

**THE CONCEPT OF HOUSEHUSBAND IN RELATION TO SURAH AN-NISA  
VERSE 32, ACCORDING TO THE SINGAPORE CONTEXT**

**THESIS**

Submitted in partial fulfilment of the requirements  
for the Degree of Master of Law



By  
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**2022**

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Examined in front of the examiners  
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that it fulfilled the requirements to get the  
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## LETTER OF STATEMENT

I, the undersigned :

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Hereby, declare that :

1. The thesis entitled : **THE CONCEPT OF HOUSEHUSBAND IN RELATION TO SURAH AN-NISA VERSE 32, ACCORDING TO THE SINGAPORE CONTEXT**

is my original work and contains no one's scientific paper that may be proposed to achieve an academic degree at any universities. Besides, there is no other's idea or citation except those which have been quoted and mentioned at the bibliography.

2. If this thesis is proven as a form of **PLAGIARISM** in this thesis, I am willing to accept the consequences including accepting the **CANCELLATION OF THE GRANTING OF MASTER DEGREE** and undergoing any procedures required by the prevailing law.
3. This thesis can be used for literature review which can be accessed by others freely (**NON EXCLUSIVE ROYALTY**).

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Singapore, 17 April 2023

The Writer,

**SITI KHADIJAH BINTE  
MAHFUH**

## ACKNOWLEDGMENT

All praises are to Allah SWT, the most Merciful and the Gift of All blessings. Salam and Sholawat to our beloved Prophet Muhammad SAW. Alhamdulillah, the paper would not be completed with the given title of “The Concept Of Househusband In Relation To Surah An-Nisa Verse 32, According To The Singapore Context” without the abundance of the opportunity given by Allah. The paper would not be possible without the assistance of multiple parties, and the author would like to express the most incredible gratitude to the following:

1. Dr Syamsurizal Yazid, M.A, as the dedicated supervisor, who have given tremendous guidance, advice and encouragement
2. Dr Mohd Ghazali Bin Said, S.Sos.I, M. Pd.I, for the endless support and for being such an exceptional mentor
3. Dr Herwastoeti, SH, M.Si, as the Program Head Master of Law, who ensure the well-being of all students are all taken care of,
4. To precious parents, Dr Mahfuh Bin Haji Halimi and Sakila Markono, who has been there throughout the journey, giving unending support and love.
5. To beloved parents in Law, Zaini Bin Maziland and Ronaha Binte Rusdi, for the motivation & positivity,
6. To dearest husband, Muhammad Shahril Bin Zaini, who has been the number one supporter, who continuously believes that " You can do it!" and gives the morale support to continue the study, "One more step to PhD."
7. To beautiful gift from Allah, Nur Syafeeqah, Nur Syakirah, Muhammad Huzaifah, Nur Sofiyah and Nur Salsabila, who has been the source of smiles and happiness, the best remedy to uplift the day, for giving me the title "Mummy",
8. Not forgetting fellow classmates for providing good support systems

The author realizes that no work of humans are perfect hence constructive criticisms and suggestions are greatly appreciated so that the paper can move towards improvement and useful for readers in general.

Singapore, 17 April 2023

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## **ABSTRACT**

The objective of this study is to explore the concept of a househusband in the context of Singapore, through the lens of surah an-Nisa verse 32. In light of the post-pandemic era, the definition of a househusband has been re-examined, and society is now more receptive towards the modern interpretation of the term. This empirical research adopts a qualitative approach to investigate the decision-making process behind assuming the role of a househusband. The data were gathered through surveys and interviews, and the findings indicate that contemporary househusbands differ from their traditional counterparts. The key factors that determine the quality of a househusband's performance, whether on a full-time or part-time basis, are their characteristics and ability to manage household responsibilities.

**Keywords:** househusband, philosophy, contemporary, concept.

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## INTRODUCTION

The word househusband is no longer alien to today's secular or Muslim world, especially in Singapore. The credibility of a husband in managing the household task reflects the ability of the male gender to defuse the stigma of a household traditionally managed by the female gender. In surah an-Nisa verse 32, Allah reveals that "Men will be rewarded according to their deeds and women 'equally' according to theirs."(*An-Nisa* 4:32, 2022).

The above verse states that men and women are equal, and Allah will reward them according to their deeds without discrimination because of their gender. A husband and wife have a shared responsibility in transforming their married life to achieve *Sakinah* (inner peace), *Mawaddah* (love) and *Rahmah* (tenderness). However, when the husband decides to be a househusband, many questions his decision.

Society views a househusband as a man/husband who is not working and only manages the household as a traditional wife would. Some in society do not consider a househusband a true man/husband.

In Japan, many young fathers spend time with their children and adore doing housework (Westervelt, 2018). In line with this, the Japanese Ministry of Health, Labor and Welfare devised a controversial slogan, "Men who do not raise their children cannot be called fathers" (Putri & Noviana, 2022). Over the last decade, there was an increase of 3.5% in house dads, equivalent to 550,000 dads (Westervelt, 2018). Similarly, in Hongkong, there was an increase in the number of househusbands from 6300 in 1996 to 9200 in 2013 (Suharmanto et al., 2020).



According to the survey done by the Boston College Center for Work & Family, 53% of fathers surveyed exhibited that they would be comfortable with being a househusband, provided their spouse had adequate earnings to allow for it (Deusen & Humberd, 2011).

Singapore is no exception to the househusband phenomenon as more husband is staying home to look after families (Tan, 2022). The labour force statistic shows that in 2020, 7.4% of those employed in resident households were wives. It was 5.8% in 2010 (Ho, 2021). There was an increase in working wives due to equal qualifications among husbands and wives (Singapore Population, 2022). With better education, many women in Singapore hold the same high-rank work position as men, and the figures could be higher.

The inevitable phenomenon of househusbands in Singapore does not specify a particular religion. The changes are evolving across all races and religions. It paints a future where girls are not restricting their ambitions to avoid emasculating men and boys who are secure enough to rise to the challenge of full-time stay-at-home fathering (Jia, 2021). Sharing the same sentiment on househusband, Masrina is grateful that her husband fully embraces the title and performs his household tasks well. Despite belittling comments about having a househusband, her husband cleans and looks after her 91-year-old father and children (Abu Bakar, 2022).

Both perceptions above did not disregard a person's ability just because it is against the norms. The efforts are indeed an act of graciousness despite the stigma faced. It does not dampen their spirit to fulfil the family's needs. Hence, it is in line with the philosophy of the surah an-Nisa verse 32, which indicates that each

individual will earn their return for the work they strive for and Allah will reward them for their good deeds (*Tafsir Ibn Kathir An Nisa Verse 32*, 2022).

Theoretically, having credibility generates quality action by making the best use of what Allah has bestowed on a person. Managing a family well, like other tasks, requires a person to be strong and trustworthy. Allah reveals in surah al-Qasas verse 26, “Indeed, the best one you can hire is the strong and the trustworthy” (*Al Qasas* verse 26, 2022).

In essence, the above verse identifies two characteristics which enable a person to perform his task well – being strong and trustworthy. These characteristics provide the needed credibility, which is the responsible mechanism for organising, managing resources, and administering the proper functioning of a household. It is not necessarily associated with wealth, but having the credibility to perform the task well, is an essential criterion.

#### **A. Research Questions**

The research questions are as follows:

1. What is the philosophy of Surah An-Nisa verse 32 concerning a husband and wife’s contributions to married life?
2. How does Surah An-Nisa verse 32 relate to the househusband concept?
3. How is society’s perception of the concept of a househusband in Singapore’s socio-cultural context?

## **B. Research Objectives**

The aims of this thesis are to:

1. Understand the philosophy of Surah An-Nisa verse 32 concerning a husband and wife's contribution to married life.
2. Describe the association of Surah An-Nisa verse 32 to the concept of a househusband.
3. Describe the perception of society on the concept of a househusband in Singapore's socio-cultural context.

## **C. Operational Definition**

According to Kerlinger, the operational definition defines a construct or variables and is a guidebook to what is needed to understand a variable or activities (Kerlinger, 1973).

