in the political field and the third women as members of legislative candidates in elections. These three segments at least bring women into the political realm (Ainiyah, 2017; Zamroni, 2013). But not infrequently, that the involvement of women in elections is used as a political strategy by parties to gain votes (Carothers, 2016). From one of the segments of women's involvement in the political field, it is interesting to examine more deeply how political communication is carried out by women as strategic actors in the political field and women as members of legislative candidates in elections.

Communication strategy in relation to women's participation and their representation in the legislature. Women's communication strategies are carried out in various ways, some of which us political communication strategies counter-political communication and door-to-door (Mukarom, 2008; Umari & Dewi, 2020). Ideally in a communication there are three segments, first communicative ideology or a thought conveyed by the communicator to the communicant. Second, Emotional quality or emotional feelings that are owned by the audience at the time of communication, the third is the Core argument or a message in communication that is meaningful and is the core argument. So the communication message is the power to convey the desires, values, ideology, thoughts, opinions, of communicators, especially in persuasive communication to persuade or influence others to behave as desired by communicators (Subiakto et al., 2012).

Women's communication strategies are carried out in various ways, some of which use political communication strategies counter-political communication and door-to-door communication is carried out by means of a cultural approach, as cultures differ from one another. different cultures will have different ways of communication (Nurhidayah, 2017). As

well as political communication using social media, communication through social media has recently become one of the most effective ways to do this considering the progress of information technology is growing very rapidly (Alfiyani, 2018; Budiyo, 2016; Karatzogianni, 2015; Sophia & Noviwiniarti, 2019)

The political communication through social media have been done by almost every politician, both male and female, practitioners of political parties also used it during campaigning, even when they have positions in executive and legislative institutions. Various social media platforms are used such as Facebook, Twitter, Instagram and others, including the PDI-P female politicians and the District Head. West Kalimantan Hedgehog for the 2017-2022 period and also a former member of Commission IX of the Indonesian House of Representatives for the 2009-2014 and 2014-2019 periods from the West Kalimantan constituency Karolin Margret Natasa. Similar to other regional heads, Karolin simply uses his personal Instagram social media to communicate or just share his activities as Regent with the people of Kab. Landak.

Research Methods

The research data that has been collected social media post captioned Instagram of Karolin (the Head Regent of Landak Regency, West Kalimantan, Indonesia) then processed through NVivo qualitative data analysis software, the data is matched to the predetermined research indicators. The coding process is adapted to the research theory frame work. Classifying data by using NVivo crosstabulation, crosstabulation as a comparison process of each data. The last stage in the NVivo analysis process is the display of result data that were analyzed in percentage terms in figure of graphs and tables (Woolf & Silver, 2017).

Result and Discussion

Using political communication on social media with rapid growing of Internet using, showing a crucial of political development in various aspect of political activities such as political speech contestation, political campaigns, debate competition on social media. this research conduct will focus on one of the regional heads who is active convey her political communication to with using her on social media is Karolin who is currently the head of Regent of the Landak Regency. Her political communication activities on Instagram data were analyzed using the theory of Aristotle, namely looking at political communication from emotional quality, core arguments and communicative ideology as this research frame work base.

