

## Husbands Remain as *Imāms*: The Phenomenon of House Husband in Yogyakarta and Ponorogo, Indonesia

Alimatul Qibtiyah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: alimatul.qibtiyah@uin-suka.ac.id

Evi Muafiah

Institut Agama Islam Negeri Ponorogo, Indonesia

Email: evimuafiah@iainponorogo.ac.id

Arya Fendha Ibnu Shina

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: arya.shina@uin-suka.ac.id

Evi Septiani Tavip Hayati

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: evi.septiani@uin-suka.ac.id

Mochammad Sinung Restendy

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: sinungrestendy@uin-suka.ac.id

### ABSTRACT

A house husband refers to the involvement of a husband or father in household and parenting tasks. This research aims to reveal the phenomenon of house husbands and examine the attitudes of government, religious, and community leaders toward this flexible gender role. This study employs mixed methods, including a survey of 100 respondents (50 men and 50 women), in-depth interviews, focus group discussions (FGDs), and documentation. The research found that the trend of house husbands is increasing. This indicates that the patriarchal culture, which assigns domestic and nurturing tasks exclusively to women, is becoming less relevant. The rising number of house husbands aligns with the increasing participation of women in economic activities. The self-concept of husbands and wives shows a significant positive correlation with their attitudes toward the house husband phenomenon. The more positive their attitudes are toward this phenomenon, the happier they tend to be. Religious, community, and government leaders generally do not object to husbands' participation in domestic and parenting tasks. However, most respondents still believe that the leader of the family is the male or husband, except in specific situations—such as when the husband is seriously ill—that necessitate the reversal of roles.

[House husband (suami 'rumahan') mengacu pada keterlibatan seorang suami atau ayah dalam tugas-tugas rumah tangga dan pengasuhan anak. Penelitian ini bertujuan untuk mengungkap fenomena *house husband* dan menganalisis sikap pemerintah, tokoh agama, serta tokoh masyarakat terhadap fenomena

peran gender yang fleksibel ini. Penelitian ini menggunakan metode campuran, termasuk survei terhadap 100 responden (50 laki-laki dan 50 perempuan), wawancara mendalam, diskusi kelompok terfokus (FGD), dan dokumentasi. Hasil penelitian menunjukkan bahwa tren *house husband* mengalami peningkatan. Hal ini menunjukkan bahwa budaya patriarki, yang menetapkan tugas domestik dan pengasuhan hanya sebagai tanggung jawab perempuan, semakin tidak relevan. Peningkatan jumlah *house husband* sejalan dengan meningkatnya partisipasi perempuan dalam kegiatan ekonomi. Konsep diri suami dan istri memiliki korelasi positif yang signifikan dengan sikap mereka terhadap fenomena *house husband*. Semakin positif sikap mereka terhadap fenomena ini, semakin tinggi tingkat kebahagiaan mereka. Para tokoh agama, masyarakat, dan pemerintah pada umumnya tidak mempermasalahkan partisipasi suami dalam tugas-tugas rumah tangga maupun pengasuhan anak. Namun, sebagian besar responden masih berpendapat bahwa kepala keluarga adalah laki-laki atau suami, kecuali dalam situasi tertentu—seperti ketika suami mengalami sakit parah—yang mengharuskan peran tersebut diambil-alih oleh perempuan.]

### KEYWORDS

House husband, gender, happiness, religious leader, domestic life

### ARTICLE HISTORY

Received: 21 October 2023

Approved for Publication: 30 Dec 2024

### TO CITE THIS ARTICLE

Alimatul Qibitiah, Evi Muafiah, Arya Fendha Ibnu Shina, Evi Septiani Tavip Hayati, Mochammad Sinung Restendy, "Husbands Remain as *Imams*: The Phenomenon of House Husband in Yogyakarta and Ponorogo, Indonesia" *Al-Ahwal: Jurnal Hukum Keluarga Islam* 17, no. 2 (2024): 221-44, <https://doi.org/10.14421/ahwal.2024.17205>.



Copyright © 2024 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

## Introduction

The Indonesian women's movement which returned strongly in the early 1990s<sup>1</sup> have had a significant impact on the gender roles among family members. The growth of female civil servants has increased significantly from 46% in 2017<sup>2</sup> to 54% in 2022.<sup>3</sup> Indonesia's Gender Inequality Index (GII) has decreased from 0.457 in 2019, to 0.444 in 2021.<sup>4</sup> More women pursue their career and become the

<sup>1</sup> Alimatul Qibitiah, "Indonesian Muslim Women and the Gender Equality Movement," *JlIs- Journal of Indonesian Islam- LSAS-PPs IAIN Sunan Ampel Surabaya* 3, no. 1: 2009.

<sup>2</sup> Badan Kepegawaian Nasional, *Buku Statistik Pegawai Negeri Sipil Desember 2021 Civil Servant Statistics Book December 2021*, 2021.

<sup>3</sup> Badan Kepegawaian Nasional, "Statistik PNS Desember 2021," 2021, <https://www.bkn.go.id/unggah/2023/03/1676864744.pdf>.

<sup>4</sup> BPS, "Kajian Penghitungan Indeks Ketimpangan Gender 2022," 2022, <https://www.bps.go.id/publication/2022/12/19/5268e769d853ff2f930c0834/kajian-penghitungan-indeks-ketimpangan-gender-2022.html>.

breadwinner. In contrast, more males resign from their jobs and become house husbands. House husband means husband who spends more time taking care of domestic and caring tasks than his wife or husband who implement share responsibility for doing domestic and caring tasks for the family.<sup>5</sup> Some families husband's income is less than the wife's or even no income at all. In 2012 in the United States, the number of house husband, increased double compared to 1989.<sup>6</sup> Similarly, in Hong Kong the number has increased significantly from around 6,300 in 1996 to 14,300 in 2013.<sup>7</sup> In Indonesia house husband are also increasingly visible,<sup>8</sup> even though there is no statistical data on the number of house husband.

In response to this phenomenon, different countries have different policies and programs. For example, Finnish Government implements a program called the "*work-father award*" policy.<sup>9</sup> This policy paid attention to appreciating father's responsibility for picking up children at school, cooking and shopping, accompanying children when they are getting sick, and taking time off from work for taking care of children and others.<sup>10</sup> The Indonesian government responses this issue by proposing a Bill on the welfare of mothers and children, which in the draft emphasizes that both parents are equally responsible for parenting and also the husband has leave when his wife gives birth or experience a miscarriage.<sup>11</sup>

The increasing phenomenon of house husband leads to crisis masculinity as well as the harmonious family. In traditional gender roles, male is expected by society as a *leader, protector, and provider* (breadwinner).<sup>12</sup> Nowadays, some males cannot fulfil these social expectations<sup>13</sup> which lead to crisis masculinity.<sup>14</sup>

<sup>5</sup> Toto Suharmanto, Muhaimin, and IH Santoso, "Bapak Rumah Tangga: Sebuah Alternatif Profesi?," *Jurnal Bisnis Strategi* 29, no. 1 (2020).

<sup>6</sup> Statista Research Department, "Number of Stay-at-Home Fathers in the United States in 1989 and 2012," statista, 2014, <https://www.statista.com/statistics/316954/united-states-number-of-stay-at-home-fathers/#:~:text=In%20the%20United%20States%2Cthe,to%20%20million%20in%20201>.

<sup>7</sup> Bestari Gisantia and Rikando Somba, "Jabatan Itu Bernama Bapak Rumah Tangga," 2022, <https://validnews.id/opini/jabatan-itu-bernama-bapak-rumah-tangga>.

<sup>8</sup> "Makin Banyak Pria Jadi Bapak Rumah Tangga Di Indonesia," *Detiknews*, 2018, <https://news.detik.com/abc-australia/d-4315033/makin-banyak-pria-jadi-bapak-rumah-tangga-di-indonesia>.

