



Men's role within the women's movement to achieve gender equality in Indonesia: Threat or opportunity?

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ABSTRACT

The women's movement, both globally and locally in Indonesia, has organically been trying to eliminate gender inequality caused by patriarchy for a long time. Even though they benefit from patriarchal culture in many ways, men also experience losses and, as a result, are interested in getting involved in the gender equality movement, which women mostly initiate. However, men are in a dilemma position in this women's movement: as a threat and an opportunity. Therefore, this article is qualitative research that explores the potential and risks of men's involvement in the women's movement through a literature review. All the collected articles were then read, and their important findings were formulated in the results and classified thematically. The results show that historically, men have been and continue to be involved in the gender equality movement. However, several pros and cons arise. Therefore, this article also ultimately argues that even though it is significant for men to be involved in the women's movement to end all forms of oppression, domination, and violence, the involvement of men is conditional, which pays attention to the safety of women and is not intended to take over the political position of the leader of the gender equality movement from women.

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INTRODUCTION

The gender equality movement, born due to detrimental gender role differentiation, aims to overcome the imbalance or gap in roles and positions between women and men in a patriarchal culture. Patriarchy is a system in which men have the authority to oppress women through social, political, and economic institutions (Humm, 2002). Thus, the gender equality movement reflects efforts to eliminate the oppression of women and other minority groups, which are generally carried out by men with the authority they have. In Indonesia, since before independence until now, many efforts have been made to overcome the existing gender inequality. These movements are initiated, led, or involve women, with agendas that continue to develop and increase women's awareness of the problems that occur. The gender equality movement became synonymous with women's efforts to seize their rights (Arivia & Subono, 2017; Simaibang & Bajari, 2019).

In the spirit of women achieving goals through the gender equality movement, the role and position of men need to be questioned. The position of men in the women's movement to achieve gender equality is indeed a dilemma: as friend or foe? As a threat or an opportunity? It is undeniable that men are the ones who benefit the most in a patriarchal culture. Therefore, men and patriarchy are often seen as having no distinction or being intertwined. Men are seen as scourges in patriarchal culture that threaten and harm women. For example, Flood and Pease (2009) research shows how men are more likely to agree with myths and beliefs that lead to approval of violence against women,

a lack of what is understood as violence, a lack of empathy for victims, seeing behavior that leads to violence against women as something less dangerous, and so on.

However, men are not always the perpetrators of oppression and violence against women. Men can also be vulnerable to becoming victims due to this deep-rooted patriarchal culture. For example, research by [Oyediran et al. \(2023\)](#) regarding violence by intimate partners shows that of 2,945 men in Sierra Leonean and 2,832 men in Cameroon who were married, 26.5% reported experiencing psychological violence, 24.4% reported physical victimization, and 2.3 % reported sexual victimization in the past 12 months. Another example is [Carmo et al. \(2011\)](#) research shows that 535 of 4646 violence cases by partner victims were men. Thus, This fact is problematic because men can be in a dual position: perpetrators and victims. Seeing this problem, one of the things that later becomes a problem is the involvement of men in efforts to achieve gender equality: Is it necessary or unnecessary? [Suhada \(2021\)](#) analyses that the gender equality movement promoted through the feminist movement is a response to the oppression, domination, and violence experienced by women.

However, for the role and position of men, patriarchy does not always benefit men. In several cases, men can also be the losers, especially due to all the stereotypes and expectations attached to them. Therefore, men's involvement in achieving gender equality is very important. In his opinion, this is also beneficial for being a man. Regarding involving young boys and men in the women's movement, [PettyJohn et al. \(2019\)](#) summarize several studies in analyzing this matter. In efforts to prevent and intervene in violence against women, the participation and involvement of men is needed. There are several reasons underlying this. First, men who do not commit violence can play a significant role in changing the gender construction of masculine men. Second, men are also considered more effective in influencing other men to change. Third, this will also reduce resistance from men, who are often perceived as the root of the problem of violence and gender inequality. Thus, men's involvement is deemed necessary, so designing various prevention and intervention programs is necessary.

From the research conducted, it was also found that in efforts to involve men in the women's movement, the fact may be encountered that some groups of men respond positively, and others are resistant or even reject it vehemently. Regarding how men's involvement in the women's movement is considered effective in influencing other men, this is also in line with research by [Flood \(2015\)](#), which reveals that in efforts to prevent violence, the involvement of men in working with men is a commonly held assumption.

