The Features of the Aceh Women's Legislator in the Aceh Legislative Assembly (Descriptive Study of Women's Legislative Member as A Political Communicator in DPRA)

Ainol Mardhiah*
Doktoral Program Students of Communication Science Fikom Unpad, Indonesia
Lecturer of Communication Science FISIP Unimal, Indonesia
Awardee LPDP (Budi-DN)

Dadang Rakhmat Hidayat
Lecturer of Communication Science FIKOM Unpad, Indonesia

Agus Rahmat
Lecturer of Communication Science Fikom Unpad, Indonesia

Nuryah Asri Sjafirah
Lecturer of Communication Science Fikom Unpad, Indonesia

Abstract

The presence of women as legislators in the Aceh legislative assembly began to rise again after the end of conflict in Aceh that almost 30 years. The gait of Aceh women who are involved in politics and become legislators have begun to arise again, women have filled political spaces in Aceh. This study intends to examine how women legislators features as political communicators in the Aceh legislative assembly. The research method used in this study is qualitative with a case study approach. Data collection techniques are carried out through interviews, observation and documentation. The study found that the features of Acehnese women legislators as political communicators in the legislative assembly can be found from the peculiarities, uniqueness of Acehnese women legislators consisting of former combatants / sympathizers of the Free Aceh Movement (Gerakan Aceh Merdeka/GAM), and everything that connected to the women in legislative assembly such; women legislative profiles, background education, religious symbols that are inherent in themselves in carrying out their activities as legislators. The conclusion is that the presence of women legislators in the Aceh legislative assembly from various backgrounds made Aceh's local parliament more colorful, more dynamic and harmonious. For legislators who are former combatants / sympathizers of GAM, the Struggle which was formerly in arms, but now with rhetoric in parliament.
Keywords: Communicator; Women's legislative member; Legislative assembly; Aceh.

1. Introduction

After the signing of the Memorandum of Understanding between the Free Aceh Movement (GAM) and the Government of the Republic of Indonesia in 2005, after a conflict that occurred almost 30 years. Entering in this transition period, from conflict to peace, many sectors must be addressed, starting from the economic, social, welfare as well as political fields. In the political sector, many tasks must be completed so that people can live in peace, security and prosperity. To provide peace, security and prosperity for the entire Acehnese community, all components of the community must be involved and participate in the development of Aceh, participate in maintaining the ongoing peace, besides being actively involved in making decisions related to the community. Therefore it is needed by people who enter the legislative, executive and judicial levels.

At the legislative level, representation of all components of society in parliament is needed, because they are the people's representatives who will fight for the fate, aspirations of the people that he represents. The legislative elections that take place every five years as a momentum for all components of society to choose a person who is able to bring change to the community, who is able to capture aspirations, desires, hopes from the community to parliament and then these complaints become a policy / qanun that brings good for all Acehnese people.

Local parliaments at the Aceh Provincial level have been elected legislators as a result of political contestation in 2014, they have been able to win the hearts of their voters to elect them. Their presence in parliament from various political parties is the result legislative elections for the 2014-2019 period. For the Aceh provincial level, there are 81 seats contested. Based on data from the results of the vote from the Independent Election Commission of Aceh (KIP) in the 2014 legislative election data obtained data that 70 seats were won by male legislators and 11 seats in the women's legislature. of the 15 Political Parties participating in the contestation (12 National Beaches and 3 Local Parties) only 8 political parties managed to bring their legislative candidates into legislative membership. Of the 8 parties that escaped led their candidates to become members of the legislature. Aceh as the only province in Indonesia that has the freedom to establish local political parties as mandated by the Law on the Governing of Aceh

(UUPA) no. 11 of 2006 concerning the Government of Aceh, the elaboration of the LoGA was one of the presence of local parties in Aceh which for the first time in 2009 and then continued in 2014 for legislative elections and also contestation in the election of mayors / regents and governors. The election of legislative candidates from Aceh's local political parties made the Acehnese local parliament more colorful, because members of the Local Political Party were former sympathizers of the Free Aceh Movement (GAM) of the 11 legislative members of women who were elected as legislators for the provincial level in the 2014-2019 period they represented six political parties (2 Local Parties namely the Aceh Party and the Aceh National Party (PNA) and 4 National Parties; Golkar, Nasdem, PAN, Gerindra). In carrying out their duties and functions as representatives of the people, they will not be able to release themselves to convey their political messages, both in parliament and in the midst of their constituents, both verbally and non-verbally, so at that time women legislative members become part of political communicators .