Talking about househusband, the definition of househusband may differ from the one the society perceives. It does not limit the condition of the househusband to be someone that is not working or entirely takes up the household chores on their own. The criteria have changed over the years, and working from home has been the new norm, significantly during the pandemic. Househusbands can also be the ones that are capable in household and finance management.

Hence, the househusband's concept is not entirely based on their daily activities but on the inclusion of qualities, credibility and efforts put into managing the household.

Surah an-Nisa verse 32 states, “Men will be rewarded according to their deeds and women ‘equally’ according to theirs.” (4:32, 2022); hence, this is used to measure a husband and wife’s contributions to married life.

As for Singapore’s context, it is defined as the contemporary Singapore that has gone through tremendous progress regarding gender equality. Both men & women are considered capable of doing tasks beyond traditional expectations.

## **LITERATURE REVIEW**

The literature review is an overview and contains an extensive summary of previous research. It provides innovations to achieve different aspects of analysis from the previously researched.

Regarding the non-working husband, Nurdiana Rafsanjani reinterprets the meaning of men based on the Indonesian patriarchal society (Rafsanjani, 2011). In her writing, Nurdiana considers husbands who are not working have violated the Indonesia 1974 marriage law. Hence, the househusband’s phenomena is not in line with the 1974 Marriage Law and husbands who are not working do not meet the needs of the house. In her paper, Nurdiana used Herbert Blumer’s theory, where human behaviour is recognised through the way they think, act and interact. Through this theory, she observes that these unemployed men deal with impression management to cover up their shortcomings.

The above findings differ from the writing of Abdul Basith Junaidy, M.Ag where he examines the interpretation of verse 34 of surah An-Nisa, relating to domestic violence against women (Junaidy, 2012). As there were various

interpretations of Surah an-Nisa verse 34, some scholars' interpretations of verse 34 deviated from the actual context. On the other hand, Abdul Basith wants to find gender equality in building an ideal family. He provides an understanding of the Qur'anic texts regarding the role and position of husband and wife in the household. He discovered that the theory of the interpretation of verse 34 through textual methods leads to the act of domestic violence. At the same time, contextual theory promotes an ideal family upbringing.

Contrary to Indonesian patriarchal beliefs, Ayu Simatupang dictates that the husband has to be the main contributor to the family economy regardless of salary (Simatupang, 2021). However, she perceives that men have overcome patriarchs in a household over the years. Men are willing to accept the position of a househusband as an alternative whilst the wife goes out to work. More men tend to work in the domestic sector, and it also publishes a new tradition of dividing responsibilities between husband and wife.

In line with the writing above, Toto Suharmanto, Muhaimin and Ignatius Hari studied men's and women's perspectives towards the profession of a househusband (Suharmanto et al., 2020). They used the Mann-Whitney analysis technique to compare the variables between men and women. They further analysed that there is no difference in attitude regarding the profession of a househusband. Indeed, the ever-growing economy and social conditions support more women to attain high-rank employment positions.

Hence, this drives Nazhira Aulia Pramanada and Adi Dinardinata to study the psychological experience of Stay-At-Home Dads in dealing with stigma whilst

maintaining family harmony (Pramanada, N. A., & Dinardinata, 2020). They used Interpretative Phenomenological Analysis in analysing the data to explore the profession of a househusband. It turns out that there are several theories, one of which is the coping mechanism Stay-At-Home Dad uses in dealing with daily activities as a househusband. They find various theoretical dynamics in understanding the role of a Stay-At-Home Dad; hence, the paper is expected to help the development of psychological aspects, especially in a family setting.

From the above mentioned, it concludes that none of the past research takes the liberty to understand the concept of househusband with Surah An-Nisa verse 32 as the tools in unravelling the qualities, attitudes and actions needed in managing a household. Thus far, no research has used surah An-Nisa verse 32 as guidelines in creating a concept of househusband. The research uses verse 32 to measure the efforts between spouses, especially the husband. It also emphasises that the verse does not dismiss the efforts and advantages of husband and wife. One may be less capable in one aspect, but it does mean the other has to dismiss the person's qualities. Economic advantages also do not equate to a wife being more prominent in a household.

## **THEORETICAL FRAMEWORK**

### **A. Concept of Househusband**

#### **1. Definition of Househusband**

The emergence of househusbands today is due to diversity in gender roles and that the social expectations are no longer constructed within the traditional way of living. A househusband is defined as a man who stays at home to look after the

children, cook, clean while the partner or spouse goes out to work (Dictionaries, 2023). This definition does not differ from the Cambridge Dictionary in which define house husband to be a man who stays at home and cleans the house, takes care of the children, etc. while his partner goes out to work (Dictionary, 2023). According to Collins, the countable noun of househusband is defined as a man who is not working but takes care of his home and children (*Definition of "Househusband,"* 2023). Househusband can be understood as a married man whose main occupation is managing the household and looking after the domestic affairs (Harcourt, 2010).

Househusbands are made of two words, house and husband. In an isolation manner, the definition of a house means a building that people typically one family live in (Meaning of House in English, 2023). Countable of housed define a house to be a kind of business, an institution (Definition of House Noun from the Oxford Advanced Learner's Dictionary, 2023). A husband is defined as the man someone is married to; in British, it means the manager of another's property or a frugal manager (Husband, 2023).

Linguistically, a househusband is a man who primarily takes care of the home and family while the spouse or spouse earns a living outside the home or if can be understood as a man that manages the economy or property (house). The term househusband is often used to describe a man prioritising family and domestic obligations over jobs outside the home. Social expectations are constructed within the norms of behaviour. This expectation varies across cultures and is ever-changing, especially in developing countries.

In Japan, *ikumen* refers to a father that are actively involves in child raising and it's a combination of two words, *ikuji* means chilcare and *ikemen* means hunk (Robson, 2018). In 2010, the Japanese Ministry of Health, Labor and Welfare discovered that men spend less time with their children and doing house chores. Hence, the Ikumen project offered an incentive plan to allow men to take more extended paternity leave and reduce working hours during the first six years of children's lives (*Ikumen Project*, 2018). According to contemporary Japan today, there is a growing interest in new definitions of men, especially fathers and their involvement in the family (Goldstein-Gidoni, 2021). Hence, more Japanese men are willing to take six months of paternity leave to look after their newborns and other children (Koh, 2010).

The term *hatarakikata kaikaku* means “work style reform” promoted by Prime Minister Shinzō Abe to minimize overtime and to have a work-life balance (Kopp, 2017). In Tokyo, the image of workaholic dads is being changed to more “Fathering Japan” image. This is to aid support and encouragement to stay-home dads (Shatil, 2010).

In the UK, men who stay at home are called stay-at-home dads and the term “economically inactive and looking after the family home” has since increased up to 141,000 men (Watson, 2023). The term part-time-stay-at-home fathers are given to fathers that choose to work part-time in order to gain work-life (Davies, 2023).



## **B. Philosophy of Surah An-Nisa**

### **1. Definition of Philosophy**

Pythagoras was the first to introduce philosophy (Maritain, 2005). Philosophy derives from the word *philosophia* in which *philo* means love and *sophia* means wisdom. Etymologically, it means the love of wisdom, and it is closely associated with psychological development (Albani Nasution, 2017).

Philosophy is defined as when people want to comprehend the fundamental fact about themselves, their place, and their connection to one another (Refet Ramiz, 2016). According to Oxford Dictionary, philosophy means studying the nature and meaning of the universe and human life, a set of systems or beliefs from the search about the universe and life (Oxford Learner's Dictionaries, 2022). Cambridge defines philosophy as the application of reason in understanding things like the nature of the real world and its existence (Dictionary, 2022).

Linguistically, philosophy goes beyond the questions raised. It is a set of tools for uncovering the answers to the questions of life to draw logical conclusions. It helps us make a more informed judgment (Beebe & Rush, 2010).

More often than not, people try to find the similarities between science and philosophy. Although both seek answers to life's questions, scientists are more focused on facts rather than finding evaluative and normative truths, whereas philosophy is about empirical knowledge and values (Metcalf, 2018).

