

FEMINIST THEOLOGY LINGUISTICS IN THE PRACTICAL INVOLVEMENT OF POLITICS AND THE LEADERSHIP STYLE OF CHRISTIAN WOMEN

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ABSTRACT

Problem of women in leadership and politics, both in government and in the church, is that women are always looked down upon. Gender equality in political life is one of the elements that must be considered when consolidating Indonesian democracy. Gender inequality is still clearly visible in Indonesia's post-election political structure. This can be seen from the fact that the number of female parliamentarians is not ideal, showing that Christian women are involved in practical politics in an effort to get equal opportunities in politics, as well as the inhibiting factors so that women's leadership styles can be contributed to practical politics. This issue will be reviewed from a feminist perspective, with the aim of providing awareness so that more Christian women are involved in practical politics to fight for the fate of women from various sources, books and journal articles that are relevant to the topic discussed. The findings obtained are that the government and several churches have accepted that women receive equal rights and treatment so that the status of women and men are equal and can both contribute to the government and several churches to create a just Indonesian state and ensure the prosperity of the city. Finally, it can be concluded that women have been recognized as equal to men in various matters including government leadership, social community leadership and leadership in the church and are legal in the eyes of Indonesian law in the 1945 Constitution.

Keywords: Feminist Theology, Practical Political Engagement, Leadership Style, Christian Women

1. Introduction

Currently, women are widely involved in decision making and become leaders in almost all fields, including religious institutions, economics, politics and government. Specifically in Indonesia, women have served and continue to serve as leaders, from president to RW and RT. However, their number is still small and does not represent the total number of women. This shows that women have not been fully accepted and there are many obstacles to getting involved in politics, even though there are a number of crucial issues in this country that are very closely related to women.

Phenomenon that occurs is whether women get the same opportunity to nominate themselves and play a role in politics or not in the 2024 General Election (PEMILU) to elect the president and people's representatives who will sit in the legislature at the Regency, Provincial and Central levels. Many people focus on the debate about presidential and vice presidential candidates so they forget to discuss legislative candidate candidates, including gender balance in them. Everyone,

men and women, have the same right to be involved in politics for the benefit of the people at large. However, data from the last several elections shows that there are still a small number of women involved in politics, compared to men. Not to mention that if you look at it in terms of quality, it will be even less. This can be seen in data regarding the position of women in the Indonesian government from 2019 to 2023, there are only 14 women in the DPR RI who were selected as involved in politics, compared to men. Not to mention that if you look at it in terms of quality, it will be even less. The increase in the number of women in the legislature was also not followed by an increase in the number of female ministers in the cabinet (executive). The number of female ministers is only 5 or 15%, out of a total of 34 ministers (Rahma, 2022). Of course, this is not a question of numbers because quantity is not the same as quality. However, it would be better if there were more women's voices considering that many decisions are taken using the voting system in parliament. With the support of many voices, women will fight for the fate of fellow women in regulations and policies that concern women.

Data above shows that society still has a strong understanding that men are more suitable to be leaders, while women are considered incapable or apolitical. Politics is a man's world and it is dirty and full of violence and competition, and women do not belong in it. Not only that, cultural, religious and social factors are several obstacles for women to enter parliament (Nurhayati, 2019). This is a challenge for women to fight these discriminatory attitudes. If the general involvement of women in practical politics is small, then the involvement of Christian women, as a minority group, in practical politics is even smaller. For this reason, as an observer and researcher, I will analyze the factors causing the lack of involvement of women in general and Christian women in particular, in practical politics. Next, we will explain the importance of Christian women's involvement in practical politics as well as offering a model of women's or feminist leadership using qualitative research methods by utilizing research results and literature related to the topic of women and practical politics, and models of women's or feminist leadership including using analytical descriptive methods, namely by describing existing problems, then analyzing them from the perspective of feminist theology.

1.1.Purpose of the Research

- **For Women:** Gender equality is a fundamental principle that encourages equality between women and men in all aspects of life. Women's struggle to achieve gender equality requires support from all parties, whether from the government, society, church and so on.
- **For the Church:** The position of women in the Bible is clear that God does not differentiate between men and women, both were created by God to be equal, equal, and of equal value before God to obtain leadership in the church. There is nothing more important and less important, no one term is superior to another. The atonement of Jesus Christ has eliminated all these differences and opened the same entrance for all. So that all oppression, violence and degrading attitudes towards women must stop and see God's plan for humans for His glory.
- **For the State:** The Indonesian state guarantees that women also have the same rights as men to be able to express their opinions, receive legal protection and education as well as the same position as men. The 1945 Law explicitly conveys gender equality to all sexes, specifically to provide an understanding of the equal treatment of men and women in social society. The realization of gender equality in family life, society and also the church is very important to

understand well. Because when this is implemented, there will no longer be discrimination between men and women.

