

GENDER ROLES AND THE REDEFINITION OF FAMILY LAW: TOWARD A MODERN FAMILY WITH JUSTICE

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Abstract

Gender roles in society have undergone significant changes in recent decades. Social transformation, economic progress, and the increasingly championed gender equality have influenced the dynamics of family law. This research aims to analyze gender roles and the redefinition of family law: towards a modern family with justice. This research uses a qualitative approach with the method of literature study and lawyer analysis. Literature study, collecting data from various written sources, such as books, scientific journals, news articles, and official documents. And discourse analysis, analyzing legal texts, regulations, and mass media. Data analysis uses thematic analysis to identify themes in the data. As well as using interpretative analysis to understand the meaning of the data and produce new findings. The results showed that gender roles are still very strong in Indonesian families, with an unfair division of labor between men and women. This causes women to experience a double burden and injustice in the family. Family law in Indonesia also still contains many elements of discrimination against women, such as in terms of marriage, divorce, and inheritance. Causing women not to get their full rights in the family. To realize a modern family with justice, a redefinition of gender roles and family law is needed. Redefinition of gender roles needs to be done by changing the mindset and behavior of the community about the roles of men and women in the family. Redefinition of family law needs to be done by changing laws and regulations that discriminate against women.

Keywords: Gender Roles, Definition of Family Law, Just Modern Families.

Abstrak

Peran gender dalam masyarakat telah mengalami perubahan signifikan dalam beberapa dekade terakhir. Transformasi sosial, kemajuan ekonomi, dan kesetaraan gender yang semakin diperjuangkan telah mempengaruhi dinamika hukum keluarga. Penelitian ini bertujuan untuk menganalisis peran gender dan redefinisi hukum keluarga: menuju

keluarga modern yang berkeadilan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur dan analisis wacana. Studi pustaka, mengumpulkan data dari berbagai sumber tertulis, seperti buku, jurnal ilmiah, artikel berita, dan dokumen resmi. Dan analisis wacana, Menganalisis teks hukum, peraturan, dan media massa. Analisis data menggunakan analisis tematik untuk Mengidentifikasi tema-tema dalam data. Serta menggunakan analisis interpretatif untuk memahami makna data dan menghasilkan temuan baru. Hasil penelitian menunjukkan bahwa peran gender masih sangat kental dalam keluarga Indonesia, dengan pembagian kerja yang tidak adil antara laki-laki dan perempuan. Hal ini menyebabkan perempuan mengalami beban ganda dan ketidakadilan dalam keluarga. Hukum keluarga di Indonesia juga masih banyak mengandung unsur diskriminasi terhadap perempuan, seperti dalam hal perkawinan, perceraian, dan warisan. Menyebabkan perempuan tidak mendapatkan hak-haknya secara penuh dalam keluarga. Untuk mewujudkan keluarga modern yang berkeadilan, diperlukan redefinisi peran gender dan hukum keluarga. Redefinisi peran gender perlu dilakukan dengan cara mengubah pola pikir dan perilaku masyarakat tentang peran laki-laki dan perempuan dalam keluarga. Redefinisi hukum keluarga perlu dilakukan dengan cara mengubah undang-undang dan peraturan yang diskriminatif terhadap perempuan.

Kata Kunci: Peran Gender, Redefinisi Hukum Keluarga, Keluarga Modern Yang Berkeadilan.

INTRODUCTION

The family is the smallest unit in society that has an important role in shaping the character and personality of individuals.¹ An ideal family that is a harmonious, fair, and equal family for all its members.² However, the reality is that there are still many families in Indonesia who have not reached this ideal condition. One of the factors contributing to this is the still strong traditional gender role in the family.³

¹ Muhamad Nur Muhajir, Muhammad Ainun Luthfi, Siti Kholisoh, dan Esty Faatinisa. 2024. "The Role Of Parents In Educating Children According To Law Number 35 Of 2014 Concerning Child Protection And Islamic Law". Mawaddah: Jurnal Hukum Keluarga Islam 2 (1):51-64. <https://doi.org/10.52496/mjhki.v1i2.12>.