Philosophy uses logical arguments, and in unravelling the answers, it also promotes questions until humans can wisely achieve their life goals. Wisdom comes from exposure to knowledge and experience. The being of a human has to

include its knowledge capacity, and that knowledge cannot be without the spiritual conscious being in exceeding the limited sphere of the self (Hildebrand & Seifert, 1960). Hence, philosophy is a crucial development in how humans think in exploring the fundamental aspects of life. It trains the human mind in critical thinking, which requires careful analysis, logic, and reasoning. This involves making assumptions and considering multiple perspectives and implications of ideas and suggestions. Philosophy also requires skills like the ability to analyze arguments or questions raised and identify the underlying possibilities.

## **2. Types of Philosophy**

Philosophers might break down the branches of philosophy to be more than five, but the significant components of universally recognised philosophy have five branches (Ceniceros, 2003). Philosophers may not inclusively use one component of the branches but apply a combination of them to their critical analysis. Each philosophy branch has its unique set of questions, applications and methods. Thus, the components do not necessarily apply to all analyses. The five philosophical components are epistemology, metaphysics, logic, axiology (ethics and aesthetics) and political philosophy.

Three main components of philosophy concerning surah an-Nisa verse 32, firstly, the philosophy of metaphysics in which it studies the existence and reality, what are our purposes and who we are (Damerow, 2022). Oxford dictionary define it as the branch of philosophy that deals with the nature of existence, truth and knowledge (Fine, 2011). Aristotle did not give a clear description of metaphysics,

but it is suggested that metaphysics is a part of the departmental disciplines, in which the first causes identify the subject matter. (Damerow, 2022).

Tafsir Ibn Kathir is one of the most widely recognized and respected commentaries on the Quran, providing a detailed analysis of the verses and their meanings. From a metaphysical perspective, Ibn Kathir's commentary underscores the idea that the material possessions and wealth that human beings possess are not the ultimate measure of their worth or value. Instead, he argues that true wealth lies in spiritual and moral virtues, such as generosity, humility, and piety, which are pleasing to Allah and essential for a fulfilling and meaningful life (Kathir, 2018).

In this way, Ibn Kathir's commentary on surah an-Nisa verse 32 emphasizes the metaphysical dimension of human existence, reminding us of our ultimate purpose in life as servants of Allah and stewards of the earth. It underscores the importance of cultivating spiritual and moral virtues, as well as engaging in just and equitable practices in all aspects of our lives.

Secondly, the philosophy of logic behind surah an-Nisa verse 32 which speaks to the distribution of wealth and resources among human beings, emphasizing the principles of justice and fairness in these matters. Oxford defines logic to as a way of thinking or explaining something or in terms of philosophy it is the science of explaining or thinking by using a formal methods (Oxford Learner's Dictionaries, 2023). The term logic derived from the Greek word "*logos*" and it is partially translated as "sentence," "discourse," "reason," "ratio" (Hintikka, 2019).

From a philosophical perspective, this verse reflects the importance of logic and reason in determining what is just and fair in the distribution of resources. The verse suggests that human beings are rational beings who are capable of using their intellect and reason to determine what is fair and just. It implies that the principles of justice and fairness are not arbitrary, but rather based on a rational understanding of what is right and wrong. (*Tafsir Ringkas Kementrian Agama RI Surat An-Nisa Ayat 32*, 2023). Overall, the philosophy of logic behind Surah 4:32 emphasizes the importance of using reason and intellect to determine what is just and fair in the distribution of resources. It highlights the need for consistency and coherence in our reasoning about justice and fairness and emphasizes that these principles are based on a rational understanding of what is right and wrong.

The last component of philosophy that the researchers are looking at is the ethical aspects of verse 32. Ethics studies the moral values and conduct of human beings. It aims to provide proper value as the core for the right actions (Hoogervorst, 2017).

The verse highlights the importance of treating others with respect and compassion and avoiding behaviors that harm others or lead to injustice. It implies that the accumulation of wealth and possessions should not come at the expense of others, and that individuals have a responsibility to use their resources in ways that benefit society as a whole (Al-Jazairi Jabir, 2023a).

Hence, it underscores the importance of moderation in all aspects of human life, including the pursuit of wealth and material possessions. It suggests that an excessive focus on material possessions can lead to greed, selfishness, and injustice,

and that individuals should strive to maintain a balance between their material and spiritual needs.

Overall, the ethical aspect of surah an-Nisa verse<sup>32</sup> emphasizes the importance of treating others with respect and compassion, and using one's resources in ways that promote justice, fairness, and moderation. It highlights the responsibility of individuals to contribute to the well-being of society as a whole and emphasizes the need for a balanced and ethical approach to the pursuit of material possessions.

## **RESEARCH METHOD**

This is an empirical study to understand better the decision made on the househusband role. The research approach is qualitative in that data will be collected through surveys and interviews. Michael Quinn Patton said that qualitative methods grew out of 3 types of collection, namely open and in-depth interviews, direct observations and written documents (Patton, 2002). This study aims to understand the family's and society's perspective regarding the househusband's credibility as a family leader.

To protect the informants' identity and personal information, the author uses only their initial names to protect their privacy. This enables the informants to share their opinions regarding the related subject freely. Questions are asked in no order, and if the answers overlap at any point in time, the question will not be repeated.

According to Patton, interviews should be done using open-ended questions; it uses general guidelines, and the issues asked without any specific sequence (Afifuddin & Ahmad Saebani, 2012).

The research is conducted in Singapore because it is a developed country where many aspects of gender roles are not seen as foreign. In addition, researchers have noticed that many men are starting to feel comfortable at home since the COVID-19 pandemic.

## **DISCUSSION AND EVALUATION**

The following discussion by the researcher concerning the purpose of this study is as follows.

### **A. Philosophy of Surah An-Nisa Verse 32**

There are three philosophical approaches to understanding surah an-Nisa verse 32. First, depicting metaphysics approaches that deal with the reality of how Allah created men and women. In the context of how Allah created humans, one has to acknowledge the fundamental principles of human existence. Human creation inclusively involves a degree of freedom especially moral independence and autonomy. Human beings are created with the capability to define their thoughts and shape their actions and beliefs. Other than that, the physiological differences between men and women have been written about since the beginning. Amid that differences, there are outstanding abilities. The pronounced differences between men and women are exterior, although the strength of the mind may not necessarily be associated with the physical aspect of the body but the source of human strength lies in their mind, and a knowledgeable mind would bring great success.

In one of the tafsir written under the supervision of Shaykh Dr. Salih bin Abdullah bin Humaid that mentioned men and women have equal advantages, so there is no need to be envious. (Al-Riyad, 2015). Deep-seated enmity leads to

destruction in social life. Hence, it is wrong to evaluate oneself or others by the exterior.

In line with the interpretation from Al-Riyad, Syaikh Dr. Muhammad Sulaiman Al Asyqar also mentioned that Allah will reward men from the deeds that Allah has prepared for them (Ashqar, 2001). Reward is countable, uncountable things given due to hard work or having done something good (*Definition of Reward Noun from the Oxford Advanced Learner's Dictionary, 2023*). In the surah an-Nisa verse 32, reward is in the form of deeds that Allah has promised. For men, there are rewards for *jihad*, earning a living for the family; and for women there are rewards for conceiving, giving birth, nursing, caring for the children, and taking care of the house (Ali asy-Syaukani, 2012).

Hence, acknowledging the proportion of capabilities in everyone. Humans do not go beyond the premise of being grateful by wishing on things that others have.

Looking at the verse 32 of surah an-Nisa,<sup>1</sup> نَصِيبٌ is translated as reward : “For men there is reward for what they earned, (and likewise) for women there is reward for what they have earned” (Kathir, 2023b).

According to Ibn Jarir, each person will earn wages for his work; a reward will be awarded for all the good deeds, and punishment for the evil doing.