<sup>9</sup> Education, "Nordic Fathers In Finland: How Fathers Are Valued In The Happiest Country In The World!," Edunation, 2023, <https://www.edunation.co/blog/nordic-fathers-in-finland-how-fathers-are-valued-in-the-happiest-country-in-the-world/>. See also DF Report, "3 Win Father of the Year Award 2022," *Daily Finland*, 2022, <https://www.dailyfinland.fi/culture/29864/3-win-Father-of-the-Year-award-2022>.

<sup>10</sup> Education, "Nordic Fathers In Finland: How Fathers Are Valued In The Happiest Country In The World!"

<sup>11</sup> RI, "RUU KIA" (2024) <https://www.dpr.go.id/uu/detail/id/308>.

<sup>12</sup> Anna Elizabeth Krainc, "Gender Roles in Society: Overview & Examples," Study.com, 2021, <https://study.com/learn/lesson/gender-roles-in-society-overview-examples-how-society-enforces-gender-roles.html>. See also Krainc, "Gender Roles in Society: Overview & Examples."

<sup>13</sup> Regain Editorial Team, "What Is The Crisis Of Masculinity?," *What Is The Crisis Of Masculinity?* (blog), March 30, 2023, <https://www.regain.us/advice/general/what-is-the-crisis-of-masculinity/>.

Crisis masculinity is a condition of psychological feeling where a man does not meet the hope of the most of society. This crisis relates to the shift of our societal structure including the meaning of being masculine.<sup>15</sup> On the contrary, house husband contributes to maintaining a healthy and harmonious family in parenting, communication, making a decision, and distribution role in Indonesian families.<sup>16</sup> Study shows that the comfortability of house husbands is determined by the acceptance of their spouses.<sup>17</sup>

Based on those backgrounds, not much research has been done on the phenomenon of house husband especially on its trends and the self-concept of house husbands and their partners. Although Indonesian Government together with Parliament has been issuing the Law which emphasizing on the flexibility of gender roles in the family, not much research has been done on the attitudes of religious, the community, and the government leaders towards the trend of house husband. To answer those inquiries, we conducted a research in two cities, namely Ponorogo, East Java and Yogyakarta.

These two cities have similar characteristics relating to number of women who contribute to family finances. The number of migrant women workers from Ponorogo is around 4 times more than men workers.<sup>18</sup> It is the largest contributor of migrant workers in East Java. The number of divorces increase significantly (200%) from 2017 to 2018.<sup>19</sup> In 2019 the Ponorogo Religious Court decided 2,805 divorce cases, meaning that there are 7 families break up a day.<sup>20</sup> In 2021 there were almost triple the number divorce initiated by wife, *cerai gugat* (1.450 cases) compare to divorce from husband, *cerai talak* (540 cases). This trend was similar in the following years. The main reason for divorce in Ponorogo is economic factor.<sup>21</sup> Almost similar trend, the phenomenon was happened in Yogyakarta.

<sup>14</sup> Bradley Jarryd, "Masculinity, Money, and Earning Less Than Your Woman in 2019," *Ascent Publication*, 2019, <https://medium.com/the-ascent/the-masculinity-money-link-5ac43e2b8dbb>.

<sup>15</sup> Regain Editorial Team, "What Is The Crisis Of Masculinity?"

<sup>16</sup> Cindy Widhiastuti and Maria Dwi Yanika Hesti Nugraha, "Peranan Stay at Home Dad dalam Membentuk Keluarga Sehat dan Harmonis," *Psibernetika* 6, no. 2 (June 16, 2017).

<sup>17</sup> Jessica Fischer and Veanne N. Anderson, "Gender Role Attitudes and Characteristics of Stay-at-Home and Employed Fathers.," *Psychology of Men & Masculinity* 13, no. 1 (January 2012): 16–31.

<sup>18</sup> Ponorogo BPS, "Banyaknya TKI/ TKW Yang Berangkat Ke Luar Negeri," 2013, <https://ponorogokab.bps.go.id/statictable/2015/02/10/160/banyaknya-tki-tkw-yang-berangkat-ke-luar-negeri-2012-1203.html>.

<sup>19</sup> Robby Darwis Nasution, *Model Perceraian TKI Asal Kabupaten Ponorogo* (Universitas Muhammadiyah Ponorogo, June 27, 2019), <https://oipas.umpo.ac.id/model-perceraian-tki-asal-kabupaten-ponorogo>.

<sup>20</sup> Kaled Hasby Ashshidiqy, "Tiap Hari Ada 7 Janda Baru Di Ponorogo, Ini Penyebabnya," 2020, <https://www.solopos.com/tiap-hari-ada-7-janda-baru-di-ponorogo-ini-penyebabnya-1043236>.

<sup>21</sup> Muhlis A Alawi, "Merasa Penghasilan Lebih Tinggi, Banyak TKW Ponorogo Minta Cerai," *Kompas.Com*, 2016, <https://regional.kompas.com/read/2016/10/31/17080531/merasa.penghasilan.lebih.tinggi.banyak.tkw.ponorogo.minta.cerai>.

There is more female teachers than the male one in this Education City.<sup>22</sup> A higher ratio of *cerai gugat*, 497 cases, than *cerai talak*, 166 cases in 2021. Meanwhile, in 2022, there were 456 *cerai gugat* cases and 145 *cerai talak* cases. Similar to Ponorogo, the main reason for divorce in various regions of Special Region of Yogyakarta is economic factors.<sup>23</sup>

Theories used in this research are related to self-concept and attitude theory. Self-concept consists of two dimensions, namely internal and external dimensions. The internal dimension is the result of an individual's assessment of him/her self which consists of three aspects, namely identity, behavioral, and judging. Meanwhile, the external dimension includes physical, moral-ethical, personal, family, and social.<sup>24</sup> A positive self-concept on the house husband influences a positive attitude towards the acceptance that position. Attitude is a person's feelings, beliefs, and predispositions towards a particular object, person, or situation and there are three elements of attitude, namely cognitive, affective and conative.<sup>25</sup>

This study implements qualitative and quantitative methods. Data were collected by survey, in-depth interviews, Focus Group Discussion (FGD), and documentation techniques. There are 100 survey respondents, 50 from Yogyakarta and 50 from Ponorogo. For Focus Group Discussion there are 8 informants from Yogyakarta and 8 from Ponorogo. Quantitative data were analyzed by simple comparison percentage, while qualitative data was analyzed by using the Miles and Huberman interactive model which includes three stages namely, 1) Data Reduction (Editing, grouping data, summarizing data, compiling code and notes), 2) Data Display ie, organizing data, adjusting written data and pictures and 3) Drawing and verifying conclusion.<sup>26</sup> To maintain the confidentiality of respondents, this study uses pseudonyms.

There are four main research questions: 1) how is the trend of house husband, 2) how is the self-concept and attitude of house husband and their partners, 3) how the attitude of the government, religious and community leaders towards the phenomena of house husband, and 4) how is the correlation of those matter to the family happiness? In order to get an overview of househusband phenomena in Yogyakarta and Ponorogo, this article begins by presenting the trend of house husband, self-concept, attitude towards house husband phenomenon among wives and husbands and its comparison, the attitudes of the government, religious and community leaders towards the phenomena of

<sup>22</sup> Jogjaprov Bappeda, "Aplikasi Dataku DIY," 2023, [https://bappeda.jogjaprov.go.id/dataku/data\\_dasar/cetak/803-kasus-perceraian](https://bappeda.jogjaprov.go.id/dataku/data_dasar/cetak/803-kasus-perceraian).

<sup>23</sup> Bappeda, "Jumlah Guru, Dosen Dan Kepala Sekolah," n.d., [https://bappeda.jogjaprov.go.id/dataku/data\\_dasar/index/484-jumlah-guru-dosen-dan-kepala-sekolah](https://bappeda.jogjaprov.go.id/dataku/data_dasar/index/484-jumlah-guru-dosen-dan-kepala-sekolah).

