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PUBLIC POLICY AND GENDER CONTESTATION: THE CASE OF CHILD PROTECTION QANUN IN LHOKSEUMAWE, INDONESIA

RASYIDIN^{*}, FIDHIA ARUNI^{**} AND SITY DAUD^{***}

Abstract

This study examines public policy and gender political contestations in the Lhokseumawe City Representative, Aceh, Indonesia. This study has adopted a qualitative approach to explore some research questions through a series of interviews, observation and library research. The increasing cases of violence against children in Lhokseumawe City show that there is a pressing need for an effective and appropriate Child Protection Qanun to be implemented. However, in Lhokseumawe City such qanun is still absent. Political contestations between the lawmakers and the government authority in this issue have not been resolved. Gender discrimination still occurs, presumably due to the lack of female participation in the policymaking process. With the support of Women's Empowerment Agency and an enhanced female participation as legislators in the House of Representative, it is expected that priority will be given to this Child Protection Qanun Bill. The findings show that the failure to legislate and implement the Child Protection Qanun in Lhokseumawe City is due to the absence of economic values and the failure of the legislators to recognise the importance of the role of gender in child protection affairs.

Keywords: gender, political contestations, public policy

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Abstrak

Kajian ini meneliti dasar awam dan persaingan politik gender di Dewan Perwakilan Kota Lhokseumawe, Aceh, Indonesia. Kajian ini menggunakan pendekatan kualitatif untuk meneroka beberapa persoalan kajian melalui wawancara, pemerhatian dan kajian perpustakaan. Peningkatan kes keganasan terhadap kanak-kanak di Kota Lhokseumawe menunjukkan bahawa terdapat keperluan mendesak untuk dilaksanakan Qanun Perlindungan Kanak-kanak yang berkesan dan sesuai. Walau bagaimanapun, di Kota Lhokseumawe qanun itu masih belum dilaksanakan. Perbahasan politik antara penggubal undang-undang dan pihak berkuasa kerajaan dalam isu ini masih belum dapat diselesaikan. Diskriminasi gender masih berlaku, mungkin disebabkan oleh kakurangan penyertaan wanita dalam proses pembuatan dasar. Dengan sokongan Agensi Pemberdayaan Perempuan dan peningkatan penyertaan wanita sebagai ahli di Dewan Perwakilan, diharapkan keutamaan akan diberikan kepada Qanun Perlindungan Kanak-Kanak ini. Dapatan kajian menunjukkan bahawa kegagalan untuk menggubal dan melaksanakan Qanun Perlindungan Kanak-Kanak di Kota Lhokseumawe adalah disebabkan oleh ketiadaan nilai ekonomi dan kegagalan para penggubal undang-undang untuk mengenali kepentingan peranan gender dalam hal-hal perlindungan kanak-kanak.

Kata kunci: gender, persaingan politik, dasar awam

INTRODUCTION

The Indonesian Government is committed to realise gender equality and social justice. Evidences for this claim are the ratification of Law Number 7 of 1984, or the ratification of the United Nations Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) (Undang-undang Republik Indonesia, 1984), the issuance of Government Regulation Number 8 of 2008 on Stages, Procedures in Formulating, Controlling and Evaluating the Implementation of Regional Development Plans (Peraturan Pemerintah Nomor 8 Tahun 2008), and the Presidential Instruction (INPRES) No. 9 of 2000 on Gender Mainstreaming in National Development (INPRES 2000, Nanda Amelia et al, 2011: 11-12).

The evolution of the concept of gender from Woman In Development (WID) in which women were only as part of development to Woman and Development (WAD) is a criticism of the WID concept. This phase emphasized the structural

change in the role of women in the economy in order to establish a gender equality concept to regulate the equal participation of men and women with Gender Concept and Development (GAD). GAD creates equality and togetherness of men and women in development and rejects the oppression of gender inequality in every community activity (Rasyidin and Fidhia, 2016: 3).

The issue of gender equality is strictly regulated to guarantee at least 30 percent of women's participation in the activities of political parties. The regulation takes into account the affirmative action directed towards women's representation. This affirmative action is expected to become a solution in dealing with gender imbalances in politics. Women are expected to play their role in society in accordance with their abilities and talents to create more opportunities for women to get positions that have been dominated by men. Without affirmative action, women are deemed unable to move freely to contribute their energy, abilities, and talents within the community, nation and state. Affirmative action in the form of the opportunity to be an election candidate gives women a special opportunity to participate in decision making (Astrid Anugrah, 2009: 8-10). The achievement of 30 percent women participation would represent the women's political interests. It will be reflected in public policies to facilitate women and children. Political education, confidence enhancement and awareness will empower women to have the same abilities as men. It should be socialized in order to create hope and goals from this affirmative action.

