



The Role of Husbands in Fostering Harmony in Their Households with Career Wives: A Human Rights Perspective

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Submitted	: 2025-10-14	Accepted	: 2025-12-12
Revision	: 2025-12-12	Publish	: 2025-12-30

Abstract: Indonesia's social and economic developments over the past four years have shown significant dynamics in gender relations within the family. The increasing number of career women participating in public and private sectors requires a paradigm shift in the husband's role from an authoritative figure to an equal partner in domestic life. This shift has given rise to the notion of husbands who actively participate in childcare, household responsibilities, and professional support for their wives. This study analyzes the role of husbands in maintaining harmonious family relationships with career women from a Human Rights (HAM) perspective, emphasizing the principles of equality, dignity, and shared responsibility. This research employs a qualitative socio-legal method combined with normative analysis. Data were drawn from observations of everyday family interactions among civil servants and young professional households, as well as an examination of national and international human rights instruments, including the ICCPR, CEDAW, and Law No. 39 of 1999. These observations highlight concrete forms of gender equality for example, shared decision making, division of domestic labor, and emotional support that reduces work family conflict. The findings show that the husband's active involvement not only strengthens gender equality and minimizes domestic tension but also reflects the practical implementation of non-discrimination and equal partnership within family life. Thus, the role of the husband becomes a tangible manifestation of human rights values in the domestic sphere, positioning the family as the primary setting for cultivating justice, equality, and respect for human dignity.

Keywords: Husband's Role, Career Woman, Gender Equality, Human Rights, Family Relations.

Introduction

Indonesia's social and economic developments in recent years have shown marked changes in the structure of the modern family.¹ The increasing participation of women in the public sector has encouraged a restructuring of the division of domestic roles.² This condition gives rise to a new need for a more equal model of family relations, including increased involvement of husbands in caregiving and household work.³ This phenomenon of men playing an active role as family men reflects a cultural change that is starting to move from a patriarchal pattern towards a more egalitarian partnership.⁴

This change is intertwined with the principles of Human Rights, especially equality and non-discrimination as contained in the UDHR, CEDAW, and Article 28D of the 1945 Constitution. Human Rights emphasize that men and women have equal rights and responsibilities in family life.⁵ Human rights affirm that men and women have equal rights and responsibilities in family life.⁶ In this context, the husband's involvement as a family man is not just a social practice,⁷ but can be understood as a concrete manifestation of human rights values in the domestic sphere, especially regarding human dignity, shared responsibility, and fair gender relations.⁸

However, academic studies on gender equality still tend to focus on women's double burden, while men's roles as active subjects of equality in the household are

¹ Karin L. Brewster Brian Knop, "Family Flexibility in Response to Economic Conditions: Fathers' Involvement in Child-Care Tasks," *Journal of Marriage and Family* 78, no. 2 (2015): 283–92, <https://doi.org/10.1111/jomf.12249>.

² Mareike Bünning, "Paternal Part-Time Employment and Fathers' Long-Term Involvement in Child Care and Housework," *Journal of Marriage and Family* 17, no. 21 (2019): 566–86, <https://doi.org/10.1111/jomf.12608>.

³ Frances Goldscheider, Eva Bernhardt, and Trude Lappégaard, "Studies of Men's Involvement in the Family-Part 1: Introduction," *Journal of Family Issues* 35, no. 7 (2014): 879–90, <https://doi.org/10.1177/0192513X14522237>.

⁴ Muhammad Zawil Kiram, "Gendered Division of Domestic Labour: Indonesian Muslim Men's Perceptions, Participation and Experiences in Housework and Childcare," *Journal of Gender Studies* 00, no. 00 (2025): 1–18, <https://doi.org/10.1080/09589236.2025.2473923>.

⁵ Avista Nur Aini and Muhammad Arif, "Determinants of Female Labor Force Participation Rate in 2019-2023 in 34 Provinces of Indonesia," *Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE)* 8, no. 1 (2025): 2520–31.

⁶ Tevina Carisa Herdinanda and Happy Febrina Hariyani, "The Impact of Digitalization on Women's Employment Participation in Indonesia: A Binary Logistic Regression Analysis" 6, no. 2 (2025): 902–13.

