STRIVING FOR GENDER EQUALITY: AN EMPIRICAL STUDY IN EAST LOMBOK, WEST NUSA TENGGARA INDONESIA

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Abstract - Inequality relation between women and men with men's dominance in East Lombok lead to gender inequality. The strength of patriarchal culture complicate women's opportunities to fight for their own interests. Therefore, women's problem are often marginalized. This condition become more complicated by the low of women's participation in the development process, especially in the planning phase. For this reason, LPSDM (Lembaga Pengembangan Sumber Daya Mitra) initiate Planning and Developing Forum (musrenbang) for women as an arena to fight for women's equality. This musrenbang present as a phenomenon of the influx of grass root community in the circles of region political elite through bureaucracy channel, which is always dominate mostly by men. This research aims to explain and analyze the role of LPSDM in struggling women's musrenbang as a new arena for women's equality in East Lombok. In this research, the framework is started from women's issue that arise because the inability of conventional musrenbang in accommodating gender inequality issues, which make LPSDM initiate the establishment of the new arena for women's struggle in terms of equality, through women's musrenbang. Although women's musrenbang can not fully replace the conventional musrenbang, they were done side by side as one of affirmative action policy in East Lombok. This research used qualitative method with a case study approach, which will generate the explanation and analysis about setting, actor's mapping, actor's interest, the process of change and the strategy that used in the change as well as the implication of those change.

Keywords - Affirmative action policy, gender inequality, LPSDM , women's equality, women's musrenbang.

I. INTRODUCTION

This research departs from various forms of gender inequality experienced by women in East Lombok, West Nusa Tenggara. The fact of unequal position of women and men in East Lombok appear in numerous forms of gender inequality that have been taking place there. Those forms of gender inequality happen in many aspects such as stereotype or negative labelling to women.

Those stereotype tends to cause any action, which will underestimate women's role in public area. Then, negative labelling ultimately cause women experiencing the marginalization and discrimination as well. Discrimination in this terms can be seen from the disparity of women and men employee payment in the equal work load. Besides, marginalization refers to marginalization process to one type of sex, mainly it experiencing by women. Various forms of marginalization experienced by women finally complicate women to widen their self actualization.

The backwardness of women in the district of East Lombok is evident from the significant gap in the number of educated manpower between men and women in East Lombok, as shown in the following table:

Even the number of women employee, which is enroll in 12 years of primary education has declined steadily from year to year. Thus, there is also a gap emerge in the placement of work on the type of formal and non formal job between women and men as shown in the following table:

Job Placements Based on Education in East Lombok Regency

Education Level	Year					
	2013		2014		2015	
	Male	Female	Male	Female	Male	Female
Elementary School	17085	1930	131187	865	11953	650
Junior High School	341	272	387	219	524	147
Senior High School	187	70	166	65	70	804
Vocational School	n/a	n/a	n/a	n/a	n/a	n/a
Bachelor Degree	n/a	n/a	n/a	n/a	n/a	n/a

Source: Labors and Transmigration Services of East Lombok

Foreign Job Placements Based on Type of Job

Type of Job	2013		2014		2015	
	Male	Female	Male	Female	Male	Female
Formal	17613	134	13740	138	12724	329
Informal	0	2138	0	1011	0	541

Source: Labors and Transmigration Services of East Lombok

This condition illustrates that there is an indications of differences in access, capability, and education owned by female and male workers from East Lombok, which cause such gaps. The ongoing gender inequality in East Lombok is exacerbated by the local culture which seems to legitimize male hegemony over women. So women's interests are often subordinated behind men. Nevertheless, this condition seems not to be questioned by the women themselves. This is because the understanding of unequal position of women and men has been socially constructed over a long period of time and continues

to be regarded as a fairness. Whereas, male hegemony against women often causes various forms of violence to women as shown in the following table:

Sort of Problem	2014	2015
Domestic Violence	7	5
Trafficking	2	0
Broken Home	1	1
Divorce	4	2
Unwed Pregnancy	1	0
etc	9	1

Sumber: DinNaKerTrans Kab. Lombok Timur (diolah)

The fact about unequal position between women and men's lead to various women's problems in East Lombok in many aspects, especially development. This happens because of the low participation of women in various stages of development process. The low participation of women can be seen in the low active participation of women in the development planning forum (musrenbang) of East Lombok. Although there is no any restriction of women's participation in the conventional musrenbang, yet there are still few numbers of women who are able to participate actively in the development process. Thus, conventional musrenbang has been considered to be not yet sensitive to women's issues that grew at the grassroots level. During this time the issue of women tend to be more often represented by men in advance musrenbang.Therefore Lembaga Pengembangan Sumber Daya Mitra (LPSDM) initiate the implementation of women-specific musrenbang, or more often called "musrenbang perempuan" to respond to the low participation of women in development process, as well as create a new arena in the struggle of women's equality. Musrenbang women have the same function with the conventional musrenbang, that is to meet the interests of stakeholders in development agenda in East Lombok. In addition, the existence of women musrenbang is expected to be more sensitive to the issues of women, which are still scattered.