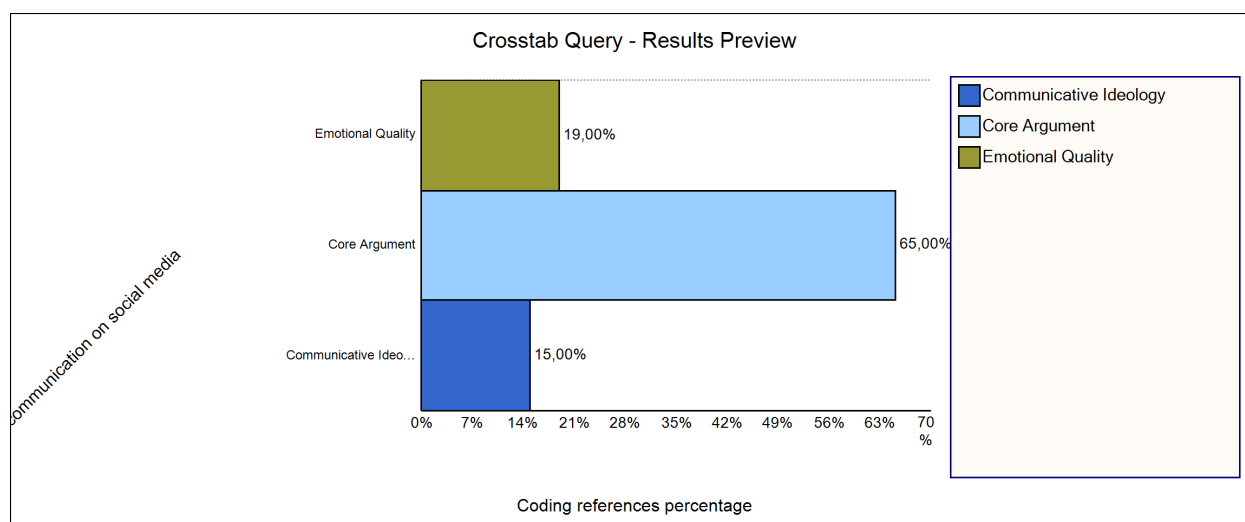


Figure 1 Result Preview Political Communication of Karolin on social media

In figure 1 it shows that on the Instagram account of Karolin's post captioned related about the core argument is the most frequent, and it average at 65%, it shows that the political communication carried out by Karolin in social media is mostly to attract people's attention to pay attention to his political activities. As the head of Landak Regent's political communication on social media also contains messages of emotional quality 19% and communicative ideology 15%. However, the political communication of Karolin is more dominant in the core argument, messages that contain emotional qualities and communicative ideology must be considered and studied more deeply.

Communicative Ideology

The results of the Communicative Ideology analysis or the delivery of ideology or thoughts conveyed by the communicator, namely Karolin as the Head of Landak Regent can be seen in the figure box below:

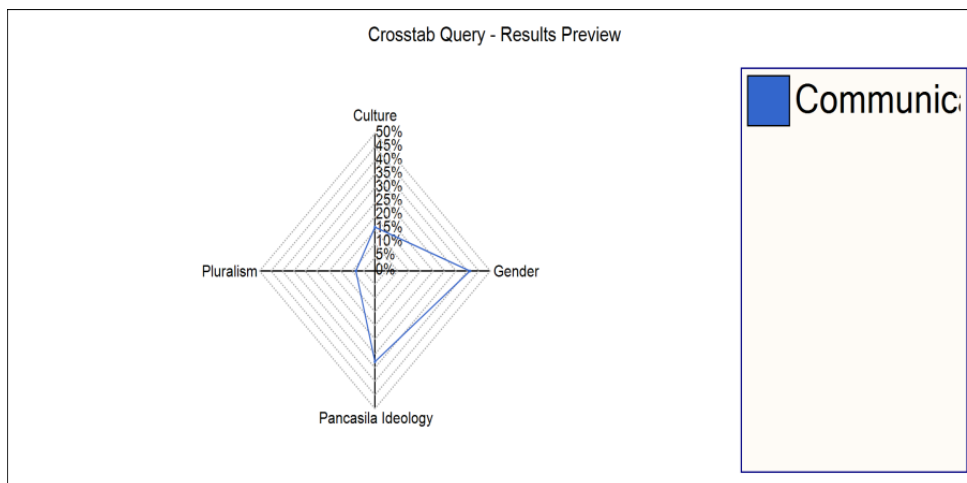


Figure 2 Communicative Ideology Result Preview

The results of the analysis using NVivo12plus show that Communicative Ideology has 4 categories, namely Communicative Ideology culture, Communicative Ideology Gender, Communicative Ideology Pancasila, and Communicative Ideology Pluralism.

The first results of the analysis show that Karolin's political communication in her social media post on Instagram that was captioned convey about Ideology culture is frequent average at 15%, one of the post captioned related to Communicative Ideology culture which was posted on 10 January 2021, was that *"Indonesia is not only rich in earth, water and air, but also rich in culture. Culture is not only art, but including people's behavior such as, hospitality, mutual cooperation all are Indonesian culture and identity. During this pandemic, let's strengthen our culture to move forward and to make Indonesia be strong"*.

Second results of the analysis found that the Karolin's communication post on social media which was captioned related to Ideology Gender is frequent average at 40%, two example of post captioned of Karolin's communication that relate about Communicative Ideology Gender, which was posted on 22 December 2016 that is *"Through politics I can play a lot of roles in fighting for women's cause. For that I hope that the women in Landak will no longer be afraid to pacificate in politics, for the betterment of our region"* then *"Children and women are my focus in building West Kalimantan, because I am a woman, I am as a mother, so I understand the needs of children and women"*. This convey message posted on social media on 6 March 2018.