⁷ Wulan Kurniasari, Ida Budiarty, and Asih Murwati, "Economic and Health Dimension of Female Labor Force Participation in Indonesia," no. 14 (2025): 1–16.

⁸ Ahmadi Hasan et al., "It-Based Training of Trainer (Tot) Zakat and Wakf Management Training/ Application for Zakat Collection Units (Upz) City of Palangka Raya," *AMALA Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (2022): 1–11, <https://doi.org/10.23971/amala.v1i1.11>.

rarely the main focus.⁹ The literature on family sociology and gender studies mostly depicts women as those who struggle to balance public and domestic roles.¹⁰ The lack of studies that view men as actors of equality creates a research gap that is important to fill.¹¹

This research is here to answer this gap by positioning husbands as subjects who play a role in building equal family relations,¹² especially in the context of households with career women¹³ By combining the perspectives of human rights law and modern family dynamics, this study attempts to analyze how the practice of family man can be a form of actualization of human rights values in everyday life.¹⁴ This focus not only presents a new reading of domestic relations, but also broadens the scope of human rights discourse to the private realm of the family, which has so far received less attention.¹⁵

This study uses a qualitative-descriptive approach with a socio-legal research model to understand the relationship between the principles of Human Rights (HAM) and the daily family practices carried out by husbands in the division of domestic roles. This socio-legal approach combines two dimensions of analysis: (1) a phenomenological approach to explore the subjective experiences of husbands and wives in building equal family relationships, and (2) a normative juridical approach to

⁹ Ajeng Hijriatul Aulia and Abdul Helim, "Eksplorasi Tubuh Perempuan Melalui Human Egg Farm Berdasarkan Kaidah Ad-Dhararu Yuzal Dan Kaidah Mafasid-Maslahah," *Jurnal Kajian Gender Dan Anak* 9, no. 1 (2025): 46–63, <https://doi.org/http://dx.doi.org/10.24952/gender.v9i1.16030>.

¹⁰ Ibnu Elmi A.S.Pelu, "KAJIAN TERHADAP KARAKTERISTIK KEADILAN HUKUM ACARA PERADILAN AGAMA," *Journal* 50, no. 4 (n.d.): 832–33, [https://doi.org/10.1016/s0001-2092\(07\)66017-7](https://doi.org/10.1016/s0001-2092(07)66017-7).

¹¹ Syfriza Raihannabil Davies et al., "Analysis of Socioeconomic and Demographic Characteristics of Female Participation in The Labor Market in Indonesia," *Jurnal Ketenagakerjaan* 20, no. 1 (2025): 77–93.

¹² Wahyuni Andriana Sofa and Realita Eschachasthi, "Digital Adoption and Women in the Labor Market: Indonesia's Case," *Journal of Developing Economies* 9, no. 1 (2024): 65–83, <https://doi.org/10.20473/jde.v9i1.39475>.

¹³ Nursyamsiah Mingkase and Inayah Rohmaniyah, "Konstruksi Gender Dalam Problematika Childfree Di Sosial Media Twitter," *Yinyang: Jurnal Studi Islam Gender Dan Anak* 17, no. 2 (2022): 201–22.

¹⁴ Sulung Najmawati Zakiyya, "KETERLIBATAN PERAN SUAMI DI WILAYAH DOMESTIK DALAM MEWUJUDKAN KEHARMONISAN KELUARGA (STUDI KEHARMONISAN ANGGOTA KELUARGA ALUMNI PROGRAM MEN CARE+ DI DESA NGALANG GUNUNG KIDUL YOGYAKARTA)," *Qonun: Jurnal Hukum Islam Dan Perundang-Undangan*, n.d.

