



The Role of Woman Cadre in Organizations

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ABSTRACT

This research tries to describe and analyze how woman's role in North Sumatra HMI Badko organization. There is a semi-autonomous institution in HMI organization that put its woman's cadres in a special position. The semi-autonomous institution called Kohati. Kohati was formed as a forum to facilitate women cadres in order their contribution to the HMI greater. Additionally, Kohati shaped to women cadres in the organization do not feel marginalized its existence by a cadre of men who are more numerous than the women cadres This is a descriptive study with the aim to give an overview of the situation by using qualitative analysis. Data collection techniques used in this research is the data collection techniques derived directly from the source through the results of interviews with researchers using primary data sources and supported by secondary data. The theory used in this study is the role of theory, the theory of cadres, gender theory and organizational theory. Role theory is used to position a person in accordance with a given social position either formally or informally. Cadres theory is used to fully understand the policy and ideological struggle of the organization to be able to implement a consistent struggle at all times, situations and places. The gender theory is used to identify the difference of male and female is viewed in terms of social and cultural conditions, values and behavior, mentality and emotions as well as other nonbiological factors. Organizational theory can be used as a political system because the organization is made up of internal support that attempts to control the decision-making process in order to improve their position. The results of this study are conducted by empowerment Kohati in improving the quality of life of women, especially the quality of its cadres. Empowerment done through the provision of access to lectures, seminars on women, cadre training and leadership training. Kohati also examines gender issues that exist in society. In addition to improving the quality of women's roles, Kohati roles in increasing women's economies and political. Gender equality in North Sumatra HMI Badko organization has manifested itself in the division of roles and structural positions. But gender equality happens only superficially. Women only occupy positions such as treasurer and secretary. In addition, the role of women in decision-making was assessed as weak because the number of women in this organization is still small.

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1. INTRODUCTION

In social life, women are often used as a second class society. The existence of a patriarchal system that applies in society makes women marginalized by men (Saputra, 2011) (Khotimah, 2009). The patriarchal system that is currently developing is defined as a decision-making system in political life, where men's opinions are prioritized (Ismail, 2003). This patriarchal cultural system used to place men as breadwinners (public sector) and women doing household activities (domestic sector) (Seccombe, 1986) (Pfau-Effinger, 2004). This division of labor results in different social rewards, because men as parties who earn money and have economic power often consider women only as companions. not as equal partners. This is what often leads to independence in women (Wibowo, 2012) (Figes, 1986).

Not different in society in general, women are still a part that is left behind from men, women are still objects in society (Mz, 2013). In social, political, economic and cultural life, it is always dominated by men. Women are only considered as a supporting instrument if needed by men. This is of course related to culture in society, where in that society there is a construction gap in rights, status, functions and roles between men and women, where women become a group that experiences subordination over men (Wahid, 2013) (Wood & Eagly, 2002) (Thorne, 1987). In a larger and more complex system, The relationship between men and women is manifested in various forms and patterns of behavior that reflect the acceptance of men or women for the position of each sex (Putisari, 2010) (Wood & Eagly, 2002) (Crompton & Harris, 1998). This process is reinforced by the reality in many cultures that the position of men is structurally higher than that of women. This proves that the interactions that take place require that one sex be superior to the other (Nurdin & Abrori, 2006) (Rogers, 1975). Men are the winners, have more power and a more decisive role in various social processes than women, even in wider social circles such as community groups (Suparlan, 1995) (Rankin, 2001) (Giroux & Penna, 1979). The decision-making process in a family, thus, cannot be separated from the control of male power who is considered more authoritative (Wardoyo, 2011).

Thing this keeps happening and seems to be legalized by local cultural constructions. This repeated process eventually forms a lot of negative views about women, including their function, role and position in social life (Lan & Manan, 2011). One of them is the stereotype that women are the weak, while men are the strong. Based on this, women have a strong tendency to depend on men (Ismail, 2003). On the other hand, men have the power to control women in various matters such as reproduction, sexuality, the system of division of labor and so on. When discussing women's issues, one important concept that should not be forgotten is the concept of gender (McDowell, 1983) (Ahl, 2004). This is a crucial problem because the stereotypes formed by gender in its application have a tendency to favor certain sexes, namely men. These advantages can be seen from the various forms of social and cultural structures that apply to people who adhere to a patriarchal culture. Women, as the opposite sex of men, are depicted with certain images that suggest women's inferiority, both in the social and cultural structure. One of the impressions of inferiority can be found in the system of division of labor concerning the functions and roles of women. There is an understanding that women do not only act as wives, mothers and housewives for the family, but also socially and culturally in a wider scope (Aisyah, 2014). However, when the roles for family members are predominantly controlled by men, women do not have a significant role in carrying out a certain function because it has been

handled by men. One of them is the role of women that do not run in carrying out social functions as part of a community. Women need self-actualization in society and organizations, not as individuals who carry out their functions within the scope of the household. However, more than that, women need a means of social interaction with the community (Himmah & Rahmanawatifesta, 2013). One of them is the role of women that do not run in carrying out social functions as part of a community. Women need self-actualization in society and organizations, not as individuals who carry out their functions within the scope of the household. However, more than that, women need a means of social interaction with the community (Himmah & Rahmanawatifesta, 2013). One of them is the role of women that do not run in carrying out social functions as part of a community. Women need self-actualization in society and organizations, not as individuals who carry out their functions within the scope of the household. However, more than that, women need a means of social interaction with the community (Himmah & Rahmanawatifesta, 2013).