The faces of women legislative members in the Aceh House of Representatives are reflected in the profiles of women legislative members, their backgrounds, the uniqueness they possess, the symbol of religiosity inherent in them in carrying out their activities as political actors. This study wanted to find out how the features of women legislators in Aceh's local parliament at the Aceh provincial level. Researchers 'interest in this topic, due to the researchers' curiosity towards the portraits of Acehnese women legislative members in parliament and the lack of research examining the portraits of Acehnese women legislative members, when conflicts, social systems, politics, culture and religion contributed to the politics in Aceh.

2. Literature Review
2.1. Relevant Theory
2.1.1. The Theory of *the Source Credibility Approach*

The source credibility approach is the theory used in this study, this theory is one approach used in persuasive communication, with the basic assumption that: "Source credibility or communicator who has high credibility is very influential on the attitude / behavior of others" (Infante *et al.*, 1990). Tan added that; "Credible sources are more effective in persuasion than non-credible sources". As the main actor in the communication process, the source plays a very important role, especially in controlling the course of communication (Tan, 1981).

In the process of communication, the communicator (source) has an important role in determining success in influencing the communicant, the ability of the communicator to influence the communicant, closely related to the character inherent in the communicator itself. These assumptions are based on the opinion that the characteristics of communicators that include expertise or credibility, attractiveness and power, are very influential factors and determine the success of communicators in carrying out their political communication (Tan, 1981).

Rachmat said that the factors that influence the effectiveness of the communicator consist of: credibility, attraction (attraction) and power. Credibility is a set of perceptions about the advantages of communicators so that they are accepted or followed by audiences (Canggara, 2003). Credibility according to Aristatoles, can be obtained if a communicator has ethos, pathos and logos. Ethos is the power the communicator has from his personal character, so that his words can be trusted. Pathos is the power the communicator has in controlling the emotions of the communicant, while logos is the power the communicator has in his argument.

Communicator credibility is one that determines the effectiveness of communication carried out by communicators, a message conveyed by communicators who have high credibility will have greater influence on the attitude of the audience, than if the message is delivered by people who have low credibility. Furthermore, attraction is also one of the factors that must be owned by a communicator. The attractiveness factor also determines the success or failure of a communication carried out by a communicator. The audience is either the listener or the reader, it is possible to follow the views or opinions of a communicator, because the communicator has an attraction in terms of similarity, is well-known, liked and also because of his physical attractiveness.

The attractiveness of a communicator is related to how communicants see communicators as being liked in a satisfying relationship. Effendy (1993) says that a communicator will be able to change the attitude of the communicant through the mechanism of attraction. If the communicant feels that the communicator has interesting characteristics, it will encourage them to engage in satisfying and pleasant communication. A communicator not only conveys his message so that others understand but also with a greater purpose, namely; there is a change in understanding and attitudes and behaviors in the communicant.

2.1.2. Symbolic Interaction Theory

A Sociologist named George Herber Mead who developed this theory. Mead believes, our membership in a social group produces shared behavior. At the same time, he also recognized that individuals who hold different positions in a group have different roles, so that different behaviors emerge.

If communication takes place in a dialogic interpersonal arrangement (face to face) it is called symbolic interaction. John M. Charon defines interaction as a joint social action; individuals communicate with each other about what they are doing by orienting their activities to each other (mutual social action, individuals, communicating to each other what they do, orienting their acts to each other) in Effendy (2000).

In view of symbolic interaction, humans are not seen as products that are determined by objective structures or situations, but at least are free actors. This approach takes into account the subjective interpretations that actors make towards objective stimuli, not actions as a direct response to social stimulus. In this theory, humans play various roles and assume identities that are relevant to these roles, involved in activities showing each other who and what

they are. In this case they mark each other and the situations they enter and behavior take place in the context of social identity, meaning and definition of the situation.

