

The Transformation of New Men in Realizing a Sakinah Family and Its Implications for Family Law Reform in Indonesia

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Abstract: This research examines the transformation of new men in realizing a sakinah family. The new men's alliance has recently shown the existence of the struggle for gender justice, against patriarchal culture. This new male transformation places women as equal partners, supporting each other and taking roles in family life so that they can realize a sakinah family. This research is a field research or filed research, conducting interviews with new male alliances in Indonesia, analyzed qualitatively using the theory of mubadalah. The findings of this study are that the new men's alliance is a form of male community that has the awareness that women are a subject that is equal to men. The formation of a sakinah family, new men argue that a sakinah family can be achieved by cooperating with mubadalah between husband and wife. New men realize that in the family is a shared responsibility. Regulations in Indonesia as in the Marriage Law and KHI provide rules that women are only responsible as housewives, with the struggle of the new male alliance providing recommendations that in this modern era the need for regulatory changes that accommodate the equal role of husbands and wives in the formation of a sakinah family.

Keywords: Transformation, New Men's Alliance, Sakinah Family

Abstrak: Penelitian ini mengkaji transformasi laki-laki baru dalam mewujudkan keluarga sakinah. Aliansi laki-laki baru belakangan ini menunjukkan eksistensi perjuangan keadilan gender, menentang budaya patriarkhi. Transformasi laki-laki baru ini menempatkan perempuan sebagai partner yang setara, saling support dan saling mengambil peran dalam kehidupan berkeluarga sehingga dapat mewujudkan keluarga sakinah. Penelitian ini merupakan penelitian lapangan atau filed research, melakukan wawancara dengan aliansi laki-laki baru di Indonesia, dianalisis secara kualitatif menggunakan teori mubadalah. Temuan penelitian ini bahwa aliansi laki-laki baru merupakan bentuk komunitas laki-laki yang memiliki kesadaran, bahwa perempuan merupakan sebuah subjek yang setara dengan laki-laki. Pembentukan keluarga sakinah laki-laki baru berpendapat bahwa keluarga sakinah dapat tercapai dengan berkerjasama bermubadalah antar suami dan istri. Laki-laki baru menyadari bahwa di dalam keluarga merupakan tanggung jawab bersama. Regulasi di Indonesia sebagaimana dalam UU Perkawinan dan KHI memberikan aturan bahwa perempuan hanya bertanggungjawab sebagai ibu rumah tangga, dengan adanya perjuangan aliansi laki-laki baru memberikan rekomendasi bahwa di era modern ini perlunya perubahan regulasi yang mengakomodir kesetaraan peran suami dan istri dalam pemebentukan keluarga sakinah.

Keywords: Transformasi, Aliansi Laki-Laki Baru, Keluarga Sakinah

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A. Introduction

Aliansi Laki-Laki Baru is a pioneer of the pro-feminist men's movement in Indonesia. Through its Instagram account (@lakilakibaru), it describes itself as a men's movement for gender equality in Indonesia. "Aliansi Laki-Laki Baru" hereinafter referred to as ALB is an effort and commitment made by a group of men who have awareness and concern to end patriarchal gender relations. ALB was formed as a commitment to form a network that can have a more significant impact on efforts to achieve gender justice in Indonesia (Aliansi Laki-Laki Baru, 2009). This is stated in the website lakilakibaru.or.id that the formulation of ALB was based on the condition where male activists or the pro-feminist men's movement seemed to run independently, reactionary, unsustainable, and had no clear direction. ALB as a forum is intended as a support for each other to face the challenges that have been faced by pro-feminist male activists (Aliansi Laki-Laki Baru, 2009).

The pro-feminist men's movement is an interesting thing to observe and study. First, feminism and gender issues have a tendency to be equated with women's issues. This is not too surprising, because the idea of feminism or gender discourse is more about women's experiences and the various oppressions experienced by women because of their gender. The stigma attached to feminism regarding "women vs men" is unavoidable and causes men to have great resistance to feminism and gender justice discourse. Secondly, men are a more advantaged group and have privileges given by patriarchal construction so that men will tend to perpetuate patriarchy. It is also a fact that the majority of perpetrators of gender-based violence are men. A man who declares himself pro-feminism means that he must end the monopoly of power and privilege that he has been enjoying (Hasyim, 2014).