The second philosophical approach of surah an-Nisa verse 32 is through the philosophy of logic which refers to the nature of reasoning and argumentation. Reasoning is one of the important aspect when it comes to making decisions, it

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<sup>1</sup> لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ

involves the process of thinking logically and finding the rationale behind those findings.

نَصِيبٌ derives from the root word نَصَبَ which means singing voice if its in noun and the verb of نَصَبَ is نَصَبًا ، نَصَبًا وَيَنْصِبُ which means to set up (تعريف) (و معنى نصب في معجم المعاني الجامع, 2010). Definition of نَصَبُ الشَّيْءِ is to put something vertically, such as placing a spear, positioning a building, and stacking rocks. The word النَّصِيبُ means the stack of rocks that are placed on top of something and the plural of النَّصِيبُ is نَصَائِبٌ and نُصُبٌ as the Arabic people had a pile of rocks they prayed to, and they would make a sacrifice to be presented to it (Al-Ashfahani, 2017).

Allah said in the Quran surah al-Ma'arij verse 43:<sup>2</sup> Meaning: “As if they are racing to an idol, for a blessing.” (Al-Ma'arij Verse 43, 2023).

The word النَّصِبُ and النَّصَبُ also being defined as tired or exhausted and one might read it as نَصَبٌ وَعَذَابٌ which means with distress and suffering (Sad Verse 41, 2023). The word نَأْصِبُ هَامٌ is said to be defined as blessed life. The application of the root word of نَصَبَ is then being used in one of verse.

Allah said in the Quran surah Fathir verse 35:<sup>3</sup> Meaning: “Where we will be touched by neither fatigue” (Fatir Verse 35, 2023).

One of the tafsir from *Tazkirul Quran* on surah an-Nisa verse 32 said that success in the Hereafter depends on the actions done in this world and that the main intention to those actions are solely in seeking Allah's pleasure. It is necessary to have a leader that could take charge and that authority will rest only in one single

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<sup>2</sup> كَانَتْهُمْ إِلَى نُصْبٍ يُؤْفَضُونَ

<sup>3</sup> لَا يَمَسُّنَا فِيهَا نَصَبٌ



person (*Tazkirul Quran 4:32*, 2023). The abilities of a leader should be able to guide, or direct others towards an objective or goal. Hence, to direct every action with the right purpose other than to seek Allah's blessings but also to acquire goodness in the deed done. It is a commendable act if one, within one means, of the ability to strive for things that benefit both religion and the world (Asy-Syawi Shalih, 2023).

Putting effort is fundamental to life and is required to succeed. It includes the amount of time spent, the energy, and the resources that are invested in pursuing the goal. No effort will go to waste, and it is all accountable. Allah said in the Quran surah az-Zalzalah verse 7:<sup>4</sup> Meaning: "So whoever does an atom's weight of good will see it." (*The Clear Quran Az-Zalzalah*, 2023).

ذَرَّةٌ means the tiniest ants or dust particles that can be seen through the sunlight (Nasir, 2017). ذَرَّةٌ مِثْقَالِ ذَرَّةٍ refers to the weight of the good deeds; even if it is a speck of dust, it will still be rewarded. The metaphor ذَرَّةٌ, the tiniest ant, can be used to signify resilience, hard work and determination. Other than its small in size, a small ant can carry objects that are many times bigger than its own weight and size. The significance of ذَرَّةٌ and its association with good deed conveys that any smallest action can project significant impact. Just like a speck of dust that can be accumulated into a larger pile, any act of generosity, and kindness can be multiplied. Thus, the metaphor of ذَرَّةٌ encourages us to appreciate and recognize the value of even the smallest action.

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<sup>4</sup> فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ.

The fundamental principle of equality between men and women, and that the verse 32 rejects the idea of discrimination based on gender. Allah has a perfect knowledge of His creation and He endowed some with good qualities. Faith in Allah encourage individuals to righteous path and knowing that Allah is aware of all their actions.

One of Allah's attributes, *Al-Alim*, which means "The All-Knowing" that Allah have the perfect knowledge and awareness of the universe which include the past, present and future, as well as anything that is apparent or hidden. Allah said in the Quran surah al-Hijr verse 86 that He is the Master Creator, All-knowing (Khattab, 2023). Allah knows every intentions, deeds and circumstances and He created everything with purpose (Al-Jazairi Jabir, 2023b). Hence, surah an-Nisa verse 32 promote the purpose of men is a share of what they have earned, and for women is a share of what they have earned (Kathir, 2023a). The tafsir motivate people to be contented with what they have and that it emphasizes the equal treatment between men and women in terms of their earnings and shares. This promotes gender equality and reinforces the idea that both men and women have a valuable role to play in society and should be treated fairly and equally. It abolishes the idea that material possessions are not the only measure of success and happiness.

In Islam, husband and wife are expected to contribute to the household. The husband is responsible for providing for his family, and the wife manages the household. However, these roles are not rigidly defined. In this modern age, men and women are equally capable of working and supporting one another to fulfil their

responsibilities. Logically, verse 32 from surah an-Nisa reminded us of the importance of equality, mutual respect, and cooperation between husband and wife.

The last philosophical approach of surah an-Nisa is the ethical principle emphasizing the importance of contentment, fairness, and gratitude. The verse promotes the idea that people should be content with what they have rather than envy others who may have more. It promotes a sense of satisfaction and inner peace, as people do not constantly strive for more material possessions. The diversity of human civilization is indeed needful in order for humanity to grow and learn from one another (*Towards Understanding the Quran*, 2023). This verse can be seen as promoting values such as equality, respect, and compassion, which are important components of ethical behavior.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لِّلنِّسَاءِ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا لِّلرِّجَالِ مِمَّا كَسَبْنَ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

serve as a commands to not wish upon what Allah has given to others, and immediately after the line لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لِّلنِّسَاءِ Allah reminded us that men and women should profit from what they earn tentatively, and the differences between the two genders, or the differences, can be optional efforts and endeavours. (*Section 5: Woman's Rights over Her Property*, 2023). إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا that is, He surely knows recognizes that individuals may have different levels of wealth and earnings. However, it emphasizes that each person should receive a fair and just share of the estate based on their contributions, rather than on their financial status or other factors. It is also obvious that theres elements of wisdom which have been taken into account in determining the laws of Almighty (*Tafsir Maariful Quran* 4:32, 2023).

This is in line with Islamic principles of economic justice, which accentuate the importance of treating all individuals with righteousness and dignity, regardless of their financial situation. Islam also encourages individuals to use their wealth and resources to support others in need through charity and generosity.

**Table 1:** Data from a survey on definition of househusband according to Singapore context. (Data collected by author on 1<sup>st</sup> January 2023).

Definition of Househusband	Percentage
A husband that does all house chores and has a freelance job	9.1%
A husband that does all house chores but runs a business online or works from home	31.8%
A husband that does all house chores but not employed	59.1%

According to data compiled from a survey on the definition of househusband according to Singapore context, 59.1% define househusband as a husband who is not working and does all house chores, 31.8% define it as a husband who works from home or runs a business online and does all the house chores and 9.1% define househusband as a husband who has a freelance job and does all the house chores.

This definition varies as most believe that a househusband is usually a full-time husband staying at home, not working and handling all household matters. Despite the differences, 31.8% gave a more modern definition to househusband and crafted the idea of househusband as someone working online and from home. IPS studied that some would consider changing jobs if working from home is no longer one of the working conditions (Ong, 2022). The author thinks it is essential to recognize and acknowledge these differences as each individual has unique background and experiences. Therefore, this definition is given based on their work conditions, and

this applies to those that prefer earning a living through self-employment or based on specific assignments.

### **B. Relation of Surah An-Nisa Verse 32 to the Househusband Concept**

The significant ethical aspect in surah an-Nisa verse 32 emphasises equality between men and women. It discusses the concept of marriage rights and the responsibilities of husbands and wives. It reminds husbands not to seek dominance over their wives despite whatever financial capacity they have but rather treat them fairly and with respect. The verse 32 teaches that husbands should fulfil their duties towards their wives and treat them with empathy and compassion. They should provide for their wives financially and emotionally, respect their opinions and feelings, and protect their rights. This ethical responsibility includes all men with a titled husband, including the househusband.