In another study conducted by [Flood \(2019\)](#), it was found that the construction of masculinity, such as men having to be dominant, tough, in control, and others, can increase the likelihood that men will become perpetrators of violence against women. This can be seen implicitly in the male victims of violence studied by [Burcar and Åkerström \(2009\)](#), who showed reluctance to be considered victims. Instead, they negotiate their identities so as not to lose their hegemonic manliness in the status of the victim. Therefore, programs and policies are needed that focus on men's involvement, which, if done well, will significantly change how men act and behave towards gender inequality and inequality. As men are involved, it is hoped that men and women will take on roles and responsibilities to eradicate sexism and violence. One challenge described by Flood is the minimal involvement of men in addressing the gender gap. Even if they do exist, they are usually only temporary.

Previous studies above emphasized the significance of men's involvement in the change process and the movement to achieve gender equality. These studies show that men need to transform from previously embracing the construction of toxic masculinity into men who treat everyone, including women and children, equally. Men need to participate in supporting efforts to achieve gender equality by eliminating various forms of oppression, domination, and violence. However, it cannot be denied that there are major challenges in men's involvement because some rejections and resistance came from male groups. In addition, many oppressions, domination, and violence are carried out by men. It makes the position of men very dilemmatic.

Knowing that men are in quite a dilemmatic position in the gender equality movement, namely as the group that benefits the most and suffers losses because of it, this article explores the

position and role of men in the women's movement to achieve gender equality, especially in Indonesia. The significance of this article is to show the importance of men's involvement while simultaneously wanting to explore the extent to which men can be involved in efforts to reduce the gender gap between men and women. Several previous studies have discussed the position and role of men in the women's movement specifically and in the context of the patriarchal culture rooted in global and local society in Indonesia. Other research discusses the advantages and disadvantages or pros and cons of involving men in the women's movement. Therefore, this article offers a more holistic and comprehensive elaboration regarding the pros and cons of men's involvement in the women's movement, as well as important efforts and limitations to pay attention to.

METHOD

The method used in this article is a literature review. Data was collected using references from previous studies accessed via <https://remote-lib.ui.ac.id>, <https://www.scholar.google.com>, and the official websites of related institutions, such as the National Commission on Violence Against Women. For information, <https://remote-lib.ui.ac.id> is a University of Indonesia database that provides access to various national and international academic literature such as Oxford Journal, Routledge, Taylor & Francis, and Sage Journals. Literature was searched using several main keywords such as gender equality, men's involvement, women's movement, gender equality movement, and Indonesia. Other literature was obtained by snowballing through references used by previously obtained literature. There is no year limit in selecting references to see men's positions and roles broadly. The literature used as a reference in this article is selected thematically based on its suitability to the problem analyzed in this article.

This article uses 31 journal articles containing research, books, and reports from the literature search process. All the literature is then read, and important findings are then recorded. After that, the previous research reviewed is then classified into several aspects: the history of the gender equality movement in Indonesia, the history of men's involvement in the gender equality movement in Indonesia, and the pros and cons of men's involvement in the gender equality movement; as well as, looking for a middle point: conditional inclusion of men in the gender equality movement. Each aspect is then elaborated on in detail in the following chapter.

RESULTS AND DISCUSSION

A Brief History of the Gender Equality Movement in Indonesia

Currently, globally, Indonesia is in a better position than several countries in responding to gender inequality. However, Indonesia is still in an intermediate position in efforts to eradicate gender inequality (Cameron, 2023). The gender equality movement in Indonesia is associated with the women's movement against oppression, domination, and violence. Women's participation and active role have been carried out long before Indonesia's independence until now, with an agenda that continues to develop along with the demands and developments of the times.

The history of the women's movement in Indonesia can be classified into several phases: the pre-independence period, the Soekarno government period (old order), the Soeharto government period (new order), and the post-reformation period. Several well-known Indonesian pre-independence female figures include Cut Nyak Dien, Cut Meutia, Marta Christina Tiahahu, Roro Gusik, Untung Surapati, Emmy Saelan, and Nyai Ageng Serang, who were part of the Indonesian freedom fighters against the colonialists (Darwin, 2004; Wieringa, 2010). Apart from that, there is also Raden Adjeng Kartini, a very well-known figure as a fighter for Indonesian women's emancipation, who issued several criticisms and rejections regarding forced marriage, polygamy, seclusion traditions, and women's lack of access to education (Pradita, 2020).