1.2. Problem Finding and Research Novelties

This inductive discovery of leadership is a form of leadership desired by today's society, especially since Indonesia is a republican country that emphasizes democratic aspects. This feminist leadership model exists in both women and men, but is mainly practiced by women. This means providing opportunities for women to get involved in government politics and become leaders (Natar, 2010). There are several things that women need to do to get involved in politics, namely building and strengthening relationships between women's networks and organizations. Apart from that, there is the Women's Political Empowerment Center which is a network of 26 organizations that pay attention to party, religious and professional origins. All of these networks have the potential and important positions in supporting increasing women's representation in parliament, both in terms of number and quality.

Developing a business synergy is very important to support women in parliament. Women must be able to organize and strategize well. Apart from that, there needs to be a joint discussion to support each other among women: which issues need to be prioritized, who is most competent, what can be done together, and what their next role will be if elected. Women need to learn to coordinate themselves and take leadership to negotiate with each other to achieve common goals. Women need to learn how to do politics that is clean and not masculine but that side with women. Women need to prepare themselves well in advance and not wait for election time, which seems a bit forced. Things that need to be studied are social issues, party ideology and organizations. Therefore, this research is qualitative in nature with various related literature discussed.

Novelty in current research is using the Pancasila Philosophy Theory which explains the five principles of Pancasila and in the 1945 Constitution which states that all humans, both men and women, have the right and equality to receive education, a prosperous life and the right to express opinions well and correctly in scientific discussion forums, offices and government, the novelty of this theory also criticizes several previous research articles (Budiantmaja, 2021).

2. Results And Discussion

2.1. Pancasila Philosophy

Pancasila philosophy always prioritizes the moral values and behavior of every human being, both men and women, to respect each other. The Pancasila philosophy in the daily life of every human being, both men and women, always prioritizes responsible ethics, meaning that every human being, both men and women, who were created by God, have the same rights and obligations in the eyes of the law and society, including offices and government, to behave with good morals and advance the welfare of cities in their country (Budiantmaja, 2023).

2.2. Feminist Theology

Feminist theology exists to question the oppression and injustice that causes women to experience discrimination, harassment, humiliation and execution in almost every system and structure of society. Moreover, this feminist theology is precisely for the purpose of fighting for

the status and role of women in the Church. The aim of feminist theology is to criticize and correct gender injustices related to religious teachings and religious traditions. The use of feminist theology was the second step taken to fight for women's existence at the end of the 1960s, the first movement began at the end of the 19th and early 20th centuries with the idea of renewing women's position in public. However, it is important to note that the guiding vision of feminist theologians is universal humanity (Weisberg, 1993).

A very visible characteristic of the feminist movement is that it emerged as a protest against centuries of gender subjugation and discrimination against women. both outside and inside the Christian Church. The essence of the feminist movement emphasizes three main things, namely: Oppression, patriarchy and the struggle for equality. On the other hand, feminists ignore the fundamental connection that the apostle Paul, who forbade speaking and teaching in the church, purportedly contributed to the continuation of the Christian church's colonialism against women. The issue of gender is a problem that continues to arise today. Practically, this is often found in everyday human life, regarding the status, rights, obligations, duties and responsibilities of men and women. Problems or clashes like this are often found, both in the family, the world of work, social life, and in beliefs such as Christianity. Gender equality is the principle that every individual, regardless of gender, has the same right to receive equal opportunities and treatment in all aspects of life. Although this principle is becoming increasingly known and accepted globally, there are still many challenges that must be overcome to achieve it (Natar, 2004).

2.3. Involvement

Involvement comes from the derived word involved. In the Big Indonesian Dictionary, the word *terlibat* means individual participation or the role of individual attitudes or emotions in certain situations. The meaning is a person's participation in a certain condition or situation (Abdullah, 2016).

2.4. Practical Politics

Politics comes from the Greek word *polis*, which means state. In a broad sense, politics is an activity that is created, maintained and used by society to enforce the rules that exist within society itself. According to Aristotle, politics is the "master of science", meaning not in the sense of science but he considers knowledge of politics to be the key to understanding the environment (Wibowo, 2023).