There are several interpretations of defining househusband, and it correlates with the new working conditions after pandemics. Many companies are moving towards hybrid working arrangements, with most companies seeing better productivity and results (Koh, 2022). Hybrid working arrangements allow employees to have the flexibility to work from home and the office. It benefits both employees and the company, especially in terms of productivity, work-life balance and reduction in transportation costs. This arrangement can be complementary to the househusband in terms of flexibility and thus enable the latter to manage the household duties better while still being able to contribute to the family.

Surah an-Nisa verse 32 highlights the importance of justice and fairness in all aspects of life, including work. The verse states that men and women have a share

of what they have acquired. In the concept of househusband, a hybrid working arrangement can be seen as an example of justice and fairness because it permits the husband to work in a way that suits their needs and responsibilities without being deprived or differentiated based on gender. This arrangement lets individuals balance their work and family responsibilities reasonably and equitably.

In the concept of househusband, the contributions of men that choose to take on the role of primary caregivers and whether or not having a hybrid working arrangement or simply a full-time househusband is an act of a responsible leader. This leadership style fosters a more equitable distribution of household duties, providing both partners with an equal opportunity to contribute to their family's well-being.

Islam does not dictate leadership based on gender. Women are equally capable and intelligent, as seen when Prophet Muhammad sought advice from Ummu Salamah over complicated issues (Istibsyaroh, 2004). However, the conservatives cite the hadiths out of context (Rohman, 2015), and one of the hadith they quoted was Prophet Muhammad saying that "Never will succeed such a nation as makes a woman their ruler." (Afflictions and the End of the World, 2023).

The story of Queen Balqis mentioned in surah an-Naml described her as a powerful queen, but as a ruler, she was receptive to learning and embracing the truth. She seeks advice and judgment from her minister over all matters (Az-Zuhaili, 2023). She was impressed by Prophet Sulaiman's wisdom and knowledge. She then embraced Islam after witnessing his great qualities and understanding the truth of his message (Yulianti, 2023). This clearly shows that true leaders do not

think highly of themselves, as seen in the story of Queen Balqis, and there are several qualities and achievements of Prophet Sulaiman that speak of a true man (Andirja, 2012):

1. Wisdom and knowledge: He gave great wisdom and exceptional understanding of the world.
2. Wealth and Power: He is known for his great wealth and power. He had authority over the jinn and other creatures, and his army was said of humans, jinn, and birds (*Tafsir Al-Muyassar*, 2023).
3. Justice and Fairness: Prophet Sulaiman was known for his justice and fairness in ruling his kingdom. The Quran mentions that he once resolved a dispute between two women over a child with great wisdom and fairness (*Tafsir Ibn Kathir 21:78 to 21:82*, 2023).
4. Faith and Devotion: Despite his great power and wealth, Prophet Sulaiman remained humble and devout in his faith (As-Sa'di Nashir, 2023).

Drawing the parallels between the qualities of Prophet Sulaiman and the concept of househusband is the sense of responsibility as a ruler committed to leading with justice and fairness. Similarly, a househusband takes on the primary role of managing the household, which includes looking after the family's welfare. It is a sacrifice that a househusband is willing to make, either giving up their career to look after the children or juggling between working from home and taking on significant domestic responsibility.

## **C. Society's Perception on Househusband**

### **1. Evolution of Gender Equality**

The evolution of gender equality has taken a long spanned of process over the centuries and it a part of cultural process of democratizaion. The expansion of political and civil rights, as well as the establishment of democratic institutions and

practices, have provided an important framework for advancing gender equality. (Inglehart et al., 2003).

UNICEF (United Nations Children's Fund) has been essential in promoting gender equality and empowering women and girls worldwide. UNICEF acknowledges that gender inequality is a significant hindrance to achieving its objective of improving the well-being of children and has made gender equality a crucial part of its agenda (*Gender Equality, 2023a*).

Not all countries share the same evolution in terms of gender equality. Indonesia's gender inequality has been the highest in the ASEAN countries. It has been a significant issue in Indonesia concerning women's access to education, employment, healthcare, and political participation. While improvement has been made in recent years to address gender disparities, there is still a long way to go (Bintari, 2022).

In China, Gender-biased sex selection, particularly in favour of male offspring, is a significant issue in China (*Gender Equality and Women's Empowerment, 2023*). The one-child policy, implemented in 1979 and officially ended in 2015, contributed to a preference for male offspring, as families sought to have a son to carry on the family name and provide support in old age (Pletcher, 2023).

In Singapore, the modern women has to cope 'triple shift' which is work, raising children and caring for elderly (*Gender Equality, 2023b*). 1 out of men believe that feminism causes more harm than good and that women in Singapore also face various types of harassment.



According to Director of Public Affair at Ipsos:

“As our lives get increasingly intertwined in digital media, there is some level of anonymity that makes discerning the propriety of such behaviour, less straightforward. It is worrying that the new generation of Singaporean adults are exposed to more harmful and misogynistic content than their seniors, likely due to easy accessibility to such content via social media. The education around gender equality goes beyond driving equal career opportunities or recognising that a woman is more than a wife or mother. At its core, it is about recognising that everyone deserves respect and due consideration of their self-worth and not solely by the role that they play.” (Singaporeans’ Attitudes towards Gender Equality, Feminism and Online Behaviour, 2022).

Historically, women have been excluded in many areas including workforce. When asked about their opinion on more women in the workforce are part of feminism movement and as such seize men opportunities to advance further, some agreed that women can do better than men in some ways: “Some work women can do better than men and other way. To put more women in their area of access are more reliable. Where it's not mean to seize men opportunities to advance further.”(Mia, 2023).

According to Shysta that the presence of women in the workforce contributes to building an inspiring work culture through teamwork and bonding, which in turn helps the company grow. However, it is also acknowledged that the predominance of men in the labor force has been advantageous and necessary.(Shysta, 2023).

**Table 2:** Data from a survey on definition of househusband according to Singapore context (Data collected by author on 1<sup>st</sup> January 2023).

More women in the workforce are part of feminism movement and as such seize men opportunities to advance further?	Percentage
YES	9.1%
NO	63.6%
MAYBE	27.3%

From the table 2, 63.6% does not agree on more women in the workforce is act of feminism movement. According to M.T: “Having Men in the workforce is better as their thinking and mindset is more stable than women. Women tends to make decisions through emotions and sometimes biased.”(M.T, 2023).

Parallel to the opinion given by M.T, Hadz said: “I dont think it has anything to do with feminism movement. I think the opportunities to advance further in the workforce would be depending on the quality and suitability of an employee on the said position.” (Hadz, 2023).

9.1% agreed to the survey question and that it seize men opportunities to advance further, while 27.3% indicated that it might be possible. One of the comment given by Elisya: “When two persons apply for the same job, the successful candidate will deprive the other of the opportunity.”(Elisya, 2023).

**Table 3:** Data from a survey on definition of househusband according to Singapore context. (Data collected by author on 1<sup>st</sup> January 2023)

Would you consider matriarchy( a system of society or government ruled by a woman or women) to be an alternative social systems in future?	Percentage
Yes	27.3%
No	18.2%
Maybe	54.5%

27.3% consider the matriarchy system to be an alternative system in the future, and 18.2% disagree with having a society or government led by a woman. In comparison, the majority of the survey, 54.5%, might consider the possibility.

One of the interviewees said:

“My answer might be a little bit too over thinking, but I personally think maybe someday who knows it is true that women will run the government. That is because Dajjal’s followers are mostly women, and who knows that the Dajjal is the one ruling behind these ladies? Anyway, there are already so many ladies who have become rulers. The late queen of England for an example and our own president.” (F, 2023a)

Another views on matriarchy system to be an alternative, Man said:

“Again, based on merits. If they are worthy, why not. But on the other hand, I strongly believe that men will make a better leader because they tend to be less emotional and more objective minded. So I think in terms of decision making, men are better in that sense.”(Man, 2023).