The pre-independence period was also marked by various women's organizations, such as Poetri Mardika, Jong Java Meiskering, Oetomo Women, Young Javanese Girls Circle, Catholic Women, Aisyiah, Poetri Indonesia, Wanita Muljo, and others. The special characteristic of the

women's movement at this time was its association with the nationalist movement that wanted to eradicate colonialism (Darwin, 2004; Wieringa, 2010).

During Soekarno's reign, there were several successes in the gender equality movement, two of which were the right to vote and equal pay for equal work regardless of gender. However, there were still various problems, one of which was polygamy. The Indonesian Women's Association strongly opposes the practice of polygamy and demands the formulation of a Marriage Law. This Marriage Law was only able to be formed during the Soeharto government, which was passed in 1974.

During the Soeharto government, the Ministry of Youth Affairs for the Role of Women was also formed in the development cabinet. However, the new order also had problems favoring women, starting from subordinating women with the idea of women as men's companions (*konco winking*) through various organizations of employees' wives to suppressing women's ideas and actions through the unification of dozens of women's organizations. Over time, various non-governmental organizations founded with the nuances of women's struggles, such as Kalyanamitra, the Mahardika Women's Foundation, and so on (Darwin, 2004).

Then, in the current reform era, many developments have occurred. Some of them are the establishment of the Komisi Nasional Hak Asasi Manusia (National Commission on Human Rights) or commonly abbreviated as Komnas Perempuan, based on the Presidential Instruction of the Republic of Indonesia No. 9/2000 which regulates gender mainstreaming, the development of various organizations that focus on women's issues, and others. Many changes and developments have occurred, but this does not mean that the problems of oppression, discrimination and violence experienced by women have ended.. Now, there are still many injustices and gaps experienced by women, indicating that the struggle for gender equality is not over (Darwin, 2004).

History of Men's Involvement in the Gender Equality Movement in Indonesia

As the previous discussion shows, the gender equality movement is often synonymous with women as the main mover. Therefore, the existence of men in the women's movement is questioned. In Indonesia, documentation of men's involvement in women's issues is minimal, either because of the lack of men participating or because of the minimal documentation itself. However, in the context of men's participation in group movements to achieve gender equality, at least two examples of men's groups in Indonesia were recorded as doing this.

Cowok-cowok Anti Kekerasan (CANTIK), or Boys Against Violence, is the first group to declare their stand for gender equality by recognizing that men are the main cause of violence against women. Therefore, men need to participate in finding solutions to this problem by campaigning for zero tolerance for violence against women. Unfortunately, during its journey, CANTIK was not active (Hasyim, 2014). On September 9, 2009, a pro-feminist male national network called the Aliansi Laki-Laki Baru (ALLB) or The New Male Alliance was established, whose members are spread across various regions in Indonesia. This alliance was founded on an awareness of several things: women still experience a lot of violence and inequality, patriarchy also harms men, and through education and changes in behavior, men can be aware of this inequality. Therefore, the main focus of this alliance is to form a new image of men and increase awareness and efforts to change men's perspectives and behavior (Febrianto, 2014).

Apart from being in the form of a collective pro-women movement, men's involvement in achieving gender equality in Indonesia also needs to be seen in a smaller scope, in this case, at the individual level. Indonesia is noted to have several male figures who, through their advocacy and work involvement, have shown their alignment with the women's movement and efforts to achieve gender equality. Some of these figures include Pramoedya Ananta Toer, Romo Mangun Wijaya, Mansour Faqih, Nazaruddin Umar, Kyai Husein Muhammad, Syafiq Hasyim, Nur Iman Subono, Kris Budiman, Abd 'Ala, Ivan A. Hadar, Wahyu Susilo, Hamim Ilyas, Faqihuddin Abdul Qodir, Nur Hasyim, and others (Hasyim, 2021).

Apart from the well-known figures above, many other men have supported the gender equality movement in various ways. Nur Iman Subono tried to categorize this form of men's

involvement into several groups: men individually took part as participants in the activities of women's organizations; men whose professions are needed in the women's movement, such as doctors, academics, journalists, and others; and men who are involved in the pro-women movement, both sustainably and situationally (Hasyim, 2021).