The implementation of female musrenbang shows the emergence of "collective will" from women in East Lombok to change towards better respond to various forms of gender inequality in development. Long before that, the implementation of the women's musrenbang showed that LPSDM was able to organize women in East Lombok to jointly understand and identify women's issues as a common problem that must be fought on a further level as well. So it becomes interesting then to discuss about to what extend LPSDM as a partner institution for women in East Lombok, represents the strength of women coming from the grassroot community at the further level of an interest competition in terms of local development policy.

1.1 Problem Statement

Departing from the background of the problem, the problem statement raised in this study is: how is the role of Lembaga Pengembangan Sumber Daya Mitra (LPSDM) in fighting for women musrenbang as an arena for women's equality struggle in East Lombok regency?

1.2 Research Objectives

The main objective of this research is to know how the role of LPSDM in fighting women's equality issues in East Lombok through women musrenbang. In addition, this study aims to find out the method used by LPSDM to generate collective will from women in east lombok and to what extend women musrenbang are able to contribute and influence the development agenda as well.

II. LITERATURE REVIEW

2.1 Definition and Social Construction about Gender

Mosse (1996: 3) mentions that gender is a set of roles, which is like costumes and masks in the theater, tells others that we are feminine or masculine. Mosse's opinion then leads us to a question of how then the gender role differentiation is formed? If Mosse explains that the role is like the use of masks and costumes in theater performances, then who makes and determines which individual have to wear certain costumes and masks?

Those question shows that gender is basically not something given. Especially gender distinction is a thing that are defined or established. Like Mosse's explaination about costume and mask before, a costume and mask will shape the gender face of someone who wears them. So it can be noted that the concept of gender does not refer to the distinction between women and men based on biological conditions, but role is the benchmark and the distinction of role is not natural but a social construct. As Caplan (1987) argues that gender is not nature but social construction.

2.2 Inequality and the Struggle for Gender Equality

Social construction of gender often underestimates the role of women. So that, women experiencing various forms of gender inequality caused by the division of roles in the gender concept. Such injustice refers to stereotypes, marginalization, subordination, multiple burdens, and various forms of violence.

Mansour Fakih (1990: 14) describes various forms of gender inequality, one of which is the marginalization of women. In fact, many manifestations of gender inequality are all around us. The phrase Javanese society to describe women as "macak, masak, manak" (dressing up, cooking, and birthing) is a real form of marginalization of women. Unfortunately, again this

condition is taken for granted by women, as if nothing happened. Therefore, in fact since the 80s there was a various movements that fight for gender equality. Although until now the consensus on gender equality still has much controversy about to what extend women and men are considered as equal. This condition of gender inequality ultimately leads to a condition in which policies, particularly development policies, are made without the "consideration" of women. Various stereotypes seem to aggravate those condition. Whereas according to Leila Budiman (in Abdullah, 2006: 245) with equal treatment, the possibilities that may achieved by women or girls is very broad. Only the limitations of habits, norms, and values, living in society are inhibiting the possibilities to realize their potential.

Unfortunately this inequality of women and men is exacerbated by the condition of most women who have no influence in the domestic and public domain. World Bank (2005: 6) mentions limited access to resources and low income women restrict women's power to have influence in resource allocation and family investment decisions. Therefore the struggle for gender equality is ultimately not only to fight for equal opportunity in access to every aspect of life, but also to fight for the position of women to have equal control over either themselves, the social environment, as well as the resources.

2.3 Women's Issues in Development Agenda

Fakih (1999: 61) mentions that until now the ideology and theories adopted in the concept of developmentalism can create and perpetuate gender inequality. Gender inequality as described in the beginning, occurs in many aspects of life that consciously or unintentionally place women at an unfavorable position.Even the World Bank (2005: 73) mentioned that gender inequality can hamper development. A 2005 World Bank study also showed that people who experiencing widespread gender inequality have an double risk to poverty, malnutrition, diseases, and other losses (World Bank 2005: 9).In its report the World Bank also pointed out that gender inequality has a direct impact on illiteracy and maternal education levels that are then detrimental to their children. The World Bank report indicates that the low level of mother's education can directly affect their ability to take care and educate their children. This shows that women are basically playing an important role in development not only as the subject of development that must be ensured of their participation but also as individuals who play an important role in preparing development agencies.