Some of the problems that make gender become a social problem include: women do not develop because some people think that women have to work at home, women do not get education like men because they are deemed unnecessary, women are very dependent on men, men do not care about household chores, and so on, which creates a gap between men and women (Irianto, 2003). In reality, the superordinate position is always filled by men. Women are always under men in certain conditions and situations, making women only a group that is considered weak and is always a subordinate group in social class disparities. Talking about women's involvement in organizations certainly raises questions since when were women involved in the organization? During the Dutch colonial era, a female warrior was born, namely RA Kartini (1879-1904). She is a pioneer and precursor to the struggle for women's education and women's equality (Rosyidah, 2011). Kartini argued that if women wanted to be advanced and independent, then women had to get education. It was Kartini who built a mindset of progress, by arousing the awareness of her contemporaries that women must go to school, not only in low schools but also be able to continue to higher schools (Abdullah, 2009). Kartini's ideas were then followed by several other female figures. In 1904 Dewi Sartika founded schools for girls in Bandung. Dewi Sartika's involvement in establishing the school is a reflection that women are able to organize, so that the school can stand (Sudarmanto, 2007). An organization that was formal in nature emerged in 1912 named Putri Mardika in Jakarta. This organization stands to fight for education for women, encourage women to appear in public, get rid of fear and elevate women to the same position as men (Manus & Nurliana, 1985). The establishment of a women's organization is actually sufficient to state that women are no stranger to organizational life. The involvement of women in organizations generally does not differ much from the situation in general society. Women do not take many special positions such as head of organizations, be it in student organizations or in political organizations. Most women become secretaries and treasurers. A position like this is considered to belong to women because it is said to be synonymous with thoroughness. Women are considered capable of doing this (Wieringa, 1950). Previously, women were only considered as a complement in the organization, where women did not occupy a strategic position in the organization. Currently, there is still a lot of reluctance for women to be fully involved in organizations (Partini, 2012) (Nasdian, 2014). There are many things that make conditions like this happen, one of which, as previously explained, is the perception of the community that women should only work at home. so that it makes women do not have a great opportunity to participate in the organization. The dominance of men over women in terms of organizational structural positions often results in a lack of activity and very low mobility for women in carrying out organizational activities. This is why in a certain organization a special body is formed to position women in a special position. One organization that has a special agency in the field of womanhood is the Islamic Student Association (Sakwan et al., Nd). The Islamic Student Association is an organization founded in Yogyakarta on February 5, 1947, on the initiative of Lafran Pane and 14 students of the Yogyakarta Islamic College. The Islamic Student Association, hereinafter abbreviated as HMI, is a student organization that functions as a cadre organization and acts as a struggle organization. It is said to be a cadre organization because HMI membership is as long

as being a student, so there are time and space limitations. As a cadre organization, HMI must be independent, independent amid the pluralism of the people and the diversity of the nation. This is needed to be the glue for the diversity of freedom of thought to find the best formula in all fields, which is beneficial for all society (Haryati, 2012). In the hierarchy, the highest leadership of HMI is in the hands of the HMI Big Board (PB HMI). In carrying out its activities, PB is assisted by Badko (Coordinating Board). Badko HMI which was formed in 1963 to coordinate several branches, at least coordinating branches in one province. One of the Badko HMI that has been formed is the Badko HMI North Sumatra (North Sumatra). The general task of the North Sumatra HMI Badko is to assist PB HMI in coordinating the branches in the North Sumatra region. Within the HMI organization there is a semi-autonomous institution that places female cadres in special positions. The semi-autonomous institution was called Korps HMI Wati or abbreviated as Kohati. This Kohati was formed as a forum to facilitate female cadres in HMI so that their contribution to the organization is greater (Ulfah, 2011). In addition, Kohati was formed so that female cadres in the organization did not feel marginalized by male cadres who were more numerous than female cadres.

Kohati as a special body that functions and works in the area of womanhood is an inseparable HMI apparatus. Kohati are formed at all levels of the organization, from the PB Kohati to the Commissariat Kohati (Ulfah, 2011). The Kohati Institute is a special institution filled by HMI female cadres. Kohati as one of the special bodies in HMI has a very special and visionary work field, namely womanhood. Kohati as a women's organization in the Islamic Student Association also plays an important role in the women's movement in Indonesia. Since its establishment on September 17, 1966, its role has been felt not only in the internal environment of the organization, but also in society as a whole. In this Kohati institution, women get special positions so that they can express their interests and talents without the domination of male cadres. Kohati organizes various efforts that can encourage the enhancement of the role of women in cooperative institutions for women's organizations. Kohati also carries out activities that can improve the quality of HMI Wati according to the level of development of women, especially in the general public. This is what makes the author want to investigate further about the role of women in an organization. Because with this institution, it is hoped that women will no longer be in the second position in society. So that in the wider community life, women are able to position themselves equal to men.