¹⁵ Rizka Selvia Tarmulo, Soraya Devy, and Jamhuri, "PERAN SUAMI DAN ISTRI DI ERA MILENIAL DALAM PERSPEKTIF HUKUM KELUARGA ISLAM (Studi Di Wilayah Kecamatan Lut Tawar)," *AHKAMUL USRAH: Jurnal S2 Hukum Keluarga Dan Peradilan Islam* 4, no. 2 (2024): 1–20, <https://doi.org/10.22373/ahkamulusrah.v4i2.5451>.

examine the human rights legal framework that regulates the principle of gender equality.¹⁶ The sample was purposively selected from civil servants (ASN) within the Ministry of Religious Affairs and the Office of Religious Affairs (KUA), both male and female, who have experience in dividing domestic roles and family relationships when both partners are working. The sample was selected because their positions allow for empirical understanding of the dynamics of husband and wife roles in both work and domestic contexts.¹⁷

The role of family man in relations with career woman

The role of the family man in the modern family depicts the figure of the husband who is no longer positioned as the sole authority holder, but as an equal partner who shares responsibility for realizing the family's welfare.¹⁸ The relationship built is collaborative based on cooperation, mutual respect, and moral commitment to shared interests. From the perspective of human rights and constitutional law, this role is a manifestation of the implementation of the principle of equality guaranteed by Article 28B paragraph (1) and Article 28H of the 1945 Constitution, as well as the non-discrimination norm in Law No. 39 of 1999 concerning Human Rights. Thus, family man is not just a social identity, but a concrete practice of the values of equality, dignity, and partnership within the family.¹⁹

This changing role becomes even more relevant when linked to current social dynamics. Social data shows that women's participation in the workforce continues to increase, leading to a shift in Indonesian family structures. According to a 2024 report by the Central Statistics Agency (BPS), the female labor force participation rate (TPAK) reached 56.42%, an increase of approximately one percentage point from the previous year.²⁰ However, this figure still lags far behind the 84.66% male LFPR, thus perpetuating gender inequality in the workforce. Similarly, a 2023 International Labor

¹⁶ Yoki Yusanto, "Ragam Pendekatan Penelitian Kualitatif," *Journal of Scientific Communication (Jsc)* 1, no. 1 (2020).

¹⁷ Miftahul Hadi, Hirmayadi Saputra, and Muhammad Faozan, "HAK ASASI MANUSIA DALAM HUKUM KELUARGA ISLAM," *Familia: Jurnal Hukum Keluarga* 5, no. 2 (2024): 135–52.

¹⁸ Scott Coltrane, *Pria Berkeluarga : Ayah, Pekerjaan Rumah Tangga, Dan Kesetaraan Gender* (Oxford University Press, 1996).

¹⁹ BAPPENAS RI, "UNDANG-UNDANG DASAR NEGARA REPUBLIK INDONESIA TAHUN 1945 (Yang Dipadukan Dengan Perubahan I, II, III & IV)," *Warga Dan Negara* 1945 (1945): 1–166.

²⁰ Bintang Ridzky Alfathi, "Peningkatan Partisipasi Perempuan Pekerja Formal Dan Informal," GoodStats Data, 2024, https://data.goodstats.id/statistic/10-provinsi-paling-rentan-korupsi-2024-bSA5x?utm_campaign=read-infinite&utm_medium=infinite&utm_source=internal.

Organization (ILO) survey revealed that 79.3% of working women experience a double burden, while 61.6% of men admit that their wives or sisters carry more domestic work. This fact underscores the urgency of husbands' involvement in domestic work as part of their responsibility for gender equality.²¹

Empirically, the family man's role is evident in three main areas: childcare, domestic work, and support for his wife's career. In parenting, the husband serves as an emotional figure, educator, and role model, directly involved in the child's development.²² In the domestic sphere, husbands' participation in housework reflects a paradigm shift that sees household responsibilities as a shared responsibility, not solely the responsibility of women. This negotiated and adaptive division of roles fosters equal partnership practices that uphold the principles of equality and non-discrimination within the family.²³

Another important role is supporting his wife's career. A husband who fulfills the role of family man doesn't view his wife's professional success as a threat, but rather as a shared contribution to the family's progress.²⁴ This stance aligns with Articles 9 and 10 of Law Number 39 of 1999 concerning Human Rights, which guarantees women's freedom to work and develop their potential. Therefore, a family man is a figure who understands marriage as a space for shared roles and equal growth, rather than a hierarchical structure.