² Muhammad Husni Abdulah Pakarti, Sofyan Mei Utama, Diana Farid, and Hendriana. 2023. "Peran Hukum Keluarga Dalam Menghadapi Tantangan Poligami Dalam Masyarakat Kontemporer". At-Tahtzib: Jurnal Studi Islam Dan Muamalah 11 (2):36-43. <https://doi.org/10.61181/at-tahdzib.v11i2.303>.

³ Mansur, "Dekonstruksi Tafsir Poligami: Mengurai Dialektika Teks Dan Konteks," *Al-Ahwal* 1, no. 1 (2008): 31–64, <https://ejournal.uin-suka.ac.id/syariah/Ahwal/article/view/01103>; Muhammad Gustian, *PEMBAGIAN KERJA RUMAH TANGGA ANTARA SUAMI DAN ISTRI PERSPEKTIF MUBADALAH (Studi Di Pekon Marang Kecamatan Pesisir Selatan Kabupaten* (repository.radenintan.ac.id, 2023), <http://repository.radenintan.ac.id/id/eprint/23439>; Afrilia Nurul Khasanah, *Konsep Kesetaraan Gender Menurut Pemikiran Amina Wadud Muhsin Dan Relevansinya Dalam Pendidikan Islam* (repository.radenintan.ac.id, 2018), <http://repository.radenintan.ac.id/id/eprint/3809>.

Traditional gender roles are a division of labor and responsibilities based on gender.⁴ In a patriarchal society, men are generally considered to be the head of the family and responsible for earning a living, while women are considered to be housewives and responsible for taking care of the household and children. This division of labor is often unfair and causes women to experience a double burden, namely having to work outside the home and inside the home.⁵

Traditional gender roles can also result in injustice in the family. Women often have no say in family decision-making, and they also often experience domestic violence. In addition, women are also often disadvantaged in terms of marriage, divorce, and inheritance.⁶

Family law in Indonesia also still contains many elements of discrimination against women. Marriage Law No. 1 of 1974, for example, still stipulates that marriage must be carried out based on religious provisions, where certain religions in Indonesia still allow polygamy.⁷ This causes women not to have the same rights as men in marriage.

Child Protection Law Number 35 of 2014 also still regulates that child custody after divorce falls to the father if the child is over 12 years old. This causes women to lose custody of their children after they get divorced.

Gender injustice in the family and family law has a negative impact on women, children, and society as a whole. Women who experience

⁴ Azhar Azizah, "Perbandingan Pemikiran Tentang Relasi Gender Dalam Pandangan Etin Anwar Dan Sachiko Murata," *Repository.Uinjkt.Ac.Id*, 2022, 121, <https://repository.uinjkt.ac.id/dspace/handle/123456789/66645>; Agustina Sukes, Keppi; Rosalinda, Henny; Shinta Hartati H, *Migrasi Perempuan, Remitansi, Dan Perubahan Sosial Ekonomi Pedesaan* (books.google.com, 2017).

⁵ Lalu Ahmad Zaenuri, "Islam Dan Gender : Refleksi Terhadap Tuntutan Kesetaraan Gender," *El-Hikam* 4, no. 1 (2011): 47–62, <http://ejournal.kopertais4.or.id/sasambo/index.php/elhikam/article/view/1896>; Lyatun Maryukoh, *Wanita Karir Dalam Perspektif Al-Qur'an (Studi Analisis Pemikiran Amina Wadud Muhsin Dalam Tafsir Feminis)*, *Repository.IAINKUDUS.Ac.Id*, vol. 6 (repository.iainkudus.ac.id, 2019), <http://repository.iainkudus.ac.id/id/eprint/3075>; Hussein Muhammad, *Islam Agama Ramah Perempuan*, Yogyakarta: LKIS (books.google.com, 2004).