2. RESEARCH METHOD

The research method is a natural method used to obtain data with specific uses and purposes (Nugrahani & Hum, 2014). In general, the objectives of the research are of three kinds, which are discovery, evidentiary and developmental in nature. The discovery means that the data is completely new that had not previously been known. Proof which means that the data can be used to prove doubts about certain knowledge or information. Meanwhile, for meaningful development it can broaden and deepen existing knowledge. This type of research used in this study is qualitative research (Gunawan, 2013). In the book (Gunawan, 2013) Qualitative research is one type of research whose findings are not obtained through statistical procedures or other forms of calculation. Examples could be research on a person's life, history and behavior, as well as on the role of organizations, social movements or reciprocity. Described in the book (Gunawan, 2013) qualitative research provides opportunities for greater expression and explanation. The data used in this study uses descriptive qualitative data analysis techniques, where this technique analyzes the existing problems in order to obtain a clear picture of the object to be studied. Descriptive research includes data collection through questions (interviews). The most common type of research is a study of the attitudes or opinions of individuals, organizations, circumstances or procedures that are collected through a list of questions or observations. Descriptive methods focus on finding facts as they really are. The purpose of this descriptive research is to create, describe, summarize various conditions, various situations or variables, which arise in the society which is the object of research.

3. RESULTS AND DISCUSSIONS

3.1. The Role of Female Cadres (KOHATI) in the Organization of the Islamic Student Association (HMI).

Women's problems continue to develop in line with changes and developments in the conditions of society. Likewise, the development of thinking that follows the increasingly complex conditions of the times is needed in addressing these problems. Because this problem is a very important and fundamental thing, which demands a broad and deep understanding of the roles and functions of women, which in turn are qualified women who can answer all these problems. It can be said that the role of women in Indonesia has increased. Freedom of opinion, organization and expression among Indonesian women is starting to develop. A law has even been made to provide political rights for women, including the Law on Political Parties which requires every political party to share 30% of the total number of candidates they nominate in the election. Politically, it can be said that women have earned the recognition they deserve compared to previous periods, but in other respects the condition of Indonesian women is still apprehensive. The existence of a patriarchal cultural construction that still places women in an unfavorable position. Various cases of domestic violence, women are vulnerable to harassment and violence, women who work as domestic servants are still frequently abused, the responsibility for childcare is still dominant in women's duties. This is of course a separate problem that must be resolved by women activists in general. Women have a noble role. On the one hand, women act as wives and mothers who require them to always be at home. It is fitting that we understand that the role of women as wives and mothers is a major task.

It is said that because it is a mother who will give birth to and educate new leaders who will change this country to be prosperous. On the other hand, women want to play a role in the midst of society. As part of society, women also play a role in nation building and cannot be underestimated. Its role is a potential national asset. So far, the quality of women is still considered low, which shows the low attention and concern for women. In addition, of the many women's organizations there is still a lack of guidance and cadre in the field of women. The existence of women's organizations is very much needed because there are so many benefits to be a member of women's organizations. the most basic benefit is that women become accustomed to speaking in public, have the courage to express opinions, can exchange information among women and of course add insight into women's problems and by organizing women are expected to be able to develop their potential. The low quality of life of most women is an indicator of the low attention and concern for women. We must see women as educators first and foremost. Biologically, a woman will become a mother. This is very strategic in the growth process of the next generation. Because women will become the first and foremost educators, efforts must be made to improve their quality, give encouragement so that women are more empowered, more independent, have more physical and psychological defenses. This condition will be changed in a planned, directed and integrated way through improving the quality of women and the existence of an institution or organization as the medium. In answering the problems that occur in the midst of society at this time, Kohati has a significant role and moral responsibility in forming female cadres who are independent, have independence and expertise in dealing with difficult conditions. Kohati as a special institution for HMI has a role to respond to gender issues, to fight for women's rights but still within the scope of Islamic values. It is time for the Kohati cadres to have strong independence, skills and understanding and solutions in addressing problems in the midst of society. In accordance with the function of Kohati, which is the mission of HMI in the field of womanhood, it is imperative for Kohati to always follow the analysis that is carried out and then translated into the forms and roles that HMI cadres must play. To maintain the continuity of activities in presenting quality women, a policy is needed regarding the roles that will be carried out through work programs whose results are expected to be able to answer existing problems and develop potential in women. In order to carry out their roles properly, the Kohati cadres are required to understand themselves as women. For this purpose, Kohati has an obligation and responsibility to form and foster all of her cadres so that they can understand and know their role as women. Further,

3.2. Functions and Roles of Kohati.

The function of Kohati is as a forum for enhancing and developing the potential of HMI cadres in discourse and dynamics of women's movements. At the internal level, HMI functions as a woman's field, at the external level HMI functions as a women's organization. Kohati as a special agency for HMI, has the duty and responsibility to coordinate the potential of HMI Wati in accelerating the achievement of HMI's goals in developing discourse on femininity. The world of womanhood that Kohati works with is coaching as a member of HMI, namely HMI Wati. This coaching is directed at building morals, intellectuals, skills, leadership, organization, a prosperous family and several other qualities that are the needs of its members. The purpose of this coaching is to prepare Wati HMI cadres who are able to play an optimal role as Muslim women who fight for Islamic and Indonesian values. This is in accordance with the role of Kohati which is stated in the Basic Guidelines for Kohati, namely: "Kohati acts as a true Muslim woman printer and coach to uphold and develop Islamic and Indonesian values". As a forum for Kohati, it is certainly a means of achieving HMI's goals, therefore the success of Kohati is very much determined by its members. With the support of HMI organizational tools and mechanisms. Therefore, as a struggle strategy for HMI, Kohati functions as a women's organization. As a facilitator,

Kohati plays a role as a true Muslim woman printer and coach to uphold and develop Islamic and Indonesian values. So that the cadres of HMI Wati are able to play an optimal role as Muslim women who fight for these values. Kohati has a big moral responsibility in describing and responding to HMI's commitments in the field of womanhood, in a broad sense, which concerns the aspects of developing women's potential in a social context such as intellectual potential, leadership potential, moral potential and others.