The essence of human action, because of the existence of an internal social process of self-appointment, an interactional perspective allows individuals to see themselves as others see them. In order to become the object of self-interpretation, (the self) must leave himself (self) to do that interpretation; that is, the individual assumes the process of interpreting another person (called the point of view) in order to determine the "I" (the self). So, the individual takes on the role of a certain "other person" outside of himself and is seen in a precise interpretation as he would do with other objects, both physical and social objects (Fisher, 1986).

One of the prepositions in symbolic inaction theory is looking glass perception which looks at the connection between one's own perception and the opinions of others. Cooley calls it looking glass self. Seeing the reflection of self, meaning that in every human interaction is always filled with symbols and interactions both in social life and with one's own life, by treating individuals as well as social self.

Furthermore, in the theory of symbolic interaction, it is said that every human action and interaction always uses language, cues, and various symbols, interpretations according to the will that define and at the same time give limits to the definition of freedom for others. Humans are able to imagine themselves consciously of their actions from the perspective of others, this causes humans to form their behavior intentionally with the intention of presenting certain responses from other parties. The process has implications for role taking. Communication with itself is a form of thought (mind) which is essentially a human ability.

Symbolic interaction theory uses individual paradigms as the main subject in social settings, puts individuals as active and proactive actors, interpreting all actions even at the same time constructing their collective life together with their community through communicative actions and interactions. He presents a discussion of the problem of self (the self) with all the attributes of the outside world by emphasizing the symbolic nature of humans (Mulyana, 2002).

Blumer conveyed three thoughts about symbolic interaction:
1. *human being act toward things on the basic of the meanings that the things have for them*.
2. *The meaning of such things is derived from, or arises out of, the social interaction that one has with one'' fellows*.
3. T*hese meaning are handled in, and modifed throught, an interpretive process used by the person in dealing with the things he encounters*) littlejohn (Effendy, 2000).

Symbolic Interaction learns the nature of interaction which is a dynamic social activity of humans, individuals are active, reflective and creative, interpret, display complicated and unpredictable behavior (Mulyana and Solatun, 2008).

In this theory called Symbolic Interaction, George Herbert Mead (Wibawa, 2013) suggests several concepts that underlie this theory, namely:

1. Actions
Mead analyzed actions with social behaviorist approaches and focused on stimulus and response. Mead said that a stimulus does not always cause an automatic response as predicted by the actor, because stimulus is a situation or opportunity to act rather than a compulsion.

2. Gestur
Gestur according to Mead is a mechanism in social actions as well as in social processes. Gestur is the movement of an organism that acts as a stimulus that produces a response from the second party in accordance with what is desired.

3. Symbol
Symbols are a type of gesture that can only be done and interpreted by humans. This gesture becomes a symbol when it can make an individual issue the responses expected by him that are also given by individuals who are the target of his gesture, because only when these symbols are understood with the same meaning, can an individual communicate with others .

4. Mind
Mead views intelligence not as an object, but as a social process. Even though there are people who act with the scheme of reaction actions, the feasibility of human action involves a mental process, which means that between action and reaction there is a process involving mental thoughts or activities. Mead also said that the meaning does not originate d

5. Self
Mead said that the ability to give answers to oneself is like giving answers to others, this is an important thing in reason. Mead also stated that the body is not self, only becomes self when the mind has developed. In this sense, self is not an object but a conscious process that has the ability to think.

For Mead, self experiences development through the process of socialization, and in this socialization there are three phases; Play Stage, Game Stage and generalized other.

6. I and Me

The essence of Mead's theory is the concept of "I" and "Me". The human self as the subject is "I" and the human self as the object "me". I is a self-aspect that is non-reflective which is a response to a spontaneous behavior without consideration. When in action and reaction there is something consideration or thought, then at that time "I" changes to "me".

7. Society

The community in Mead's understanding is not a society in a macro concept with all existing structures, but a society in a more micro scope, namely a social organization where mind and self arise. Mead argues that society exists before individuals and mental processes or thought processes arise in society.