⁶ zahro, Fatimatuz, and Shinta Pramesti K.M. 2023. "Kesetaraan Gender Dalam Hukum Kewarisan Islam Perspektif M. Syahrur". *Mahakim: Journal of Islamic Family Law* 7 (1):25-46. <https://doi.org/10.30762/mahakim.v7i1.201>.

⁷ Pasal 5 Ayat (1) Undang-undang Perkawinan Tahun 1974.

injustice in the family often experience depression, stress, and anxiety.⁸ Children who grow up in unfair families also often experience emotional and behavioral problems. Gender injustice can also hinder human and economic development.

Therefore, a redefinition of gender roles and family law is needed to realize a modern family that is fair. This research is expected to contribute to realizing a harmonious, fair, and equal family for all its members.

RESEARCH METHODS

This study uses a qualitative approach⁹ with literature study methods and discourse analysis. The data collected from literature studies and discourse analysis were analyzed qualitatively using interpretive methods. This method is used to understand the meaning of the data and produce new and in-depth findings about the role of gender and the redefinition of family law in realizing a just modern family.

The data collection technique used in this study is literature study, collecting data from various written sources, such as books, scientific journals, news articles, and official documents. And discourse analysis, analyzing texts related to gender roles and family law, such as laws, regulations, and mass media. Data analysis uses thematic analysis to identify or analyze themes that emerge from the data collected. As well as using interpretive analysis to understand the meaning of the data and produce new and in-depth findings about gender roles and the redefinition of family law and realizing a just modern family.

RESULTS AND DISCUSSION

The Role of Gender and Injustice in the Family

Gender roles refer to the set of behaviors, duties, and responsibilities that individuals are expected to perform based on their gender. These gender roles are often socially and culturally constructed, and can change over time.¹⁰ Gender injustice, on the other hand, refers

⁸ Perempuan Rentan Alami Masalah Kesehatan Mental, Pakar Psikologi UNAIR Uraikan Penyebabnya, <https://unair.ac.id/perempuan-rentan-alami-masalah-kesehatan-mental-pakar-psikologi-unair-uraikan-penyebabnya/>

⁹ Stambol A Mappasere and Naila Suyuti, "Definition of Qualitative Approach Research," *Social Research Methods*, 2019; Yoki Yusanto, "Various Qualitative Research Approaches," *JOURNAL OF SCIENTIFIC COMMUNICATION (JSC)* 1, no. 1 (April 2, 2020), <https://doi.org/10.31506/jsc.v1i1.7764>.

¹⁰ Umar Mukhtar, "Isu Gender Dan Upaya Menegakkan Keadilan Sosial," *Wahana Karya Ilmiah Pendidikan* 3, no. 1 (2018): 66–85, <https://journal.unsika.ac.id/index.php/pendidikan/article/view/1340>; F Azizan,

to situations in which individuals are treated unfairly based on their gender. This injustice can occur in various forms, such as discrimination, violence, and marginalization.

Gender injustice in the family can manifest in various forms, including those described in table 1 below.

Table 1. Gender Injustice

No	Information	Explanation
1	Unfair division of labor	Women are often disproportionately burdened with household chores and childcare, even when they also work outside the home. This can result in physical and emotional exhaustion, as well as limit women's opportunities to develop themselves and reach their full potential.
2	Domestic violence	Domestic violence, both physically, emotionally, and sexually, can be experienced by women, men, and children. This is a violation of human rights and can have long-term impacts on victims.
3	Discrimination in decision-making	Women often do not have a voice in family decision-making, whether related to finances, children's education, or other things that are important to the family.
4	Rigid gender stereotypes and norms	Rigid gender stereotypes and norms can limit an individual's roles and potential. Women are often associated with traits such as weak, submissive, and caregivers,