In the same study, World Bank shows the potential of women in improving the welfare of their families. High mother's income levels in households have a direct impact on child survival and nutritional improvement. Even research conducted in Bangladesh, Brazil and Pantai Gading shows that additional income from women tends to have a greater positive impact on family welfare than the additional income gained by men (World Bank 2005: 10). The same result is not impossible to done by women in the level further. The World Bank research shows that women are able and needed their contribution in development.

Therefore, in the early decades of the 90s emerged a new paradigm in improving gender equality. The first paradigm is Woman in Development (WID). The assumption brought in by WIDs is that women are left behind because they are not participating in the development process (Nugroho, 2008: 72). So that, WID wants to emphasize the need for equal access in development between women and men to ensure gender equality. The main criticism brought in in this concept to the theory of modernity in development is that the distribution of assets and opportunities in development is only to the elect, and the tendency in the chosen person is male, not female. So justice and equality of women in the development process was neglected. Therefore WID try to fight for equal access for women in getting the distribution of development in style of modernity.

Southern feminists have criticized the WID by stating that basically the problem of women's backwardness does not in unequal access between men and women, but rather to the position of men and women in the structure of development. The unequal position of women and men in development for example, can be seen in the thoght that developed in India, and possibly also in Indonesia, of reductionist economic theory which assumes that only labor who produce economic value will be paid (Mosse 1996: 16).

Those leads to a gender-based division of labor system that ultimately women's work in domestic affairs is deemed to have no economic value, so there are still many assumptions that women tend to be unproductive when compared to men. This is in line with Razavi and Miller's criticism (in Nugroho, 2008: 73) which states that WID forgot to question more about the role of gender relations in restrict those intended access. The structuralists then also gave the idea that the backwardness of women can only be overcome by structural adjustment. Nugroho (2008: 74) also adds that the main problem of women's backwardness is not on gender difference but more to socio-cultural so it is proper to change the theory of nature to the theory of nurture. Then came the concept of gender which then established to a new paradigm in an effort to put equality of women and men known as Gender and Development (GAD). Through gender diction, GAD appears not only to fight for equal access between women and men in development, but also to focus on equal position between women and men in the development structure.

2.4 Women in Political Activity

Political terminology itself is very broad, therefore the definition of politics is very diverse. One of the most frequently heard political definitions of political science is came from Harold D. Laswell (1959) who mentions that politics is a matter of who gets what, when, and how. While Politics according to Joyce Mitchell can also be understood as collective decision making or public policy making for the whole community (In Budiardjo, 2008: 20). This shows that there is a relationship between political activity and public policy. Because basically the activities of public policy making can not be separated at all with political activity. Miriam Budiardjo (2008: 20) mentions at least five basic concepts in the political sense, namely

(1) state,
(2) power,
(3) decision making,
(4) policy), And
(5) distribution and allocation. Similiarly with the development planning process, development is closely linked to political activity and policy-making, since the development process is a process for the sharing of budgets through development programs, which will be realized in the form of development policies. Then of course closely related to the contestation of interests, as well as political activity. Political activity itself is closely related to the control of resources, as well as the development process. Further question then is, where can women play a role in public policy, or in any decision-making or even in the whole political arena? Normatively anyone can play a role in the public and political spheres of both women and men, yet it is always dominate by men. Unfortunately many studies have found that political life as well as public policy are dominated by the roles of men. As stated by Mulia and Farida (2005: 1) that political and political behavior is viewed as a masculine activity because political behavior includes independence, freedom of expression, and aggressive actions. This is ultimately constructs and institutes in society that the political and public sphere is not an ideal place for women. Instead of intending to ignore the achievements of contemporary women in occupying political roles in the structure of society nowadays, in this context the more attention given to marginalized women's positions that have been given since they were born.. In fact, the rise of women to the mastery of politics and the ability to defend it can hardly be separated from male's factors either her father or her spaus, since men are an important factor in strengthening the support base (Mulia & Farida, 2005: 20). Moreover Darwin (2001) mentions that

for women to step into the realm of power as long as the notion of power is always identified with masculinity (Mulia & Farida, 2005: 6). There is neither sufficient voicing mechanism nor inclusive arrangement for women. So that, women are always hegemonized either in the domestic or public sphere. Women's difficulties to demonstrate their existence finally have to face structural and cultural barriers such as patriarchal culture, and paternalistic traits in various aspects.