HMI cadres, including the Kohati cadre, who are members of the HMI who have gone through the cadre process so that they have their own cadre characteristics and have complete personal integrity: Faith, Knowledge and Good Deeds so that they are ready to carry out the duties and mandates of the life of religion, society, nation and state. In order to achieve such quality cadres, methods or processes for forming cadres must be formulated and then carried out. The process of forming cadres is a set of integrated cadre activities in an effort to achieve the goals of HMI. These processes are contained in the results of the HMI Congress / Constitution that were agreed upon nationally, namely Cadre Training. Training (training) is one of the cadre media that is still considered effective in producing quality cadres. Training is the main wheel in the regeneration of an organization. The types of training contained in HMI are Formal Training and In-Formal Training.

practicecadres are HMI cadres which are carried out consciously, planned, systematically and continuously and have rationally standardized guidelines and rules in order to achieve HMI goals. This exercise serves to provide certain abilities to the participants according to the goals and targets at each level of training. Cadre training is a formal HMI cadre medium which is carried out in stages and requires certain requirements from the participants, at each level this exercise focuses on the character building and character of HMI cadres through transfer of values, insights and skills as well as providing stimulation and motivation to actualize their abilities. Cadre training consists of 3 (three) levels, namely: Cadre I Training (Basic Training),

Kohati with his semi-autonomous status builds his own cadre system which is summarized in the Kohati coaching pattern. Kohati formal training is Kohati Special Training (LKK) and is complemented by non-formal training in every management. In fact, to improve the quality of female cadres, each HMI Wati cadre is required to attend LK I, where in LK I special material on Kohati and the women's movement is inserted. The aim is the introduction of the special Kohati institution when entering the initial gate of the HMI cadre. Kohati Special Training is formal training within the Kohati institution which provides content on Kohati leadership and institutions. To become a Kohati Badko administrator, at least a cadre must have undergone LK I, LK II and LKK.

3.3. Kohati Movement Platform.

The platform of the Kohati movement is the basic forms of the Kohati movement itself. The Kohati Movement is a conscious and organized collective action as an acceleration of the achievement of

HMI's goals by increasing the capacity, quality and role of HMI Wati which aims to develop HMI Wati Muslim women who are of human quality. Talking about the platform of the Kohati movement is talking about the general foundation of a community which has a base of Islamic students with many agendas. Besides the platform, the movement also talks about a paradigm, namely directing the perspective of the academic community. Paradigm is considered important for an organizational movement to influence aspects of the movement and aspects of HMI-Wati thought on an ongoing basis in line with the process of forming the history of HMI which is inseparable from the Islamic vision, intellectuality and Indonesian. Kohati as an existing institution in HMI has an active and strategic role to address women's problems, one of which is social problems, namely injustice and discrimination that afflicts many women in society. Thus, the issue of womanhood, which is a social problem, must get special attention from HMI to realize its ideals. To answer these problems, Kohati formed the basis of policies in his movement so that the movement carried out could be achieved properly. The essence of the movement requires women to be able to master science and have adequate skills. The main issues to be offered as the discourse of the Kohati movement are: Islam, Welfare, Empowerment,

3.4. The Role of North Sumatra HMI's Kohati Badko in Increasing Women's Empowerment.

One of the dreams that the women's movement or organization must strive for is increasing credibility of women leaders. The opening of opportunities for women as leaders means that there are opportunities for women to take part in decision making. So far, leaders are almost always associated with male or masculine traits, which shows that men almost always make dominant decisions. Women do have a role in decision making, but their role is only as a second person, subordinate. In this case, women do not automatically get the same rights and positions as men in the eyes of the public. The empowerment approach (empowerment) wants women to have control over several important material and non-material resources and the redistribution of power within and among society. In Indonesia, where women are larger in number than men, the empowerment approach is considered a strategy that sees women not as a development burden but a potential that must be utilized to support the development process. The aim of empowering women is to oppose the patriarchal ideology of male domination and subordination of women, to change structures and institutions that strengthen and perpetuate gender discrimination and social injustice. Empowerment of women, including women's organizations, is very important to be fought for seriously through sustainable efforts. There are many ways that can be done in increasing women's empowerment. Kohati as an organization engaged in the women's sector is an organization that has a strategic role in increasing women's abilities in various aspects. Kohati is expected to become an organization that is functional in carrying out its duties and functions as an organization that is engaged in dealing with women's problems and strives to increase women's empowerment. Activities that are usually carried out in increasing women's empowerment are through providing access to recitation, seminars on women's issues, cadre training and training. There are many ways that can be done in increasing women's empowerment. Kohati as an organization engaged in the women's sector is an organization that has a strategic role in increasing women's abilities in various aspects. Kohati is expected to become an organization that is functional in carrying out its duties and functions as an organization that is engaged in dealing with women's problems and strives to increase women's empowerment. Activities that are usually carried out in increasing women's empowerment are through providing access to recitation, seminars on women's issues, cadre training and training. There are many ways that can be done in increasing women's empowerment. Kohati as an organization engaged in the women's sector is an organization that has a strategic role in increasing women's abilities in various aspects. Kohati is expected to become an organization that is functional in carrying out its duties and functions as an organization that is engaged in dealing with women's problems and strives to increase women's empowerment. Activities that are usually carried out in increasing women's empowerment are through providing access to recitation, seminars on women's issues, cadre training and training. Kohati as an organization engaged in the women's sector is an organization that has a strategic role in increasing women's abilities in various aspects. Kohati is