“Gender Dan Polemik Institusi Keluarga Sebuah Telaah Kritis Worldview Islam,” *Qawwam* 16, no. 1 (2022): 23–38, <https://doi.org/10.20414/qawwam.v16i1.5282>.

	while men are associated with traits such as strong, assertive, and leader. This can hinder women from achieving their goals and men from engaging in childcare and housework.
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In addition, gender injustice in the family can have a variety of negative impacts, such as poor mental and physical health, violence and aggression, low school achievement, poverty, social instability. This is all born from gender injustice.¹¹

Before changing gender injustice from various sectors, first build a harmonious and fair family, because the family is a vital foundation. This effort certainly requires support from various parties, including the government, civil society, and individuals.

Therefore, it is important to increase public awareness about the concept of gender and gender injustice. This can be done through formal and informal education, as well as public campaigns. Governments and civil society need to promote gender equality in various fields, such as education, employment, and politics.

Housework and childcare should be divided equally between men and women. This can be done by encouraging men to be more involved in housework and childcare, as well as providing affordable childcare. It is important to prevent and address domestic violence by providing services and support for victims, as well as implementing strict laws for perpetrators. Rigid gender stereotypes and norms need to be dismantled through education and dialogue. This is important to create a more inclusive and equitable environment for everyone.¹²

¹¹ Keppi et al., *Sosiologi Gender: Konsep Dan Aplikasinya Di Pedesaan*, Malang UB Press (books.google.com, 2020), SUPK SAKINAH, I NURAINI, and A L A ASY-SYAKHSIYYAH, "KELUARGA BERENCANA BERKEADILAN GENDER," *Digilib.Uin-Suka.Ac.Id*, n.d.; Leon Rohendi and Lilly Suzana Binti Haji Shamsu, "Gender Dalam Pendidikan Islam: Perspektif Fatima Mernissi," *Jurnal Iman Dan Spiritualitas* 3, no. 2 (2023): 269–78, <https://doi.org/10.15575/jis.v3i2.27788>.

¹² Joni Khurniawan, *Peran Perempuan Buruh Macul Dalam Memenuhi Kebutuhan Rumah Tangga Perspektif Gender (Studi Kasus Di Desa Wiyurejo Kecamatan Pujon Kabupaten Malang)*, vol. 2 (etheses.uin-malang.ac.id, 2018); M Adib, D Salwa, and M Khairiyah, "Tukar Peran Suami Dan Istri Dalam Rumah Tangga Perspektif Hukum Keluarga Dan Gender," *JOURNAL OF ISLAMIC ...*, 2024, <https://jurnal.uin-antasari.ac.id/index.php/jils/article/view/12855>; Efa Rodiah Nur,

Building a harmonious and fair family requires commitment and efforts from all parties. By raising awareness about gender, promoting gender equality, and supporting a fair division of labor, we can create happier and more prosperous families for all.

Redefinition of Family Law Towards a Just Modern Family

Family law is one of the branches of law that is very essential in the social life of the community. Basically, family law regulates the rights and obligations of family members, including marriage, divorce, child custody, and inheritance.¹³ However, along with the changing times, social, cultural, and technological developments, the concept of family and the dynamics of relationships between family members have also undergone significant changes. Therefore, it is necessary to redefine family law to be more in line with the needs and realities of a just modern family.

Rapid social changes in recent decades have had a profound impact on family structure and functioning. Factors such as increased women's participation in the labor force, rising divorce rates, and diversity of family forms have challenged the traditional definition of family. In addition, technology also plays an important role in transforming family interactions, such as through digital communication and social media.¹⁴

Agus Hermanto, and Mufid Arsyad, "Moderasi Beragama Dalam Mendudukkan Posisi Perempuan Dalam Rumah Tangga," *SAINTIFIKA ISLAMICA: Jurnal Kajian Keislaman* 9, no. 2 (2023): 118–48, <https://doi.org/10.32678/saintifikaislamica.v9i2.7128>; M Sabiq et al., *Telaah Kritis Atas Kenyataan Gender, Agama Dan Budaya Di Indonesia* (books.google.com, 2022).