2.5 NGO's Attendance as Gender Mainstreaming Agent in Development Planning Agenda

The absence of women in various development activities has actually been responded by the government through Presidential Instruction No. 9 of 2000 on Gender Mainstreaming (PUG) in development. Unfortunately, various literature states that this PUG mandate can not be implemented properly by the government, especially at the level of local government. The failure of the government to mainstream gender can be seen in the various stages of development, without exception in the planning stage. The relation of the planning process with the overall development process can be analogous to the public policy process. The process of public policy according to Willian N Dunn is related to a series of activities that include agenda formulation, policy formulation, policy adoption, policy implementation, and policy assessment (in Subarsono, 2005: 8). Then if the development program is interpreted as a policy, then the planning process also plays an important role in determining the direction of development and determination of the prioritized issues. So basically planning deliberation is the process of policy formulation in development.What matters then is what if there is one actor, stakeholder, or community group absent from the planning stage? Of course the issue that the actor brought was not on the desired priority, unresponsive, or even unconscious or unagreed upon as an issue. As well as issues about women who are always marginalized.

At this level NGOs are often appear to overcome the failure of the government in performing its functions, such as in ensuring the full participation of the excluded segment of society. Because according to Ottaway & Carothers (2000) in (Suharko, 2003: 207) also mentions that NGOs contribute significantly to democratization through the process of civil society strengthening. Through its active role in strengthening the community's capacity, NGOs play a role in enhancing the democratization process. Due to increased community capability it will make it easier for people to find access to participate in various levels of policy democracy and development. As in mobilizing communities, each NGO has its own way of strengthening the capacity of civil society. Clarke (1998: 9) mentions that NGOs play a crucial role in strengthening civil society through advocacy and support of NGOs on state institutional reform, organizing and mobilizing vulnerable groups, and pluralizing democratic support institutions. Until now, many NGOs have been able to play an active role in blowing-up community issues. This is in line with the results of Elridge's (1995: 1) study that

NGOs or NGOs in Indonesia focus on the role of catalysts between government and society.

III. RESULTS AND DICUSSIONS

3.1 Lembaga Pengembangan Sumber Daya Mitra (LPSDM)

LPSDM is a non-governmental organization (NGO) domiciled in the province of West Nusa Tenggara. LPSDM concern on social issues, especially concerning issues surrounding women in East Lombok and North Lombok in particular and in the West Nusa Tenggara region in general. LPSDM was established on 3 May 1993 in Mataram. Since its inception LPSDM has been incorporated in the form of foundation and named Yayasan Sumber Daya. LPSDM office located on R.A Kartini Road number 16A Rakam Pancor, Selong, East Lombok regency. LPSDM is an independent and non profit institution. In carrying out its activities LPSDM has a vision of realizing a participative society, democratic, transparency, accountability, gender justice, and social justice. The overall objective of the institution is to facilitate low-income communities to organize themselves in order to encourage and develop the development process through participatory, transparent, community-based, constructive, democratic, and human rights control mechanisms. And of course facilitate marginal community groups to gain independence in economic terms.

Four main program of LPSDM:

a. Female Leadership incorporated with HiVos
b. Climate Change and Disaster Risk Reduction incorporated with World Neighbors
c. Tenun (weaving) incorporated with ASPPUK
d. Gender Watch (GW) incorporated with Kapal Perempuan

As a non-governmental organization engaged in the improvement of human resources, LPSDM has a kind of targeted group given material related to gender perspective in accordance with the vision and mission of the institution that is to achieve a gendered life.

Materials related to gender perspectives are taught by LPSDM facilitators through the School of Women and Community Learning Groups (CBC). The materials provided in the education include gender perspectives, building organizations and strengthening women's economy. This material is given to all groups of women assisted by LPSDM regardless of the difference of the main work program (KP, GW, PIPRB, and weaving). The material is also provided with an alternative education model whose curriculum is adopted from the Kapal Perempuan module.

3.2 The Initial Condition of Marginal Women in East Lombok

Evidently women there have been experiencing various forms of gender inequality such as stereotypes, discrimination, and subordination to violence. Yet, they are not aware of those condition, because various forms of gender inequality are socially legitimized and long-lasting constructed. So it is considered as a fairness, as well as male hegemony against women. Banyak pengalaman dan cerita yang ditemukan selama penelitian yang menunjukkan betapa tersuboridinasinya peran perempuan bukan hanya di domain publik namun juga pada domain domestik, seperti keluarga. Kondisi tersebut menyebabkan perempuan sulit untuk mengembangkan diri karena adanya relasi yang timpang antara perempuan dan laki-laki.

Many experiences and stories were found during the study that show how substantially the role of women is subordinated, not only in the public domain but also to the domestic domain, such as in the family. These conditions complicate women to develop themselves because of the unequal relationship between women and men.