Pros and Cons of Men's Involvement within the Gender Equality Movement

Discourse about men's participation in the gender equality movement reaps pros and cons. On the one hand, the activist groups of the women's movement themselves, according to Hasyim (2021), are divided into three groups in response to this: groups that view men's participation as a must. These groups require the pro-women's movement as a single entity. They cannot be separated from the women's movement, as well as groups that see the participation of men in the women's movement as unnecessary. All these responses show how men can be seen as a threat and an opportunity to partner in efforts to achieve gender equality.

On the other hand, Fakh (2013) explained that the process of differentiating gender roles, which was socialized early on to men and women, had brought at least six consequences: the subordination of women to men; marginalization of women, which is closely related to the economy; labeling or stereotypes that are attached to women and result in oppression; there are many roles that women have to take on, such as domestic work that women still have to do amid other responsibilities, for example as workers in offices; giving rise to and perpetuating all forms of violence against women; as well as building a woman's image, which is even accepted by women themselves, regarding how to be a woman and what her position and nature are like in society. It shows how women suffer losses due to the construction of gender roles imposed on them and men.

However, Fakh (2013) said that the struggle to improve the position and condition of women does not mean that it can be interpreted as a struggle between women and men. Fakh argues that the source of the problems faced by women is not men but unfair systems and structures in society, one of which is towards women as a form of gender injustice (Fakh, 2013). This opinion opens opportunities for men's involvement because the struggle to achieve gender equality is not only in the interests of women but is part of men's interests. Therefore, to look further at the reasons and the development of the pros and cons of men's involvement in the movement to achieve gender equality, here is the explanation.

Men as a Threat within the Women's Movement

Several concerns about men's participation in the women's movement then gave rise to wariness, doubt, and even rejection of women. In the context of the collective women's movement, it is feared that the presence of men could become a new realm of domination over women. In addition, women are also seen as less critical because in discussing women's issues, there are men involved who are psychologically influential. After all, women are considered to have to take care of the feelings of their male counterparts. Men's participation is also considered to demand women's attention and energy in the issue of men's involvement. Next, when men participate in the movement to stop all forms of violence and oppression against women, they fear that this could disrupt the stability of the resources needed by women because in terms of funding sources, for example, donors can divert funds that were originally meant for women to be managed by men's groups. Men for movement needs (Hasyim, 2014).

Understanding how patriarchy is associated with a privilege for men because they gain access to domination, oppression, and violence makes it very understandable how women's concern and caution towards men's involvement can grow. Apart from being in the context of a collective movement, this concern can be addressed to men as individuals. For example, as revealed by (Hasyim, 2021), CANTIK, as an alliance of men supporting women, recognizes that men are responsible, as perpetrators, for violence against women. The experience of women oppressed and subjected to violence is a reasonable reason for women to be careful. For example, in 2020, according to the Annual Records on Violence against Women issued by Komnas Perempuan, at least 299,911 cases were reported. In 2022, this data will increase to 457,895 cases. Violence against women occurs in various forms, and Komnas Perempuan then categorizes it into personal, community, and state

domains. The perpetrators are also very diverse, ranging from those who have family relations, friendships, professionals, and countries to foreigners. One certain thing is that men exist and become important actors among the ranks of actors (Komisi Nasional Anti Kekerasan terhadap Perempuan, 2021).

Thus, the fact that men are the perpetrators of violence and oppression of women becomes an important note for both men and women regarding the possibility of men's involvement in the women's movement to achieve gender equality. In addition, referring to the various concerns above, the movement to achieve gender equality must be seen as a space where women lead because men in a patriarchal culture are conditioned as oppressors while women are oppressed. That way, men may not take over leadership of the movement from women's hands.

Reasons for the Need to Support Men's Involvement in the Women's Movement

When gender injustice is seen as the result of an unfair system or structure, the victims are women and men. The reason is that when women are positioned as an oppressed group, men are also conditioned as an oppressor group with several standards to fulfill the ideal image of being men. In the context of violence against women, for example, Kaufman (2001) says that men have privileges in a society that dominates women. However, men also experience various experiences, either as victims or observers, of various acts of violence. Men face the standardization of masculinity and the expectation to express control over women through aggressive actions. Findings like these were later translated by Fakh (2013) as evidence that gender injustice results from unequal systems and structures that make both men and women victims. It is also agreed by Hasyim (2021), who sees patriarchy as a scourge in which men are forced to act, behave, and look certain, which are not even always accepted by the men themselves.