From a human rights perspective, this kind of relationship is a real practice of the principles of non-discrimination, human dignity, and equal partnership.²⁵ The family functions as the initial space for internalizing these values, so that a husband who plays the role of family man is actually upholding humanitarian values as mandated by the

²¹ "Partisipasi Perempuan Dalam Dunia Kerja Harus Terus Ditingkatkan," MPR Rumah Kebangsaan, 2023, https://www.mpr.go.id/berita/Partisipasi-Perempuan-dalam-Dunia-Kerja-Harus-Terus-Ditingkatkan?utm_source=chatgpt.com.

²² Sulung Zakiyya, Najmawati, "Keterlibatan Peran Suami Di Wilayah Domestik Dalam Mewujudkan Keharmonisan Keluarga" (Yogyakarta: QONUN: Jurnal Hukum Islam Dan Perundang-Undangan, 2023), <https://doi.org/https://doi.org/10.21093/qj.v6i1.5997>.

²³ Muassomah Muassomah, "Domestikasi Peran Suami Dalam Keluarga," *Egalita* IV (2012): 217–29, <https://doi.org/10.18860/egalita.v0i0.1988>.

²⁴ Vita Fitria, "PERAN GENDER SUAMI ISTRI DALAM KELUARGA DAN KASUS CERAI GUGAT," *Jurnal Penelitian Humaniora* 17, no. 1 (2015), <https://doi.org/https://doi.org/10.21831/hum.v17i1.3082>.

²⁵ Yu Vita, Perceraian Karena Karier, n.d., <https://youtu.be/f5QUUGUMXQb4?si=4BpqffTiGWbiWKa1>.

constitution and human rights instruments.²⁶ Thus, the form of the family man's role is not only a representation of social change, but also a moral and constitutional expression of how family relations should be organized in a just society.²⁷

Normative human rights arguments and relational challenges in modern households

The principle of human rights places family relations as a space that must be free from gender discrimination and hierarchical structures.²⁸ Instruments such as CEDAW, particularly Article 5, emphasize the obligation of states to eliminate cultural stereotypes that place women in the domestic sphere while encouraging a redefinition of men's roles within the family.²⁹ Thus, human rights do not only focus on protecting women, but also demand the transformation of the role of men as important actors in realizing substantive equality.³⁰

In this context, the concept of family man describes the figure of a husband who not only carries out the responsibility of providing for the family, but also actively participates in caregiving, household chores, and the decision-making process that respects the wife's autonomy.³¹ However, these normative standards do not always align with social realities. Many men understand the ideal of equality but face deep rooted cultural and structural barriers.³² Traditional masculinity culture still positions

²⁶ Any Sani'atin, "Peran Suami Istri Yang Bekerja Dalam Membangun Keluarga Sakinah Perspektif Teori Qira'ah Mubadalah Abdul Kodir," *Al Fuadiy: Jurnal Hukum Keluarga Islam* 5, no. 1 (2023): 55–69, <https://doi.org/10.55606/af.v5i1.576>.

²⁷ Erdiansyah Erdi and Husni Mubarak, "Kesetaraan Suami Isteri Dalam Rumah Tangga Perspektif Gender (Studi Dalam Masyarakat Gayo Lues)," *AHKAMUL USRAH: Jurnal S2 Hukum Keluarga Dan Peradilan Islam* 2, no. 2 (2024): 71–90, <https://doi.org/10.22373/ahkamulusrah.v2i2.3228>.

²⁸ Zakiyya, Najmawati, "Keterlibatan Peran Suami Di Wilayah Domestik Dalam Mewujudkan Keharmonisan Keluarga."

²⁹ Kematangan Emosi, "Layanan Bimbingan Pra Nikah Dalam Meningkatkan Kematangan Emosional Berkeluarga" 1, no. 1 (2018): 119–32.

³⁰ Rizky Fitriyani, "Kematangan Emosi Dengan Penyesuaian Perkawinan Pada Dewasa Awal" 9, no. 2 (2021): 278–85, <https://doi.org/10.30872/psikoborneo>.

³¹ Nurhikmah Hepi et al., "Kepuasan Pernikahan Dan Kematangan Emosi Pada Suami Dengan Istri Bekerja" 23 (2018): 52–60, <https://doi.org/10.20885/psikologika.vol23.iss1.art5>.