Politics cannot be separated into two aspects, namely conflict and cooperation. In a regulation, there may be parties who cannot accept the regulations that have been set. Maybe they have differences of opinion, different interests and incompatibilities about the rules themselves. Things like that can cause conflict. On the other hand, in making or following a rule, someone needs other people to get the goals they want. Therefore, a desire to work together arises so that conflict and cooperation are things that cannot be separated from politics. But in any case, politics should be used to solve a problem rather than to achieve the goals of a particular group (Wibowo, 2023).

One form of community involvement in the political process is general elections (elections). Elections are a means for the community to participate in determining the figure and

direction of state or regional leadership in a certain period. When democracy receives widespread attention from the world community, holding democratic elections becomes an important requirement in forming the leadership of a country. Elections have the main function of producing leadership that truly approaches the will of the people. Therefore, elections are a means of legitimizing power (Wibowo, 2023).

Elections can be said to be aspirational and democratic if they fulfill several requirements. First, elections must be competitive, meaning that election participants must be free and autonomous. Second, elections are held periodically, meaning that elections must be held regularly with clear time intervals. Third, elections must be inclusive, meaning that all groups of society must have the same opportunity to participate in elections. No group is treated discriminatorily in the election process. Fourth, voters must be given the freedom to consider and discuss their alternative choices in a free atmosphere, not under pressure, and with access to extensive information. Fifth, an impartial and independent election organizer (Wibowo, 2023).

2.5. Practical Political Engagement

In their position as pillars of democracy, the role of political parties in the national political system is a forum for selecting national and regional leadership. Experience in a series of national and regional leadership selection events through elections proves the success of political parties as pillars of democracy (Julyanmah, 2022). The holding of the 2024 elections is considered quite successful by many groups, including international circles. With this picture, it can be said that the national political system is seen as starting to be in line with the structuring of national and state life which includes the structuring of political parties (Komisi Pemilihan Umum, 2024).

The role of political parties has made a significant contribution to the national political system, especially in the dynamic and changing life of Indonesian society. If the capacity and performance of political parties can be improved, this will have a major influence on improving the quality of democracy and the performance of the political system. Therefore, the role of political parties needs to be increased in capacity, quality and performance so that they can realize the aspirations and will of the people and improve the quality of democracy (Julyanmah, 2022).

Practical is something that is done to achieve goals more easily in a faster time. Practical Politics is everything related to the administration of the State in government as well as activities related to the formulation and implementation of general policies carried out in the field or state life. Human life in society has an important role in the political methods of a country. Humans, in their position as social creatures, will always interact with other humans in an effort to create their living needs. The basic necessities of human life are not enough, such as food, drink, biology, clothes and shelter (house). More than that, it also includes the need for recognition of one's existence and appreciation from others in the form of pride, payment for work, status as a member of society, member of a particular political party and so on. Every citizen, in their daily lives, is almost always in contact with practical political aspects, whether symbolic or not. In the implementation of the process, it can occur directly or indirectly with political practices (Julyanmah, 2022).

Practical politics is a world where all intentions, motives, interests and determination exist side by side and collide with each other to fight for power. In plain view, the power in question is nothing other than a position, position or position. But implicitly, what is essentially being

contested is authority and authority to make public decisions. when the concept of political democracy is as grounded as it is today, practical politics already resembles a contestation in which each other carries out character assassinations, destroys each other's strategies and tactics, attacks each other's territorial bases, and competes with each other to receive public sympathy (Julyanmah, 2022).

2.6. Leadership Style

Leadership style refers to a leader's behavioral approach in influencing its members. Leadership style refers to the behavioral approach used by leaders in influencing, motivating and directing their members. Each type of leadership style determines how the leader implements plans and strategies to achieve set goals while paying attention to the expectations of stakeholders as well as the welfare and safety of his team members. Effective leadership depends more on leadership style. A leader's ability to take control and make decisions is very important. Apart from that, a leader needs to know a leadership style that is effective and suitable to be applied to a particular organization or situation in order to achieve success. In essence, understanding leadership style helps a leader take ownership, control, and responsibility for the size and scope of the task at hand (Sianturi, 2021).

2.7. Christian Woman

Christian women are women who have confidence and trust in the Lord Jesus as their personal Savior. In the expansion of Christianity in the early centuries, the role of women was extraordinary. Women are known as prophets and teachers in their role of preaching the Gospel and preaching. The ministry of women was very effective in the early years of the church's expansion (Febriana, 2002).