¹³ A Fauzi, *Pembaruan Hukum Keluarga Islam Di Indonesia: Analisis Produk Hukum Mahkamah Agung Tentang Hak-Hak Istri Dan Anak Pasca Perceraian* (dspace.uin.ac.id, 2023), <https://dspace.uin.ac.id/handle/123456789/48130>; SALAM NOOR, *PEMBAHARUAN HUKUM KELUARGA ISLAM DI INDONESIA MELALUI PUTUSAN MAHKAMAH KONSTITUSI (Studi Terhadap Putusan MK Nomor 46/PUU-VIII/2010)*, *Journal of Chemical Information and Modeling*, vol. 53 (etheses.uin-malang.ac.id, 2013), <http://etheses.uin-malang.ac.id/id/eprint/7782>.

¹⁴ Dahlia Sarkawi, "Perubahan Sosial Dan Budaya Akibat Media Sosial," *Jurnal Administrasi Kantor*, 2021; Marianna Harahap, Firman Firman, and Riska Ahmad, "Penggunaan Social Media Dan Perubahan Sosial Budaya Masyarakat," *EDUKATIF : JURNAL ILMU PENDIDIKAN* 3, no. 1 (February 24, 2021): 135–43, <https://doi.org/10.31004/edukatif.v3i1.252>; Septiana Wulandari, "MEDIA SOSIAL DAN PERUBAHAN PERILAKU BAHASA," *Mediakom : Jurnal Ilmu Komunikasi* 2, no. 1 (June 3, 2018): 181–88, <https://doi.org/10.35760/mkm.2018.v2i1.1890>; Andries Kango, Iain Sultan, and Amai Gorontalo, "Media Dan Perubahan Sosial Budaya," *Farabi: Journal of Ushuluddin & Islamic Thought*, 2015.

These changes demanded a renewal in family law. The definition of family can no longer be limited to the traditional concept of father, mother, and child. Various new forms of families, such as single-parent families, and families without formal marriage bonds should also be accommodated in family law. Thus, family law must be adapted in order to ensure justice for all forms of the family.

In addition, the redefinition of family law must be based on several fundamental principles,¹⁵ Among them are explained in table 2 below.

Table 2. Principles of Family Law Redefinition

No	Information	Explanation
1	Gender equality	Women and men have the same rights and obligations in the family.
2	Justice for children	Children's rights must be prioritized and protected in all aspects of family life.
3	Inclusivity	Family law must recognize and protect the various forms of family that exist in society.
4	Non-discrimination	There should be no discrimination against family members based on gender, religion, ethnicity, race, or other status.
5	Universal justice	Family law must be in accordance with human values and universal justice.

¹⁵ Muhammad Husni Abdulah Pakarti, “Pembaruan Hukum Keluarga Dalam Putusan Pengadilan Agama,” *Sakina: Journal of Family Studies* 7, no. 3 (October 15, 2023): 335–44, <https://doi.org/10.18860/jfs.v7i3.3935>; Seyed Ahmad Habib Nejad, “PRINSIP-PRINSIP HUKUM/HAK-HAK KELUARGA DALAM FIKIH JA’FARI & SISTEM SYAR’I REPUBULIK ISLAM IRAN,” *Musāwa Jurnal Studi Gender Dan Islam* 14, no. 1 (January 7, 2015): 1, <https://doi.org/10.14421/musawa.2015.141.1-10>; Anis Hidayatul Imtihanah, “HUKUM KELUARGA ISLAM RAMAH GENDER: ELABORASI HUKUM KELUARGA ISLAM DENGAN KONSEP MUBADALAH,” *Kodifikasi* 14, no. 2 (December 12, 2020): 263–82, <https://doi.org/10.21154/kodifikasi.v14i2.2197>; Husni Husni and Muhammad Yasir, “PRINSIP HUKUM ISLAM DALAM BIDANG HUKUM KELUARGA,” *SYARIAH: Journal of Islamic Law* 3, no. 2 (December 7, 2021): 1, <https://doi.org/10.22373/sy.v3i2.307>.