RESEARCH APPROACH

To support this study, a series of inter-connected research questions are underpinned as follows.

1. How is the issue of child protection law related to gender politics in Lhokseumawe City?
2. To what extent are female legislators able to steer and coordinate the policymaking and implementation process of the child protection law?
3. To what extent do gender politics encapsulate and account for the contemporary gender discrimination in drafting a child protection law in the Lhokseumawe Legislative Committee?

As the research questions outlined, this research is exploratory in nature. Therefore, the methodological approach would be crucial for the operationalization of this research. This study has adopted a qualitative approach to explore gender

issues and its impact on policymaking through a series of interviews, observations and library research.

CONCEPTUAL FRAMEWORK

David Easton (1965) argues that public policy is a formulation made by "rulers" in a political system such as tribal leaders, members of the legislative, executive, judicative, administrators, advisors, kings and the like. They are the people who are involved in everyday problems in the political system, responsible for public problems, and answerable to most members of the political system, as long as they act within the boundaries of the expected role (Budi Winarno, 2014: 22). The process of implementing public policy involves political parties that have a share in the form of control over policies issued by the government. Thus, it implies that political parties greatly contribute to supporting a qanun draft. The reality somehow shows that the political parties' bearer, the Legislative Committee Lhokseumawe Parliament, did not support the legislators in filing the draft of child protection in 2016. The political parties were in favour of a rule or qanuns that generally serve their political interests.

The drafting of a *qanun* based on a local legislative program starts with the initiator forming a committee within a political party. An inter-party political committee is chaired by a chairperson appointed by the initiator. The inter-party political committee will discuss a qanun draft passed by the Local Legislative Program and is stipulated by the Legislative Body. In the framework of drafting the qanun outside the Local Legislative Program, the initiator is obliged to consult the consensus within the party in the context of harmonizing, rounding, and strengthening the drafted qanun. Then, the political party coordinates the discussion of the conception within the faction of the political parties.

The Local Legislative Program as a planning instrument will ensure all the necessary procedures are followed for the *qanun* formation program to be systematically arranged between the executive and the legislative. However, in the Legislative Body of the Lhokseumawe, there is a form of political contestation that hampered the continuous discussion of a qanun, although it is already included the Local Legislative Program. Operationally, the Local Legislative Program makes a list of the drafted qanun, which has been compiled based on the derivative of the local Aceh Government Law that is then adjusted to the needs of the community. As stated by Budi Winarno (2014: 83), in the formulation of a policy agenda, it is prioritized based on general demands.

Parsons (2008: 145) explains that political contestation in a public policy essentially supports one party or actor, and certain interests but at the same time excludes another party or actor, other ideas and interests. Bachrach and Baratz also defined this dimension to include what was decided (decision) and not decided (non-decision) as a power phenomenon in the policymaking process. Budi Winarno (2014: 127) explains that each actor has a level of importance in formulating policy even though in the end, the goal is the welfare of the community. The actors in the process of policy formation can be divided into two groups, namely the official actors as well as unofficial actors.

The lack of political socialization from the bearer political party to the legislator also influenced legislators in political contestations. A. Rahman H.I. (2007: 103-104) states that political socialization is a process through which people in certain communities learn to recognize their political system. This process more or less determines their perception and reaction to political phenomena. The function of a political party dissemination can also be seen as an attempt to create an image that it is fighting for the public interest. This is important if it is associated with the party's goal to rule the government through victory in elections.

In addition to the executive and legislative bodies, political parties can also influence the policymaking process through the mechanisms that exist in the body of the political party itself, namely conveying their aspirations to the authorities by means of lobbying. Susanto in Redi Panuju (2010: 18) explained that basically, lobbying is an effort carried out to influence the parties who are targeted to form a positive perspective on the topic of lobbyists, thus it is expected to have a positive impact on the achievement of goals.