<sup>24</sup> William Howard Fitts, *The Self Concept and Self-Actualization* (Dede Wallace Center, 1971).

<sup>25</sup> Saifudin Azwar, *Sikap Manusia Teori Dan Pengukurannya* (Yogyakarta: Pustaka Pelajar, 2010).

<sup>26</sup> Matthew B Miles, A. M Huberman, and J Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 2014.

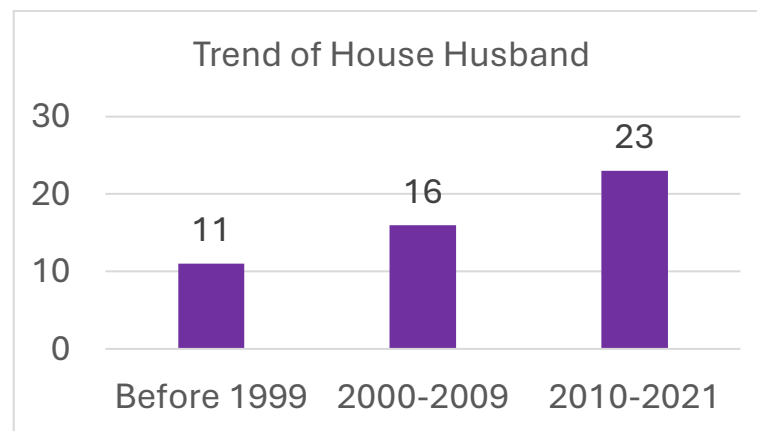
househusband and the last is the correlation between self-concept, attitude towards flexible gender roles and family happiness.

### Trend of House Husband in Yogyakarta and Ponorogo

For Indonesian society, house husband term is a new phenomenon.<sup>27</sup> As a nation dominated by patriarchal culture, Indonesian people tend to view house husband phenomena as taboo and uncommon. However, views on this phenomenon slowly began to shift. The identity of house husband has started to appear at the surface.<sup>28</sup> Muslim feminists are campaigning for the importance of men's participation in doing household chores and taking care of children.<sup>29</sup> Gender mainstreaming programs that support egalitarian perspectives (mental models) towards the role of men in the family has been increasing.<sup>30</sup> According to Kirnandita, some millennials generation that have working wives tend to accept the phenomenon of house husbands.<sup>31</sup>

The trend of becoming house husband in Indonesia is slowly starting to increase.<sup>32</sup> At the same time, studies on the phenomenon of house husband are also growing. This research shows that there is a trend of house husband. Graph 1 presents an increasing trend of house husband in Ponorogo and Yogyakarta.

**Graph 1.** House husband trend (N=50)



<sup>27</sup> Tria Viona Rici, "Fenomena Bapak Rumah Tangga (Stay At Home Dad) (Studi Kasus 5 Keluarga BRT di Kota Pariaman)" (diploma, Universitas Andalas, 2021), <http://scholar.unand.ac.id/72282/>.

<sup>28</sup> ABC Australia, "Makin Banyak Pria Jadi Bapak Rumah Tangga Di Indonesia," 2018, <https://news.detik.com/abc-australia/d-4315033/makin-banyak-pria-jadi-bapak-rumah-tangga-di-indonesia>.

<sup>29</sup> Alimatul Qibtiyah, "Arah Gerakan Feminis Muslim Di Indonesia(Naskah Pengukuhan Guru Besar) UIN Sunan Kalijaga Yogyakarta," 2020.

<sup>30</sup> "Alimatul, Qibtiyah, Jadi Bapak Rumah Tangga Keren, Klaten: Diomedia," accessed October 9, 2023, <https://diomedia.id/jadi-bapak-rumahtangga-keren/>.

<sup>31</sup> "Raising Gen Alpha: How Millennial Parenting Is Impacting the next Generation," accessed October 9, 2023, <https://researchworld.com/hot-topics/raising-gen-alpha-how-millennial-parenting-is-impacting-the-next-generation>.

<sup>32</sup> "Makin Banyak Pria Jadi Bapak Rumah Tangga Di Indonesia."

The trend of house husband shows an increase, as proven by the findings of this study. Graph 1 shows that based on data from 50 male respondents, the number of house husbands in Yogyakarta and Ponorogo has increased. This finding indicates that for some families, patriarchal culture which places only women in charge of household affairs and caregiving is no longer relevant due to social changes in this era. Nowadays more women work in public areas and become main breadwinners.

## The Self Concept of Husbands and Wives on House Husband Phenomenon

Self-concept is the image we have of ourselves. Our self-perception is important because it affects our motivations, attitudes, and behaviours. It also affects how we feel about the person we think we are, including whether we are competent or have self-worth.<sup>33</sup> To identify the self-concept of husband and wives on house husband phenomenon, a detailed survey instrument was created based on both internal and external dimensions. The internal dimension consists of identity, behavioral, and judging. Meanwhile, the external dimension includes physical, moral-ethical, personal, family, and social.<sup>34</sup> There are 18 items to identify the self-concept husbands and wives which cover all above dimensions. See table 1 to see the self-concept' husbands and table 2 to see the self-concept' wives.

**Table 1.** Self-concept's husband on house husband phenomenon

Husband Self-Concept	Strongly Agree		Agree		Disagree		Strongly Disagree	
	Σ	%	Σ	%	Σ	%	Σ	%
<b>Personal</b>								
1. I feel I have the ability to be the head of the household	29	58	21	42	0	0	0	0
2. Because men have the responsibility and obligation to be a breadwinner, when men DO NOT have an income it is a sinful	9	18	18	36	20	40	3	6
3. I can still lead and care for my family even though I have LESS income than my wife (or have NO income).	16	32	32	64	1	2	1	2
<b>Family</b>								

<sup>33</sup> Mercer S. Self-concept: Situating the self. In: Mercer S, Ryan S, Williams M, eds. *Psychology for Language Learning*. Palgrave Macmillan.

<sup>34</sup> Fitts, *The Self Concept and Self-Actualization*.

4. A wife who earns more than her husband has more rights to determine family decisions	2	4	2	4	33	66	13	26
5. My wife should NOT earn more than me	1	2	3	6	36	72	10	20
6. Wives are NOT prohibited from having more income than their husbands by religion	13	26	34	68	2	4	1	2
7. I have an understanding that household work is a woman's duty	0	0	4	8	39	78	7	14
8. For me, the husband's income is for the family, the wife's income is for herself	4	8	9	18	31	62	6	12
<b>Social</b>								
9. The husband or wife has the right to be the head of the family to represent the family in the social live	4	8	34	68	12	24	0	0
10. Often, I feel inferior (in my environment) because I am not the main breadwinner	0	0	4	8	39	78	7	14
11. My condition, which is NOT the main breadwinner, needs to be covered silently and does not need to be told to other people	5	10	20	40	18	36	7	14
12. A husband who does NOT work will receive unpleasant judgments from other people regarding men's duties in the family	2	4	15	30	29	58	4	8
<b>Moral-Ethic</b>								
13. I feel that I have carried out my duties as a husband and father in accordance with religious teachings, even though I am not the main breadwinner	11	22	34	68	4	8	1	2
14. Just being a breadwinner, I already feel like a good man.	3	6	8	16	33	66	6	12
15. A good man does NOT only be a breadwinner but he is also involved in housework and caregiving, such as cooking and feeding children.	17	34	30	60	3	6	0	0
<b>Physical</b>								



16. A husband has the right to beat his wife as a sense of responsibility and to educate his wife for the sake of family happiness	1	2	3	6	21	42	25	50
17. Beating is NOT the right and justified solution to solve family problems	31	62	16	32	1	2	2	4
18. I CANNOT control myself from hitting and saying harsh things to my wife when I'm angry or upset.	2	4	4	8	24	48	20	40

It can be seen from table 1 that in personal level, men tend to agree that they can still lead and care for their family although they are less income than their wives. Interestingly, there are almost similar percentage of men who are Strongly Agree and Agree (54%) and Strongly Disagree and disagree (46%) on being sinful if they are not able to be breadwinner. In family level, Table 1 also explain interesting finding that more men Strongly Disagree and Disagree (74%) and Strongly Agree and Agree (26%) for belief that “the husband's income is for the family, the wife's income is for herself”. Whereas in Social level, less than a fifth men Disagree on the idea that the husband or wife has the right to be the head of the family to represent the family in the social live. Still in this cluster, there is exactly the same number of men will cover or ignore their existence as men who are not the main breadwinner in the family. In the level of Moral-Ethic the majority respondents (91%) Strongly Agree and Agree that a good man does NOT only be a breadwinner but he is also involved in housework and caregiving, such as cooking and feeding children.