This is even more so if we stand on the epistemological definition of feminism, which is claimed to be exclusive to women, because feminist knowledge is produced by women and based on women's experiences. Thus, it becomes a question, perhaps also a doubt about the possibility of men to be pro-feminism. Despite all the skepticism and pros and cons, the presence of a pro-feminist male movement can be seen as an effort to defend human values.

Aliansi Laki-Laki Baru (ALB) was established in November 2009 as a response to the high incidence of violence against women in Indonesia, which is rooted in the patriarchal system that dominates everyday life. ALB aims to raise men's awareness to play an active role in achieving gender justice and eliminating gender-based violence. The formation of ALB was also motivated by the need to unify the pro-feminist men's movement which was previously considered fragmented, reactionary and without clear direction. Through campaigns and education, ALB focuses on eliminating patriarchal culture by educating men on the importance of equal roles in the household and society, and supporting the equitable sharing of responsibilities between men and women (New Men's Alliance, 2024). One concrete example of the root causes they highlight is cases of domestic violence, where women are often victimized due to systemic gender inequality (Halizah & Faralita., 2023). ALB provides an education and advocacy platform to change such behavior, as can be accessed through their official website at lakilakibaru.or.id (Larasati, 2019).

New men is a concept that focuses on transforming men's views from traditional mindsets that often position women as subordinate to views that support gender

equality. The New Men Alliance, for example, seeks to change the construction of masculinity by instilling the values of gender justice. The main goal of this movement is to create men who see women as equal partners in various aspects of life, including family life. In the context of the family, the new men support a pattern of relations that share roles and responsibilities between husband and wife, both in domestic and non-domestic matters (Larasati, 2019). In societies that are still strongly influenced by patriarchy, the traditional division of gender roles often places a double burden on women, such as the obligation to take care of the household while working for a living. This view contributes to gender inequality, which the new men's movement aims to address through education and collective awareness of the importance of equality (Alliance of New Men, 2024).

The results of the researcher's preliminary research observations of the new men's alliance in Indonesia, the researcher found that the new men's alliance began to move into the process of forming a sakinah family. In the formation of the sakinah family, new men appear as men who are partners with their wives. Always establishing harmony in every interaction within the family.

The issue of the Aliansi Laki-Laki Baru (ALB) movement is important to research because it is directly related to efforts to address gender inequality and gender-based violence in Indonesia, which remains a deep structural problem. Given the high prevalence of violence against women, largely due to the deep-rooted patriarchal culture in society, this research can provide a better understanding of the importance of men's role in social change. The ALB movement, which focuses on educating men about gender equality and women's rights, can make a significant contribution to creating sustainable social change. Through this analysis, it is hoped that it can make a meaningful contribution to the development of more effective public policies, educational approaches and advocacy strategies in reducing violence against women and accelerating the achievement of gender equality in Indonesia.

This study is in line with several previous studies on the role of men in the pro-feminism movement, but with a more in-depth focus on the Indonesian context. For example, research by Ruxton highlighting the importance of men's role in promoting gender equality in developing countries suggests that male engagement can accelerate broader social change (Ruxton, 2004). However, this research also differentiates itself by offering a more specific analysis of the ALB movement in Indonesia, as described in the article by Rahman, which explores how ALB serves as an education and advocacy platform for pro-feminist men in Indonesia (Nisa & Ardianto, 2022). In addition, Connell's book *Masculinities* provides relevant theories of masculinity to understand how male gender roles may be modified in this context (Connell, 2005). Thus, this study offers *novelty* in looking at the dynamics of the men's movement in Indonesia, as well as providing a more in-depth local perspective on the challenges faced by ALB in realizing gender equality.

Based on the above background, this study aims to conduct research on the Transformation of New Men in Realizing a Sakinah Family and its Implications for Family Law Reform in Indonesia.