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To form cadres who can appear in public and society, Kohati provides direction and motivation to women, especially cadres, to try to develop the potential that exists in each of these women. Kohati strives to improve the quality of women by increasing their insight into various problems that develop in society, for example in the fields of economy, social, economy, law, etc. Because so far women have always had doubts if they want to express their opinions in the midst of society, even women tend not to have the courage to express their opinions. Even though they also have the potential and abilities that can be equalized with men. In increasing women's empowerment, Kohati has a work program that functions as coordination and control of the job description which is the responsibility of Kohati Badko HMI North Sumatra. For the internal field of work projects carried out, among others (1) creating Special Kohati Exercises (LKK) with the aim of creating women with leadership personalities; (2) socializing the Basic Guidelines for Kohati to the Medan branch office and conducting work visits. At this stage, Kohati Badko also created a module on up grading Kohati with the aim of increasing understanding of Kohati's organizational performance. (3) conduct a study of the understanding of the Koran and hadiths related to women. Kohati's project work in the external field is more to improve the quality of women in the economic, political and health fields.

3.5. Kohati Badko HMI North Sumatra's Response to Gender Issues.

It has been understood before that gender differences have given rise to injustice. This gender difference has resulted in the birth of stereotypes that are considered by society as natural. The nature and stereotypes that are actually social constructs and eventually become cultural nature, in a long process have finally resulted in the conditioning of several women's positions. Everyone also knows that women and men are different. But what makes it different is gender, not gender. Gender is the difference in roles and functions that develop in society. The existence of gender differences is of course very detrimental to women, because gender differences have resulted in subordination or underestimation, marginalization or a process of economic impoverishment, labels or stereotypes that result in oppression, greater division of labor, violence and torture, all of which are experienced by women. It is time for women to get the same opportunities as men in choosing and achieving positions, both in organizations and in society. To change this, of course, it requires efforts to implement education and activate various women's organizations or groups.

Fighting for women is a system and structure problem of societal injustice and gender injustice. The women's movement is a movement of transformation, which is a process of movement to create relationships between fellow human beings that are fundamentally better and new. This relationship includes economic, political, cultural, ideological, environmental relations and includes the relationship between men and women. Solving gender problems needs to be done simultaneously.

It takes effort in the short and long term. In terms of short-term solutions, action programs that involve women can be made so that they are able to limit their own problems. For example in dealing with the problem of marginalization of women in various projects to increase women's income,

For this reason, women begin to have to fight against men's hegemony that can denigrate or discriminate against women, one of which is by carrying out ideological deconstruction. Deconstructing means questioning everything related to the fate of women anywhere, at any level and in any form. These questions can be started from small things, namely the gender division in the household. It must be admitted that so far women have always been faced with multiple roles. On the one hand, women have an internal obligation to take care of the family, while on the other hand women actually have the same role as men, namely socializing in society. But nowadays, with the development of parallel partnership insights based on a gender approach in various aspects of life, hence the role of women has developed quite rapidly. However, what needs to be re-understood is that the development of women does not change their role in the household sphere (reproductive role), therefore the development of women's roles increases and generally women do their roles at the same time to meet the demands of development.

3.6. The Role of Kohati Badko HMI North Sumatra in Improving the Economy of Women.

Women are one of the actors contributing to the economy in Indonesia. However, the contribution of women to the economy can still be said to be very minimal. The little involvement of women is because women do not have capital, assets and income. Because all this time finances and assets have been held by men. Even though women have their own income, this income is not proportional to the income of men. Apart from losing in terms of finances, the minimal involvement of women in the economy is due to the lack of education that women themselves get. So far, education is not intended for women, only for men, which causes women to be left behind. Increasing women's control in the public sphere can be done by increasing the economic capacity of women. Increasing the economy of women, together with improving education and access to information will fulfill women's participation in society. Kohati in her work program also provides economic education to women so that they can work more. One of the efforts made by Kohati is to improve women's life skills through flower arrangement business training. This training is intended so that women are able to be independent in building a business world according to their interests. This flower arrangement business training was chosen considering the woman's closeness to flowers. This activity was carried out in January 2005 and in collaboration with the North Sumatra Youth and Sports Agency. Participants who took part in this activity were not only members of the Kohati itself, but also the general public of Medan City. In addition, considering the increasingly intense job competition in the community, Kohati Badko HMI took a stand by holding a Career Strategy and Job Opportunity Seminar in collaboration with PT. Great Resources Indonesia. The purpose of holding this activity is to prepare Wati's HMI cadres to enter the world of work. Kohati cadres are given understanding and increased abilities (skills) so that they can compete with men. This activity was carried out in Medan in collaboration with Kohati Medan Branch. Kohati Badko HMI took a stand by holding a Seminar on Career Strategies and Job Opportunities in collaboration with PT. Great Resources Indonesia. The purpose of holding this activity is to prepare Wati's HMI cadres to enter the world of work. Kohati cadres are given understanding and increased abilities (skills) so that they can compete with men. This activity was carried out in Medan in collaboration with Kohati Medan Branch. Kohati Badko HMI took a stand by holding a Seminar on Career Strategies and Job Opportunities in collaboration with PT. Great Resources Indonesia. The purpose of holding this activity is to prepare Wati's HMI cadres to enter the world of work. Kohati cadres are given understanding and increased abilities (skills) so that they can compete with men. This activity was carried out in Medan in collaboration with Kohati Medan Branch.