**Table 2.** Self-concept' wives on the house husband phenomenon

Wives Self-Concept	Strongly Agree		Agree		Disagree		Strongly Disagree	
	Σ	%	Σ	%	Σ	%	Σ	%
<b>Personal</b>								
1. I feel I my husband has the ability to be the head of the household	32	64	18	36	0	0	0	0
2. Because men have the responsibility and obligation to be a breadwinner, when men DO NOT have an income it is a sinful	1	2	17	34	23	46	9	18
3. My husband can still lead and care for my family even though I have LESS income than my wife (or have NO income).	20	40	29	58	1	2	0	0
<b>Family</b>								
4. A wife who earns more than her husband has more rights to determine family decisions	0	0	1	2	36	72	13	26
5. A wife should NOT earn more than her husbands	0	0	4	8	32	64	14	28

6. Wives are NOT prohibited from having more income than their husbands by religion	16	32	31	62	2	4	1	2
7. I have an understanding that household work is a woman's duty	1	2	5	10	37	74	7	14
8. For me, the husband's income is for the family, the wife's income is for herself	1	2	7	14	35	70	7	14
<b>Social</b>								
9. The husband or wife has the right to be the head of the family to represent the family in the social live	4	8	30	60	15	30	1	2
10. Often, I feel inferior (in my environment) because I am not the main breadwinner	0	0	6	12	38	76	6	12
11. My Husband's condition, which is NOT the main breadwinner, needs to be covered silently and does not need to be told to other people	12	24	20	40	15	30	3	6
12. A husband who does NOT work will receive unpleasant judgments from other people regarding men's duties in the family	5	10	24	48	19	38	2	4
<b>Moral-Ethic</b>								
13. I feel that my husband has carried out his duties as a husband and father in accordance with religious teachings, even though he is not the main breadwinner	16	32	32	64	2	4	0	0
14. Just being a breadwinner, my husband is good man.	2	4	16	32	26	52	6	12
15. A good man does NOT only be a breadwinner but he is also involved in housework and caregiving, such as cooking and feeding children.	23	46	25	50	2	4	0	0
<b>Physical</b>								
16. A husband has the right to beat his wife as a sense of responsibility and to educate his wife for the sake of family happiness	0	0	1	2	20	40	29	58
17. Beating is NOT the right and justified solution to solve family problems	35	70	15	30	0	0	0	0
18. My husband CANNOT control himself from hitting and saying harsh things to me when he is angry or upset.	0	0	2	4	24	48	24	48

It can be seen from Table 2 that in personal level, women tend to agree that their husbands still lead and care for their family although they are less income than themselves. Interestingly, more women Strongly Disagree (18%) and Disagree (46%) that men being sinful if they are not able to be breadwinner. In family level, Table 2 explain clearly that majority women belief that women can also have the rights to determine family decisions and they are eligible to earn more than their husbands. In terms of belief that “the husband's income is for the

family, the wife's income is for herself", there is 16% women still believe on that idea. Whereas in Social level, there is around 30% of women who Disagree on the idea that the husband or wife has the right to be the head of the family to represent the family in the social live. Still in this cluster, there is a greater number of women (Strongly Agree, 24%; Agree, 40%) who will cover silently their husband's existence as men who are not the main breadwinner in the family from other people than the ones who do not have an issue on that matter. Similar to self-concept of husbands, in the level of Moral-Ethic the majority respondents (94%) Strongly Agree and Agree that a good man does NOT only be a breadwinner but he is also involved in housework and caregiving, such as cooking and feeding children. More detailed information of comparison can be seen on following table.

**Table 3.** Comparison self-concept of husbands and wives on house husband phenomenon

Mann-Whitney Test						
self concept	Role	Ranks N	Mean Rank	Sum of Ranks	Test Statistics <sup>a</sup>	self_concept
	Husband	50	58.77	2938.50	Mann-Whitney U	836.500
	Wife	50	42.23	2111.50	Wilcoxon W	2111.500
	Total	100			Z	-2.857
					Asymp. Sig. (2-tailed)	.004
a. Grouping Variable: Role						

In more detail, if we compare the self-concepts of husbands and wives regarding the issue of being the house husbands. It can be seen on the Table 3 that there are differences. There is a very significant difference (Sig. 2-tailed= .004) between the self-concept of husbands and wives in seeing the ability to be the head of the family even though the husbands are not the main breadwinner, the flexibility of the husband and wife's role in domestic and parenting matters, feelings of guilt if the husband does not become the main breadwinner, etc. Even though respondents agree with the role of stay home daddy, they still believe that the head of family must remain the husband, as state follow:

The head of the family remains the husband. We are from a Muslim family. The man is the leader of the family, even though the man is, for example, economically, educationally and socially lower than the wife, but in the family, the husband is still the head of the family, leading the family.<sup>35</sup>

The head of the family remains in the hands of the father, because he is the priest for his family. It's just that mothers can also be given the opportunity to make decisions for their family. The authority that the mother can exercise does not necessarily make the mother the

<sup>35</sup> Mr. SH, Respondent Deep Interview in Ponorogo, November 3, 2021.

head of the family. It still has to be differentiated. The mother is the first madrasah for her children, as the leader of the family it is still the father's duty.<sup>36</sup>

I don't agree with the wife being the head of the household, because from religious teachings I have learned that the head of the household is still the husband, even though the wife can work outside, her function is still to help the husband, the head of the family is still the husband. Even though the wife's education is higher, at home the degree is not used. The title is only used on campus and at work, at home it's like an ordinary woman.<sup>37</sup>

There are various changing dimensions within the husband who becomes a house husband including on psychological aspect.<sup>38</sup> It mentions that house husbands experience inner pressure and discomfort, which is influenced by the environmental factors in which they reside. This study provides an insight that the social dimension has an impact on the psychological dimension of house husbands. The general public's perception of this new role is not universally accepted. Despite the current increasing trend, not all unconventional societal perceptions regarding the role of men in the domestic sphere can be easily erased.

## Attitude of Husbands and Wives towards House Husband Phenomenon

Besides self-concept of husbands and wives on house husband phenomenon, another issue that interesting to see is their attitude towards that issue. Attitude is a person's feelings, beliefs, and predispositions towards a particular object, person, or situation and there are three elements of attitude, namely cognitive, affective and conative.<sup>39</sup> There are 6 items of statements to measure the attitude of respondents in this research.

**Table 4.** Attitude of husbands towards house husband phenomenon

Husband's Statement	Strongly Agree		Agree		Disagree		Strongly Disagree	
	Σ	%	Σ	%	Σ	%	Σ	%
1. Currently, in some families, husbands are more dominant in taking care of household work and caregiving	1	2	7	14	39	78	3	6
2. A husband is NOT fit to do household work, such as washing dishes, drying clothes, or sweeping	2	4	0	0	34	68	14	28
3. Feeding children and accompanying children to study is only a mother's obligation	1	2	3	6	29	58	17	34

<sup>36</sup> Mr MM, Respondent Deep Interview in Yogyakarta, November 10, 2021.