B. Research Method

This research is field *research* or *filed research*. The nature of this research is descriptive analysis. The research was conducted by conducting interviews with new male alliances in Indonesia, analyzed qualitatively using the theory of *mubadalah*. This research adopts a qualitative approach with an analytical descriptive design that aims to explore the views and experiences of members of the Alliance of New Men (ALB) regarding the role of men in advancing gender equality and eliminating gender-based violence in Indonesia. This research focuses on changing men's perspectives on gender through in-depth interviews with ALB members who have active involvement in various organizational activities. The selection of research subjects was based on their experience in supporting the pro-feminism men's movement, hoping to provide in-depth insights into their commitment to gender equality issues. In addition, secondary data was obtained through documentation related to the ALB movement and relevant publications, which provided further context regarding the organization's goals and activities. In collecting the data, qualitative data analysis techniques were applied using thematic analysis to identify key patterns in men's views on gender equality, especially in the context of family life and changing social structures. To ensure the validity of the data, source triangulation and *member-checking* were conducted, to validate the findings and ensure conformity between the data collected and the reality on the ground.

C. Result

New Men's Alliance

The New Men's Alliance is a movement born from the womb of the women's movement and aims to invite men to be involved in efforts to stop violence against women by dismantling power relations in society. In the practice of the movement carried out by the New Men's Alliance, there are a number of principles that must be applied by people involved in the alliance, both inside and outside the alliance. Referring to the New Men's Alliance website, the following are the principles espoused by the New Men's Alliance and their elaboration (Ramadhan, 2017):

- a) Committed to equality and justice: The Alliance believes that men and women have equal status and standing. Therefore, the Alliance rejects any form of injustice experienced by either sex. The Alliance fully supports all affirmative strategies to create equality to accelerate the achievement of justice.
- b) Anti-discrimination: The Alliance rejects all forms of discrimination on the basis of sex and other grounds. The Alliance will make efforts for the elimination of discrimination by conducting campaigns and advocacy.
- c) believes that violence against women is a violation of human rights and is against the law. The Alliance demands one hundred percent accountability for perpetrators of violence. The Alliance undertakes prevention efforts by promoting behavior change among men who are potential perpetrators of violence against women through building a new image of men who are non-violent.

1. New Social Movements

Albert Melucci defines social movements as a form of reaction to complaints of injustice experienced by a group of people or society (Bendar, 2019). In simple

terms, social movements can be understood as *collective behavior* in society that wants a change. This definition refers to the general agreement among social movement theorists that social movements are collective behavior based on certain social conflicts (Touraine, 1985) .

The term "new social movements" is used to refer to a new era of social movements that began around the 1960s in North American and Western European countries. The conception of social movements corresponds to the conception of a new type or representation of society, which is diverse and pluralistic (Singh, 2010).

2. Pro-Feminist Men

Feminism as "*an analysis of women's subordination for the purpose of figuring out how to change it*" (Osmond, 1994). The term pro-feminist men is used to name men who are committed to realizing gender justice in the world. In addition to *pro-feminist* men, there are also groups of men who call themselves *male feminists*. The presence of pro-feminist men departs from the realization that men have the same responsibility to end all forms of gender inequality that exist (Larasati & Pudji Astuti, 2019) .

The feminist movement that has developed has been able to raise awareness to some groups of men that the oppression experienced by women is the longest and most fundamental oppression in human life. For the feminist movement that has been dominated by women, the presence of pro-feminist male groups is an alternative discourse to achieve true equality and justice.

3. Construction of Masculinity

It can simply be defined as a set of social practices and cultural representations associated with being male. The value of masculinity is the production of interactions between societies regarding maleness, which is then believed by society and transformed into an identity that must be owned by men. This is related to gender differentiation or the differentiation of roles between men and women caused by sexist culture. There are at least two explanations put forward by experts to explain this phenomenon. The first is related to biological and physiological determinism. Differences in physical characteristics and reproductive functions between men and women are used as benchmarks to identify traits that must or should be owned by men and women (Larasati & Pudji Astuti, 2019) . Patriarchy makes it seem as if men must have masculine traits, while women must have feminine traits.

4. Gender Justice

The conception of justice is expressed in the phrase "*giving each man his due*" or giving everyone what is rightfully *his*. Meanwhile, Aristotle argued that in the state everything must be directed towards noble ideals, namely goodness which is seen through justice and truth (Larasati & Pudji Astuti, 2019) . Gender differences are actually not a problem as long as they do not cause injustice. However, the reality is different because gender differences actually cause various forms of injustice. With the enactment of patriarchal construction, the position of men will tend to benefit. So that gender injustice is more experienced by women, even though men are also victims of the system and structure. Forms of gender injustice are manifested in various forms such as marginalization, subordination, violence, stereotypes, and workload.