This fundamental principle must be present and realized in the form of laws and its implementation in the family in order to create a modern and just family.

In addition, to achieve a just redefinition of family law, comprehensive and systematic efforts are needed. First, there must be comprehensive legal reform to update family law to conform to the principles of justice. Second, there needs to be education and public awareness about the importance of gender equality, child protection, and recognition of various forms of family. Third, law enforcement agencies and courts must be empowered to apply family law fairly and unbiasedly.

Family law reform should also involve the active participation of various parties, including the government, non-governmental organizations, academics, and the general public. Public dialogue and consultation are essential to ensure that the proposed legal changes are in line with the needs and expectations of the community. In addition, research and case studies are also needed to identify relevant issues and develop effective solutions.¹⁶

The redefinition of family law towards a just modern family is an important step in the face of social, cultural, and technological change. The principle of justice should be the basis for the reform of family law, emphasizing gender equality, child protection, and the recognition of various forms of the family. By integrating these principles, family law can become more inclusive and fair, thus protecting the rights and well-being of all family members. Effective implementation requires legal reform, public education, and active participation from various parties. Thus, a just family law can be realized and contribute to the formation of a harmonious and prosperous modern family.

The Importance of Balanced Gender Roles in the Family

One important aspect of balancing gender roles in the family is its impact on child development. Children who grow up in family environments where gender roles are balanced tend to have a broader and

¹⁶ Fathul M U In, *Pembaruan Hukum Keluarga Islam Di Indonesia*, vol. 2 (repository.iainlhokseumawe.ac.id,2022); Andi Muh. Taqiyuddin BN, Ahmad Arief, and Fadli, "PEMBARUAN HUKUM KELUARGA DI DUNIA ISLAM," *Familia: Jurnal Hukum Keluarga* 4, no. 1 (June 30, 2023): 34–48, <https://doi.org/10.24239/familia.v4i1.83>; Fauzi, *Pembaruan Hukum Keluarga Islam Di Indonesia: Analisis Produk Hukum Mahkamah Agung Tentang Hak-Hak Istri Dan Anak Pasca Perceraian*.

inclusive view of gender.¹⁷ They learn that duties and responsibilities are not limited by gender. For example, a boy who sees his father active in housework will understand that housework is not just a woman's task. In contrast, girls who see their mothers in a career and contribute economically to the family will have higher aspirations and feel that they can achieve the same things.

Research shows that children who are raised in families with balanced gender roles tend to have better social skills,¹⁸ higher self-confidence, and fewer gender stereotypes. They are also more likely to be individuals who value equality and justice, and have the ability to adapt and cooperate in a variety of social contexts.

The balance of gender roles in the family also has a great influence on the quality of the relationship between husband and wife. When household and childcare responsibilities are shared fairly, this can reduce the burden that would normally fall on one party only, generally women.¹⁹ In many cases, women are expected to manage households and babysit, even when they also work outside the home. This unbalanced

¹⁷ Rusna Gani, "ISLAM DAN KESETARAAN GENDER," *AL-WARDAH* 12, no. 2 (November 7, 2019): 114, <https://doi.org/10.46339/al-wardah.v12i2.139>; Aiyub Anshori, *Dampak Peran Ganda Suami Terhadap Keharmonisan Keluarga Tenaga Kerja Wanita (TKW) Prespektif Gender: Studi Di Desa Pagelaran Kecamatan Pagelaran Kabupaten Malang* (etheses.uin-malang.ac.id, 2018), <http://etheses.uin-malang.ac.id/11320/>.