So basically the theory of symbolic interaction is a theory that says that humans act based on meanings, where the meanings are obtained from the results of interactions with other humans, and that meaning will continue to develop and improve when the interaction takes place. Mead's interaction theory raises three concepts, mind (mind), self (self) and society (society). As a political communicator, female legislators in carrying out communication actions when interacting with others will involve mind, self and society.

2.2. Conceptual Foundation

This study examines the portraits of female legislators in the Aceh People's Representative Council as political communicators. Being a member of the legislature means that the woman becomes a politician or politician, meaning people who have the authority to communicate as representatives of their groups, whose messages propose and protect the objectives of political interests (Wahid, 2016).

Furthermore Leonard W.Doob said that politicians are part of the term political communicator. Leonard (Nimmo, 2001) classifies the main communicators in politics as follows:

1.   Politicians: are people who aspire to and or hold government positions, no matter whether they are elected, appointed or career officials, and do not heed whether the position is executive, legislative or judicial.

2.   Professionals are people who earn their living by communicating, because their skills communicate. Professional communicators are relatively new social roles, a by-product of the communication revolution. Professional communicators work based on demands from orderers to create a political message that can meet the satisfaction of both parties, namely to become tenants, as well as the public as the recipient of the message. Professionals consist of journalists and promoters.

3.   Activists as political communicators who act as organizational and interpersonal channels. The main task of political communicators is; first: spokesperson for organized interests. This spokesperson is usually also not professional in communication. However, he was quite involved both in politics and semi-professionalism in political communication. Second; opinion leaders who are engaged in interpersonal networks. Many residents who, when faced with making political decisions, ask for their opinions from people.

According to Canggara political communicators are those who can provide information about matters that contain political meaning or weight, for example the President, ministers, members of the DPR, MPR, KPU, Governors, Regents / Mayors, politicians, Political Party functionaries, non-governmental organizations, and pressure groups in society that influence the course of government (Canggara, 2011).

Katz distinguishes politicians into two different things, namely ideological politicians with partisan politicians; 1). Ideological politicians are people who in the political process are fighting for a common / public interest. 2). Partisan politicians are people who in the political process are fighting for the interests of someone / client or group, (Nimmo, 2001).

As the spearhead of political activity, politicians as political actors (political communicators) must have effective communication skills, both verbally and nonverbally. They must be able to convey ideas to the public well, the messages conveyed are able to be well received by the community, besides that he must have the ability to lobby politics.

Politicians in the superstructure politics are in the legislative and executive positions, in this case, the legislators (DPR) are in the position of the superstructure (output function) which they actually come from politicians who get the opportunity to sit in the legislature and executive as general election victory or the result of commitment, consensus and the distribution of power from the authorities to political parties in maintaining the power.

In carrying out political communication, political communicators are also one of the factors that determine the effectiveness of communication. Petty and Cacioppo (Pureklolon, 2016) say that there are four components that must exist in political communicators, namely credibility, attractiveness, similarity and power. While Rachmat said the factors that influence the effectiveness of the communicator consist of credibility, attraction (attraction), and power.

Credibility is a set of communication perceptions about the characteristics of communicators, (Rakhmat, 2001). In this definition there are two things: (1) Credibility is the perception of communication, (2) Credibility regarding the nature of communicators. Hovland's research Tan (1981) that the message conveyed by communicators with high levels of credibility will have more influence on the attitude of the recipient of the message than if it is delivered by a communicator whose credibility is low. The two most important components of credibility are expertise and trust, (Rakhmat, 2001). Credibility means the ability of political communicators in the form of expertise and trust in conveying information to the audience. As a political actor must at least have several criteria of ability, first: communication skills, meaning that political actors are capable and intelligent in delivering arguments, ideas and thoughts to the public. A politician can transfer abstract ideas into a sentence that is understood by society.

In any capacity, he must be able to give an understanding to the intended party regarding his political aims and targets. Second, have the opportunity and capacity as leaders. Communication is not only talking, communication skills are also strongly influenced by aspects of body language and communicator charisma, the effectiveness of a communication is strongly influenced by the overall behavior of communicators, both verbal and nonverbal. Third, having sufficient knowledge in their field.