3.7. The Role of North Sumatra HMI's Kohati Badko in Enhancing Women's Politics.

It cannot be denied that there are still many women who are apathetic towards politics. This of course is influenced by the system that has developed in society which has taken root and of course has an effect in shaping the mindset of women. Women still think that their job is only to take care of the

household. Even though women as part of society, of course, are eagerly awaited for their contribution to this country. The emergence of apathy among women can be caused because women who appear in the political sphere have not been able to show maximum change, so that women think that women are indeed destined not to be in the political sphere, not destined to become a politician. However, in recent years there have been more and more women who have career in politics. Especially after the passing of the law regarding the number of quota for women that must be allocated by political parties, which is 30%, so that all political parties compete to fulfill their obligations. However, this increase in the number of women was not accompanied by the quality of the women. There are still many political parties that are not selective in choosing their candidates. In the general election itself, women often feel unsure about representing their voice to female candidates. This happens because there are no women who appear in the political sphere with competent abilities and are well socialized. With these conditions it is deemed necessary to provide education about politics to women,

To increase the awareness and role of women in development, various efforts have been made by the government. In the organizational field, for example, the government establishes various women's organizations, for example: wives of civil servants are grouped in Dharma Wanita, wives of ABRI members are grouped under Dharma Pertiwi, housewives who are not wives of civil servants and ABRI are members of the PKK organization. All of these organizations were formed to encourage the participation of Indonesian women in development. One of the important issues that is often discussed about women is how to increase the role of Indonesian women in politics and development. The role of women in politics requires that women as members of society must be willing and able to contribute energy and thoughts for the development of society in general and for themselves in particular. Of course, building a political education for women is very important, considering its very minimal contribution in this field. When voicing the importance of women's presence in politics, it is also important to prepare adequate knowledge and political insights for women. So that the presence of women in politics is not only a complement and fulfillment of quotas, but more so where the presence of women is able to contribute and make good changes. Of course, building a political education for women is very important, considering its very minimal contribution in this field. When voicing the importance of women's presence in politics, it is also important to prepare adequate knowledge and political insights for women. So that the presence of women in politics is not only a complement and fulfillment of quotas, but more so where the presence of women is able to contribute and make good changes. Of course, building a political education for women is very important, considering its very minimal contribution in this field. When voicing the importance of women's presence in politics, it is also important to prepare adequate knowledge and political insights for women. So that the presence of women in politics is not only a complement and fulfillment of quotas, but more so where the presence of women is able to contribute and make good changes.

Increasing this insight can be started in existing activities in women's organizations. Kohati as a women's organization in her work project organizes activities namely Training and Political Education for Women. The purpose of carrying out this activity is as a means of providing information to women about a bit of politics that is happening in society. It is hoped that women's political participation can prevent unfavorable conditions for women in overcoming the problem of stereotypes against women. Apart from the aforementioned matters, Kohati Badko also included her cadres in volunteer activities for the 2014 election in collaboration with the National Democratic Institute. The main program of this activity is to increase voter participation, especially first-time voters. Kohati Badko also held workshops for female candidates with the aim of providing knowledge about politics. Because currently there are many female legislative candidates participating in elections without having an understanding of politics itself.

3.8. Case analysis.

Improving the quality of women themselves is a very important thing to do in order to narrow the space for discrimination for women themselves. In shaping the quality of women themselves, of course we will see their own dynamics that occur internally and externally which will later become joint responsibility, especially for women who want themselves to always be in an equal position in the eyes

of the public with men. This is definitely not an easy job and it really takes consistency and hard work. One way that can be taken to improve the quality of women is that young women involve themselves in organizations. By organizing, it means that women have the opportunity to be involved in policy-making processes. Women want to influence decisions concerning their lives and families, the economy, society and the country. Kohati as a women's organization provides space for women to gain rights to improve their quality through providing access to recitation that not only discusses religious knowledge, but also discusses social issues, seminars that increase members' knowledge of political, economic, family education and legal issues. etc. Within the organization there is also a cadre system, namely leadership training so that women are not awkward to speak in public and are accustomed to making decisions. Women who are organized mean also trying to rise from the downturn in the position of women in the eyes of the public and trying to realize a common dream for women who always get inappropriate treatment in various aspects. A member of the Kohati can be said to have become a cadre if he has attended the levels of education and training made by his organization, as explained above. Members of the Kohati understand their role, namely as printers and coaches of true Muslim women to uphold and develop Islamic and Indonesian values. This is in accordance with what was stated by Agussalim Sitompul regarding the notion of cadres, namely as the driving force of an organization, which fully understands the basis and ideology of struggle. Cadres are able to carry out the struggle consequently at any time, situation and place. Carried by this function, to become a qualified organizational cadre, members must undergo education, training and practicum.