Mubadalah as the Realization of a Sakinah Family

The diction "*Mubadalah*" comes from Arabic which means to replace, change, exchange, rotate, exchange, and meanings around reciprocity. Then in Indonesian, the term *mubadalah* can be interpreted as equality between men and women, in the sense that both benefit from each other (Lestari, 2020).

Mubadalah is a concept that emphasizes equality in the relationship between husband and wife in the family (Asnawi, 2024). In this concept, the position of men and women is seen as equal, with equal rights and obligations in family life (Lestari et al., 2024). The legal basis of *mubadalah* can be found in various contemporary fiqh texts that emphasize the principles of justice and equality, as stated in *maqashid sharia* (the purpose of Islamic law) which prioritizes *maslahah* (common good) for both parties in the household (Asnawi, 2024). The alliance between men and women in the concept of *mubadalah* has similarities with *muadalah*, which also emphasizes equality and justice in relationships, although with a slightly different approach in the context of the division of roles in the family (Kashvi, 2024). The concept of *mubadalah* can create a *sakinah* family because by prioritizing the principle of equality, each partner will feel valued and understood, which in turn creates peace and harmony in the household. This principle is also explained by Faqihuddin Abdul Kodir in his work which connects *mubadalah* with efforts to create a just and prosperous society (Adib & Mujahidah, 2021).

In the modern dictionary, Al Mawrid, for Arabic-English, by Dr. Rohi Baalbaki, the word *mubadalah* is *muqabalah bi al mitsl*, which means to present something with its equivalent. Then this word is translated into English with several meanings, namely *reciprocity, reciprocation, repayment, requital, paying back, returning in kind or degree*. Meanwhile, in the Indonesian dictionary, the word "kesalingan" is used for things "that show reciprocal meaning (Werdiningsih, 2020).

Mubadalah is very much in line with the principles of gender equality, especially in the field of education, namely: *First*, having equal school admissions, for example, all genders are entitled to equal opportunities and reach in an ongoing learning. Because it is very unwise if the gender factor is used as an excuse to deviate from their rights to get educational services. *Second*, *Mubadalah* also stays away from the concept that women are only suitable for the kitchen so they do not need a high level of schooling (M. Afiqu Adib & Natacia Mujahidah, 2021).(Yusron Rofi et al., 2024).

The possibility of *mubadalah* is to ensure fairness and equality in relationships between people, and to encourage participatory, reasonable and beneficial collaboration for both without segregation (Hermanto et al., 2024). The public sphere is not only expected for men, while the home sphere is not only imposed on women. Public and local interests should be available in the largest way imaginable to all kinds of people in the same way (Werdiningsih, 2020).

So the concept of *mubadalah* according to Faqihuddin Abdul Kodir is the principle of relating between men and women equally or equally which is not only the relationship between husband and wife, but broadly in all social constructions, such as students and teachers, children and parents, and so on (Arifin et al., 2024). Because in Islam it is also emphasized that what distinguishes between men and women is faith, not their gender, it is not justified in any action to dominate each other on the basis of gender

D. Discussion

New Male Transformation in Creating a Sakinah Family

Male allies who are in the process of forming a sakinah family have a strong awareness of the importance of their role as partners for their wives. They show a commitment to always establish harmony and cooperation in every interaction within the family, with the aim of creating a harmonious family life filled with mutual understanding. This is also explained by several experts, who state that equality in the family is key in achieving a sakinah family. As stated by Mr. Arifin, a husband who is actively involved in household chores, "I feel closer to my wife because we work together, not only to raise the children, but also in taking care of the household" (Arifin, 2024).

The key to achieving this goal is good communication between married couples. They listen attentively to each other, respect each other's views and feelings, and work together to overcome problems that may arise in daily life. This is also stated by Dr. Ahmad Zain, a marriage psychologist, who argues that "Effective communication is a very important foundation in husband-wife relationships, especially to maintain family harmony" (Nafi & Ali, 2024). In addition, they also strive to understand and appreciate the differences between them, creating a framework that allows them to grow and develop together.