Child issues are closely related to the issue of gender equality, because the issue of gender equality is often considered to be related to the issue of social justice in a broader sense. Thus, the concept of gender equality is a very difficult concept and has contradictions embedded in it. Riant Nugroho (2008: 60) explains that gender equality is a common condition for men and women in obtaining their opportunities and rights as human beings, so that they are able to play a role and participate in political, legal, economic and socio-cultural fields, education as well as health activities, and in enjoying the results of development. The realization of gender equality and justice is characterized by the absence of discrimination between women and men, so that women and men have the same ability to access, the opportunity to participate and enjoy the benefits of development and politics.

From the perspective of Islamic law, everything is created by Allah with nature. Likewise for humans, men and women as individuals have their own natures. The Qur'an recognizes the anatomical differences between men and women. The Qur'an also recognizes that members of each gender work by reflecting the differences already well formulated and maintained by the culture among both men and women. However, the differences are not in the position of the community, let alone to create a form of discrimination between women and men and become an obstacle to draft a qanun as a public policy.

A cultural stereotype often sees women as weak, emotional, delicate and shy creatures while men are strong, rational, and brave creatures. This understanding is then believed to be natural and a permanent gift from God. Whoever tries to change it is considered as violating nature and even opposing God's decree. The role and status of women in the Islamic perspective is often perceived to be associated with the presence of men. Women are portrayed as beings whose existence is very dependent on men. As a child, she is under the guardianship of her father and brother, as a wife depending on her husband. That is the phenomenon that has so far been the practice in the Lhokseumawe City Parliament.

Rasyidin and Fidhia (2016: 49) explain that gender politics is a way to choose policies that are more supportive and in line with women and children (without the slightest discrimination) and they become the main objects as policy practitioners, both in the field of politics, as well as in other fields. Gender politics does not only analyse gender empowerment, but also analyse gender and discrimination in various activities. Denying women from various activities within the state or public sphere weakens gender politics and denies women's political power. This is a form of gender discrimination and injustice that has occurred in Indonesia and the province of Aceh during the conflict, before the reform period.

PUBLIC POLICY AND GENDER POLITICAL CONTESTATIONS IN LHOKESEUMAWA CITY REPRESENTATIVE

Lhokseumawe City is home to 79,516 young residents under 20 years old. They must be protected in a comprehensive manner. The level of violence against children from 2014 to 2016 is still high. Violence against children is divided into physical, sexual, psychological, and neglectful violence. Some children become victims of violence and there are those who become perpetrators of crime. The increasing number in child abuse cases in Lhokseumawe City from 2014 to 2016

needs a government policy to address these issues. One of them is the Child Protection Qanun (Law) (2016) (Rancangan Qanun Kota Lhokseumawe Tahun 2016 Tentang Perlindungan Anak) as a legal umbrella. It is important that the children in Lhokseumawe City have definite legal protection from the government so that they are recognized in the Local Legislative Program and become a priority in legal discussions. Lhokseumawe City is also one of the cities in the Aceh Provinces that does not fulfil the women's representation quota, i.e. from a total of 25 members of legislature, only 2 of the legislators or eight percent are women instead of the 30 percent quota set by the Act (affirmative action). Public policies in Lhokseumawe City from 2014 to 2016 were inadequate to accommodate these issues. In the 24 qanuns endorsed by Lhokseumawe DPRK, there is not a single law dedicated to children's issues. The law on the Implementation of Women and Children Protection from Violence in 2016 subsequently after the improvement of its nomenclature into Qanun Protection of Children in 2016 is still in the design stage.

FINDINGS

Results of interviews and observations show that the difficulty to promote the policies for children is also related to gender issues in the Lhokseumawe House of Representatives. Gender imbalance among legislators produces policies that are gender-biased. There is no public policy intended to solve the above problems. Child protection law is not a priority in the political contestation among legislators. Therefore, it serves a common interest to produce public policies that benefit the society despite the fact that children in the city of Lhokseumawe need special protection from all acts of violence and other crimes.

One of the reasons hindering the Child Protection Qanun from being a priority in the Local Legislative Program is the assumption that there are other qanuns that are more important in increasing the Regional Original Revenue (REGIONAL REVENUE) of Lhokseumawe City. This is indirectly influenced by the actors who are able to control the discourse, especially the actors involved in the legislator committee of the Lhokseumawe City House of Representatives so that there is a debate about the priority of qanuns. Although REGIONAL REVENUE can later have an impact on the welfare of the people of Lhokseumawe City, it cannot compromise the protection of children in Lhokseumawe City in the Local Legislative Program of the Lhokseumawe Parliament.