Related to content, a politician must know, what he wants to convey, the breadth of insight about various things will greatly help the process of political communication. In this context the expression applies that the more credibility a person is, the more it will be able to influence the communicant, and that will be the opposite. A person who has competence will be able to apply the knowledge he has in everyday life. Having the competence of someone will have a strong motivation to do something. While the ability to apply knowledge is influenced by factors including individual factors, social factors, cultural factors, economic factors. Similarly, a person's motivation is also influenced by individual factors, social factors, cultural factors, and economic factors. Thus it also affects one's competence, Sobieraj (Indriastuti, 2015)

Attractiveness. Berger and Charles (1987) says that attraction is related to the level that shows the recipient sees the source as a person who is liked in the form of a satisfying relationship role. Tan (1981) suggests that the dimensions of attraction are measured by similarity, familiarity and proximity. A communicator will succeed in communication, will be able to change attitudes, opinions and behavior communicant through a mechanism of attraction. There are several components that cause communicators to have an attraction, namely; similarity, familirity, likes, relationship intimacy or closeness, physical attractiveness and general abilities possessed. By paying attention to some of these components a communicator can foster attraction to get responses from the communicant. Attractiveness (traction) in the form of similarity, ability, and attraction, attractiveness and similarity factors influence in the relationship with the effectiveness of communication, namely changing attitudes and behavior, (Rakhmat, 2001).

Power in the framework of Kelman's theory is the ability to cause submission, as well as credibility and attraction, submission arises from the interaction between communicators and communicants. "Power can cause a communicator to" impose "his will on others, because he has very important resources", (Rakhmat, 2001). Power can be operationalized by communicant responses about the ability of the source to punish or reward, the ability to pay attention and the ability to examine whether the communicant is submissive or not (Fisher, 1986).

Competence itself has an understanding of one's abilities which includes skills, knowledge, and attitudes in carrying out certain activities or jobs in accordance with established standards. The key words of competency are capabilities that meet standards. Communication competence is the same as one's ability to communicate. While communication competencies have an understanding of capabilities that include knowledge, skills, and attitudes that are appropriate in managing verbal and non-verbal message exchanges based on certain standards.

It is very interesting to study political communication in the context of the role women politicians play as political communicators both in reviewing information provided in exchanging political messages and in contexts when political language is used and the functions they carry out in their capacity as political actors in the DPRA.

Aceh women's legislators as political actors are guided to have good communication skills, are intelligent in conveying arguments, ideas and thoughts to the public, have the opportunity and capacity as leaders, communication is not only talking, communication skills are also strongly influenced by aspects of body language and communicator charisma , the effectiveness of a communication is strongly influenced by the overall behavior of communicators, both verbal and nonverbal. Furthermore, having sufficient knowledge in their field. Legislators must know, what they want to convey, have enough knowledges about various things will be very helpful in carrying out their duties and functions as members of the legislature.

Graber said that political communication includes the construction, sending, receiving, and processing of messages that have the potential to have a significant direct or indirect impact on politics. Message senders or recipients of the message can be politicians, journalists, interest group members, or private, unorganized citizens. "The main element is that the message has a significant political influence on the thoughts, beliefs and behavior of individuals, groups, institutions, and the whole community and the environment in which they exist" (Soukup, 2014).

3. Methodology

This study uses qualitative research methods with a case study approach According to Creswell (1994) case studies are qualitative approaches whose research explores real life, limited contemporary systems or various cases through detailed and in-depth data collection involving various sources of information through interviews, observations and documents or various reports and report case descriptions or case themes.

Case study research actually starts with a specific case, it can be a case of an individual, organization or partnership at a less concrete level which could be a case of a community, a specific decision process or project relation (Yin, 2014), while the choice in data analysis is in case studies may vary, some case studies involve analysis of units in certain cases, while others report on the overall case (Creswell, 1994).

Meanwhile Mulyana and Solatun (2008) states that a case study is a description and a comprehensive explanation of various aspects of an individual person, a group, an organization (community), a program or a social situation. Case study research seeks to examine as much data as possible about the subject under study. The main data collection procedure in this study was obtained from informants in the form of interviews, then observations in nonparticipants, and documentation. Research location in the Aceh House of Representatives.