There is an ongoing debate about patriarchy's role and its impact on gender equality. It perpetuates negative stereotypes and limits opportunities for women. The author thinks that being less emotional may have advantages like making rational and logical decisions without the influence of emotions. Emotions tend to cloud judgement and lead to impulsive decisions. Emotions play an important role in shaping one characteristic as it is a form of connection with others. Sometimes, emotions can be distracting and interfere with productivity. It also helps to avoid conflicts. However, being emotionless may lead to a lack of empathy, as emotions are an essential component of empathy, and it gives the ability to understand others. Hence, without emotional engagement, one may find it challenging to connect and build relationships.

One of the questions asked in the interview regarding if there are any specific fields in which men and women are not treated equally, FHM said:

“I think whenever there is a comparison between men and women, it will be most of the time not equal. There are many fields that women and men are treated not equally especially in islam. Like example faraid, fiqh in ibadah etc. Not treated equally maybe because i think both gender has different

role to play in society. Men and women if treated equally always, I think most of us wont be able to meet our needs and wants as Allah knows what is best for all of us. Allah is Al-A'dil. Wallahua'lam” (FHM, 2023).

In line with the above, Moz said:

“You mean workplace or...? If workplace yes i feel both men and women are not treated equally. Example carry heavy things. Of course the bosses will ask the men to carry instead of women cause they assume women is not as fit as the men.”(Moz, 2023).

While there is progress towards more gender-balanced societies, half of the people still think patriarchy has a place in the society. This can be seen in table 4:

**Table 4:** Data From A Survey On Definition Of Househusband According To Singapore Context. (Data collected by author on 1<sup>st</sup> January 2023)

Do you think patriarchy has a place in today's society?	Percentage
YES	50%
NO	50%

When asked the reason for choosing Yes as an answer, below are the replies from the male interviewee:

“Personally, i feel that there will always be patriarchy in the society. It is hard to undo something that has been around for so long.”(Rinz, 2023).

“Men still head of the company and family” (Bilz, 2023).

“For men its their responsiblity they have stonger mentality & physically. Women not really compare to men.”(RMT, 2023).

“We do need leaders who are head strong and a leader that does not waiver in their decisions.” (Isk, 2023).

“Yup i think the man is still the leader in the house even if the wife has higher education/ job position etc. Even my relatives, friends and people around me, will usually seek the man in the household for decision

making. Unless if the household got no male (divorced, deceased etc)” (F, 2023b)

Some female interviewees agree to the idea of patriarchy, especially in a household:

“Ohh yes i got the same opinion as my husband. Still, arrijal qowamuna ‘ala nisa” (MSL, 2023).

“Yes, because men are born to lead and be the dominant ones. Women can also lead but they tend to be more on the emotional side.” (Yanz, 2023).

It has been prevalent throughout history and is still present in many societies today, although its extent of influence varies. There are still areas where patriarchal mindsets and systems persist; perhaps, it has been ongoing for the longest time. Many women are actively trying to dismantle patriarchal structures. Maybe some, due to experiences, cultural background, and beliefs, may support patriarchal structures or feel that traditional gender roles are essential for maintaining social order.

Despite the above, gender equality has indeed significantly progressed, with more women climbing the ladders of education, employment, political representation. Eventually, it is up to individuals and society to decide the place of patriarchy in the contemporary world and work towards a more unbiased future.

## **2. Challenges of A Househusband**

The first challenge househusband faces are social stigma, where most people view the husband as the breadwinner. Again, society also agrees that the definition of househusband does not necessarily be how society perceives it to be. According to Mi, a husband working from home or on shift work and spending 50% to 70% of his time at home is considered a househusband (Mi, 2023). The reason is that the

time spent at home is more than in the office, and the husband also helps with most of the house chores.

Yus also agree that the contemporary way of defining househusband especially post pandemic is as follow:

“Personally, my definition of a househusband is someone who has flexible working hours. He is not tied down to work commitments and need to prioritise family first. Hence, if the husband has work commitments, he is not a house husband” (Yus, 2023).

Husbands on shift work often dealt with various tasks such as cooking, cleaning, sending, or fetching children from school, and managing household finances. Despite providing for the family financially, there are still passing remarks about how they should not be handling house chores just like a wife do. While some think such remarks are indeed disrespectful and ignorant, the househusband has to rise above “pity-worthy” and challenge traditional gender norms by embracing the concept of working, but still be able to manage the household and family and focus on the positive aspects of their role.

**Table 5:** Data From A Survey On Definition Of Househusband According To Singapore Context. (Data collected by author on 1<sup>st</sup> January 2023)

In your opinion, who is better in house management?	Percentage
Husband	0%
Wife	63.6%
Both	36.4%

There is no definitive answer to who is better in house management as this can vary widely depending on the individual's skills, preferences, and experience. The

majority of the people from the survey, 63.6%, said the wife is expected to be better at house management, and 36.4% agree that men are equally good at house management. Traditionally, women have taken on the role of managing the household; hence 0% choose the husband to be the only person capable of managing the household.

The stereotype that men cannot manage the house can be seen as outdated and harmful, mainly rooted in gender roles that assign women as the primary ones in managing the household and raising children. Below are some responses gathered through the interviews:

“The family and society have a tendency to raise female to manage the house.” (Sofea, 2023).

“Not all men can cook, wash clothes/dishes, taking care of the children” (Keela, 2023).

“Men are not multi tasking as women” (Im, 2023).

However, this view is changing as more and more men are becoming involved in managing their homes and families. Men can be effective house managers if they possess the necessary skills, such as organizational ability, time management, financial management, and communication skills. According to Minaz:

“If the man stays at home more and really knows how to do the chores well just like the wife its a bonus point”(Minaz, 2023).

According to Ute, house management is a shared partnership, and that if one is doing the laundry, the other can help to look after the kids. If both are too tired to handle the house chores, leave it for another day (Ute, 2023). It is also essential to recognize that effective house management needs teamwork and cooperation

between all household members. Everyone can contribute their strengths and skills to help organize the household, regardless of gender.

### **3. Househusband Perception**

Some may perceive the househusband as a favourable decision in a household. The flexibility of the new work arrangement helps create a closer bond with the children while managing the house. Over the years, with women commonly seen to be responsible for domestic duties, this expectation is frequently based on societal expectations and tradition. One of the question raised during the interviews regarding gender role in managing a household, females tend to be more meticulous, more careful and more hygienic as compared to men (Lisa, 2023).

That being said, gender can influence how one approaches household tasks. Househusband's perception of managing the house is that it is a part of their responsibility as they have more robust mental & physical as compared to women. (Miaf, 2023). The above statement may be broad and general and not supported by any evidence. More often than, we have seen how working mothers work full-time and attend to house chores and children once they return home. Capable fathers can also do the above, and according to the author's opinion, this all relates to the root exposure of how men are being brought up. It does not necessarily mean that men are all-rounders and women are prone to a mental breakdown. Men may have the physical capabilities, more mass, and greater bone density, providing advantages to the task requiring strength. However, women tend to have better endurance and resilience in some areas.