Furthermore, the results of the analysis are the Communicative Ideology of Pancasila where is frequent average at 35%, some post captioned of Karolin regarding the Communicative Ideology related about Pancasila, which was posted on social media on 1 June 2020 that is

"We protect Pancasila by implementing behavior that upholds togetherness, deliberation, equality, and mutual cooperation". There is one more example of political communication of Karolin that related to Pancasila which was posted on 1 June 2018 that is *"Because we have never lost Pancasila, to this day we continue to unite above all existing differences. The birth of Pancasila has glued us together as a strong nation, don't let radical and anti-tolerance ideology from outside destroy the existing unity and integrity. Pancasila is absorbed in the soul, flows in the mind, and is present in our attitudes and actions"*.

Finally, the results of the Communicative Ideology Pluralism analysis on social media posts related to Communicative Ideology Pluralism is frequent average at 10%, some post captions of Karolin about Communicative Ideology Pluralism, which was posted on social media on 27 Desember 2019 that is *"Let's be friends for everyone regardless of background"*, then one more example that Karolin communicated related to pluralism which she post on social media on September 2020 *"The government and people of Landak Regency reject acts of intolerance and radicalism, and support the eradication of terrorism in Indonesia, especially in Landak Regency"*.

Emotional Quality

In the results of the Instagram content analysis, Karolin, Emotional Quality ranks second in intensity in the political communication carried out by the Landak regent on Instagram social media. After analyzing the uploads related to the core argument, three forms were found in Karolin on social media, including motivation, hands-on operation, and emotional massage.

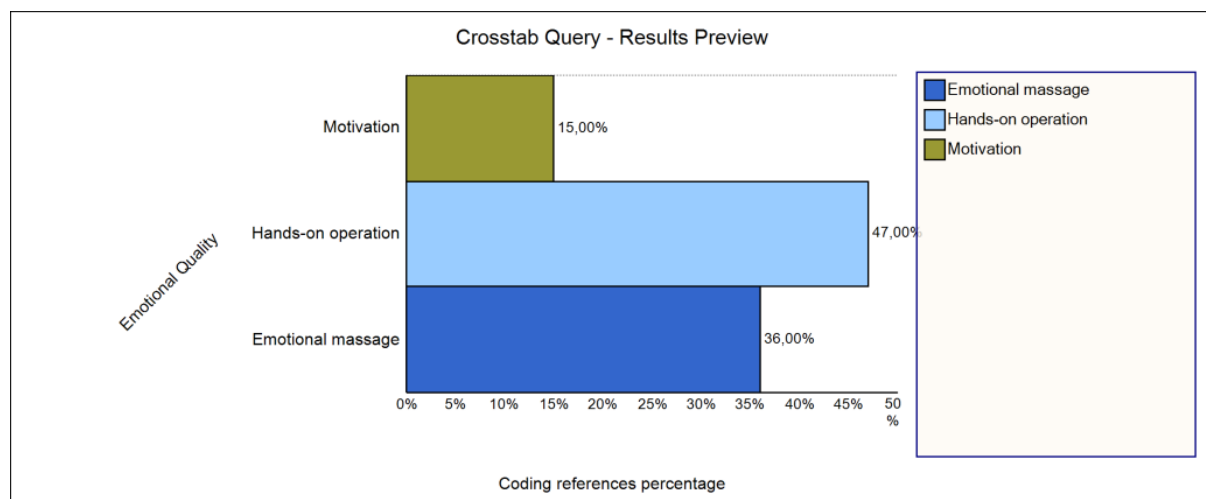


Figure 3 Emotional Quality Result Preview

In the figure box above, indicate that the hand-on operation is frequent average at 47% intensity. Hands-on Operation is the action of political actors who directly meet with the community to do something useful. Before Karolin being elected as the head of Regent of the Landak in West Kalimantan she did often post her social activities that bring her closer to the community. Political communication that attracts more attention to the community by carrying out direct operations which are considered most effective in gaining sympathy from the community is hands-on operation can be interpreted as the humility of a leader, because the leader must serve not be served (Pratiwi & Nurani, 2019).