4. Results and Findings

Aceh is the province at the far end of the West region of the State of Indonesia. As a region that has specificity in running its government, Aceh has its own name for this legislative body, the Aceh People's Representative Council (DPRA). This privilege is strengthened by Law Number 44 of 1999 concerning the Implementation of the Privileges of Aceh and in Law Number 11 of 2006 concerning the Government of Aceh. In the 2014 legislative elections, there were 12 legislative members from women who were elected to swing to the highest local parliamentary seat in the Aceh region. They were chosen to represent their respective constituencies in Aceh. Their participation in this contestation is one form of their participation in political development and the manifestation of democracy. Below is a table of lists of women legislative members in the Aceh House of Representatives for the 2014-2019 period.

Tabel-1. List of Women Legislative Members for the 2014-2019 Period

NAME	PARTY	Inauguration and Amendment to the Legislative Membership			
		01-10-2014	23-01-2017	16-01-2018	17-10-2018
Hj. Ummi Kalsum	PA	V	V	V	V
Siti Nahziah	PA	V	V	V	V
Hj. Mariati	PA	V	V	V	V
Darwati A.Gani	PNA	V	V	X	X
Nurlelawati	Golkar	V	V	V	V
Nuraini Meida	Golkar	V	V	V	V
Hj. Fauziah	Golkar	V	V	X	X
Hj. Yuniar	Golkar	V	X	X	X
Hj. Ismaniar	PAN	V	V	V	V
Hj. Liswani	PAN	V	V	V	V
Hj. Kartini Ibrahim	Gerindra	V	V	V	V
Hj. Fatimah	Nasdem	V	V	V	V
Aisyah Ismail Daud	PA	-	-	V	V
Martini	PA	-	-	V	V
Nurbaiti	PPP	-	-	-	V

Source: Secretariat of the Aceh People's Representative Council, 2018
X = Intermittent Replacement V: Active legislative members

From the table above, it is illustrated that in the 2014 legislative elections, 12 female legislators elected through Legislative Elections (pileg) were elected directly by the community (their constituents) consisting of various different parties namely 2 from the Local Party (Partai Aceh and Partai Nanggroe Aceh) and 4 from the National Party (Golkar, PAN, Gerindra and Nasdem). Over time, there have been changes in the composition of women legislative members in the DPRA to date. There is an Interim Time Change (PAW) that occurs in membership in the DPRA for the 2014-2019 period. This happens for several reasons; the legislative members who resigned because they wanted to focus on assisting their husbands as the wives of the governor and the wife of the Regent and because they advanced as Deputy Mayor, then the third position of women legislative members was replaced by male legislators. There are also some women who are members of the legislature, they are present in DPRA to replace the male legislative membership because there are male legislators resigning for personal reasons, besides that there are male legislative members involved in criminal cases, then due to the move this male legislative membership to another party, so that the first bearer party replaced with women's legislative membership.

From the data above, it can also be seen that at the end of 2017 and the beginning of 2018 the membership of the women legislative members decreased to 11 people, but the current condition is 12 people, although some of these personnel have changed. It is clearly portrayed that the composition of the current female legislative members in DPRA still does not meet the quota of 30% from the mandate of Law Number 12 of 2003 concerning General Elections. This shows that women's representation in the Aceh DPRA is still low, so women's participation in the public sphere in fighting for women's rights is feared not optimal, because those who know a lot of desires, the needs of women, are women themselves, when women are not involved in politics and being a member of the legislature, half of the wishes and aspirations of women will not be properly accommodated. As stated by Bari 2006 quoted by (Bano, 2009)

"Gender quotas are argued on several grounds but the key argument for this affirmative action measure often includes: (a) the fact that women constitute half of the world population, therefore, it is simply an issue of justice to reflect their numerical strength in political institutions; (b) women have a specific perspective on politics and political issues, therefore, their presence will make a difference to politics and (c) they have special interests due to their reproductive roles and subordinate position in society, therefore, they must be present in political decision making bodies to represent and protect women's interests".