Amid pressure to be masculine in a patriarchal society, men also go through various other experiences that are important to know. In research by UNDP and several other institutions regarding the reasons behind violence perpetrated by men, several findings reinforce the position and urgency of men's involvement in efforts to achieve gender equality. Although many men become perpetrators of violence against women, this study notes that not all men commit violence. In addition, the same research revealed that around 5% of Indonesian urban men agree on the need for violence against women in certain contexts. Even though 5% is large, 95% of urban men do not approve of violence against women. Next, it turns out that men can also be victims of violence. This study reveals that around 6% of men living in rural areas in Indonesia report experiencing sexual violence at a young age (Fulu et al., 2013). Borrowing the terminology used by Komnas Perempuan, men also could become victims of various forms of violence and oppression in various domains, such as the private sphere, the community, and the state.

When discussing men as victims, one of the discourses that emerge is the position of women. In this case, women who are often associated with an oppressed group and who experience violence could become perpetrators of violence. The factors behind violence perpetrated by women, both against men and against women themselves, certainly vary. However, this is certainly not a justification for the practice of violence by women. In cases of domestic violence, for example, Kennerley (2001) indicates that women also often commit domestic violence for various reasons such as self-defense, forms of control, dominance, seeking attention, and others.

As another example, Idriss (2022) reveals that mothers can be the instigators of their sons' forced marriages. Next, there is one interesting finding from research on violence perpetrated by women conducted by Allen and Bradley (2018), namely that there is a tendency for society to see violence experienced by men because women are not as serious as the violence experienced women by men. Violence perpetrated by men is considered more dangerous, a form of crime, and more likely to be reported to the authorities. In other words, the level of seriousness caused by violence perpetrated by women is not as great as that perpetrated by men. Reasons for the Need to Support Men's Involvement in the Women's Movement.

Realizing that patriarchy and gender injustice harm women and men, it is important to involve men to end violence against women. Patriarchy does try to condition men to be the oppressors and women to be the oppressed, but men can also experience oppression, be dominated, and become

victims of violence. On the other hand, women can also play the role of perpetrators of violence against men, as well as against women. In addition, even though many men do not feel the experience of being victims, men can be involved in the women's movement because of their experience of seeing or witnessing other women who are victims of gender injustice. This experience of being a victim and witnessing oppression, domination, and violence strengthens the reasons for men's involvement in the gender equality movement. Another reason, according to [Kaufman \(2001\)](#), is that the presence of men in the movement to achieve gender equality will be an example for other men, and communication from men to men regarding gender equality is indicated to be more effective.

Finding the Midpoint: Conditional Inclusion of Men in the Gender Equality Movement

Even though it has been repeatedly elaborated upon, it is important to note that men who benefit from a patriarchal culture have access to and the potential to domination, oppression, and violence against women. However, the demand to involve men in the women's movement in achieving gender equality is increasing. Men also have the potential to become victims, and men also witness and empathize with women's experiences of oppression. Therefore, men supporting women to achieve gender equality can be cautiously supported.

In realizing men's involvement, one of the important things needed to underlie this effort is how men position their involvement. Aliansi Laki-Laki Baru, as a pro-women's organization, is an example of taking this position as a support system. The goal is that the presence of men does not become a competitor of the women's movement to cause resistance but instead becomes a supporter in achieving gender equality. It was achieved by providing input into programs involving men in the women's movement and funding assistance for women's programs ([Febrianto, 2014](#)). This position is important as a form of affirmation and commitment to men's involvement while respecting the women's movement as the most oppressed party.

Challenges and Obstacles in Engaging Men

Attempting to involve men in achieving gender equality is not free of challenges and obstacles. Several basic things hamper the struggle to build a gender-just living space free from oppression, domination, and violence. Doubt, resistance, and even rejection characterize how gender equality is sought, especially in the context of men's involvement and participation. Both men and women participate in rejecting the discourse of male involvement and gender equality. It can be motivated by various reasons. Some relevant to this study are described in a limited manner as follows.