Political communication in Karoline's social media content contains with emotional massage which is published quite often. Emotional massage is frequent average at 36% coding reference from analysis through NVivo. This shows that Karolin has good political communication by delivering some emotional massages on his social media posts. Political messages that express human emotions in political campaigns of political candidates to whom who have the same political affiliation as participants will encourage more conformity

reactions and political support (Everitt et al., 2016; Vaes et al., 2011). The displaying some emotional messages of Karolin's on Instagram account, it will certainly have a positive effect on his followers when they see political communication that is polite and close to the people. Motivation is the last type of content on the emotional quality indicator, Motivation is rate at an average of gets 15% coding reference of Karolin political communication which appeared on social media. Messages that contain important motivation to gain public trust that is political actors can show of being wise leader and show of care about the current conditions of society. Motivation can provide psychological reinforcement, so that motivated individuals gain a comparative advantage from the information obtained (Elenbaas et al., 2013). Karolin as the head of Regent of Landak Regency is a political actor who has good and active political communication on social media. She often gives good advice and motivation when she goes on business trips and finds things that touch his heart. Motivation as a good political message it could expend energy in pursuing political goals as an important precursor of political behavior (Liu et al., 2010). Political communication is very important to be filled with motivational messages so that people are pushed forward and clear understand the political goals (Eveland et al., 2011; Lyons & Sokhey, 2014). Karolin's political communication on social media is quite good, every post is always conveying political message.

Core Argument

In the results of the analysis of social media content on Instagram (@dr_karolin), the core argument ranks the highest in political communication conducted by Karolin as the Regent of Kab. Porcupine. After analyzing through Instagram uploads related to the core argument, three forms were found in the political communication that was carried out by Karolin on his personal social media, including political campaigns, social service and sympathy to the community.

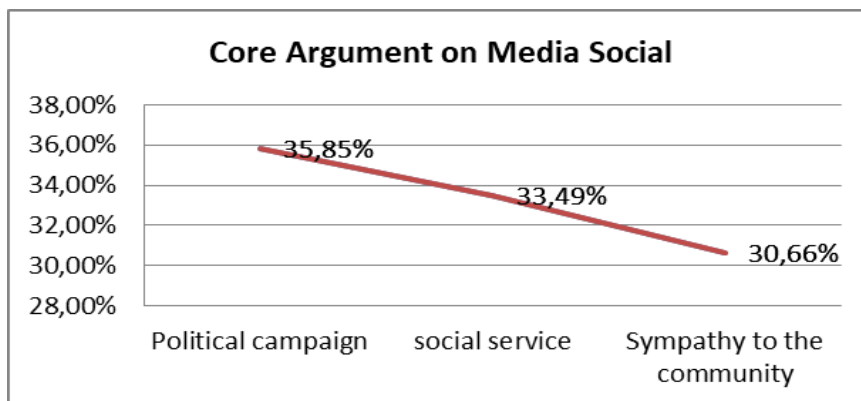


Figure 4 Core Argument Result Preview

From the results of the analysis using NVivo 12 plus above, there are three forms substances in the core argument that Karolin does in carrying out political communication through her Instagram social media. Core arguments or messages that carry meaningful communication are core arguments, from the three forms, each has a different percentage. The first is Sympathy to the Community with frequent average is at 30.66% in the core argument. Sympathy to the Community is a form of appreciation for supporting given by Karolin to the perpetrators of activities or communities in the Porcupine District. Porcupine. From several uploads on Instagram, Karolin not only gives appreciation and supporting, but also takes part in the carried out activities as well. This is a good thing to do as a regional head, because it is very effective platform of political communication and also being attached and sympathized

by the community. Sympathy will ease communication between local actors in building community solidarity in obtaining various accesses. (Lampe, 2018; Kusuma, 2014).

Then meaningful communication related to social service is frequent 33.49%. Service-based communication is carried out by Karolin through her Instagram social media by sharing activities in the form of social services to the people of Landak Regent. Social services are very important things to do as regional heads. The leadership strategy of a local government official that applied with political communication showing the figure of social service will have a significant effect on the public services that will be recognized by community. The government is an institution that has the obligation to provide public services for the welfare of its people, besides that the state is obliged to serve every citizen and resident to fulfill their basic rights and needs (Zainal & Sarwoprasodjo, 2018).

Then the last finding form is related to the Political Campaign with frequent average is at 35.85% in the core argument, this form tends to be done for personal political interests and party interests. Political campaign activities that was conducted by Karolin on social media can be seen from the frequent uploading party activities in general for the benefit of the party because as a cadre party and campaign for him during the run in the constellation of the election of executive and legislative (Alfiyani, 2018; Ardha, 2014; Sandra, 2013). However, the use of social media as a political communication tool has two sides, one side of which is that the successful use of social media can allow political actors to get positive support. But on the other hand, the failure might occur during having communicating trough social media it could damage the image of social media user (Anshari, 2013).