³² Aulia Azmi, Syahidah Nasution, and Abrar M Dawud Faza, "Kepemimpinan Laki-Laki Terhadap Perempuan Dalam Al- Qur ' an : Analisis Penafsiran Zainab Al-Ghazali Dalam Nazharat Fi Kitabillah" 8 (2025): 47–59.

men as the main authority, while women are identified with domestic work,³³ so that the husband's involvement is often seen as a threat to the role of "head of the family".³⁴

This cultural pressure is reinforced by social expectations that judge male success solely on economic merit, rather than on the quality of family relationships.³⁵ Meanwhile, the dynamics of the extended family and community often provide additional pressure, for example the assumption that a wife working is a deviation from "nature",³⁶ or that men taking care of the house is considered less than ideal.³⁷ When wives pursue careers, these relational challenges become more complex as households face issues of time management and unequally shared domestic responsibilities. If husbands do not assume equal roles, the double burden on wives can trigger relational tensions that can potentially impact the quality of the household, including the emergence of prolonged conflict.³⁸

Within the framework of human rights, a husband's role as a family man is not understood as merely "helping" his wife, but as an equal actor who contributes to a fair division of roles, supports his wife's professionalism and autonomy, and makes decision-making a shared process. The husband's emotional and social involvement in childcare also demonstrates that equality is not merely conceptualized but practiced in everyday life.³⁹ Therefore, the family man is a real representation of the implementation of human rights values at the family level: he is a bridge between normative principles and the empirical experience of career couples, while also

³³ Dwi Arini Zubaidah, "Urgensitas Tindakan Resiprokal Dalam Pemahaman 'Love Language' Pasangan;Upaya Menjaga Keharmonisan Rumah Tangga (Perspektif Hukum Islam)," *Legitima : Jurnal Hukum Keluarga Islam* 05 (2022): 231–50, [https://doi.org/https://doi.org/10.33367/legitima.v5i01](https://doi.org/10.33367/legitima.v5i01).

³⁴ Benny HL Situmorang, "Pendidikan Kesadaran Hukum Dalam Keluarga," no. 3 (2004), <https://doi.org/https://doi.org/10.37010/kangmas.v3i1.439>.

³⁵ Syaiful Bakri, "POLARISASI KESADARAN HUKUM DALAM KELUARGA," *SAMAWA : Jurnal Hukum Keluarga Islam* 2, no. 2 (2022): 74–83, <https://doi.org/https://doi.org/10.53948/samawa.v2i2.59>.

³⁶ Ashabul Fadhl, "Melalaikan Tanggung Jawab Sebagai Bentuk Ingkarnya Laki-Laki Merawat Komitmen Perkawinan," *TRILOGI: Jurnal Penelitian Ilmu Sosial Dan Eksakta* 1, no. 1 (2021): 35–46, <https://doi.org/https://doi.org/10.47134/trilogi.v1i1.10>.

³⁷ Muhamad Rahman Bayumi, Rizal Alfit Jaya, and Manajemen Zakat dan Wakaf, "Kontribusi Peran Perempuan Dalam Membangun Perekonomian Sebagai Penguatan Kesetaraan Gender Di Indonesia," *Al Huwiyah Journal of Woman and Children Studies* 2, no. 2 (2022): 30–42, <https://doi.org/https://doi.org/10.24042/jwcs.v2i2.14317>.

³⁸ Zalfa Afifah Zahra et al., "Transformasi Sosial: Peran Penting Kesetaraan Gender Dalam Pencapaian Hak Asasi Manusia," *SMASH: Journal of Social Management Sains and Health* 1, no. 1 (2024): 12–16, <https://doi.org/10.57235/smash.v1i1.4330>.