3.3 Women's Marginalization in the Development Process

Women are not only marginalized in family but also in the context of local culture. “The gundem procession” (deliberation in determining the wedding dowry) in the customs of East Lombok, expressly prohibits female’s family members to participate in the deliberation. Since their culture considers women's business is not on such things. Therefore, women have difficulty to get existence in the public domain, because of various restrictions and marginalization since in their family. Eventhough, to participate in the process of development this existence is a critical things. Therefore, women are always marginalized from the development bureaucracy because it is not only culture, but evidently the bureaucracy has subconsciously subordinated the role of women. This is can be seen in the naming of one of the government institutions assigned to take care of women, BPPKB (Badan Pemberdayaan Perempuan dan Keluarga Berencana). In the further examination, bureaucracy shows their concern to the women issues by establishing those institution. Unfortunately, not many people realize that the establishment of those institution simply justify that the place of women is in their family, particulary in the domestic area. Since main program of those institution design with considering anything related to women’s role in taking care household affairs and family health, which is never charged to men.Other forms appear in the Dharma Wanita organization (Organization for male civil servants) which is a bureaucratic formation as well. Why does not the bureaucracy establish similar organizations for the husband of female civil servants? This is strengthen the subordinate position of women to men, because this organizational structure is strongly tied to the career ladder of the husband of Dharma Wanita

members. Then PKK, if we look to the main program of this government crony organization also greatly justify the role of women only in the family. It is very rare to find women's organization which is establish by women that provide women access to education or other roles such as political education.

In addition, the low participation of women in development bureaucracy is also due to their own unwillingness. This is because women never gain experience, can never imagine and identify themselves as development actors because family education and social construction that they have received does not lead women to take on the role.

3.4 Building and Strengthening Women's Capacity through Sekolah Perempuan (School Women) and Community Learning Groups

LPSDM realizes that the backwardness of women is not only caused by factors outside of women, but also because the mindset of women is still not clear. Therefore, LPSDM instills a gender perspective to provide awareness and understanding to women through the School of Women and Community Learning Groups formed by LPSDM. This gender perspective is instilled through alternative

Those alternative education usually begins with the method of rivers of life, in this session women were asked to describe their flow of life and indicate the problems they face. After that the facilitator will show that the various problems they have faced so far are the result of mistakes in the context of gender. In addition, members are also invited to play roles, analyze images, and songs to better understanding of the substance of gender perspective. Nevertheless, women's schools and community learning groups reap a variety of controversies both from the community, and especially from families. But over time women members of women's schools and community learning groups were able to communicate well to families and neighbors. Since besides being given gender education, women are also given training to communicate their position in the family. In addition, literacy on issues, upcoming, and on going policies is also dicussed in women's schools and community learning groups.

This activity ultimately generates some changes in women's life related with four aspects: awareness, commitment to change, politics (willingness to fight for change), and culture. After the gender perspective is clear, women are given some materials related to the method in strengthening their economic capacity. So that, female members of womens' schools and community learning groups have the power to change toward a more justice and equitable life.The LPSDM activity shows that they have performed the role of countervailing power that hampers the state's dominance in society, as a community empowerment movement that enhances women's capacity, and as an intermediary institution that brings communities together with government and funding.

3.5 Penetrating Domestic Limits to the Existence in the Public Sphere

Having successfully compromised their position and rights in the family and armed with a gender understanding, women are able to take a role in various public affairs. Moreover, many women are able to influence policy. One member of the school girls Montong Betok village, Siska successfully influenced the village government policy in determining the recipients of home surgery programs held in his village. Of course, Siska's succeed were derived from the guidance of LPSDM in triggering critical thinking and courage in complaining inappropriate policies.

In addition there is Ibu Sumi, from the village of Pijot who is able to mobolize her friends in womens' school and community learning groups to participate in handling disruptive chaotic in Indonesian Health Card by verifying and making an technical assistant for those who got trouble in using of those kind of public services. Even Saraiyah, a member of womens' school Desa Sukadana who is able to break the tradition by compromising the position of women in the procession of "gundem" which during this time should not involve women. And many more stories of successful changes experienced by women in the supervision of LPSDM. Thus, women's school and community learning group show the existence of women in various public domains.

The most prominent influence of the widespread women's change is the implementation of women-specific development planning (musrenbang) from 2013 to the present. Consequently, those women musrenbang themselves give noticeable influence to the development policy in East Lombok regency of West Nusa Tenggara as well.

3.6 The Dynamics in Implementating Women Musrenbang

To further encourage of the women existence in the public domain, especially in development process, LPSDM choose to organize women musrenbang. The LPSDM's decision to use musrenbang as a way of opening greater access for women in various aspects is the right choice, since development planning is a holistic policy form, in which all forms of policy are based on the direction and purpose of those development policy. So that, in this case marginal women are also strived in such a way to become an actor in development. Women are no longer placed as objects that must be considered their needs, but should be able to be a subject that can articulate their own needs and interests.