Mutual understanding is also an important cornerstone of this alliance. They accept and respect each other's uniqueness and differences, and strive to see from their partner's perspective. This helps reduce conflicts that may arise due to differences in opinions or views. In an interview with Ibu Siti, a housewife who has a modern view of husband-wife roles, she said, "It's important to be able to see things from the partner's point of view, because then we can appreciate each other" (Siti, 2024).

In addition, in an effort to create a harmonious sakinah family, this alliance also maintains a balance between responsibilities within the family and outside the family. They work together to divide daily tasks and responsibilities, so that the burden is not too heavy for either party. With a fair division of responsibilities, each family member can feel valued and recognized for their contribution. This is also in line with the thoughts in the book *Building a Harmonious Family* by Faqihuddin Abdul Kodir which states, "Balance in dividing household duties between husband and wife is one of the main keys to a harmonious family" (Hermanto & Nis, 2024).

Awareness of the importance of fathers as present and involved figures in children's lives is also upheld. The alliance strives to be a good role model for children, providing emotional support and nurturing with love. In doing so, they help create a stable and safe environment for children's development. As Mr. Dedi, a father who actively mentors his children, said, "I believe my role as a father is very important, not only to provide for my children, but also to assist my children in learning and developing" (Dedi, 2024).

Overall, this alliance of men is steering themselves towards the formation of a harmonious sakinah family through good communication, mutual understanding, cooperation in daily tasks, and an active role in educating the children. This approach has great potential to create strong husband-wife relationships and happy families. In line with this view, the book *Sakinah Family: Concept and Implementation* written by Mohamad Faiz states that "The creation of a sakinah

family requires cooperation between husband and wife in various aspects of life, including child education, housework, and communication" (Shihab, 2011).

The new male alliance that emerges in the process of forming a *sakinah* family, which shows itself as a partner to his wife, is a positive development in family dynamics. It reflects an evolution in the view of gender roles and responsibilities in a marital relationship. Some aspects of analysis related to this are as follows:

- 1) Gender Equality: This alliance reflects a paradigm shift from the traditional towards gender equality in marital relationships. Men acting as equal partners with their wives indicates that they see marriage as a partnership where both have equal responsibilities and contributions in running the family.
- 2) Interaction: Reciprocity in interaction is an important feature of a harmonious family. By communicating, listening and understanding each other, the couple creates an environment where the opinions and feelings of both are valued. This contributes to better understanding and reduces the potential for conflict.
- 3) Task Sharing: In this alliance, the division of tasks is based on each partner's skills and interests, rather than solely on gender stereotypes. This results in an environment where both can develop their full potential and feel valued in their chosen roles.
- 4) Parenting: In harmonious families, new male alliances also have a positive impact on parenting. Men's active and empathetic involvement in parenting can help children grow up with better self-esteem and a broader understanding of the roles of men and women in the family.
- 5) Model Behavior: This new male alliance can also serve as a positive model for the surrounding community. When others see examples of families where men and women are equal and respectful of each other, it can stimulate broader social change related to gender role norms in families.
- 6) Long-term Commitment: Understanding that a harmonious family requires long-term commitment from both partners is the foundation of this alliance. Awareness of the challenges and changes in life also helps them stay strong and overcome obstacles together

Overall, this new male alliance in the process of forming a *sakinah* family reflects a positive transformation in the concept of marriage and gender roles in society. It is not just about avoiding conflict, but also about building strong relationships, supporting and respecting each other. Men are just realizing that within the family is a shared responsibility. Regulations in Indonesia as in the Marriage Law and KHI provide rules that women are only responsible as housewives, with the struggle of the new men's alliance providing recommendations that in this modern era the need for regulatory changes that accommodate the equal role of husbands and wives in the formation of *Sakinah* families.

Implications for Family Law Reform in Indonesia

The new phenomenon of men positioning themselves as equal partners with their wives has significant implications for family law reform in Indonesia. One of the main focuses of the reform is to expand the concept of *marriage contract* to guarantee women's rights. This step can provide a stronger legal foundation to support gender equality in the family, which is in line with modern social dynamics.