³⁹ Moch. Hasan Hafani and Muhammad Nahidh Buldani, "Patriarki Dan Kekuasaan: Bagaimana Laki-Laki Mengendalikan Kehidupan Dalam Keluarga," *Asa* 7, no. 1 (2025): 1–12, <https://ejournal.stisabuzairi.ac.id/index.php/asa/article/view/120>.

creating a model of household relations that is fairer, healthier, and constitutionally equal.⁴⁰

Theoretical analysis (work-life balance, gender equality in household, role theory)

A theoretical analysis is needed to understand why the relationship between family men and career women is not always equal, even though human rights principles guarantee gender equality. From a sociological perspective, the concept of family man refers to men who are actively involved in caregiving, domestic work, and emotional support for their partners. Pleck (2010) calls this transformation shared parenting, a pattern of shared parenting that marks a shift in the father's role from an authoritative figure to an equal partner. On the other hand, the concept of career woman describes women who participate in the professional workforce while still shouldering domestic responsibilities, often creating a double burden.⁴¹

Hochschild (2012) explains this phenomenon through the theory of the second shift, which refers to the situation where women are forced to work both in the public and domestic spheres due to the unequal distribution of roles within the family. This imbalance is then analyzed using work-life balance theory, which highlights the importance of balancing work and domestic demands to maintain psychological and relational well-being. In many cases, role conflict arises due to a lack of support from a partner, resulting in women experiencing emotional stress and chronic fatigue, which impacts household dynamics.⁴²

Furthermore, gender equality in the household views equality within the family as a partnership process that rejects the dominance of one party. Although women have entered the public sphere, patriarchal norms still position domestic work as a "women's burden," so men's contributions to the household are viewed as assistance, not a shared responsibility. In this context, the role of the family man becomes significant as a remedy for unequal domestic structures.⁴³

⁴⁰ Hafani and Buldani.

⁴¹ Hayuning Zaskya Nugrahani et al., "Gambaran Keterlibatan Ayah Dalam Pengasuhan Anak Usia Dini: Baseline Dari Rancangan Program Intervensi Untuk Ayah" 14, no. 1 (2021): 42–58.

⁴² Nurul Hidayati, "Beban Ganda Perempuan Bekerja (Antara Domestik Dan Publik)," *MUWAZAH: JURNAL KAJIAN GENDER* 7 (2015).

⁴³ Junaidi Junaidi and Nadia Deby Sukanti, "Perempuan Dengan Peran Ganda Dalam Rumah Tangga," *Saree: Research in Gender Studies* 4, no. 1 (2022): 25–37, <https://doi.org/10.47766/saree.v4i1.632>.

Role theory further clarifies this situation. This theory explains that modern men are undergoing role redefinition, namely changes in social expectations regarding the identities of "father," "husband," and "breadwinner." This process is not always smooth, as it clashes with traditional constructions of masculinity that view domestic involvement as less aligned with men's roles. When husbands take on greater caregiving roles, they not only adapt to the needs of modern families but also challenge deeply rooted social and cultural gender norms.⁴⁴

Thus, these theories demonstrate that the practice of family manhood does not stand alone as a moral choice, but is influenced by structural dynamics, cultural changes, and social expectations. This analysis provides a strong theoretical foundation that men's involvement in the household is a transformative process that requires role negotiation, relational support, and an awareness of equality within the modern family.

Family man conceptual model in human rights

The conceptual framework of family man in this study is based on the normative foundations of human rights. International instruments such as Article 16 of the Universal Declaration of Human Rights affirm that the family is a fundamental unit of society that can only be built on the basis of equality between husband and wife. Article 11 of CEDAW requires states to eliminate discrimination against women in the workplace, including ensuring domestic support that enables women to carry out public roles equally. In the context of national law, Articles 28D and 28I of the 1945 Constitution guarantee equality before the law and protection of human dignity without discrimination, while Law No. 39 of 1999 strengthens the principle of non-discrimination in the family sphere. This legal framework demonstrates that the fulfillment of human rights is not limited to state-citizen relations but also demands the practice of equality in the domestic sphere.⁴⁵

Building on this normative foundation, this paper offers a conceptual model of the family man that positions the husband not as the sole authority but as a human rights actor exercising dignity-based leadership. Within this framework, the husband leads

⁴⁴ Multazam Umar Nasirudin Hamam, "DINAMIKA GENDER DALAM PERNIKAHAN: REDUKSI MASKULINITAS DAN KESEIMBANGAN RELASI SUAMI ISTRI," *JURNAL AL- WASITH: JURNAL STUDI HUKUM ISLAM* 10, no. 1 (2025): 27–38.