Women made very progressive efforts in the 19th century. Victor Hugo called this era the century of women. Women are making progress in the mission field, organizations and leadership. When there was a great spiritual awakening at the end of the 18th century and the beginning of the 19th century, women expanded their wings and roles outside the home and family. The religious influence of women is growing in society, and they are trying to make something different in society for religious and humanitarian reasons. The women began their service again to the sick, the weak, the poor, the orphans, the women of the night, and those in prison. Even in fellowship groups, they collect funds for the services of missionaries; cooking services to be provided to those living in military barracks, writing religious works, including materials for Bible understanding and books for meditation and being an initiator in Sunday school services (Febriana, 2002).

2.8. Gender Inequality in Politics

Gender Inequality in Politics Currently, women are widely involved in decision making and become leaders in almost all fields, including religious institutions, economics, politics and government. Specifically in Indonesia, women have served and continue to serve as leaders, from president to RW and RT. However, their number is still small and does not represent the total number of women. This shows that women have not been fully accepted and there are many obstacles to getting involved in politics, even though there are a number of crucial issues in this

country that are very closely related to women. Examples of issues that are closely related to women include the environment, education, health, economy, community empowerment, village development, violence and information technology where women must be actively involved and participatory in these issues. The data presented above shows that although the number of women voters is greater, the number of women represented in the legislature and executive is small. From observations and interviews with several female legislative candidates, it appears that most female legislative candidates are used only to attract the votes of women who are the largest number of voters to support the party or simply to show that the party does not discriminate against women. Even if someone is elected, most of their existence is only to fulfill the 30% quota given to women, who in every election do not fulfill this quota (Lidwina, 2019).

Women's quota system has caused them to be less selective in choosing women who are truly qualified and capable. Because of their capital, reputation, and popularity, many of them can become members of the legislature. As a result, many female legislative members only fulfill quotas and cannot participate actively. In addition, women working in legislative institutions do not show differences or, more precisely, changes from male leaders. Many women also commit corruption and bribery, but they themselves do not realize it. Apart from that, giving quotas to women actually shows that women can get this position because men give them this position. In other words, this position was obtained because of the kindness of men who were willing to share a little power with women. However, in reality, men are not willing to give it to women and take it back by eliminating female legislative candidates. Although it is true that among women who adopt the "aji mumpung" attitude (taking advantage of existing opportunities, for example as children or wives of officials or a 30% quota), there are also many women who are actually quite qualified. There are many women who are successful in their efforts as leaders. In terms of intellectual ability, women can be compared with men; sometimes, women are better. However, human thinking, both men and women, has been influenced by patriarchal culture. Therefore, women are not allowed to hold leadership positions (Lidwina, 2019).

Men's roles and positions have a higher status than women. Women as decision makers in legislative and executive institutions do not have a significant role, even in important positions. This also has an impact on the products of legislation made by people's representatives because the people who make the laws are men, so, although not common, women's needs are given less attention. This means that, although not many, there are also men who pay attention to women's interests. Indeed, women's position as decision makers does not automatically benefit women's fate either. This really depends on whether he cares about the fate of women because not all female legislators are gender aware and represent women. Apart from that, there are individuals who enter politics because of personal encouragement or interest. While gender or women's issues were not mentioned in the campaign, this does not indicate that the candidate paid attention to women's issues (Sianturi, 2021).

However, in general, it is women who know best what women experience and what is needed most because they are part of this group who of course will also feel the impact of various decisions that do not favor women. Representation of women in decision-making positions will fight for women's interests, have an impact on policies that are more gender-friendly and have a women's perspective, and change the perspective of patriarchy. Therefore, although men can have feminist views and speak out for women, it is better if women themselves voice their needs and welfare without being represented by men. Men often lack or misunderstand and discuss what women

want. In addition, women have been silenced for a long time so that their voices cannot be heard. Now is the time for women to have a say in their own destiny. Because women are the ones who experience the worst situations, they must be responsible for fighting for women's interests. For example, women who experience injustice. Men can empathize, but they cannot feel it like women (Lidwina, 2019).