¹⁸ Panji Nurrahman, "MEMBANGUN KESETARAAN GENDER DALAM KELUARGA PASANGAN PEKERJA," *Jurnal Harkat : Media Komunikasi Gender* 18, no. 2 (October 3, 2022): 43–56, <https://doi.org/10.15408/harkat.v18i2.26289>; Herlina Nur Afida, Hasman Zafiri Muhammad, and Khoiruddin Nasution, "Construction of Gender Equality in Career Couple Families (Case Study in Tosari Rejo Village, Wonosobo Regency)," *Qanun: Jurnal Hukum Keluarga Islam* 1, no. 2 (November 30, 2023): 150–67, <https://doi.org/10.51825/qanun.v1i2.189>; Luh Riskayani, Ni Komang Arie Suwastini, and Luh Gede Eka Wahyuni, "GENDER ISSUES IN MARY NORTON'S NOVEL ENTITLED 'THE BORROWERS': A LIBRARY RESEARCH," *SPHOTA: Jurnal Linguistik Dan Sastra* 13, no. 2 (September 30, 2021): 1–10, <https://doi.org/10.36733/sphota.v13i2.2103>; Septiani, Putri, Muhamad Zidan, dan Dinar. 2023. "Implementasi Pendidikan Adil Gender Dalam Keluarga Masyarakat Kp.Calung-Kota Serang". Prosiding Seminar Nasional Pendidikan Non Formal 1 (Agustus). <https://ejournal.untirta.ac.id/SNPNF/article/view/93>.

¹⁹ Adib, Salwa, and Khairiyah, "Tukar Peran Suami Dan Istri Dalam Rumah Tangga Perspektif Hukum Keluarga Dan Gender"; Nurrahman, "MEMBANGUN KESETARAAN GENDER DALAM KELUARGA PASANGAN PEKERJA."

division of duties often causes stress and dissatisfaction that can affect the harmony of the marital relationship.²⁰

Conversely, when couples share responsibilities equally, they are more likely to feel supported and valued for each other. A fair division of duties can improve communication and cooperation, which in turn can strengthen the emotional bond between husband and wife. Couples who feel valued and supported in their roles tend to have stronger bonds and more stable relationships.²¹

The family is the basic unit of society, and the balance of gender roles in the family can contribute to the creation of a more equitable and harmonious society. When children grow up in an environment that instills values of equality and justice, they will bring those values into their lives outside the home.²² Generations raised with a strong understanding of the importance of gender equality are more likely to support fair policies and practices in the workplace, schools, and wider society.

In addition, balancing gender roles in the family can help reduce various forms of discrimination and injustice that are often faced by women and other gender minorities. When men and women share household and childcare responsibilities equally, women have more opportunities to participate in economic and social life.²³ This not only improves women's welfare, but can also lead to improved welfare of the entire family and society.

²⁰ Siti Ruhaini Dzuhayatin, *Ideologi Gender Dan Progresivitas Hukum Keluarga, Menuju Hukum Keluarga: Progresif, Responsif Gender, Dan Akomodatif Hak Anak* (digilib.uin-suka.ac.id, 2013); Muhammad Noor Aspihan, "PENGARUH GENDER DALAM REFORMASI KEADILAN," *Mitsaqan Ghalizan* 1, no. 1 (July 7, 2021): 72–81, <https://doi.org/10.33084/jmg.v1i1.2873>.

²¹ Muhammad, *Islam Agama Ramah Perempuan*; Andri Wijaksono and Ahmad Shofiyuddin Ichsan, "Pendidikan Gender Dalam Buku Perempuan, Islam, Dan Negara Karya K.H. Husein Muhammad," *AN NUR: Jurnal Studi Islam* 14, no. 2 (2022): 170–93, <https://doi.org/10.37252/annur.v14i2.380>; Kana Kurniawan, "Pemikiran Hukum Islam Di Kalangan Gerakan Muslim Indonesia: Studi Kasus Hak-Hak Perempuan," *Repository.Uinjkt.Ac.Id*, 2021, 1.