⁴⁵ Aulya Widayatari and Suyanto, "Pembagian Kerja Dalam Rumah Tangga Antara Suami Dan Istri Yang Bekerja," *ENDOGAMI Jurnal Ilmiah Antropologi* 6, no. 2 (2023): 209–26, <https://doi.org/https://doi.org/10.14710/endogami.6.2.209-226>.

through empathy, responsibility, and respect for the autonomy of his partner. This paradigm shifts the meaning of "head of the family" from a symbol of domination to an equal partnership that ensures the fulfillment of the rights of wives and children in everyday life. The family is understood as a "micro-constitutional space" where the values of equality, justice, and non-discrimination are concretely practiced.⁴⁶

This model is built on four main principles: (1) leadership based on human dignity; (2) equal partnership in all aspects of the household; (3) domestic human rights practices that include role sharing, partner career support, co-parenting, and equal communication; and (4) sharing of responsibilities as a moral and constitutional obligation. Family relations are defined as the locus of human rights implementation, where every decision and division of roles is a direct manifestation of the principles of equality before the law and non-discrimination.⁴⁷

At the operational level, husbands' role as human rights actors is demonstrated through active involvement in childcare, equitable division of domestic labor, full support for women's careers, joint decision-making, and a commitment to creating a family space safe from violence and subordination. These practices emphasize that the fulfillment of human rights depends not on rhetoric, but on concrete actions in the private sphere.⁴⁸

To ensure this model's success, the state plays a crucial role in providing a supportive policy ecosystem. Implementing paternity leave, protecting working women as stipulated in CEDAW, reforming gender-biased regulations, and implementing premarital equality education programs are strategic steps to institutionalize human rights values within the family. Thus, the family man is not only an ideal construct, but also a legally, socially, and culturally feasible model for realizing a just, humane, and civilized Indonesian family.

Conclusion

⁴⁶ Maajid Alfariszi and Khoirul Ahsan, "Pelanggaran Hak Asasi Dalam Rumah Tangga Perspektif Hukum Keluarga Islam Dan Kitab Undang-Undang Hukum Positif Indonesia," *Shar-E : Jurnal Kajian Ekonomi Hukum Syariah* 10, no. 2 (2024): 122–32, <https://doi.org/10.37567/shar-e.v10i2.2881>.

⁴⁷ Alfariszi and Ahsan.

⁴⁸ Alfariszi and Ahsan.

This research demonstrates that the husband's role as a family man in the modern family is not merely a social identity, but a concrete manifestation of human rights values, including equality, freedom, and human dignity. Empirical findings reveal that a husband's involvement in caregiving, domestic work, and support for his wife's career helps reduce women's double burdens, creates relational balance, and upholds the principle of equal partnership in the domestic sphere. Theoretical analysis, using work-life balance, gender equality in the household, and role theory, explains that the practice of family manhood emerged as a response to patriarchal cultural pressures, social expectations, and modern family dynamics.

Normatively, international and national human rights instruments, such as Article 16 of the UDHR, Article 11 of the CEDAW, Articles 28D and 28I of the 1945 Constitution, and Law No. 39 of 1999 concerning Human Rights, affirm that equality and respect for human dignity must be realized in family relationships. Thus, the husband no longer plays merely the traditional head of the family but rather a human rights actor who leads through empathy, responsibility, and respect for the autonomy of his partner. This model emphasizes the family as a "micro-constitutional space" where the principles of non-discrimination and gender equity are concretely practiced.

The novelty of this research lies in the development of the family man paradigm as an ideal model of a modern husband who internalizes human rights principles into domestic practice, expands human rights discourse into the private sphere, and positions men as active subjects of equality within the family. These findings also demonstrate the need for state support through responsive policies, such as paternity leave, protection for working women, reform of gender-biased regulations, and premarital equality education, so that this model can be institutionalized.

Thus, this research offers not only conceptual and theoretical contributions but also significant practical implications for family law reform and gender equality policy in Indonesia, emphasizing that the practice of family man is the moral and human rights foundation for creating a harmonious, just, and humane family.

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