First, many men are still perpetrators of violence and take advantage of patriarchal culture. It is happening massively in private, community, and state domains. For example, in the context of sexual violence in the work environment, a man's position, which is generally higher than that of a woman, allows him to commit sexual violence/harassment, which employees tolerate. It can happen because of their position as men and as superiors, as well as the position of female employees as subordinates and as women ([Komisi Nasional Anti Kekerasan terhadap Perempuan, 2021](#)). Another example, through research by [Fulu et al. \(2013\)](#), is that when the majority of male and female respondents agreed on the discourse on gender equality, in practice, this was not the case. Many men agree on the concept of division of roles in domestic work, but in practice, it still places more burden on women in domestic work.

Second, there are still men who ignore and reject the discourse on gender equality. In [O'Neill's \(2022\)](#) research regarding male neglect in the #MeToo movement, it was found that male neglect has been going on for a long time, even thousands of years. The #MeToo movement is a social movement that went viral in October 2019 and believes in the power of survivors of sexual violence to lead movements against sexual violence ([Loney-Howes et al., 2022](#); [MeToo Movement, n.d.](#)). This neglect is rooted in ignorance that underlies gender inequality and oppression. This neglect is also a projection of privilege regarding choosing not to want and not to know. Apart from being ignorant, some men also explicitly or implicitly reject the discourse of gender equality. Many men have been exposed to knowledge about gender equality but still refuse to put it into practice. It can be seen in the example in the first section above.

According to Flood et al. (2018), resistance and rejection of this gender equality discourse can occur individually or collectively. Men, for example, when organizing themselves, can be the opposition to various gender equality initiatives. This man's rejection can be addressed in various programs and initiatives built to achieve gender equality. In a collective context, men can also ally in rejecting various discourses on gender equality and feminism. For example, to pass certain laws to protect women, members of the House of Representatives of the Republic of Indonesia (DPR RI), mostly men, may show their rejection of the said rules. It is a big challenge for men's involvement in achieving gender equality. This study also concludes that men generally resist changes to the status quo, in this case, a patriarchal culture full of gender inequality, because of their advantaged position.

Third, resistance from the women. Many of the concerns and suspicions of women's groups are directed at men's initiatives to participate in the movement to achieve gender equality. When using a radical feminist perspective, working with men is seen as a form of stupidity and "sleeping with the enemy" (Hasyim, 2021). The motives and interests of men to get involved in the gender equality movement are also being questioned by women's feminist groups. Another concern is that the presence of men is feared as a form of male political intervention in the women's movement and as a way for men to dominate women. Funding issues have also become one of the suspicions of women, where it is feared that the presence of the men's movement will divert the focus and attention of donors to men's movement organizations (Febrianto, 2014). These forms of suspicion become notes that men need to pay attention to.

Fourth, regardless of gender and sex, rejection of the discourse on gender equality and men's involvement can occur collectively. It can be motivated by various reasons, such as different views on gender equality and feminism, stigma or bad views on feminism, the discourse on gender equality as something bad or unnecessary, and so on. Indonesian culture and a global society that tends to be patriarchal make gender equality a discourse that is to be intervened very difficult and instead receives various rejections. Changing patterns of thinking, attitudes, and behavior takes work. It then leads to rejecting gender equality, and men's involvement in the movement can be understood.

Seeing that there are various challenges and obstacles to involving men in efforts to achieve gender equality, this does not mean that this effort needs to be stopped or not continued. Men need to answer women's suspicions regarding their involvement in the gender equality movement. In addition, various responses must be made to overcome various resistances and rejections. It is not easy and requires a process. However, achieving gender equality is a non-negotiable goal for the common good, both men and women. Therefore, even though it is difficult, it is necessary to address the challenges and obstacles in achieving gender equality and involving men.

Towards Men Who Support Gender Equality

The involvement of men in gender equality, until now, is still not massive, let alone accompanied by various challenges and obstacles that occur. Amidst the pros and cons of their involvement, men need to be facilitated to become allies in the women's movement. It is also needed to answer various concerns and respond to obstacles and challenges in involving men in the women's movement. Hasyim (2017) formulated a roadmap for the men's movement as an ally of the women's movement to ensure that men can be involved properly and meaningfully. This map can be a good reference for male individuals to see and understand what needs to be done to become a person who supports gender equality.