Economic pragmatism is the reason for the legislative body in Lhokseumawe City not prioritising the draft of the 2016 Child Protection Qanun for the discussion phase. So far, the legislators of Lhokseumawe have only prioritised the qanuns benefitting the regional revenue such as the Parking Retribution Qanun and the Tax Qanun, as if other qanuns were not important. While the community does need economic protection, the community also needs spiritual protection, a sense of security, comfort, guaranteed safety for children and security as part of the community. Political parties as a forum for the formation of legislators in politics that should be able to provide an impetus for the formation of a pro-people public policy are in fact not functioning optimally, as evidenced by the fact that political parties have only intervened in the formulation of public policies that narrow political interests.

Furthermore, the political contestation that took place in the Lhokseumawe Parliament is not only caused by the assumption that the Child Protection Qanun does not add value to the REGIONAL REVENUE of Lhokseumawe City, but there was also the assumption that the issue of child protection is already regulated in the Qur'an so there is no need to chant it. Therefore, there was the lack of intervention from the Women's Empowerment Agency and the Child Protection and Prosperous Families in encouraging the discussion of the children protection laws by the Legislative Committee.

It can be seen that there are some parties who agree and disagree with the submission of the 2016 Child Protection Qanun draft, especially in the Legislation of Lhokseumawe. On the submission of the 2016 Child Protection Qanun draft, it was only Roslina, S. Kom, who was the vice chairperson of Legislative Committee and participated in the Women's Empowerment, Child Protection and Prosperous Family Agency, were the supporting parties or actors. Meanwhile, those who do not support the submission of the qanun can be seen from the other five members who form the majority votes.

Data also shows the lack of political party support for legislators in the submission of the draft of the Child Protection Qanun to be discussed by legislator committee. So far, political parties have intervened in a drafted qanun if it has political values such as qanuns regarding the nomination of regional heads, and the like. However, the Child Protection Qanun is not included in the practical politics section. Political parties can perform the function of socialization to educate its members to be aware of their responsibilities as citizens and put their own interests under the common interest. But in reality, the participation of

political parties that should provide direction to Legislative Committee legislators in Lhokseumawe has not been maximized so that the fight for public policy and public interest in the law to protect children is still not fully realized.

It is also evident that the legislative contestation of the Lhokseumawe Parliament in the Legislation Agency in submitting a draft of the 2016 Child Protection Qanun did not take place seriously. This is because legislators fail to understand the importance of public policies related to child protection. The legislators argue that the resolution of the problem of the Child Protection Qanun is already in the Qur'an. In fact, the content of the Qur'an is a normative content, whose contents can be used as a reference in the making of the Child Protection Qanun.

However, the assumption of the Lhokseumawe Legislative that the issue of child protection has been regulated in the Qur'an is also problematic. The content of the Qur'an on child protection needs explanation to be applied in daily life of the community in Lhokseumawe City. This assumption of the legislators concerning the child protection issue being clearly regulated in the Qur'an requires the people to learn and interpret the content of the Qur'an and keep God's command on child protection. However, in practice, not all of the people understand and want to interpret further the contents in the Qur'an. Therefore, the issue of violence against children continues to increase every year in Lhokseumawe City from 2014 to 2018.

The Legislator of Lhokseumawe has also not been able to present a sense of crisis or in other words, prioritising the public interest in public issues such as a mutual interest. Legislators do not yet have sensitivity to cases that have occurred to children in the city of Lhokseumawe. Children need a safe and comfortable environment to grow and develop as the nation's successor. The reality is that various cases of violence against children continue to occur, such as the case of rape of a 15-year-old girl that was handled by the Women's Empowerment Agency, Child Protection and Prosperous Family in Lhokseumawe City. Because there is no qanun for child protection, the child that is the victim was taken as a suspect in the civil law. When the Child Protection Qanun is not considered important, then the misappropriation of legal behaviour continues to cause other problems, especially the Jinayat Qanun which is based on Islamic Sharia but is in fact unable to be a solution for child protection.

Indonesia's democratic governance system mandates equal access to participation for men and women in all politics. Women's political participation

is now increasingly needed in an effort to integrate gender needs in various public policies and produce gender-sensitive legal instruments, which have been neglected and hinders women's progress in various sectors of life. Based on the principle of equality, women are given the opportunity to keep 30% of the quota in legislative elections.