This musrenbang is made especially for women since LPSDM perceive that these marginal women still have very little knowledge and understanding about development planning. Thus, women musrenbang should provide opportunities for these marginal women to understand in advance how the mechanism of the development planning forum (musrenbang). In

addition, the holding of this special women's musrenbang separate from the regular musrenbang is due to needs for more women's involvement.

This women's musrenbang was first implemented in 2013. In the first implementation LPSDM initiated its implementation in cooperation with the Family Planning and Women's Empowerment Board (BPPKB) of East Lombok. In its implementation LPSDM certainly invites all government sub-organization in East Lombok including Local Development Planning Board (Bappeda) as the leading sector of regular musrenbang implementation at district level.

Although the Regional Development Planning Board initially refused to participate in the financing of the women musrenbang implementation, that institution was still willing to become a facilitator in one of the sessions in women musrenbang, as a presenter who brings material related to the importance of participatory development planning process as well as technical matters related to development planning process. This indicates that from the very beginning the regional development planning agency has indeed been interested in this event.

In the first and second year implementation of women musrenbang, in 2013 and 2014 there was a difference. In the first day, event design as if the participants were attending the seminar. Since on the first day of the women's musrenbang in 2013 and 2014 there was presentation some materials related to development planning, participatory budgeting, technical development implementation, as well as gender perspectives in development.

After that, a second discussion was held on the issues and proposals of the program as described in introduction. This fact indicates that LPSDM actually realized that women who were placed as an actors did not fully understand what development was and how it proceeded. Although LPSDM has provided them with knowledge related to development substance and gender perspective. Nevertheless, the material on gender perspectives is still presented in musrenbang considering that women musrenbang participants not only come from women assisted by LPSDM only, but also from various elements including the target group from any NGOs who concern to other women issues. Some of them are Gema Alam, Bhakti, Samata, and Mitra Samya. Thus, LPSDM engineered the implementation of women musrenbang to provide space for women to understand in advance technical development.

The Submission of materials related to technical matters has not been done since women Musrenbang in 2015 because it seems that women's Musrenbang participants have started to understand the technical implementation of development in East Lombok. Furthermore, women's Musrenbang are mostly allocated for discussion of issues and proposed development programs.

In this point, women become the important actors. In this discussion women are given the opportunity to express their needs, problems, and desires for development. In this session women seem to be working on their collective needs as marginal women groups, as well as the needs that appear in each participant.

The discussions were conducted in groups and participants were given the opportunity to choose what issues they wanted to discuss. There will be several issues to be discussed, for example, economy, health, education, physical development and so on. Once the women are grouped they will brainstorm with other women to determine what issues and what will be their priorities, as well as include program proposals. The proposals and priorities are submitted to the forum, of course, with reasons and arguments why the proposal program is important to accommodate. In addition, the proposed program is written on several sheets of plano paper because there is no specific format to write a list of proposals on this woman Musrenbang.

Usually the women's proposal written in Plano is not written in the language of the program. It is admitted by Candra as the Head of Social Culture Division of Bappeda. Candra Himself said that his duties along with his friends in NGOs and officials from Bappeda, are the one who will later change any proposals that appear to fit the language of the program. Although it takes a long time to do so, but in this process LPSDM is guarding.

From several interviews conducted, we can find that LPSDM is more involved in this process rather than the Bappeda. It seems that the Bappeda is indeed enthusiastic in the musrenbang of women, but not many of them have shown their patience in facilitating women participant of musrenbang compared with NGO party. This is reasonable because staff from Bappeda are relatively unaccustomed to dealing with grassroot communities like this when compared to the LPSDM.

In this Musrenbang, marginal women, whether they realize or not, have played their part as one of the actors in development. Because in this forum marginal women groups influence the choice of government programs to be framed in policy through proposals in the musrenbang.

Previously even they have not understood what interests should be fought for. However, with the grouping of marginal women to discuss the proposed program in some areas of development, it seems to provide a picture to women about an interest that must be fought for in development.

Forums become relatively live and vocal, there have been some responses and suggestions given by other participants. From the forum, several women appear to be able to argue in order to defend their program proposal, although the way of the deliverer still needs training process. However, there have been critical and argumentative thoughts from participants who are

mostly members of the School of Women and Community Learning Groups assisted by LPSDM.
After two executions of women's Musrenbang, Bappeda became interested in this program. In the third year of the Musrenbang in 2015, the introductory materials on development planning and so forth were not given much more to the participants. Instead, more events were directed to discussions related to issues and proposals that will be submitted into the regular Musrenbang. In every women's Musrenbang, of course, some representatives of women musrenbang will be selected to guard the proposal to the SKPD forum or they call it a clinical discussion.