<sup>37</sup> Mrs H, Respondent Deep Interview in Yogyakarta, November 10, 2021.

<sup>38</sup> Toto Suharmanto, Muhaimin, and IH Santoso, "Bapak Rumah Tangga: Sebuah Alternatif Profesi?," *Jurnal Bisnis Strategi* 29, no. 1 (2020), <https://doi.org/10.14710/jbs.29.1.37-44>.

<sup>39</sup> Azwar, *Sikap Manusia Teori Dan Pengukurannya*.

4. A man should be ashamed if he has a lower income than his wife	0	0	5	10	38	76	7	14
5. I will do housework and caregiving even though in society it is believed to be a woman's responsibility	8	16	37	74	5	10	0	0
6. I am proud to see a husband/father/man doing housework and parenting	13	26	35	70	1	2	1	2

It can be seen from Table 4, that majority there is a positive attitude of husband towards house husband phenomenon although not to strong. Husband 28% Strongly Disagree and 68% Disagree on the statemen that A husband is NOT fit to do household work, such as washing dishes, drying clothes, or sweeping. 10% of respondent Agree that a man should be ashamed if he has a lower income than his wife. Similar trend also can be seen form Table 4 that there 10% of respondent who Disagree that husband will do housework and caregiving even though in society it is believed to be women's responsibility.

**Table 5.** Attitude of wives towards house husband phenomenon

Wives' Statements	Strongly Agree		Agree		Disagree		Strongly Disagree	
	Σ	%	Σ	%	Σ	%	Σ	%
1. Currently, in some families, husbands are more dominant in taking care of household work and caregiving	2	4	8	16	35	70	5	10
2. A husband is NOT fit to do household work, such as washing dishes, drying clothes, or sweeping	0	0	0	0	30	60	20	40
3. Feeding children and accompanying children to study is only a mother's obligation	0	0	1	2	28	56	21	42
4. A man should be ashamed if he has a lower income than his wife	0	0	5	10	33	66	12	24
5. My husband will do housework and caregiving even though in society it is believed to be a woman's responsibility	14	28	30	60	6	12	0	0
6. I am proud to see a husband/father/man doing housework and parenting	23	46	25	50	2	4	0	0

Table 5 explains that wives have strong positive attitude towards the phenomenon of house husband. No one who Strongly Agree (0%) on the statement that domestic and caring tasks are only fit to women and a man should be ashamed if he has lower income than his wife. Majority respondent Strongly Agree (28%) and Agree (60%) that her husband will do housework and caregiving even though in the society it is believed to be a woman's responsibility.

In general (table 4 and table 5), there is no significant difference the attitude towards house husband phenomenon between men and women. The Mann-Whitney Test indicates that Asymp. Sig. (2-tailed) = 0,093, >0,05 (table 6). It means that there is no significant different, because the comparison test is more than 0.05%. However, if we look in detail, wives tend to strongly disagree (40%), compared to husbands (28%) regarding the presumption that the husband is not proper for doing domestic chores, such as doing dishes, laundry, or cleaning. This pattern is also almost similar to the attitude towards statement that feed the child and accompany the child to do homework are only mother's obligations

**Table 6.** The comparison attitude of wives and husbands towards house husband phenomenon

Mann-Whitney Test						
Ranks					Test Statistics <sup>a</sup>	
	Role	N	Mean Rank	Sum of Ranks	attitude	
attitude	Husband	50	55.32	2766.00	Mann-Whitney U	1009.000
	Wife	50	45.68	2284.00	Wilcoxon W	2284.000
					Z	-1.681
	Total	100			Asymp. Sig. (2-tailed)	.093
Grouping Variable: Role						

These findings prove that there is an increasing public awareness that household work and childcare are indeed a shared responsibility, not only mothers' responsibility. Positive self-acceptance is crucial for house husbands' health. The psychological and social dimensions are essential parts of family resilience. Muhammad Iqbal mentions that psychological resilience, which is the family members' ability to manage their mental health, including emotions, stress, life motivation, and communication with family is part of important aspect to maintain a good resilience in the family. Each family member can fulfil their roles effectively, as lack of communication and mental health issues can lead to divorce in some cases.<sup>40</sup>

Family resilience requires flexibility role between husbands and wives which need working together and sharing responsibilities. In other words, these roles are referred to as gender roles. The roles and responsibilities of men and women are shaped by and can be influenced by the social and cultural conditions of society. Based on this understanding, these roles and tasks can be interchangeably arranged. This flexible arrangement of roles has also given rise to the terms "house

<sup>40</sup> Muhammad Iqbal and Syifa Rasyida Adriani, "Overview of Family Resilience Index in South Tangerang City During Covid-19 Pandemic," *Jurnal Psikologi Malaysia* 35, no. 3 (January 7, 2022), <https://spaj.ukm.my/ppppm/jpm/article/view/699>.

wife", "stay home father" and "house husbands." The term of house husband also known as a *stay at home father* or *stay at home dad*.<sup>41</sup>

### **Attitude of Government, Religious and Community Leaders towards the Trend of House Husband Phenomenon**

The Indonesian government shows a significant attention to family matters, as evidenced by the enactment of Law Number 1 of 1974 concerning marriage. In this law, the government regulates all aspects related to marriage, from administrative requirements to managing the family. However, it appears that this law is not strong enough to support gender equality. In Article 31, paragraph 3, it is stated that the husband is the head of the family and the wife is the house wife. This article reflects the stereotypical gender role in relationship between husband and wife. The husband is considered to have a higher and more dominant position compared to the wife. Such concepts are prevalent in societies that adhere to patriarchal cultures.

Based on historical record, the Indonesian government has become aware of the variety forms of discrimination against women in all areas of development. Law Number 7 of 1984 concerning the Ratification of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) is an effort to respond to discrimination against women. This law is further strengthened by Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming in Development. This presidential instruction was issued during President Abdurrahman Wahid's era with the hope that national development would integrate gender perspectives in the processes of planning, formulation, implementation, monitoring, evaluation, and utilization of its outcomes. These two regulations can be considered as the initial milestones that form a strong foundation for gender mainstreaming.

Entering the modern era and with the development of gender equality issues, women's roles in the public sphere are increasing. The consequence of this phenomenon is the negotiation of roles within the family by each husband and wife. Dominant role of the husband in the public sphere is slowly shifting, with many wives taking on roles in this sector. As a result, the depiction in Article 31, paragraph 3, of the marriage law is gradually changing,<sup>42</sup> with more women working in the public sphere as career women. This condition changes the conservative views of men's role in the society which accepting husbands' contribution to more intensely being house husbands in the family.

Examining this change, this study explore the attitude of government leaders from Ministry of Religious Affair (MORA), the local government who has responsibility on family issues and religious leaders. Generally, the research

<sup>41</sup> Fischer and Anderson, "Gender Role Attitudes and Characteristics of Stay-at-Home and Employed Fathers."