- 1) Expanding the Scope of Marital Agreements

The marriage agreement in Article 29 of Law Number 1 Year 1974 on Marriage (which was later revised by Law Number 16 Year 2019) is currently limited to property arrangements. Legal reform can be carried out by expanding the scope of the marriage agreement to include non-material aspects, such as:

- a. Division of domestic and childcare responsibilities: Husbands and wives can agree on the division of domestic duties and roles in childcare from the beginning of the marriage. This prevents either party, especially women, from experiencing a double workload (Faqihuddin Abdul Kodir, 2019).
- b. Agreement on career and education: Women are often faced with a dilemma between pursuing a career or fulfilling traditional expectations as a housewife. With this agreement, women's right to continue their education and career can be protected (Afandi, 2013).

2) Equal Rights in Divorce Proceedings

Family law reform also needs to include reforms to the divorce process. New men who value the interconnectedness of the marriage relationship favor equal rights in divorce, including:

- a. A woman's right to sue for divorce without grounds is limited: In classical *fiqh*, a woman's right to sue for divorce was often limited to certain grounds such as the husband not providing maintenance. Legal reform could expand this right so that women are not trapped in harmful marriages (Muhammad Abu Zahrah, 1957).
- b. Post-divorce compensation: In cases of divorce, women often face economic uncertainty. Clear compensation rules can ensure the sustainability of women and children's lives after divorce (Badawi, 2014).

3) Improving Child Welfare in Foster Care Law

The new male concept encourages co-parenting, which family law reform needs to accommodate:

- a. *Joint custody*: In most cases, child custody is awarded to the mother. Legal reforms can provide for joint custody which allows both parents to continue to play an active role in the upbringing of the child (Friedman et al., 2010).
- b. Protection of children's rights against domestic violence: Family law should be more assertive in protecting children from domestic conflict, especially in cases of divorce (Wadud, 2006).

4) Integration of Gender Equality Values in Islamic Law

Islamic family law applicable in Indonesia through the Compilation of Islamic Law (KHI) can be revised to reflect the values of gender equality. Some recommendations for reform include:

- a. Removing gender-biased provisions: Provisions that require women to be completely submissive to their husbands can be replaced with the principle of equality (Al-Ghazali, 1991).
- b. Adjustment to modern reality: KHI should accommodate the needs of modern women, such as the right to an uninhibited career (Janah, 2017).

5) Policy Recommendation

To support the implementation of family law reform, some policies that can be proposed are:

- a. Legal education about marriage agreements: The government and religious institutions can work together to provide an understanding of the importance of marriage agreements as instruments of rights protection (Sonbol, 2016).
- b. Strengthening the role of mediation in family conflict: Mediation processes can be improved to ensure fair solutions for all parties, including women and children (An-Naim, 2008) .

The implications of the new men for family law reform in Indonesia indicate the need to revise existing laws to reflect the value of gender equality. By integrating the concept of equality, respect for women's rights, and a fair division of responsibilities, family law can be an effective instrument in building a sakinah family.

E. Conclusion

The New Men Alliance plays a significant role in encouraging the transformation of men's roles towards gender equality, both in the public and private spheres, to realize justice and a sakinah family. This movement, which was born from the feminist movement, prioritizes the principles of equality, anti-discrimination, and the elimination of gender-based violence by building a new image of men who are pro-feminist and anti-violence. This principle underpins a change in the construction of masculinity from one dominated by patriarchy to one that is more inclusive and equal. The concept of mubadalah is an important foundation in creating harmony in the family. By prioritizing the principles of equality and justice in husband-wife relations, mubadalah facilitates equal division of roles within the household, eliminates gender stereotypes, and opens space for equal collaboration among family members. This is in line with maqashid sharia, which places *maslahah* as the primary goal, and encourages equal education and participation for all genders. This alliance of men demonstrates the real practice of gender equality through effective communication, mutual understanding, fair division of household responsibilities, and the active role of fathers in educating children. With these measures, they not only contribute to the formation of a sakinah family but also have a positive impact on society at large. This approach is in line with expert views that emphasize the importance of equality in the family as the key to creating social harmony and stability.

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