This is to ensure that women's proposals contained through women's musrenbang can be responded by every SKPD in the government of East Lombok regency. Although the proposal may not have targeted all SKPD, but at least a clinical discussion that brings together women's representatives with all SKPD heads has made policyholders aware of women's issues and women's movement through women's musrenbang today.

The results of the proposals that appear in women's musrenbang are in fact not merely about the programs that close to mainstream expected perspective. Many interesting proposals are found, such as political education for women, and the adoption of village regulations on women's involvement in development and village institutions at least 30%. Through this women's musrenbang, women have a vehicle to fight for equality. Ririn Hayudiani even mentions SP and KBK incorporated in this women's musrenbang as a movement. This is not an exaggeration, because these women do have the same perspectives, have the same issues that are fought for, and have a willingness to transform.

This women's musrenbang in the end, whether consciously or unconsciously, provides a space for women to engage in political activities they have never imagined. Though this political activity gives implications to women in particular and society in general. Through musrenbang, they are able to influence government policy as one of the main concept in politics. As David Easton (in Budiardjo, 2008: 21) notes that political science is the study of the formation of public policy. So when these women participate in the public policy process, they have entered into political life. For the implication, the marginal women are no longer just a target or object of development or other political agendas, but have transformed into development actors as well as political actors. Not just as a form of struggle alone, women's musrenbang at the same time encourage and promote the democratization of the development process and show the inclusive side of development itself that has been tend to be masculine and elitist.

3.7 Stakeholder Response and the Influence of Women's Musrenbang

Various positive responses from female musrenbang participants are of course harvested. Not only that, the positive response also came from NGO or NGO partner LPSDM who helped escort the women's musrenbang such as Yayasan Bhakti and Gema Alam. Similarly, the government, especially from Bappeda, BPMPD, and BPPKB give a positive response as well. Even since 2015 Bappeda committed and has implemented women's musrenbang at the sub-district level. Although still in the clustering system due to budget constraints, this has shown positive action by Bappeda in responding to women's musrenbang.
However, the government has a dilemma. The related SKPDs such as Bappeda, BPPKB and BPMD have similarly rejected the sustainability of women's musrenbang. This is because women's musrenbang is not in the legislation on national development planning or in implementing regulations. So the implementation of this musrenbang from the beginning did not have legal basis. Therefore, the implementation of these women's musrenbang is included in the regular pre-musrenbang agenda to be funded by Bappeda. Because it is in the existing rules that local governments may perform creations in the implementation of pre-musrenbang. The attitude of the East Lombok government shows that they are aware and deeply appreciate the implementation of women's musrenbang because it gives a positive impact. Concern and commitment also came from Bappeda in its recent activities in 2016, in compiling SOPs (standard operational programs) governing the implementation of village musrenbang. But besides that, they also have dilemmas with the rules. This is indeed very natural experienced by bureaucratic organizations such as local governments because of the many rules that bind their activities desespite the positive response from the government especially leading regional planning sectors such as Bappeda which also shows that they have concerns on women's issues so as to realize women's musrenbang as one of their agenda and also affirmative action policy taken from the bureaucracy.Affirmative action policy is one form of policy which is in fact discriminatory. However, discrimination in this case is positive which is usually used for certain groups that have special needs that require relief or the like. This policy is usually also implemented for a particular purpose. As mentioned by Crosby (1994) in (Libertella et al, 2007: 66) Affirmative action policies are designed to insure equal employment opportunities for members of groups that have historically under-represented in valuable positions in society.
Furthermore, Libertella in the same journal also gives examples of affirmative action policies related to a university's attempt to balance acceptance by giving

preference to female students. Or with a policy to employ colored people in all-white government. So in this context affirmative action policies are used to provide wider participation opportunities to women, as community groups that have been subordinated, in the development planning process.

Not only the implementation of women's musrenbang who reap a lot of positive response from the local government, The School of Women and Community Learning Groups that are the forerunners of women's musrenbang also reap the same thing.

But the question then is whether the positive responses from government circles have been supported by the existing policy or that they compile? How then is the planning trend contained in the RPJMD and the proportion of APBD? What is the direction of the policy? Are women's issues and proposals in women's musrenbang already understood as a common issue affecting development and budgeting priorities?