2.9. Christian Women's Involvement in Practical Politics

Apart from the general reasons above, there are reasons from Christianity which see politics as something dirty and full of competition so that Christians are reluctant to talk about politics, let alone get involved in practical politics. It is not only a matter of negative views on politics, this difficulty is also influenced by the position of Christians as a minority group in Indonesia. It is even difficult for Christian men to get a position in politics, let alone Christian women, it is of course even more difficult. Women face two to three times greater challenges than Christian men, namely challenges as women and Christians. The difficulty of women getting involved in practical politics can be seen from the number of them which is still counted on their fingers, including: Minister of Women's Empowerment and Child Protection (PPPA): Mrs. Yohana Yembesi and chairman of the PSI party which was once held by Grace Natalie (Natar, 2010). Five regional heads (regents and mayors) in North Sulawesi are women: Tatong Bara, Vonny Anneke Panambunan, Syerly Adeline Sompotan, Sri Wahyumi Manalip, Christiany Eugenia Paruntu, and one female regent from Rote Ndao in the name of Paulina Haning-Bullu (Jusuf, 2019). This number is certainly very small compared to the number of men as leaders. The same condition is also seen in the selection of legislative candidates which is dominated by men. In Christianity itself, the idea that politics is something dirty is still developing. This applies to both men and women (Azanella et al, 2018)

2.10. Biblical Review of Women's Involvement in Politics and Women's Leadership Models

Position of women in the Bible (Old Testament and New Testament) is below men and belongs to men (fathers and husbands). In such a position, women are not allowed to study and teach (1 Cor. 14: 33-40, 1 Tim. 2: 12-15: Women must remain silent), and are not allowed to rule in politics and religion. State and religious affairs are men's affairs and women are considered apolitical creatures. Nevertheless, women also emerged who became leaders, including Miriam, Debora and Ester, who actually showed their uniqueness as women. Miriam's Leadership (Num. 12:1-16) Miriam was one of the leaders of the Israelites along with her brothers Aaron and Moses. She is also referred to as a Prophetess (Ex. 15:20) and in Micah 6:4 is referred to as a leader (advocate, pioneer) equal to Moses and Aaron (Showin, 2013). However, because he and Harun criticized Moses for marrying a Cushite woman, he was punished with a skin disease (leprosy). From a feminist perspective, her actions were indeed inappropriate because they showed racist attitudes (ethnic differences) and criticized fellow women, but at the same time, she also defended Musa's wife, Zipporah, who was being cheated on by Musa. And punishment from God is not related to this action.

Miriam was punished not for her mistakes, but for Moses' mistakes. Then why is it that only Miriam is punished, but Aaron is not? Is it because she is a woman? Even though God himself forbade the Israelites to marry people from other tribes in order to maintain the purity of the Israelites and worship Yahweh (Deut. 7:3-6; Ex. 34:16; Mal. 2:11-16). Not only that, Musa also

cheated on his wife Zipporah. Their question in verse 2 is also correct in that the leadership they exercise is communal or divided leadership, not just one person. They also have the right as priests and prophetesses to criticize something that is wrong, including a leader like Moses. So if you look at it, what Harun and Miriam did was right, but why were they blamed, especially Miryam? His name does not even appear in the Levitical genealogy (Showin, 2013).

Discriminatory act is one of the obstacles for women in carrying out their leadership. Nevertheless, Miriam's actions should be rewarded because she is loyal to the rules and laws, dares to be firm and rebukes existing violations, including those committed by a male leader. He also shows a model of leadership that is divided, equal and cooperative with men, namely with Aaron and Moses, but especially with Aaron. Miriam's leadership model is clearly different from the male leadership style as demonstrated by Moses, namely a feudal leadership style, prioritizing power, feeling right even when wrong, anti-criticism, especially supported by God.

2.11. Feminist Leadership Style (Women) in Politics

In the midst of a patriarchal culture that prevents women's involvement in politics, it appears that there are still women who involve themselves, both in Biblical history and in Indonesian society. In fact, long before that there were several Christian women who were involved in politics, namely in the Srikandi or warrior army, there was a Maluku female hero: Martha Christina Tiyahahu. In the generation group fighting for emancipation, there is the name Maria Walanda Maramis from North Sulawesi, and on reform, there is Clara Sitompul from the Krisna party (Natar, 2010). Women with a feminist or women's leadership style can add color to or transform the leadership model which is currently too top-down by reviving the leadership model which is divided and not centered on one person, as shown by Miryam, Debora and Ester. Miriam exercised leadership alongside Moses and Aaron; Deborah with Barak and Jael; and Esther with Mordecai and Hegai. Not only that, the female leadership model prioritizes the needs of other people rather than the interests of oneself or the group (Gilligan, 1997). Miriam, Deborah and Esther are examples of female leaders who fought for the interests of the Israelites, even though for this they received punishment and their lives were threatened.