<sup>42</sup> Joanna R. Pepin and David A. Cotter, "Separating Spheres? Diverging Trends in Youth's Gender Attitudes About Work and Family," *Journal of Marriage and Family* 80, no. 1 (February 2018): 7–24.

respondents stated that flexible gender roles in the family are already known publicly as a change phenomenon. Most of the respondents believe that the role of husbands in domestic work is not considered taboo and is seen as a customary practice as stated by respondents:

Nowadays, there is a trend that sees household chores not only as the wife's responsibility. Basically, all tasks are shared. In the past, cooking and caring children were the wife's responsibilities, but the current reality shows that those responsibilities between husband and wife are automatically and naturally divided and shared without anyone feeling burdened.<sup>43</sup>

Flexible gender roles has happened a lot in society and is not something strange. Most of them are motivated by layoffs and the fathers are already old so they share a lot of tasks with their wives and some.<sup>44</sup>

Although the phenomenon of flexible gender roles in the family has been increasingly acceptable in the society, the term "house husband" is not widely recognized by the community, as stated below:

The term 'house husband' is new, but based on my observations, the phenomenon of house husbands has already occurred in society as a manifestation of the division of household roles agreed upon by husbands and wives.<sup>45</sup>

House husband, I have heard of the term of this but only recently, but in reality it already exists and is widespread in society. The general definition is the division of task areas between husband and wife, namely that the husband has a role in organizing domestic/household activities at home.<sup>46</sup>

The term home daddy has been around for a long time in practice, but the term is not yet popularly heard. Personally, it doesn't matter either.<sup>47</sup>

Some respondents define the roles of house husband similar to the roles of house wife, which are share responsibility on domestic and caring tasks in the family. These ideas as reported by some respondents, as follow:

A house husband is interpreted as a relationship between husband and wife, where the relationship indicates that the institution of the family nowadays requires cooperation.<sup>48</sup>

A house husband is a father who manages the patterns within the household, including various roles with his wife. A house husband can be the captain as well as perform various roles with his wife within the home, not only in domestic matters but also in external domains.<sup>49</sup>

<sup>43</sup> Mr FA, PCNU Ponorogo, FGD at 26 October 2021.

<sup>44</sup> Mr H, Social Services, FGD at 8 October 2021.

<sup>45</sup> Mrs SW, Social Service, Yogyakarta, 8 Oktober 2021.

<sup>46</sup> Mrs U, IAIN Ponorogo, FGD at 26 October 2021.

<sup>47</sup> Mr YB, UIN Sunan Kalijaga, FGD at 8 Oktober 2021.

<sup>48</sup> Mr. MH, IAIN Ponorogo, FGD at 26 October 2021.

<sup>49</sup> Mrs E, DP3AP2 Daerah Istimewa Yogyakarta, FGD at 8 October 2021.



The husband has a role in the household, including caring for the children and household needs, cleaning the house, cooking, taking the children, including feeding the children with a bottle.<sup>50</sup>

Constitutionally, there are no specific regulations governing house husbands. This phenomenon is also not really familiar in Indonesian society. However, in practice, many Indonesian families have already embraced the concept of house husbands, even though they may not be familiar with the term. As a role, house husbands are widely performed by Indonesian families, particularly for the middle- and lower-class family. The flexible roles within the family are arranged according to the agreement between the husband and wife. Sullivan asserts that Javanese men want to see themselves as masters of their households and their women as 'just' managers required to respect the authority of the male head of the household.<sup>51</sup>

Furthermore, one evidence of the government's support for gender equality issues is the proposed regulation on providing leave for husbands whose wives are giving birth. The Indonesian House of Representatives (DPR RI) issued the Law of the Maternal and Child Welfare in the First Thousand Days which consists of 2-3 days leave for husbands whose wives give birth through.<sup>52</sup> This draft law aims to strengthen the rights of husbands to accompany their wives during childbirth or miscarriage. This is proof that the government encourages husbands to be involved in domestic family matters, aligning with the concept of househusbands. This Law is important to ensure that the state presents in preparing human resources and promoting gender equality efforts. However, several articles on the Law also encourages women for going back to domestic life, therefore it has sparked controversy among women activists. According to the National Commission on Violence Against Women's release (Komnas Perempuan) in response to the Law on Mother and Child Welfare, the standardization of domestic roles includes, the role of education, developing insight, knowledge and skills regarding care, nurturing, feeding and child development for mothers, but there is no education about developing or maintaining a career, especially for mothers who are on leave from work. The husband did not receive education about this treatment. The leave given to husbands is also only three days. This means that caregiving is solely the woman's responsibility.<sup>53</sup> Maternity rights are defined as human rights that are specifically attached to women because of their reproductive functions, such as menstruation, pregnancy, childbirth and breastfeeding. This function is not only personal, but also social because it is directly related to the

<sup>50</sup> Mr B, UIN Sunan Kalijaga, FGD at 8 October 2021.

<sup>51</sup> D Sullivan, "Measuring the Degree of Internationalization of a Firm. *Journal of International Business Studies*" 25 (1994): 325-42.

<sup>52</sup> Rindi Salsabilla, "CNBC Indonesia, UU KIA Disahkan, Ibu Pekerja Berhak Cuti Melahirkan 6 Bulan," 2024, <https://www.cnbcindonesia.com/lifestyle/20240604180011-33-543816/uu-kia-disahkan-ibu-pekerja-berhak-cuti-melahirkan-6-bulan>.

<sup>53</sup> Komnas Perempuan, "Siaran Pers Komnas Perempuan Memperingati Hari Keluarga Internasional 2024 'Memperkuat Keluarga, Menghapuskan Kekerasan Berbasis Gender,'" May 15, 2024.

sustainability of human life and the nation. Therefore, providing and protecting maternity rights is the responsibility of all parties, especially the state. Fulfilment of maternity rights is also one of the principles of providing substantive gender-based justice so that it cannot have an impact on standardizing women's gender roles in the domestic sphere, including the rights to work and involved in labor union.<sup>54</sup>

Komnas Perempuan appreciates the efforts of the Parliament and government for proposing the Bill (before it has been issued) of Mother and Child Welfare because it is also closely related to efforts to eliminate violence and discrimination against women with several notes, namely: It should have a clear information when the husband takes maternity leave, it is paid in full so that when the husband takes leave he is not worried about risking the family's income. If the husband/father dies or is getting divorce, accompanying leave can be extended to immediate family members. Besides, It should have a clarity in government programs related to gender justice education, reproductive health, including maternity functions at all levels of education and sectors. This program will contribute to ensuring that husband's accompanying leave is actually used to ease the burden of domestic work and caregiving on the part of women. This program is especially important in a patriarchal society that still attaches domestic roles to women's duties.

### **Positive Self-Concept and Attitude towards House Husband Phenomenon Strengthens A Humanist and Happy Family**

In the past, the notion of house husband was considered taboo, a joke, strange, and carried a sense of demeaning the position and role of a man. On the other hand, the term "housewife" was familiar and common. This perception seemed to be reinforced by Article 31, Paragraph 3 of the Marriage Law No. 1 of 1974. As a result, society formed the perspective that men —husbands— were the heads of the family who played a role in the public sphere, while women —wives— were housewives who played a role in the domestic sphere. This assumption became ingrained in patriarchal societies, further bolstered by the increasing legitimacy of religion in this matter. Therefore, it was understandable that in the past, the views of both society and religious figures continued to uphold this matter as a "truth."

Society has not been able to accept role reversals that conflict with gender roles in general.<sup>55</sup> Rejection often occurred when people witnessed men performing tasks that were traditionally seen as women's work<sup>56</sup>. The majority of husband-wife pairs in Asia have practiced to the conventional concept that placed

<sup>54</sup> Komnas Perempuan, "Pernyataan Sikap Komnas Perempuan Tentang Rancangan Undang-Undang Kesejahteraan Ibu Dan Anak (RUU KIA)" (Jakarta, June 21, 2022), <https://komnasperempuan.go.id/pernyataan-sikap-detail/pernyataan-sikap-komnas-perempuan-tentang-rancangan-undang-undang-kesejahteraan-ibu-dan-anak-ruu-kia>.

<sup>55</sup> Louise F Fitzgerald and Catherine C Cherpas, "On the Reciprocal Relationship between Gender and Occupation: Rethinking the Assumptions Concerning Masculine Career Development," *Journal of Vocational Behavior* 27, no. 1 (August 1985): 109–22.

