



## Abstarct

This study is a political biograpy study, that highlightes the career of Popong Otje Djundjunan as a senior politician across the ages. She has a long career both in the New Order and the Reformation era. Interestingly, her career not only revolved around the parlement, but also outside the parlement. Her career started as the head of Persit Kartika Chandra Kirana in 1961 to accompany her husband. Her career continued when she accompanied her husband and became the first lady of Bandung in 1971.

Her political journey in the parlement was only started in 1987, and continued until 1999. In the Reformation era, her name dissappeared from the political stage for a decade. Interestingly, in 2009 she became a candidate and win as the only representative of Golkar from the election field of West Java 1. Therefore, this study will focuses thouroughly on how Ceu Popong perform representative function both inside and outside the parliament, in order to survive across the ages.

In order to have a clear picture on the political journey of Ceu Popong, this study uses the political biography approach. Five important episode in the live of Ceu Popong will be the highlight. In order to understand the actions taken by Ceu Popong and how they are relevant with the context of her time, this study will use the Representation theory by Hanna F. Pitkin. Pitkin divides representation into three models, which are descriptive (representation based on similarities in characteristics), symbolic (representation based on similar ethnic, religion, culture, organization), and substantive (representation based on similar ideas,



issues and ideologies). Those three models are used to read the practice of representation done by Ceu Popong. This study, highlights the practice of representation done by Ceu Popong inside and outside the parliament.

From the research done by the researcher, in the New Order, the three models above arose at the same time. Using the same configuration, symbolic representation model appeared most dominantly. Ceu Popong practiced more of her symbolic representation, both while she was the head of Persit, the head of Pertiwi or when she was a member of the House of Representatives in the new Order. While in the Reformation era, there is a slight difference when she was not active in the parliament. The three models appear in balance with each other. What interesting is that when Ceu Popong was back in the parliament in the Reformation era. There are changes to the configuration of representative models that she used. The substantive representation model dominantly appeared. She played more role in fighting for the interest of constituent regarding the issue of education. The fact that Ceu Popong remained relevant in various political context that she faced, indicates compability in the representation model configuration that she practiced with the demand of each context that she faced.

**Keywords:** Popong Otje Djundjunan, Biography, Representation, Symbolic, Descriptive, Substantive, New Order, Reformation.

### **Abstrak**

Studi ini adalah studi biografi politik, yang menyoroti karier Popong Otje Djundjunan sebagai salah satu politisi senior lintas zaman. Ia memiliki



kariernya yang cukup panjang baik di era orde baru dan reformasi. Menariknya, perjalanan kariernya tidak hanya berada di dalam parlemen, namun juga di luar parlemen. Ia mulai berkariernya sebagai ketua Persit Kartika Chandra Kirana pada tahun 1961 dalam rangka mendampingi tugas sang suami. Kariernya berlanjut ketika ia mendampingi suaminya sebagai *first lady kota* Bandung pada tahun 1971.

Perjalanan politiknya di parlemen baru dimulai pada tahun 1987, dan berlanjut hingga tahun 1999. Di era reformasi namanya menghilang dari panggung politik selama sepuluh tahun lamanya. Menariknya, di tahun 2009 ia kembali mencalonkan diri dan berhasil keluar sebagai satu-satunya wakil Golkar dari dapil Jawa Barat 1. Karenanya, studi ini akan menyoroti secara mendalam bagaimana Ceu Popong menjalankan fungsi representasi baik di dalam maupun di luar parlemen, sehingga ia bisa bertahan melintasi zaman.

Untuk memperoleh gambaran secara menyeluruh perjalanan karier politik Ceu Popong, maka studi ini menggunakan pendekatan Biografi Politik. lima episode penting dalam hidup Ceu Popong akan menjadi sorotan utama. Guna membantu memahami tindakan Ceu Popong dan bagaimana tindakan tersebut dapat relevan dengan konteks zaman yang ia hadapi, maka studi ini menggunakan teori Representasi milik Hanna F. Pitkin. Pitkin membagi representasi ke dalam tiga model, yakni deskriptif (perwakilan berdasarkan kesamaan karakteristik), simbolik (perwakilan berdasarkan kesamaan etnis, agama, budaya, organisasi), serta substantif (perwakilan berdasarkan kesamaan ide, isu, ideologi). Ketiga model



tersebut digunakan untuk membaca praktik perwakilan yang dilakukan oleh Ceu Popong. Studi ini, menyoroti praktik perwakilan yang dilakukan oleh Ceu Popong baik di luar maupun di dalam parlemen.

Dari hasil penelitian yang penulis lakukan, di era orde baru, ketiga model representasi tersebut muncul secara bersamaan. Dengan konfigurasi yang sama, yakni model representasi simbolik muncul secara dominan. Ceu Popong lebih banyak menjalankan peran-peran simboliknya, baik ketika menjadi ketua Persit, ketua Pertiwi maupun ketika menjadi anggota DPR orde baru. Sedangkan di era reformasi terjadi sedikit perubahan saat Ceu Popong memasuki masa vakum dari parlemen. Ketiga model representasi tersebut muncul secara berimbang. Yang menarik adalah ketika Ceu Popong kembali ke parlemen di era reformasi. Konfigurasi model representasi yang ia praktikkan berubah. Model representasi Substantif muncul secara dominan. Ia lebih banyak memainkan perannya untuk memperjuangkan kepentingan konstituen terkait isu pendidikan. Fakta bahwa Ceu Popong tetap relevan di berbagai konteks politik yang ia hadapi, menandakan kesesuaian antara konfigurasi model representasi yang ia praktikkan dengan tuntutan masing-masing konteks yang ia hadapi.