However, it is very difficult to meet the 30% quota of women's representation in Lhokseumawe City in general elections as evidenced in the various political parties. Political parties only place women in fulfilling their quota in formality, and not as an increase in women's actual participation in the political sphere. But behind the struggle of women, most of them have one common goal, namely to fight for the rights of women and children as well as to demand for social justice. One of the concepts offered was the involvement of women legislators in the Lhokseumawe Parliament in the drafting of the 2016 Child Protection Qanun.

Gender discrimination is still glaring in the Lhokseumawe Parliament, despite gender equality in the government system in Lhokseumawe City. It is very difficult for women legislators to fight for public policy because there are only 2 of them in the Lhokseumawe legislative. As a minority, they can only participate, but not influence policy making at all. In this case, Riant Nugroho (2008: 242) explained that gender equality was not achieved because there are gender-biased policies. This policy is characterized by the existence of productive resource discrimination through discrimination of access, control, participation and enjoyment among the sexes. Gender equality has not been achieved in the Parliament of Lhokseumawe as seen from the forms of discrimination access and participation that are still going on so far, especially in accessing policies that are still controlled by the majority, while the minority of female legislators is only the object of the final decision.

The issue of gender equality is nothing new in the political system in Lhokseumawe, and the involvement of women in the politics is still marginalized especially in terms of drafting the 2016 Child Protection Qanun. This is because the political system of the Lhokseumawe Parliament still adheres to a patriarchal culture. This causes a socio-cultural construction of gender bias and allows men to continue to be more dominant than women.

Gender bias occurs not only in the legislative system, but also in the government system of Lhokseumawe. Generally, not all board members understand gender and not all are interested in discussing gender issues, especially in budgeting

and designing a qanun. So far, the policy in the form of drafting qanun is still not gender-responsive. In addition, the issue of gender equality in the legislative system of Lhokseumawe cannot yet be implemented. This phenomenon is in accordance with the statement of Riant Nugroho (2008: 48) which explains that gender inequality occurs at the state level, both in the whole country and in inter-state organizations, and it is evident that any public policy, legislation and other things are still seen in part gender sensitive (gender injustice).

Thus, the role of female legislators in the legislative system of Lhokseumawe is far from what is expected. The involvement of women legislators in planning the 2016 Child Protection Qanun is one activity that aims to shape and foster women's political orientation in the social life order. But in reality, there is still a gap between the roles played by men and women in various roles, especially in the design of each qanun, including the Child Protection Qanun in 2016. Increasing the role of women in gender-oriented development as an integral part of national development has an important meaning in the effort to realize the harmonious alignment between men and women so that gender equality and justice can be realized in various activities, especially in the political field.

The Ministry of Women's Empowerment explains that the existence of gender in various regions in Indonesia is also inseparable from the traditional and religious contexts that exist in the region (Rasyidin and Fidhia 2016:10). Meanwhile Rashila Ramli in Rasyidin and Fidhia (2016: 7) explains that social construction is influenced by elements of culture, religion and beliefs of an ethnic group.

In reality, Lhokseumawe as part of the Province of Aceh that implements Islamic Shari'a is also constructed in social discourse related to religious issues. The Child Protection Qanun Draft has not been able to escape the issue because when it is linked to gender equality and policies that should be gender responsive, obstacles to the qanun are included in the discussion by the Legislative Committee. In the drafting of the qanun on Child Protection in Lhokseumawe, not all stakeholders understand gender politics. They consider gender to be taboo and should not be considered in a public policy design because the Islamic Shari'a is the law that lives within the society (living law) in the city of Lhokseumawe and has already regulated various aspects of people's lives, including child protection. This explains why gender discrimination in the government political order of Lhokseumawe, especially in the design of the Child Protection Qanun has not been able to run optimally.

The low percentage of women in the political and state decision making process is also very significant evidence for gender discriminations in the province of Aceh as a result of the New Order authoritarian regime's political format that caused limited opportunity for women's participation in politics. Political format is seen as destroying gender politics throughout the territory of the Republic of Indonesia, including in the Aceh Province (Rasyidin and Fidhia, 2016: 49)

Presidential Instruction No. 9 Year 2000 on gender empowering explains that the purpose of gender empowerment is to give special attention to marginalized groups due to gender bias, to ensure that men and women have equal access, participation and control over development, and increase gender sensitivity in various parties. The purpose of gender empowerment is to ascertain whether women and men have access to, participate in, have control over and share equal benefit in development.