<sup>56</sup> Fitzgerald and Cherpas.

the husband as the primary provider for the family's well-being.<sup>57</sup> Nowadays, there are still many families who measure their families using a capitalist approach, where measuring status and authority is based on who earns the money in the family. Whoever is the main breadwinner, there is a tendency for him/her to be the one who has high power and authority in the family. Meanwhile, if we refer to religious teachings, a good family is a family that takes into account the reproductive function carried out by women, which in the Qur'an is stated as a noble and difficult task and tiring – *adza, kurhan, wahnana'ala wahnin* (QS. Luqman :31). The task of other family members, especially the husband, helping this tiring task is a good thing, in order to achieve the goals of marriage, namely happiness, no violence, and no excessive burden on one of the family members. In this way, strengthening the house husband phenomenon will further strengthen the realization of a humanist and happy family, not a capitalist family.

Examining in more detail, this study found that the wives have a more positive attitude and self-concept towards their husbands' roles as househusbands compare to the husbands' stand points. The primary goal of achieving gender equality between husband and wife is family happiness. The more flexible gender role in the family the happier they are<sup>58</sup>. Therefore, it is important to examine the relationship between the attitudes and acceptance of both husbands and wives regarding the phenomenon of house husbands and family happiness. The correlation analysis used in this study is Spearman's rank correlation, as it deals with ordinal data. The positive correlation between the self-concept and attitude towards the flexible gender role to the happiness clearly seen on this research (see table 7).

**Table 7.** The correlation between self-concept, attitude towards flexible gender roles and happiness (wives)

		Correlations			
			Self-Concept	Attitude	Happiness
Spearman's rho	Self-Concept	Correlation Coefficient	1.000	.470**	.398**
		Sig. (2-tailed)	.	.001	.004
		N	50	50	50
	Attitude	Correlation Coefficient	.470**	1.000	.441**
		Sig. (2-tailed)	.001	.	.001
		N	50	50	50
	Happiness	Correlation Coefficient	.398**	.441**	1.000
		Sig. (2-tailed)	.004	.001	.
		N	50	50	50

\*\* . Correlation is significant at the 0.01 level (2-tailed).

It can be seen from table 7 that there is significant correlation between positive self-concept and wives' happiness (sig=0,004) which is 0,398 and between

<sup>57</sup> Medina, *The Filipino Family*. (Quezon City: UP Press, 1991).

<sup>58</sup> Alimatul Qibtiyah, "The Secret to a Happy Marriage: Flexible Roles," *The Conversation*, 2018, <https://theconversation.com/the-secret-to-a-happy-marriage-flexible-roles-101275>.

positive attitude towards flexible gender role and wives' happiness (sig=0,001) which is 0,44.

**Table 8.** The correlation between self-concept, attitude towards flexible gender roles and happiness (husband)

Correlations					
			Self-Concept	Attitude	Happiness
Spearman's rho	Self-Concept	Correlation Coefficient	1.000	.522**	.267
		Sig. (2-tailed)	.	.000	.061
		N	50	50	50
	Attitude	Correlation Coefficient	.522**	1.000	.325*
		Sig. (2-tailed)	.000	.	.021
		N	50	50	50
	Happiness	Correlation Coefficient	.267	.325*	1.000
		Sig. (2-tailed)	.061	.021	.
		N	50	50	50
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Slightly different from the wives point of view that It can be seen from Table that there is no significant correlation between positive self-concept and husband' happiness (sig=0,061) which is 0,267. However, the similar correlation with the wives' attitude that there positive attitude towards flexible gender role and husband' happiness (sig=0,021) which is 0,325. Again this data explains that there is a significant correlation between attitude towards house husband phenomenon and level of happiness. The more positive attitude towards the house husband phenomenon the happier there are.

## Conclusion

The trend towards house husband has increased. This indicates that the patriarchal culture that assigns ONLY women to do domestic and caregiving duties is no longer relevant in today's world, where more women are actively involved in the public sphere. The self-concept of husbands has a significant positive correlation with their attitudes towards the house husband phenomenon. Similarly, the self-concept of wives has a significant positive correlation with their attitudes towards the house husband phenomenon. Thus, the better the self-concept of husbands and wives regarding the role of the husband as a househusband, the more positive their attitudes towards the house husband phenomenon will be.

Religious figures, society, and the government do not oppose the participation of husbands in domestic and caregiving responsibilities. The head of the household remains the husband, except in certain circumstances that necessitate the wife becoming the head of the household, such as when the husband is ill. The husband's and wife's acceptance of the husband's role has a significant positive relationship with the level of family happiness. This means that the more husbands and wives accept the role of househusbands, the happier their family will be. Article 31 paragraph 3 of the Marriage Law states that the husband

is the head of the family and the wife is the housewife. This article has an impact on perpetuating gender roles that emphasize women as those responsible for domestic affairs and caregiving. Therefore, this research finding related to the trend of house husband is important as a reference for reviewing marriage laws that are almost half a century old.

## References

- ABC Australia. "Makin Banyak Pria Jadi Bapak Rumah Tangga Di Indonesia," 2018. <https://news.detik.com/abc-australia/d-4315033/makin-banyak-pria-jadi-bapak-rumah-tangga-di-indonesia>.
- Alawi, Muhlis A. "Merasa Penghasilan Lebih Tinggi, Banyak TKW Ponorogo Minta Cerai." *Kompas.Com*, 2016. <https://regional.kompas.com/read/2016/10/31/17080531/merasa.penghasilan.lebih.tinggi.banyak.tkw.ponorogo.minta.cerai>.
- Ashshidiqy, Kaled Hasby. "Tiap Hari Ada 7 Janda Baru Di Ponorogo, Ini Penyebabnya," 2020. <https://www.solopos.com/tiap-hari-ada-7-janda-baru-di-ponorogo-ini-penyebabnya-1043236>.
- Azwar, Saifudin. *Sikap Manusia Teori Dan Pengukurannya*. Yogyakarta: Pustaka Pelajar, 2010.
- Badan Kepegawaian Nasional. *Buku Statistik Pegawai Negeri Sipil Desember 2021 Civil Servant Statistics Book December 2021*, 2021.
- . "Statistik PNS Desember 2021," 2021. <https://www.bkn.go.id/unggahannya/2023/03/1676864744.pdf>.
- Bappeda. "Jumlah Guru, Dosen Dan Kepala Sekolah," n.d. [https://bappeda.jogjaprovo.go.id/dataku/data\\_dasar/index/484-jumlah-guru-dosen-dan-kepala-sekolah](https://bappeda.jogjaprovo.go.id/dataku/data_dasar/index/484-jumlah-guru-dosen-dan-kepala-sekolah).
- Bappeda, Jogjaprovo. "Aplikasi Dataku DIY," 2023. [https://bappeda.jogjaprovo.go.id/dataku/data\\_dasar/cetak/803-kasus-perceraian](https://bappeda.jogjaprovo.go.id/dataku/data_dasar/cetak/803-kasus-perceraian).
- BPS. "Kajian Penghitungan Indeks Ketimpangan Gender 2022," 2022. <https://www.bps.go.id/publication/2022/12/19/5268e769d853ff2f930c0834/kajian-penghitungan-indeks-ketimpangan-gender-2022.html>.
- BPS, Ponorogo. "Banyaknya TKI/ TKW Yang Berangkat Ke Luar Negeri," 2013. <https://ponorogokab.bps.go.id/statictable/2015/02/10/160/banyaknya-tki-tkw-yang-berangkat-ke-luar-negeri-2012-1203.html>.
- detiknews. "Makin Banyak Pria Jadi Bapak Rumah Tangga Di Indonesia." 2018. <https://news.detik.com/abc-australia/d-4315033/makin-banyak-pria-jadi-bapak-rumah-tangga-di-indonesia>.
- DF Report. "3 Win Father of the Year Award 2022." *Daily Finland*, 2022. <https://www.dailyfinland.fi/culture/29864/3-win-Father-of-the-Year-award-2022>.
- Eduction. "NORDIC FATHERS IN FINLAND: HOW FATHERS ARE VALUED IN THE HAPPIEST COUNTRY IN THE WORLD!" Eduction, 2023. <https://www.education.co/blog/nordic-fathers-in-finland-how-fathers-are-valued-in-the-happiest-country-in-the-world/>.