Conclusion

The involvement of women in the political constellation consists of three aspects, firstly women as the subject of voters who determine the vote acquisition in elections, secondly women as actors in political strategies and thirdly women as members of legislative candidates in elections. This can be proven by Karolin as a female politician who succeeded in occupying the position of regional head of Landak Regency for the 2017-2022 period and also a former member of the Indonesian House of Representatives Commission IX for the 2009-2014 and 2014-2019 periods from the constituency of West Kalimantan.

Instagram is a social media channel that Karolin uses in carrying out her political communication, both as a regional head and as a female politician. Political communication using social media is one of the most effective ways to do this considering the progress of information technology is growing very rapidly. There are three elements in communication based on Aristotle's theory, from various activities uploaded by Karolin through social media Instagram, Karolin's post is dominated by the core argument as much as 65%, it shows that the political communication carried out by Karolin in social media is more to attract people's attention to pay attention to his political activities. Then the Landak Regent's political communication on social media also contains messages of emotional quality and communicative ideology. However, the political communication of Karolin is more dominant in the core argument, messages that contain emotional qualities and communicative ideology must still be considered.

References

- Adeni, S., & Harahap, M. (2017). Komunikasi Politik Dan Keterwakilan Perempuan Dalam Arena Politik. *Jurnal PERSPEKTIF Komunikasi UMJ*, 1(2), 2302.
- Alfiyani, N. (2018). Media Sosial Sebagai Strategi Komunikasi Politik. *Potret Pemikiran*, 22(1), 57-69.
- Anshari, F. (2013). Komunikasi Politik di Era Media Sosial Faridhian Anshari Staff Pengajar STT PLN Jakarta. *Jurnal Komunikasi*, 8(1), 91-101.

- Ardha, B. (2014). Social Media sebagai media kampanye partai politik 2014 di Indonesia. *Visi Komunikasi*, 13(1), 105-120.
- Budiyono, M. (2016). Media Sosial Dan Komunikasi Politik: Media Sosial Sebagai Komunikasi Politik Menjelang Pilkada Dki Jakarta 2017. *Jurnal Komunikasi*, 11(1), 47-62.
- Carothers, T. (2016). *Democracy Support Strategies: Leading with Women's Political Empowerment*. Retrieved from <https://carnegieendowment.org/2016/09/14/democracy-support-strategies-leading-with-women-s-political-empowerment-pub-64534>.
- Ch, M. (2006). Rekonstruksi Kesetaraan Dan Keadilan Gender Dalam Konteks Sosial Budaya Dan Agama. *Egalita: Jurnal Kesetaraan dan Keadilan Gender*, 1(1), 1-22.
- Elenbaas, M., Boomgaarden, H., Schuck, A., & de Vreese, C. (2013). The Impact of Media Coverage and Motivation on Performance-Relevant Information. *Political Communication*, 30(1), 1-16.
- Eveland, W., Morey, A., & Hutchens, M. (2011). Beyond Deliberation: New Directions for the Study of Informal Political Conversation from a Communication Perspective. *Journal of Communication*, 61(6), 1082-1103.
- Everitt, J., Best, L., & Gaudet, D. (2016). Candidate gender, behavioral style, and willingness to vote: Support for female candidates depends on conformity to gender norms. *American Behavioral Scientist*, 60(14), 1737-1755.
- Fadhlurrohman, M., Syarifuddin, T., & Khairina, E. (2021). Political Ethics in Leadership: Impact of Behaviour Ethics Implementation of Regional Heads in Indonesia. *Journal of Government and Political Issues*, 1(1), 45-55.
- Gusmansyah, W. (2019). Dinamika Kesetaraan Gender dalam Kehidupan Politik Di Indonesia. *Jurnal Hawa: Studi Pengarus Utamaan Gender dan Anak*, 1(1), 155-172.
- Hartaman, N., Purwaningsih, T., & Nurmandi, A. (2020). The Aristocrats Power on Local Politic in The Regency of Bone 2013-2018. *Journal of Governance*, 5(1), 31-46.
- Idris, A. (2016). Partisipasi Politik Perempuan Di Partai Demokrat Pada Pemilihan Anggota Legislatif 2014 Kabupaten Parigi Moutong. *Katalogis*, 4(3), 125-136.
- Ikmal, M. (2019). Afirmasi Partai Politik Meningkatkan Partisipasi Perempuan: Sebuah Studi di Kabupaten Sumenep. *Angewandte Chemie International Edition*, 5(2), 306-321.
- Karatzogianni, A. (2015). The Social Media Political Subject Is an Infant. *Social Media and Society*, 1(1), 1-2.
- Kusuma, S. (2014). Komunikasi Politik di Komunitas Virtual. *Jurnal InterAct*, 3(1), 43-54.
- Lampe, I. (2018). Pola Komunikasi Gerakan Sosial Komunitas Sekitar Tambang Migas Tiaka: Refleksi Identitas Etnik Lokal. *Jurnal ASPIKOM*, 3(5), 860-873.
- Liu, Y., Liu, J., & Wu, L. (2010). Are You Willing and Able? Roles of Motivation, Power, and Politics in Career Growth. *Journal of Management*, 36(6), 1432-1460.
- Lyons, J., & Sokhey, A. (2014). Emotion, Motivation, and Social Information Seeking About Politics. *Political Communication*, 31(2), 237-258.
- Lesmana, R. (2017). Peran Perempuan Melalui Kewirausahaan Sosial dalam Pemberdayaan Perempuan. *Jurnal ISIP: Jurnal Ilmu Sosial Dan Ilmu Politik*, 14(2), 13-25.
- Mukarom, Z. (2008). Perempuan dan Politik: Studi Komunikasi Politik tentang Keterwakilan Perempuan di Legislatif. *Mediator: Jurnal Komunikasi*, 9(2), 257-270.
- Ainiyah, N. (2017). Komunikasi Politik Perempuan (Strategi Komunikasi Politik Perempuan Fatayat Situbondo dalam Hegemoni Politik Priyayi). *Jurnal Lisan Al-Hal*, 11(2), 307-330.
- Nurhidayah, Y. (2017). Pola Komunikasi Perempuan Pesisir: Studi Etnografi Komunikasi. *Communicatus: Jurnal Ilmu Komunikasi*, 1(2), 209-231.