Given the function of HMI as a cadre organization, all HMI activities, including Badko HMI and Kohati, are developed to explore the personal qualitative potential of its members in order to produce militant members, have deep knowledge and faith, and have loyalty to the organization. . The emphasis of this organizational cadre is on the following: (a) character and personality, which is done by providing an understanding of religion as a basis for awareness, (b) scientific ability, namely fostering cadres so that they have knowledge, intelligence and wisdom, (c) skills , namely the cleverness of translating ideas and thoughts into practice. Kohati is one of the HMI institutions that participates in fighting for the role of women in order to increase their capacity and capability for a better life in the midst of the view of society, which assumes that women are subordinate. The questioning of women like this means one step further in fighting for women's rights. Kohati which is also an autonomous socio-religious organization that has the authority to regulate its household. itself whose purpose was to empower women. Because the original purpose of the establishment of Kohati was for women to get special attention. Women can also excel if they are able to take full advantage of their potential. On the basis of such a view, then a thought emerges to build the world or the people in a way together between men and women. In this case, Kohati at HMI also tries to improve the position of women in increasing women's independence by paying attention to several aspects of the empowerment dimension, namely increasing welfare, increasing access, increasing critical awareness, increasing the dimensions of organizational participation and increasing the dimensions of organizational power. By empowering women, this will certainly reduce or alleviate the burden on men in bearing responsibility for the welfare of the family, that we realize that together with women is an important pillar in development, both in the family, community and within the country. In this case, Kohati at HMI also tries to improve the position of women in increasing women's independence by paying attention to several aspects of the empowerment dimension, namely increasing welfare, increasing access, increasing critical awareness, increasing the dimensions of organizational participation and increasing the dimensions of organizational power. By empowering women, this will certainly reduce or alleviate the burden on men in bearing responsibility for the welfare of the family, that we realize that together with women is an important pillar in development, both in the family, community and within the country. In this case, Kohati at HMI also tries to improve the position of women in increasing women's independence by paying attention to several aspects of the empowerment dimension, namely increasing welfare, increasing access, increasing critical awareness, increasing the dimensions of organizational participation and increasing the dimensions of

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Cadre Kohati Badko HMI North Sumatra experienced many benefits after becoming a Kohati cadre, including being able to increase religious knowledge, increase insight on social, political, legal issues and so on, which certainly can open horizons of constructive thinking. This is shown by the behavior patterns of the North Sumatra HMI's Kohati Badko cadres, who are capable of thinking critically, radically and are ready to be placed anywhere. Departing from issues of gender injustice, cadres Kohati Badko HMI North Sumatra realized the importance of eliminating this issue and equalizing the existence of women and men in organizations and organizational power. Gender equality is a major part of the development strategy in order to empower women to minimize the view of society that women are subordinate to men in an organization. We should understand together that women are able to stand as people who think about building quality organizations. Women are also able to take on the role of men in the world of organization, meaning that women are able to play an active role with men in constructing organizations both in organizational power and in organizational action.

The existing structure in Badko HMI North Sumatra is currently dominated by men. However, in the existing organizational mechanisms, both men and women have the same rights and positions, for example in political rights. Men and women are given the same freedom and rights to appear and compete to become chairman of the organization. There is no prohibition for female cadres to become chairman and head of the field in the North Sumatra HMI Badko. Politics in this case does not refer to a political party, executive or legislative body, nor does it refer to state relations. Politics in the organization is associated with competition and strategies carried out in achieving certain goals. There is competition for power or leadership in the organization. The issue of leadership is not a matter of gender or gender of men or women but to what extent a person is able to compete and has self-confidence and high morale. HMI cadres also believe, regardless of gender identity, that everyone is a caliph (leader), so that everyone can become a leader. HMI as an organization is not left behind with existing gender issues. Gender is often a topic of discussion in HMI discussions. Increasing gender equality means giving female cadres access and control in terms of organizational decision-making. Female cadres are said to have access when they are given voting rights and their opinions are taken into account in decision making. After being granted voting rights, it means that women will be able to gain control in managing the organization. When female cadres have gained control, it means that women not only get the opportunity to participate in decision making, but female cadres in Badko also benefit from the decisions made. Thus the opportunity to participate in decision making is not sufficient, awareness of gender is still needed so that female cadres in Badko think about and fight for the interests of women in organizations. With the same rights and powers (powers) as men in Badko, equality in control and decision-making means that unequal relationships can be eliminated. When female cadres have gained control, it means that women not only get the opportunity to participate in decision making, but female cadres in Badko also benefit from the decisions made. Thus the opportunity to participate in decision making is not sufficient, awareness of gender is still needed so that female cadres in Badko think about and fight for the interests of women in organizations. With the same rights and powers (powers) as men in Badko, equality in control and decision-making means that unequal relationships can be eliminated. When female cadres have gained control, it means that

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The board of Badko North Sumatra, when asked about women's opinions in decision-making at each meeting, said that the opinions expressed by female cadres were considered and taken into account, provided that these opinions were accepted by common sense and accompanied by logical reasons. However, the decision of the meeting usually remains in the hands of the general chairman, in this case the head of the Badko is a man. But sometimes the opinions expressed by female cadres are returned to the forum and their approval is asked of all members, then the highest votes are counted to agree with the opinion. The history of Badko itself, until now, there is no female cadre who has become the chairman. However, at a smaller level than Badko, such as HMI Binjai Branch, currently chaired by a woman. This proves that the position between men and women in the organization can be said to be equal. HMI as an organization that has Islam as its principle does not rule out the possibility for a woman to become a leader. Islam does not distinguish between rights and obligations that exist in human anatomy, these rights and obligations are always the same in the eyes of Islam for these two different anatomies. Islam puts forward the concept of justice for everyone and for anyone regardless of their gender. It can be interpreted that the task of a leader is to plan, organize, mobilize, supervise and evaluate. Specifically, the leader's job is related to making decisions and developing these decisions. The quality of a leader is judged by his stability in decision making. With some of the criteria disclosed, women certainly have abilities that are not inferior to men, because what is needed to become a leader is broad insight. Islam does not prohibit women from becoming a leader because in the hadith it is stated that every person is a leader: *Kullukum raa'in wa kullukum mas'ulun 'an ra'iyatihil* "Every one of you is a leader and all will be held responsible for his leadership."