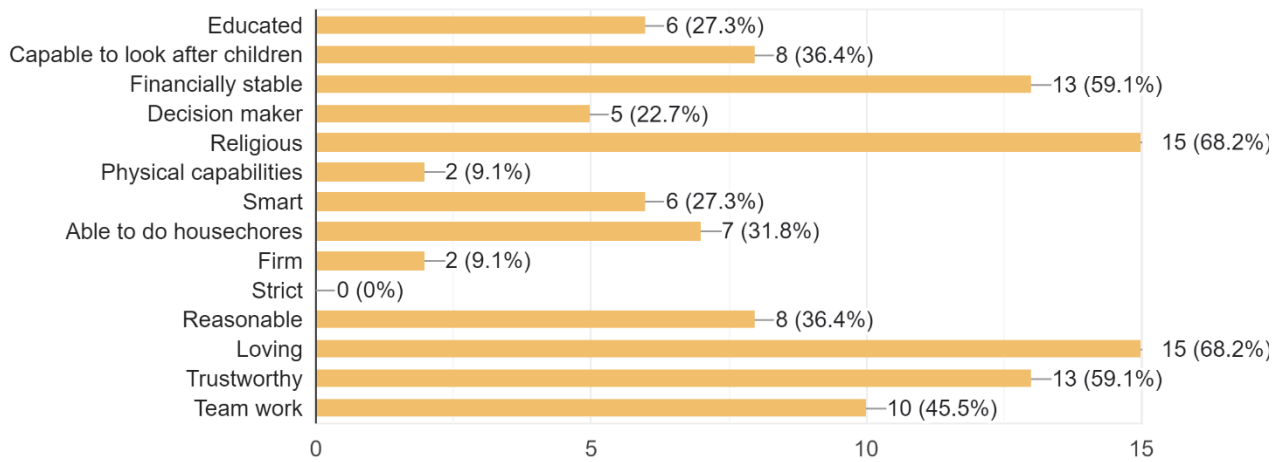


Even though some may be receptive to househusband, a more conservative mind would take househusband as emasculating; hence people question their decision-making abilities. Some do not have a problem accepting a better decision (R, 2023), but others stand their ground that the decision is based on their judgment and experience; hence, if people question their decision, they will let them do otherwise (Ze, 2023).

Contrary to Ze remarks, Adil is more open to other suggestions (Adil, 2023); similarly, to Fiq, he treated it as a suggestion and feedback (Fiq, 2023) and other would choose to reply with constructive criticism (Arin, 2023). According to another househusband, if one questions his decision-making, he would reflect upon the suggestion given and do self-reflection (Syahir, 2023).

The prophet, peace and blessings upon him taught us on the quality that we should look out for in a spouse. Narrated by Abu Huraira, the Prophet pbuh said “A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion.” ((16)Chapter: *Husband and Wife Should Have the Same Religion*, 2023).

Based on the survey on the quality of a husband, the majority, 68.2%, choose religious and loving qualities, 59.1% choose trustworthy and financial stability, and 45.5% choose teamwork.



**Figure 1: Husband's Quality** (Data collected by author on 1<sup>st</sup> January 2023)

A religious husband strives to ensure that the household member embodies Islamic values and principles. A trustworthy husband can be relied upon, especially in terms of his word and action, and acts with integrity. Anyone would agree that the fundamental component of a relationship is trust. The author believes that trust is the foundation of any healthy relationship, and without trust, it will lead to destruction. Trust fosters teamwork with others and will likely achieve effective collaboration, communication and sharing of opinions freely.

Metaphorically, Allah describes amanah as an enormous responsibility, and to carry it like one would if able to endure the heaviness of the sky, mountain, and earth (Alimin et al., 2018). A true man or leader of the family would be honest and transparent in his words and keep his promises. All narrations of Hadith in regards to amanah turns out to be in symmetrical and strive to avoid hypocrisy in their thoughts and actions. Narrated by Abu Huraira, the Prophet pbuh said that there are three signs of hypocrite, “whenever he speaks, he tells a lie, whenever he promises,

he always breaks it and that if you trust him, he proves to dishonest,” (Bukhari, 2023).

As per one of the interviewees, a househusband must possess wisdom and firmness to make the right decisions (Dinz, 2023). Some individuals acknowledge the significance of displaying love and compassion (Mi, 2023). Others prioritize good managerial skills, the ability to remain steadfast in their decisions, and being empathetic (HZ, 2023).

Ultimately, it is crucial for individuals to align their actions both inwardly and outwardly, as the heart is the center of everything. One's inner beliefs and values should be evident through their actions (Jamal Attari Madani, 2023). Similarly, if househusbands prioritize kindness and compassion as their core values, they must not only possess these traits in their thoughts but demonstrate them through their outward behavior.

## **CONCLUSION**

Singaporeans have become more open to the idea of househusbands, which has emerged as a rising phenomenon. In the post-pandemic work environment, the definition of a househusband has also undergone a change. Most people agree that the traditional way of defining a househusband is no longer relevant. Consequently, the term "househusband" cannot be adequately defined merely by the traditional definition. The summaries of the concept of househusband are as follow:

1. Understand the philosophy of Surah An-Nisa verse 32 concerning a husband and wife's contribution to married life: Surah An-Nisa verse 32 accentuates the importance of treating both spouses equally and recognizing the value

of their contributions to the marriage. It emphasizes that both men and women have a share in their achievements and that their contributions should be recognized and appreciated.

2. Describe the association of Surah An-Nisa verse 32 to the concept of a househusband: In traditional gender roles, men are seen as the primary providers, while women care for the home and children. However, as societal attitudes toward gender roles continue to evolve, more men are choosing to take on the role of a househusband while their wives become the primary breadwinners. A husband who takes on the role of a househusband should be valued and appreciated for his work in the home, whether it be through domestic work, working at home or doing childcare. Just as a wife's contributions to the family are essential and should be recognized, so should a husband's contributions.
3. The perception of society on the concept of a househusband in Singapore's socio-cultural context: In Singapore's socio-cultural context, the concept of a househusband is still relatively new and can be met with some resistance and stigma. Despite an evolution towards more egalitarian gender roles, traditional gender norms and expectations of men as primary breadwinners persist in many segments of society. While some may view the idea of a househusband positively as a progressive move towards gender equality and work-life balance, others may perceive it as a failure to fulfill traditional masculine roles or as a deviation from cultural norms. As a result,

househusbands may experience social pressure to conform to traditional gender roles, causing them to feel stigmatized or misunderstood.

Overall, the perception of society on the concept of a househusband in Singapore's socio-cultural context is complex and varies depending on individual beliefs and attitudes towards gender roles and family values. As societal norms continue to evolve, the acceptance of househusbands will likely become more widespread.

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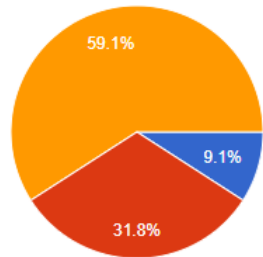
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## APPENDICES

5. To the best of your understanding, how would you define a house husband?

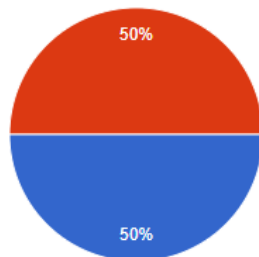
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- A Husband that does all house chores and has a freelance job
- A Husband that does all house chores but runs a business online or works from home
- A Husband that does all house chores but not employed

6. Do you think income stability determines one's quality?

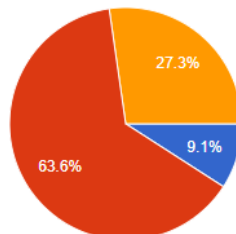
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- Yes
- No

8. Would you consider having more women in the workforce are part of feminism movement and as such seize men opportunities to advance further?

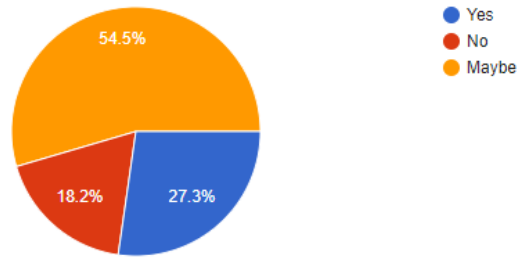
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- Yes
- No
- Maybe

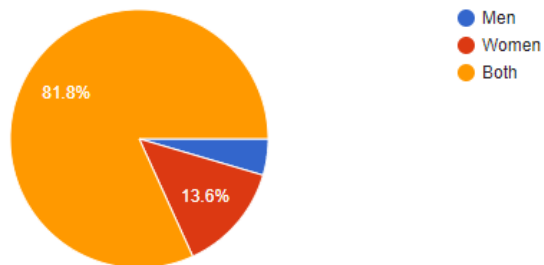
10. Would you consider matriarchy( a system of society or government ruled by a woman or women) to be an alternative social systems in future?