- Fischer, Jessica, and Veanne N. Anderson. "Gender Role Attitudes and Characteristics of Stay-at-Home and Employed Fathers." *Psychology of Men & Masculinity* 13, no. 1 (January 2012): 16–31. <https://doi.org/10.1037/a0024359>.
- Fitts, William Howard. *The Self Concept and Self-Actualization*. Dede Wallace Center, 1971.
- Fitzgerald, Louise F, and Catherine C Cherpas. "On the Reciprocal Relationship between Gender and Occupation: Rethinking the Assumptions Concerning Masculine Career Development." *Journal of Vocational Behavior* 27, no. 1 (August 1985): 109–22. [https://doi.org/10.1016/0001-8791\(85\)90056-9](https://doi.org/10.1016/0001-8791(85)90056-9).
- Gisantia, Bestari, and Rikando Somba. "Jabatan Itu Bernama Bapak Rumah Tangga," 2022. <https://validnews.id/opini/jabatan-itu-bernama-bapak-rumah-tangga>.
- Hayat, Muhammad Jihadul. "Historisitas Dan Tujuan Aturan Usia Minimal Perkawinan Dalam Perundang-Undangan Keluarga Muslim Indonesia Dan Negara Muslim." *Journal Equitable* 3, no. 1 (2018): 49–63.
- HR. At- Tirmidhi , 3/466; Ahmad, 2/250 and Ibn Hibban , 9/483. "The Hadiths Were Declared Authentic by Imam At-Tirmidhi , Ibn Hibban and Shaykh al - Albani,," n.d.
- Iqbal, Muhammad, and Syifa Rasyida Adriani. "Overview of Family Resilience Index in South Tangerang City During COVID-19 Pandemic." *JURNAL PSIKOLOGI MALAYSIA* 35, no. 3 (January 7, 2022). <https://spaj.ukm.my/ppppm/jpm/article/view/699>.
- ISLAM Answers. "Did the Prophet ﷺ Used to Help in the House (Domestic Duties)?" August 22, 2022. <https://islamanswers.co.uk/question/did-the-prophet-used-to-help-in-the-house/>.
- Jarryd, Bradley. "Masculinity, Money, and Earning Less Than Your Woman in 2019." *Ascent Publication*, 2019. <https://medium.com/the-ascent/the-masculinity-money-link-5ac43e2b8dbb>.
- Komnas Perempuan. "Siaran Pers Komnas Perempuan Memperingati Hari Keluarga Internasional 2024 'Memperkuat Keluarga, Menghapuskan Kekerasan Berbasis Gender,'" May 15, 2024.
- Krainc, Anna Elizabeth. "Gender Roles in Society: Overview & Examples." Study.com, 2021. <https://study.com/learn/lesson/gender-roles-in-society-overview-examples-how-society-enforces-gender-roles.html>.
- "Life-Span Development Edisi 13 Jilid 1 & 2." Accessed October 8, 2023. <https://www.erlangga.co.id/psikologiperti/7806-life-span-development-edisi-13-jilid-1-a-2.html>.
- Medina. *The Filipino Family*. Quezon City: UP Press, 1991.
- Miles, Matthew B, A. M Huberman, and J Saldana. *Qualitative Data Analysis: A Methods Sourcebook*, 2014.
- Nasution, Robby Darwis. "Model Perceraian TKI Asal Kabupaten Ponorogo." Universitas Muhammadiyah Ponorogo, June 27, 2019. <https://oipas.umpo.ac.id/model-perceraian-tki-asal-kabupaten-ponorogo>.
- "Page Not Found – Diomedia." Accessed October 9, 2023. <https://diomedia.id/Jadi-bapak-rumahtangga-keren/>.

- Pepin, Joanna R., and David A. Cotter. "Separating Spheres? Diverging Trends in Youth's Gender Attitudes About Work and Family." *Journal of Marriage and Family* 80, no. 1 (February 2018): 7–24. <https://doi.org/10.1111/jomf.12434>.
- Perempuan, Komnas. "Pernyataan Sikap Komnas Perempuan Tentang Rancangan Undang-Undang Kesejahteraan Ibu Dan Anak (RUU KIA)." Jakarta, June 21, 2022. <https://komnasperempuan.go.id/pernyataan-sikap-detail/pernyataan-sikap-komnas-perempuan-tentang-rancangan-undang-undang-kesejahteraan-ibu-dan-anak-ruu-kia>.
- Qibitiah, Alimatul. "Indonesian Muslim Women and the Gender Equality Movement." *JILs-Journal of Indonesian Islam- LSAS-PPs IAIN Sunan Ampel Surabaya* 3, no. 1 (n.d.): 2009.
- Qibitiah, Alimatul. "Arah Gerakan Feminis Muslim Di Indonesia(Naskah Pengukuhan Guru Besar) UIN Sunan Kalijaga Yogyakarta," 2020.
- . "The Secret to a Happy Marriage: Flexible Roles." *The Conversation*, 2018. <https://theconversation.com/the-secret-to-a-happy-marriage-flexible-roles-101275>.
- "Raising Gen Alpha: How Millennial Parenting Is Impacting the next Generation." Accessed October 9, 2023. <https://researchworld.com/hot-topics/raising-gen-alpha-how-millennial-parenting-is-impacting-the-next-generation>.
- Regain Editorial Team. "What Is The Crisis Of Masculinity?" *What Is The Crisis Of Masculinity?* (blog), March 30, 2023. <https://www.regain.us/advice/general/what-is-the-crisis-of-masculinity/>.
- RI. RUU KIA (2024).
- RICI, TRIA VIONA. "FENOMENA BAPAK RUMAH TANGGA (STAY AT HOME DAD) (Studi Kasus 5 Keluarga BRT di Kota Pariaman)." Diploma, Universitas Andalas, 2021. <http://scholar.unand.ac.id/72282/>.
- Salsabilla, Rindi. "CNBC Indonesia, UU KIA Disahkan, Ibu Pekerja Berhak Cuti Melahirkan 6 Bulan," 2024. <https://www.cnbcindonesia.com/lifestyle/20240604180011-33-543816/uu-kia-disahkan-ibu-pekerja-berhak-cuti-melahirkan-6-bulan>.
- Statista Research Department. "Number of Stay-at-Home Fathers in the United States in 1989 and 2012." *statista*, 2014. <https://www.statista.com/statistics/316954/united-states-number-of-stay-at-home-fathers/#:~:text=In%20the%20United%20States%2Cthe,to%202%20million%20in%202012>.
- Suharmanto, Toto, Muhaimin, and IH Santoso. "Bapak Rumah Tangga: Sebuah Alternatif Profesi?" *Jurnal Bisnis Strategi* 29, no. 1 (2020). <https://doi.org/10.14710/jbs.29.1.37-44>.
- Sullivan, D. "Measuring the Degree of Internationalization of a Firm. *Journal of International Business Studies*" 25 (1994): 325–42. <https://doi.org/10.1057/palgrave.jibs.8490203>.
- Widhiastuti, Cindy, and Maria Dwi Yanika Hesti Nugraha. "PERANAN STAY AT HOME DAD DALAM MEMBENTUK KELUARGA SEHAT DAN HARMONIS." *Psibernetika* 6, no. 2 (June 16, 2017). <https://doi.org/10.30813/psibernetika.v6i2.522>.