²² Togiaratua Nainggolan, "ASPEK GENDER DALAM PROGRAM KELUARGA HARAPAN," *Sosio Informa* 5, no. 1 (July 16, 2019), <https://doi.org/10.33007/inf.v5i1.1593>; Umi Khoiriyah, *Nilai-Nilai Kesetaraan Gender Dalam Buku Teks Pendidikan Agama Islam Dan Budi Pekerti Tingkat Menengah Atas Kurikulum 2013* (repository.radenintan.ac.id, 2019).

²³ Nurrahman, "MEMBANGUN KESETARAAN GENDER DALAM KELUARGA PASANGAN PEKERJA"; Mukhtar, "Isu Gender Dan Upaya Menegakkan Keadilan Sosial."

Despite the many benefits of balancing gender roles in the family, its application often faces a variety of cultural and social barriers. In many societies, there are still strong gender stereotypes that define the "appropriate" roles and responsibilities for both men and women. These stereotypes can be difficult to change, especially if they are ingrained in long-standing social and cultural norms.²⁴

To overcome these obstacles, it is important to increase awareness and education regarding the importance of gender equality. Gender education does not only need to be carried out in schools, but also in the family and community environment. The mass media and public figures can play an important role in promoting a positive picture of gender role balance. For example, it features male characters who are active in childcare and household chores, as well as women who are successful in their careers.

Education plays a key role in promoting gender balance in the family. Gender education needs to start from an early age, where children are taught that no task or role belongs exclusively to one gender. The school curriculum should reflect the values of equality and inclusivity, by encouraging children to pursue their interests and talents without being constrained by gender stereotypes.²⁵

In addition, parental education programs can help increase understanding of the importance of balancing gender roles in the family. Parents who are aware of the benefits of a fair division of responsibilities will be more likely to implement this practice in their households. Training and workshops on co-parenting, equitable household management, and effective communication can provide couples with the tools they need to create a balance of gender roles in their families.

Balancing gender roles in the family is not only a matter of social justice, but also the key to creating a healthy and harmonious family environment. Its positive impact on children's development, marital relationships, and the wider community cannot be ignored. Despite

²⁴ Nurul Hidayah and Hamidah Hamidah, "STEREOTIP GENDER DAN AKUNTAN WANITA," *E-Jurnal Ekonomi Dan Bisnis Universitas Udayana*, December 1, 2022, 1524, <https://doi.org/10.24843/EEB.2022.v11.i12.p09>; Ishmatul Maula Rokhim and Rakhmaditya Dewi Noorrizki, "Stereotip Gender Pada Wanita Karir Di Tempat Kerja," *Flourishing Journal* 2, no. 6 (January 4, 2023): 415–21, <https://doi.org/10.17977/um070v2i62022p415-421>.

²⁵ Gamal Iskandarsyah Abidin, *Pemikiran Relasi Gender Muhammad Asad Dalam The Message Of The Qur'an (Kajian Tafsir Tematik)*, Repository (repository.ptiq.ac.id, 2022).

facing various cultural and social barriers, with proper education and awareness-raising, a balance of gender roles can be realized. A balanced family in the division of gender roles will form a strong foundation for future generations that are more inclusive, fair, and harmonious.

CONCLUSION

The results of this study reached the conclusion that traditional gender roles often place an unbalanced burden on women in the context of the family. This includes domestic responsibilities, childcare, and greater financial dependence on men. Existing family law often reflects patriarchal norms that reinforce gender injustices. Therefore, a redefinition of family law is needed to create greater justice. This includes changes in the law to better recognize non-financial contributions in marriage, provide equal rights to both parents in terms of child custody, and ensure a fair division of assets in divorce. To create a modern and just family, changes in social attitudes and legal reforms that reflect gender equality are needed. This includes education on gender equality, campaigns to change social norms, and fair and equal law enforcement.

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