Before the Affirmative action law was passed in Indonesia, a debate over women's representation also occurred, even the whole world happened, even though the fact was that women constituted half of the world's population, therefore, only a matter of justice to reflect their numerical power in political institutions women have a specific perspective on politics and political issues, therefore, their presence will make a difference to politics and they have

special interests because of their reproductive roles and subordinate positions in society, therefore, they must be present in the body of political decision making to represent and protect the interests of women.

The face of women legislative members in the Aceh legislative assembly shows that the representation of women legislative members consists of two political party groups, namely the National party and the Local Party. The Acehnese local party gave color to this institution, as it is known that members of this local party consisted of former and sympathizers of the Free Aceh Movement (GAM), a movement that wanted independence for Aceh. Before signing the peace agreement between the government of the Republic of Indonesia and GAM in 2005, GAM as a group in Aceh which carried out a rebellion against the unity of the Republic of Indonesia because it felt the injustice treated by the Indonesian Government so that GAM resisted and rebelled and wanted an independent Aceh. But now, after the signing of the Helsinki MoU on August 15, 2005, which gave birth to the points of the agreement covering the provisions of demobilization and reintegration of combatants, Aceh formed its own government, and human rights. Now Aceh is back safe, peaceful from an almost 30-year conflict, so that the struggle that used to take up arms has now turned to the struggle with rhetoric in parliament. As stated that "conflicts were the narrowing of public space for civil society" (McGibbon, 2006). The women legislative members of the local party now sit in parallel with the legislative members of the national party and are equally struggling and have aspirations for the welfare of the people from the policies decided jointly in parliament. For steady GAM combatants from the Local Party, researchers see that in their communication in parliament, they look more expressive, more enthusiastic in responding to things, have more enthusiasm and fierce, this is possible because they have different values and spirit compared to female legislator from the National Party. This is also possible because they are accustomed to living from struggling like during the conflict.

Investigating the findings in the field shows that the composition of women legislative members in the Aceh House of Representatives is scattered in each of the existing commissions. Based on the results of the study there was no discrimination against women legislative members in this local parliament, they had the same opportunities and opportunities as male legislators in carrying out their duties and functions. The policy of the position of all legislative members in the commission is the authority of the political parties supporting it to determine each commission from the legislative members, and this is not the authority of the Chairperson of the Aceh House of Representatives to the position of all legislative members. Placement of personnel commissioned is a decision from the Party submitted to the Faction which is subsequently made as a decision in parliament. Table II below shows the commissions with women legislative members.

Tabel-2. List of Education background, Profession and Position in the DPRA for Women's Legislative Membership for the 2014-2019 Period

NAME	Age (Years)	Education Background	Previous Profession	Position at DPRA (Commission)
Hj. Ummi Kalsum	59	Sarjana	Teacher	committeeman VII
Siti Nahziah	47	Sarjana	Housewife	commission secretary V
Hj. Mariati	51	Doktor	Lecture/legislator	Deputy chairman of commission 3
Nurlelawati	53	Sarjana	Housewife	commission member V
Nuraini Meida	60	Sarjana	entrepreneur /Legislator	Commission member IV
Hj. Ismaniar	54	Sarjana	entrepreneur /Legislator	Commission member VII
Hj. Liswani	53	Sarjana	entrepreneur /Legislator	Commision Secretary III
Hj. Kartini Ibrahim	49	Sarjana	Entrepreneur	Commission Member II
Hj. Fatimah	47	Sarjana	Housewife	Commission Member III
Aisyah Ismail Daud	54	Sarjana	Wiraswasta	Commission Secretary VII
Martini	34	Sarjana	Housewife	Commission Member III
Nurbaiti	57	Sarjana	Housewife	Commission Member III

Source: Secretariat of the Aceh People's Representative Council, 2018

From the above data it is illustrated that the faces of Acehnese women legislators are seen from almost all undergraduate education backgrounds, only one person has a doctoral education level. When viewed from the last level of education they traveled, their communication skills as political communicators may not need to be doubted and judging by their age, almost all of them are over 40 years old, there is a lot of maturity in thinking and life experiences. When viewed from their profession before becoming a member of the legislature for this period, from a number of legislators these women were in the second period and before entering politics generally they were entrepreneurs. Other profiles of women legislative members at the Aceh provincial level are housewives and teachers.