Quote This means that everyone, anyone, including women, has the right to be a leader of people who are lower than themselves. A person who leads must be better than the person he leads. This is the basis for the cadres of HMI Wati in Badko HMI to advance as the leader of the organization or as the general chairman. Because men are not always better at decision making. This indicates there is gender equality in the organization. Thus in the Islamic perspective, the relationship between men and women is equal. The high and low quality of a person only lies in the quality of his devotion and piety to Allah. Allah gives equal and equal appreciation to humans by not distinguishing between men and women for all the deeds that they do. Gender equality means that there are equal conditions for men and women to have equal opportunities and rights to be able to play a role and participate in political, economic, social, cultural and educational activities. And have the same in enjoying the results of this development. Gender equality also includes eliminating discrimination and structural injustice so that every man and woman has access, the opportunity to participate and control. With the increasing positions, roles and activities of women in organizations, women's representation can at least provide an objective vision and mission while still gender equitable. From the research conducted, Badko and Kohati cadres argue that the Badko HMI North Sumatra organization has implemented gender equality in terms of structural division of roles and positions. However, gender equality that has not been carried out is perfect, where the gender equality that occurs is only the outer part. This can be seen from the placement between the roles of men and women in each field in Badko

which is very patriarchal with the head of the field being male. Women generally occupy the position of deputy or treasurer. There are few cadres of HMI Wati at the Badko HMI North Sumatra who occupy strategic positions. In addition, women who have structural positions are still in fields that are considered suitable for women themselves. It will be very clear that the role of women will dominate sections such as treasurers or secretaries. In addition, the role of women in decision making in organizations is still very weak because the number of women in the Badko HMI organization is very small compared to the number of men.

Actually, there are no restrictions on the roles and activities of women in organizations to become leaders. But today, the doctrine and the way that most people understand the gender that develops in society are too big, that women must be under men, which understands that the leader must be a man. Even women themselves feel that all frontal activities are only a part of men. In this case, Kohati tried to change this view. With compassion means aiming to make women become independent, potential and professional.

However, the roles between men and women in this organization are the same, namely to create a creator and servant academic person who breathes Islam. Although there is still a division of roles between men and women, the roles of both must go hand in hand and complement each other. The establishment of the North Sumatra Kohati Badko as a semi-autonomous body from the Badko itself and having its own AD / ART to regulate its activities is a form of gender equality carried out by Badko. The establishment of Kohati indicates that women can also become leaders in an organization. The formation of Kohati is an effort to improve the quality and role of women in the HMI environment so that women can compete with men, the results of which will be felt in the national environment.

4. CONCLUSION

Women in general society are often left behind in everything compared to men. Women are still second class society. This is due to the existence of a patriarchal cultural system which in its development is defined as a decision-making system in political life in which men's opinions are the main thing. Talking about women, of course, cannot be separated from gender issues. Gender is a crucial problem because gender differences create injustice for women, for example women are deemed unworthy of education, women can only work at home. Gender also results in an opinion that says women do not have the ability to actualize themselves in organizations, be they community organizations, students or political organizations. The involvement of women in organizations is still the same as the condition of society in general. Women only occupy positions such as treasurers or secretaries. Therefore, Kohati is here as a forum to facilitate female cadres to be able to foster, develop and increase their potential and quality so that they can compete with male cadres. In order to carry out his role properly, Kohati has a foundation in every movement. The Kohati Movement is a conscious and organized collective action as an acceleration of the achievement of HMI's goals by increasing the capacity, quality and role of HMI Wati which aims to foster quality HMI Wati Muslim women. Kohati as an institution in HMI has an active role in addressing one of women's problems. The main issues offered as a discourse for the Kohati movement are Islam, Welfare, Empowerment, Egalitarianism and Democracy, Ethics / community morality. The empowerment carried out by Kohati in an effort to improve the quality of life of women is through providing access to recitation, seminars on women, cadre training and training on leadership. Kohati also examines gender issues that exist in society. In addition, to improve the quality of women, Kohati plays a role in improving the economy and politics of women. Kohati as an organization provides space for women to gain rights to improve their quality by providing access to religious studies which not only discusses religious knowledge, but also discusses social issues. seminars that increase knowledge on legal, political, economic, educational and other issues. This is done in order to improve the quality of women in control and decision making, as well as to improve gender equality in the organization. Gender equality in the Badko HMI North Sumatra organization has been realized in terms of the structural division of roles and positions. Female cadres also get the same opportunities as men in decision making. However, gender equality that occurs is only external. Women only hold positions such as treasurer and secretary. In addition,

the role of women in decision making is still considered weak because the number of women in these organizations is still small. But this can certainly be changed as the role of women increases,

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