Leadership model respects each person's abilities and involves as many members as possible in determining the direction and goals of the institution. Members are seen as subjects whose opinions are taken into account and are involved in decision making. They are not objects who simply accept and carry out decisions made by the leader (Hendriks, 1995). Letty Russell describes this as roundtable leadership, where everyone is welcomed and involved in the conversation. Everything is in the center and nothing is on the periphery (Russell, 1993). However, I do not agree with the description of this round table in the Indonesian context because the majority of tribes in Indonesia eat not at a table but without a table, namely around the kitchen. Kitchen theology can be developed and relevant to the context of society in Indonesia. The kitchen is a place for all family members to gather and engage in warm conversation, without being limited or hindered by the table. For example, in Sumbanese people's lives, the kitchen is women's territory and is the center of daily activities, teaching and worship. All family members usually gather around the kitchen to worship, eat, listen to advice from parents, or just talk about daily life problems. In the kitchen, mother will distribute food to all family members and in the meantime conversations are also taking place. All family members are involved in worship and conversation, including men, women, children, servants and even people from outside the family. Everyone sits the same low

and no one is higher. There are elements of fellowship, friendship, kinship, dialogue and openness to everyone without distinction (Natar, 2004).

Women's leadership traits consist of a network of personal relationships that encourage participation, share information and power, encourage others to increase their personal worth, and give others the opportunity to feel proud of their work. In the same vein, John Campbell describes women's leadership style as a leadership style that is relational, connected, flexible, intimate, and full of passion (Russell, 1993). Meanwhile, Indriani Bone calls it a form of circle of interdependence where human identity as a person is realized in a network of relationships like a spider's web. Empowerment, as a foundation for women's leadership, makes women and men confident and work based on their own authority. Barak did not accept her offer, but Deborah demonstrated this model of leadership by encouraging him to go to war. He didn't even dare to go forward without Deborah behind him (Bone, 2000).

2.12. Criticism of Previous Research

This view is influenced by the attitude of the church fathers who separated government or politics from the church. Martin Luther said that the government only deals with matters related to external matters, and must not interfere with the teachings of the church (state and religion are separate). This is different from Swingly's opinion which views that the state has almost total power in the church (state and religion are one). This is different from the understanding of Anabaptists who view the state and church as completely separate, because the church already has its own rules, namely God's law. In contrast to all that, Calvin saw that the state and the church were interrelated, the church dealing with matters of spirituality or eternal life, and the state or government taking care of the correct order of civil and external life. Political power is seen as a holy and legitimate calling before God, and not as something dirty or even sinful, because its main task is to protect the implementation of worship from an external perspective, maintain public order, foster morality, and protect the property of every person or member of society, including Christians (Kolimon, 2016).

In this way, politics is seen as a noble task that must be carried out well for the good of all people and God's creation. Without the government and its rules, the country and society would be in chaos. Apart from that, the government and its laws are under God's law which must be carried out with the fear of God. Likewise, the church needs to provide Bible teachings to the government or state but cannot regulate the state. Both the church and the state are accountable to God (Kolimon, 2016). From this it appears that the Church and the state are separate but interconnected and support each other. Services carried out as state officials and church officials need to be carried out with full commitment and must not be mixed up. Nevertheless, today there are still many Christians, especially women, who do not dare or are afraid to get involved in practical politics. Even if there are, the number is small with serious challenges due to unclear views regarding the church's attitude towards politics. To further support attitudes towards women's involvement in practical politics, below I will conduct a review of several leadership figures in the Bible, who will open our minds about women's leadership and can also serve as examples for women in politics.

3. Conclusion

From what has been explained, the fact that women are marginalized from leadership and political roles is not only because they cannot do it, but also because of the patriarchal and kyriarchy structures that underlie ideas about women in Indonesia. The history of women in the Bible and Indonesia has shown that women can participate in politics, even in a non-hierarchical, divided leadership style, where everyone can be involved and participate. Those who wish to maintain the current state of affairs hold firmly onto long-standing patriarchal power structures and should encourage this. As a result, transformational action is needed to change the way of thinking and apply it in political life, where men and women are seen as equal. It is not easy to break out of this structure, because cooperation between men and women is necessary.

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Data Availability Statement

The data that support the findings of this study are available from the author upon reasonable request.

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