There are findings related to the position of women legislative members in the DPRA that the highest position that can be held by women legislators is in the position of Deputy Chairperson of the Commission, and only one person. To the delight of the secretary position, three secretaries were occupied by women on three commissions. The researcher found that the secretary position of the three commissions was handed over to female legislators because this position was very administrative in nature, needed patience, skills and precision, so that this position was suitable to be given to women legislative members in the DPRA, because it was considered more credible. Many of the women legislative members in the DPRA are only members of the commissions. The election of the Chairperson of the Commission is carried out in a democratic manner by electing all members placed on the commission.

The researcher also photographed that the Acehnese women legislative members who were present in the Aceh local parliament were strong women, because Aceh's social, cultural and political factors were still in this transition period and public perceptions of legislative members were still ambiguous, meaning understanding and meaning of the community towards the role of women legislators has not yet been fully positively responded. But they are with a strong desire, hard effort is able to be present in this public space and show their contribution to the people of Aceh.

The conflict that took place almost 30 years has changed the way of life of the Acehnese people, but this did not dampen the enthusiasm of these Acehnese women to participate in public spaces and take their political rights. The challenges of social systems and cultural systems that do not all accept them well, perceptions, negative stereotypes addressed to them, when they wish to become members of the legislature, but do not make them despair, they struggle diligently, trying to provide understanding to the community that women is part of the community, women must exist and be directly involved in political development.

Besides that doubts about their ability to divide the time between family and work, namely "Balancing family and career is a challenge to them. Generally society discourages women's activities outside the home, as it is harmful to their family life" (Bano, 2009). The ability of women legislators elected in the DPRA as political communicators is very effective, can be seen from how they are able to persuade their constituents to be able to elect them by conveying good political messages. This is inseparable from their credibility, attractiveness and power. Credibility, attractiveness and power of a communicator will have an influence on the audience (Infante *et al.*, 1990).

There are interesting findings obtained in the field that the presence of women legislators to parliament, not all of them run smoothly, due to religious interpretations of their membership as board members understood by the community. There are some people who think that women should not be members of the council, because they assume that being a member of the council is to be a leader and women cannot be leaders for men. But some others think that it does not matter when women become members of the legislature, because members of the council are not leaders but they are representatives of the people, they are an extension of the people in parliament, who will voice their aspirations.

Portraits of Acehnese women legislators as a great female figure that has been inherited by ancestors. Then they show very thick religiosity. The religious symbols are marked by their obedience in carrying out the Islamic Syariah. Symbols function to strengthen culture and maintain identity (Saliba, 1976). So in this case their identity as a devout Muslim is seen from the clothes they wear that are in accordance with Islamic sharia, by covering all members of the body, despite the existence of separate provisions in the Aceh region for every Muslim to cover his nakedness. Then based on the results of the study it was found that, female legislative members were accustomed when conducting work visits to the regions, so they would include female staff to help them there, because these legislators would feel free when asking for their help, other than to avoid slander.

As political communicators, Acehnese women legislators must be able to demonstrate their credibility, attractiveness and power to their constituents. This is one of the effectiveness of political communication messages delivered. The messages of political communication will later be interpreted by the Acehnese as a whole.

5. Conclusion

There were 12 women in Acehnese legislative members elected in the Aceh provincial legislative elections for the 2014-2019 period. The face of the local Acehnese parliament is currently represented by 5 (five) women legislative members from the Local Party and the rest are from the National Party. Representatives of the local Party legislative members of the women represented sympathizers or former GAM combatants who joined and eventually established local Political Parties. Another portrait found in Acehnese women's legislative members is that generally the profession of women legislative members before they enter politics is entrepreneurs, some housewives and others teaching. Most of their positions in the DPRA are as members of the commission, only a small part of which is the secretary and vice chairman of the commission. as members of the legislature and political communicators, women legislators have good credibility, attractiveness and power, this is because they are able to persuade and influence their people to deliver them to parliament with messages of political communication delivered. Social, cultural, political, religious systems contribute to women's engagement in politics. The role of women legislators can be seen from the contribution of ideas, ideas, opinions and performance that they have done to the Acehnese people.

Acknowledgement

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