- Parwati, T., & Istiningdiah, K. (2021). Partisipasi Dan Komunikasi Politik Perempuan Di Legislatif Menurut Kacamata Politisi Perempuan Di Indonesia. *Interaksi: Jurnal Ilmu Komunikasi*, 9(2), 119-129.
- Pratiwi, E., & Nurani, F. (2019). *Blusukan Wujud Kepemimpinan Demokratis (Studi Pada Era Kepemimpinan Jokowi)*. Malang: Universitas Brawijaya.
- Rahmatunnisa, M. (2016). Affirmative Action Dan Penguatan Partisipasi Politik Kaum Perempuan. *Jurnal Wacana Politik*, 1(2), 90-95.
- Sandra, L. (2013). Political Branding Jokowi Selama Masa Kampanye Pemilu Gubernur DKI Jakarta 2012 Di Media Sosial Twitter. *Jurnal E-Komunikasi*, 1(2), 276-287.
- Sophia, U., & Noviwintarti, N. (2019). Pemetaan Media Massa Dan Media Sosial Sebagai Saluran Komunikasi Politik Pada Pilkada Kota Tanjungpinang 2018. *Jurnal Riset Komunikasi*, 2(2), 184-201.
- Subianto, Henry, & Ida, R. (2012). *Komunikasi Politik, Media, dan Demokrasi*. Jakarta: Prenadamedia Group.
- Susilo, M., & Nisa, N. (2019). Strategi Komunikasi Politisi Perempuan. *Jurnal Ilmu Komunikasi*, 16(1), 54-65.
- Umari, F., & Dewi, S. (2020). Strategi Komunikasi Politik Caleg Perempuan dalam Pileg 2019 di Kota Malang. *Jurnal Komunikasi Nusantara*, 2(2), 55-65.
- Vaes, J., Paladino, M., & Magagnotti, C. (2011). The Human Message in Politics: The Impact of Emotional Slogans on Subtle Conformity. *The Journal of Social Psychology*, 151(2), 162-179.
- Woolf, N., & Silver, C. (2017). *Qualitative Analysis Using NVivo: The Five-Level QDA® Method*. New York: Routledge.
- Zainal, A., & Sarwoprasodjo, S. (2018). Strategi Komunikasi Politik Pemerintahan Daerah dalam Meningkatkan Partisipasi Masyarakat Pedesaan (Studi Program “Bupati Ronda” di Kabupaten Lampung Tengah). *Journal of Communication Studies*, 3(1), 54-66.
- Zamroni, M. (2013). Perempuan dalam kajian komunikasi politik dan gender. *Jurnal Dakwah*, 14(1), 103-132.