When talking about the extent to which women's issues are a priority and women's proposals are accommodated in the form of policy, this is closely related to the discussion of the influence of the women's movement itself from the vortex of development in East Lombok. To see the course can be seen from the trend of development planning documents in East Lombok. Because in the planning document there will be an explanation of what issues are considered strategic by local governments and which aspects are prioritized in development. It is also important to look at the regional development financing document.

There are several effects that can be highlighted. Among other is the issue of women's empowerment is being one of the strategic issues in RPJMD of East Lombok in 2013-2018 period. Then the realization of the role of women in development into the direction and policy of regional development in the period of 2013-2018. The decline in the level of domestic violence is also a major target in the RPJMD of East Lombok in the current period, even women empowerment and institutional strengthening of PUG become development priorities in East Lombok RPJMD in 2013-2018 period, all of these were not in the previous period's RPJMD.

The same influence is of course also found in RKPD of East Lombok which is a derivation of RPJMD. There is a positive trend of RKPD in understanding and accommodating women's issues in its activities and programs. The mandate for gender mainstreaming has actually been contained in the RPJMD but in reality it is only the BPPKB that translates it into its RKP.

However, BPMPD is also committed to making programs for strengthening the role of women in villages, although funding is fluctuating and tends to decline. The decline is likely to be due to the process of allocating budget funds, because since 2015 there have been some SKPDs that initially did not specifically budget for women's programs but since 2015 they started to create and budget programs for women. As done by the Office of Cooperatives in budgeting the training programs (PUD) for women's musrenbang participants. The same is also done by the Health Office, they budgeted the program of women's empowerment in the work plan.

Although some SKPD have already started to open up to accommodate women's proposals and issues as a form of women's involvement in the development process, this is only in the case with SKPDs belonging to socio-cultural affairs only. Not many appear on the physical and economic field as a whole, although from the Department of Cooperatives has started there. Although the actual proposals of women not only in the field of social culture just as described above. In fact, the allocation of APBD in the last two fiscal years, after the review is still the trend is in the side of the affairs of the increase in physical capacity alone.

Because the allocation of funds to the Public Works Department always occupy the top three SKPD that spend the largest portion of APBD after the Education Office and spending for the implementation of regional autonomy, so at this level it can be said that women's issues, gender mainstreaming in development, and proposals in women's musrenbang already have influence in government planning documents and work programs at district level, even though they have not been fully supported by funding from the budget. However, the optimism to accommodate women's interests through musrenbang still exists considering there is still considerable good amount of village funding.

CONCLUSIONS

From this research can be found some conclusions. Firstly, marginal women in East Lombok experience restrictions on the domestic sphere justified by cultures, religious bias, and social values that have been constructed sustainably in East Lombok society. The restriction is what causes women to experience various forms of gender inequality. Secondly, from field research and literature studies that have been conducted in this study the authors found that gender inequality can lead to imbalance in the acceptance of development benefits between women and men. This can happen because subordination and marginalization of women cause women very rarely involved in the development process.

Furthermore, the third conclusion is that LPSDM as a non-governmental organization has succeeded to be the agent of change, as well as assisting the East Lombok district government to mainstream gender in development through several strategies, by acting as an intermediary institution between funding society, strengthening marginal women base through critical education, gender perspectives, organizing, strengthening economic independence, and forming

common issues into marginal women at the community level to form a network.

LPSDM also conducts various advocacy activities to promote women's equality issues into a common issue. From the activities undertaken by the LPSDM, the fourth conclusion was found that women's awareness that emerged from the understanding of gender perspective and critical education proved able to encourage women to dare to fight the injustice suffered during this time. This awareness also encourages women to become more confident to actualize themselves and penetrate domestic barriers to take a role in the public sphere.

In this case can also be collected that women's musrenbang as affirmative action policy is a real form of the arena for the struggle of women in demanding equality between women and men especially in development. The musrenbang that been hold for four times is a real form of PUG implementation as it proves to improve four PUG indicators, namely increasing women's access to access and participation in resources, increasing women's control over decision-making, and increasing women's acceptance of policies and programs In development although it is still not significant.

Nevertheless, it can be concluded that the movement of women through the SP and KBK incorporated in women's musrenbang has influenced both at the district and village levels. Evidently, in the RPJMD of East Lombok, women's issues become one of the priorities of development, after the first female musrenbang was conducted. Although not significantly affect the general policy of development, but at least has given new colors in the development process.

In examining the influence of women's musrenbang and the movement being built this grassroots women can also be found the conclusion that the commitment of policy holder really determine the size or the influence of women movement through this woman's musrenbang. If only some part of the community is having the commitment, the women's struggle in demanding equality will take a long time. Because not only need to change the mindset of people who tend to patriarchy but also have to deal with the masculine bureaucratic nature.

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