First, men must realize, acknowledge, and learn every privilege given to them by the patriarchy. It will help men realize their position and the position of oppressed women. Second, men need to transform the patriarchal concept of masculinity. The image of men being superior and dominant over women must be shifted and replaced with a new concept of men who are not oppressive and are not superior to women. Third, men must adopt new ways of being men that reflect equality and justice. In it, men learn to have a non-violent personality, have empathy and a desire to share, respect others, and be able to apply open communication. Fourth, men become women's allies in achieving gender justice and eliminating violence against women. It means that men take a position to support the achievement of gender justice and fight against all forms of oppression, domination, and violence committed against women (Hasyim, 2017).

When men have made or are trying to change to support the achievement of gender equality, several strategies can be carried out in parallel to make personal changes effective and men's involvement in supporting the women's movement to achieve gender equality. These strategies include building male alliances or networks that support women, organizing programs that direct men to change their behavior, especially for men with a history of violence, and conducting various critical studies concerning men and masculinity (Hasyim, 2021).

In addition to these strategies, when it comes to preventing or intervening with men related to violence against women, it is necessary to pay attention to some principles: the basis of involving men is justice and equality; the need for relations, consultation, and cooperation between men and women; agree that there is no tolerance for any form of violence; uphold women's security and sovereignty; acknowledging the diversity of men, and that not all men are perpetrators of violence; the male perpetrators of violence must be held accountable; men have the potential for change that needs to be supported and facilitated; the approach when working with men must be humane, empathetic, and positive; build partnerships with parties from diverse backgrounds; and, recognizing that efforts to end violence against women require us to read and reformulate traditional definitions of the role and position of men (Kaufman, 2001).

Limitation

Research that depicts the role and position of men in the women's movement to achieve gender equality, especially in the Indonesian context, is still not widely available. This article provides a broad overview of the matter in question. However, empirically, this article is still very broad in discussing the role and position of men in the women's movement in the Indonesian context. Considering that Indonesia has a very wide territorial coverage and gender equality initiatives in which men are also involved, further and up-to-date research is needed to map and provide an overview of efforts, processes, and resistance to men's involvement within the women's movement in Indonesia. With a broad range of issues and an intersection with various other aspects, further research can be carried out more specifically. Finally, this article was methodologically carried out qualitatively and through a literature review. Opportunities for further research can be carried out, either quantitatively or qualitatively, or using mixed methods, directly interacting with men as research subjects.

CONCLUSION

Achieving gender equality has long been a dream of women. In a patriarchal culture that places women as the oppressed, it is unsurprising that women's movements have grown worldwide, and periodically in Indonesia, to oppose and condemn these practices. The existence of oppression, domination, and violence against women is mostly associated with men as a group project as oppressors in this patriarchal culture. Therefore, men are often seen as enemies of women. However, patriarchy is also detrimental to men. Various standardizations for being a man and demanding a male role can make men live under pressure and at a loss when they cannot fulfill them. Questioning this, that men also do not always benefit, the discourse of men pro-women, or men who want to be involved in the women's movement to achieve gender equality, is developing.

When there was a growing discourse on men wanting to be involved in the women's movement, it cannot be denied that there was much suspicion from feminist groups or the women's movement itself. This fear is reasonable, considering that, on the one hand, men are a group that is given the privilege to oppress. Men can be a threat to women. As individuals, men can take advantage of their position to dominate, oppress, and commit violence against women. In the context of the men's movement that wants to be involved in the women's movement, it is feared that this has the potential to usurp the position of women as movement initiators and leaders, as well as the implications in terms of funding.

However, on the other hand, men also share the disadvantages of being victims of patriarchy. Men do not always benefit from patriarchal culture, which results in gender inequality. Therefore, the discourse on men's involvement is in women's and men's interests. Thus, men's involvement in the women's movement to achieve gender equality is necessary. It is important to note how men are

facilitated and supported to become a group that is supportive of the women's movement without taking over the leadership of the movement.

Finally, this research can be used as a reference to see the position of men in the women's movement in a balanced way. Therefore, this research needs to be continued, given the many existing limitations. One important issue that needs to be explored in subsequent research is how men are involved in the women's movement in this contemporary era, bearing in mind that there needs to be more documentation of men's involvement in the movement. In addition, men's involvement also needs to be carried out accountable and sustainably.

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