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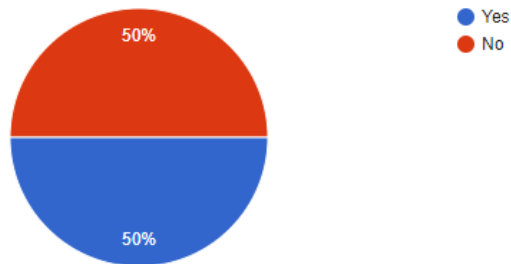
11. Do you think patriarchy is harmful to men, women or both?

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12. Do you think patriarchy has a place in today's society?

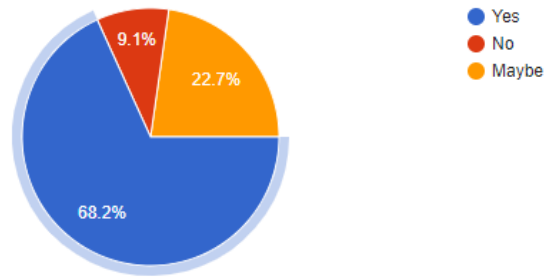
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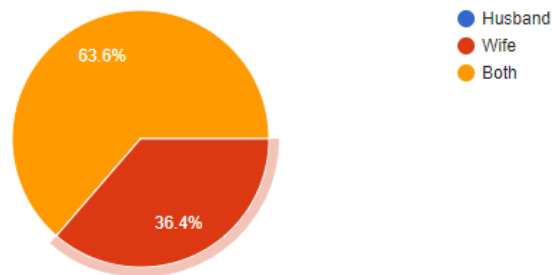
14. Do you believe in equality among women and men?

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15. In your opinion, who is better in house management?

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## INTERVIEWS

“Househusband is like the same concept as a housewife. They cook, clean and take care of the household.” - Sal

“No. As nowadays women are becoming more independent it is not necessarily about the feminist movement. There are multiple reasons why women have to go out to work e.g. Single Mother, A daughter who wants to help take off some burden from her parents, and more.” - Ash

“It will not seize men’s opportunities as from a fact that up till now, somewhere around the world, men will always have that upper hand in the workforce and that women still have a hard time finding that job opportunity that they are qualified for.” - Ch

“Tkde kene mengena lelaki atau perempuan. Anyone can advance further if ade skills & opportunities given. Tk kisah gender.” - Has

“Yes, because men are born to lead and be the dominant ones. Women can also lead but they tend to be more on the emotional side.” - Yanz

“Yes. Both able to lead. For men its their responsibility they have stonger mentality & physically.” - RMT

“Yes, especially in workforce whereby women will always be underestimated when we have the same skills and ability to perform the same as men.”

“Husband who stay at home most of the time and help most of the house chores.”  
– Mi

“House husband means even though they are working outside, but they are working inside the house too without much instructions from the spouse. Balik rumah auto buat kerja rumah”

“First is of course character. We need to check on one’s character in order to make him/her as our life’s partner. Second is family. Most of the time if his/her family comes from a good background, InsyAllah he/she will be too. Thirdly is look. If we

feel calm towards the appearance, then tick off the bucket list. Fourthly is wealth. In Singapore is hard to live without money right. So if we know he/she has a good career that brings back good amount of pay, then its a bonus!" - Jia

"Hmmm for me no matter the gender, everyone has their own opportunity. Rezeki masing2 ah. Tkde la smpi seize men's opportunities. For me moderation is key. Not too many women in a company and not too many men. Must balance." - Azw

"My answer might be a little bit too over thinking but i just personally think maybe some day who knows memang betul the government will be run by women. Pasal kan it is said pengikut dajjal lebih ramai wanita and who knows dajjal is ruling behind these ladies? Anyway there are already so many ladies yg da jadi ruler. The late queen of england example. And our own president." - F

"As much as i don't want woman to rule the world but we just got to live with it and hoping the best." - Ay

"Yup i think the man is still the leader in the house even if the wife has higher education/ job position etc. Even my relatives, friends and people around me, will usually seek the man in the household for decision making." - F

"I think whenever there is a comparison between men and women, it will be most of the time not equal. There are many fields that women and men are treated not equally especially in islam. Like example faraid, fiqh in ibadah etc. Not treated equally maybe because i think both gender has different role to play in society. Men and women if treated equally always, I think most of us wont be able to meet our needs and wants as Allah knows what is best for all of us. Allah is Al-A'dil. Wallahua'lam" - FHM

"Im just here to help supplement the household income and also i think i will go bonkers not being able to talk much to anyone at home." - YSR

"Nope. Personally, my definition of a househusband is someone who has flexible working hours. He is not tied down to work commitments and need to prioritise family first. Hence, if the husband has work commitments, he is not a house husband." - Yus

"Anyways, to anyone who feel like halimah is unworthy of her position, he/she is more than welcomed to join the parliament." - Nip

“Again, based on merits. If they are worthy, why not. But on the other hand I strongly believe that men will make a better leader because they tend to be less emotional and more objective minded. So I think in terms of decision making, men are better in that sense.” - Man

“Objectively, men will make a better leader because they lack maternal instincts. In other words, most men tend to be less empathetic.” - Miaf

“Mopping the floor, we’re using irobot to do tho we still vacuum the house. Ahhh gitu... in our house, we compliment and help each other out. No such thing as im the wife so i do all the cleaning.” - Ute

“There is always a need of men in any situation. Men and women can equally be successful. There is alot of factors considering women or men to advance further.” - Res

“I dont think it has anything to do with feminism movement. I think the opportunities to advance further in the workforce would be depending on the quality and suitability of an employee on the said position.” - Hadz

“We do need leaders who are head strong and a leader that does not waiver in their decisions.” - Isk

“Its house chores. It should be a responsibility of every household member regardless of the gender.” - Ute

“Sometimes people tend to fall under the assumption of women would always do it better and this wrongful mindset leads to men doing house chores half-heartedly knowing that they won't be capable enough to match the standards.” - Li

“Men and women are created with their own strengths and weakness.” - Grey

“In a family, a husband should be the one to have the final say as he is the head of the family but managing household like chores is genderless. It should be everyone's responsibility.” - HLS

“Yes, females tend to be more meticulous when cleaning houses and are more careful and more hygienic as compared to men.” – Lisa

“Nowadays, both men and women is capable of becoming a leader. For example, president of singapore. A women who is the head of state. In the old days, all president are only men. Now, even a women can be a leader.” - Nat

“Men lead not influenced by emotion but by thorough thinking.” – FC

“I would encourage them to share their thoughts and discuss with me in regards to my decisions. I always believe that two heads are better than one.” - Adil

“My life my decision.” - Lif

“Ask to suggest me a better option;” - R

“I will take it as feedback and I will try to reflect and try to improve on my decision-making abilities.”

“Up to them weather want to accept it or not.” - Ze

“Having Men in the workforce is better as their thinking and mindset is more stable than women. Women tends to make decisions through emotions and sometimes biased.” – M.T

“When two persons apply for the same job, the successful candidate will deprive the other of the opportunity.” - Elisya

“You mean workplace or...? If workplace yes i feel both men and women are not treated equally. Example carry heavy things. Of course the bosses will ask the men to carry instead of women cause they assume women is not as fit as the men.” – Moz

“Personally, i feel that there will always be patriarchy in the society. It is hard to undo something that has been around for so long.” – Rinz

“I will take it as feedback and I will try to reflect and try to improve on my decision-making abilities.” – Syahir

“Reply with constructive criticism.” – Arin

“Men still head of the company and family.” Bilz

““Ohh yes i got the same opinion as my husband. Still, arrijal qowamuna ‘ala nisa.”  
- MSL

“Personally, my definition of a househusband is someone who has flexible working hours. He is not tied down to work commitments and need to prioritise family first. Hence, if the husband has work commitments, he is not a house husband.” Yus

“The family and society have a tendency to raise female to manage the house.”  
- Sofea

“Not all men can cook, wash clothes/dishes, taking care of the children” (Keela, 2023) – Keela

“Men are not multi tasking as women.” – Im

“If the man stays at home more and really knows how to do the chores well just like the wife its a bonus point.” - Minaz