The implementation of gender empowerment strategies can identify the gender gap, which ultimately leads to the narrowing of gender issues and eliminating the gender gap. Gender empowerment is aimed at all development programs to be implemented by taking into account women's opportunities and access to development, control, and benefits. This becomes more important because of the regional autonomy and local wisdom owned by each region, especially the Lhokseumawe City located within the corridor of the Aceh Province. Provinces, districts and Representatives are ultimately required to utilize the gender empowerment strategy as an opportunity to place women's empowerment, gender equality, and welfare as well as children protection as a priority.

Our observations further show that gender bias among legislators is due to the lack of understanding of gender-responsive policies. Gender-responsive policy is not only intended to equalize the rights of women and men, but is also to comfort the children who should be considered as successors to the nation. The legislators of the Lhokseumawe Representative House considered that there are a majority and minority in their positions as legislators, resulting in a gender bias within their working environment, and influences policy output because women legislators are the least represented in the Lhokseumawe Representative House and have not been able to voice out their problems.

The fact that women representatives did not reach the 30% of affirmation quota has made it difficult for female legislators to compete in maintaining discourse related to child protection in Lhoskeumawe City. In response to these problems,

Astrid Anugrah (2009: 35) explains that 30% women's participation will represent a significant situation with the goal of women's participation and women's views in political activity. It will affect favourable public policies for women and children. The quota for women's participation is fulfilled by only 8% in the Lhokseumawe City House of Representatives. It would not have caused problems if the elected legislative have been educated about gender politics and carried the vision and mission to solve the problems of women and children, as well as allowing feminist groups to voice out issues related to women and children.

Rasyidin and Fidhia (2016: 16) also explain that in general, feminists want gender equality between men and women in various activities of life, both in family environment and in the community. In general, the society in Aceh views feminism as an opposition movement to the role of men. In addition, this movement also opposes women against their nature. The misconception about feminism makes it have little to no place even among women themselves, and generally is not accepted by the society. Female legislators should have been able to use feminism as a strategy to fight for Child Protection Qanun in Lhokseumawe City.

Riant Nugroho (2008: 242) explains that gender equality is not achieved because of gender-biased policies. This policy is characterized by the discrimination in the distribution of productive resources through discrimination of access, control, participation and enjoyment between the sexes. Gender equality has not been fully achieved in the Lhokseumawe City Council. It can be seen from the various forms of continuous discrimination and participation, especially in access to determine the policies that are still controlled by the majority vote while the minority of women legislative members are only as the object of the final decision.

Gender gap occurs not only in the legislative body but also in Lhokseumawe City's government system. Several members of council do not understand gender politics and are not interested in discussing gender issues, especially in budgeting and designing a qanun. In addition, gender equality has not been implemented in the Lhokseumawe Representative House either. This phenomenon is consistent with Riant Nugroho's (2008: 48) statement that gender inequality occurs at the national level, both in one country and in inter-state organizations, as evident in the public policy, legislation and others that are still partially seen not sensitive to gender politics.

CONCLUSION

Based on the research findings, the conclusions can be summarized as follows. The high cases of violence against children in Lhokseumawe City annually raised the need for a Child Protection Qanun but political contestations among legislators of the Lhokseumawe Representative House are not in favour of the law. This phenomenon occurs because the Child Protection Qanun is not a priority in the local legislation programming, because the qanun has no economic value. Legislators also have no understanding about the gender concepts. There is also the assumption among legislators that child protection is regulated in the Qur'an and it is not necessary to be regulated anymore by another law. As a result, gender discrimination still prevails in the Lhokseumawe City House of Representatives. Gender discrimination occurs in political participation where policy making to design the Child Protection Qanun 2016 considers women as the object or recipients of the majority of legislators' decisions. This is because the Lhokseumawe's representative house still embraces a patriarchal culture in their political conduct. Child Protection Qanun could have become a priority in Local Legislation Program in the Legislation Body of the Lhokseumawe City House of Representatives. In addition, Women's Empowerment, Child Protection and Family Planning Agency and Lhokseumawe City Executives are there to support the design of Child Protection Qanun together with Legislation Board of the Lhokseumawe City House of Representatives. Lhokseumawe City Legislative Assembly should implement a gender mainstreaming strategy to design a gender responsive qanun and change the current patriarchal culture to eliminate gender discriminations in Lhokseumawe City's House of Representatives.

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