

Reconstructing the Father's Role in "Omar & Hana Arabic" Animation Series: The Importance of Fathers Involvement in Domestic Work

Shofi Najla Ufairroh¹, Muassomah²

^{1,2} Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia

Correspondence: 210301110040@student.uin-malang.ac.id

Article History

Submitted:
August 12, 2024
Reviewed:
Nov 19, 2024
Approved:
Dec 12, 2024

Abstract

The animated series "Omar & Hana Arabic", which is known as an Islamic educational show, presents a representation of father's role that is different from patriarchal stereotypes. This research aims to 1) to identify the form of fathers involvement in domestic work; 2) to explain the impact of fathers involvement in domestic work. This research uses Qualitative with Qualitative Descriptive approach. The main source in this research is scenes and dialogs from the "Omar & Hana Arabic" animation series. Data collection was conducted through observation using three documentation techniques, namely watching, listening, and recording. The data were then analyzed according to the Miles and Huberman stage model which includes data reduction, data presentation, and conclusion drawing. The findings of this study illustrate that: 1) father is actively involved in the domestic sphere, namely childcare, such as reading inspirational stories to children, making children's toys, preparing children's meals, teaching children to ride bicycles, and playing with children. Father also contribute to household chores, such as caring for parents, washing dishes, folding clothes, preparing dinner for the family, cooking, shopping for home needs, and cleaning the house. 2) the involvement of fathers in childcare and household chores has three important impacts on the family: social impact for women (wife) because she has the opportunity to express herself; psychological impact for children when father have emotional closeness with his children; and cultural impact through the transmission of gender ideology that educates children that in the family, men and women have the same role and help each other.

Keywords: Reconstruction, Father's role, Omar & Hana Arabic Version

INTRODUCTION

The patriarchal culture that is the ideology of Asian societies has created fathers to be strong authorities in ensuring the welfare of family life (Ariffananda & Wijaksono, 2023) and determining family decisions (Marhamah et al., 2022). Fathers are described as the backbone of the family (Sugiarti et al., 2022) and have no obligation to do domestic work (Utami et al., 2020). Fathers are also identified with public affairs, while mothers are synonymous with

domestic affairs (Jatiningsih et al., 2021). This shows that patriarchal culture clearly regulates and limits the roles of father and mother, which causes gender inequality in a family. The concept of masculinity owned by fathers contradicts the domestic work attached to the femininity of mothers. Father is also actively involved in domestic work, as shown in the “Omar & Hana Arabic” animation series.

Patriarchy refers to a social construction where men obtain privileges (Galizzi et al., 2024) and have a dominant position so that men are considered superior (Hoque, 2021). Gender systems that result from unequal power relations create stratification and inequality in society (Hasanah, 2023; Yang & Sun, 2022). Women are considered domestic creatures who are only responsible for the domestic sphere (Halizah & Faralita, 2023). Women also grow up with upbringing and habituation to be skilled in doing domestic chores (Modiano, 2021). This has been passed down from generation to generation by a patriarchal culture so that women have considered it a truth and men, as breadwinners, are considered inappropriate to do domestic work which is considered very time-consuming (Nasrulloh & Hidayat, 2022).

Reconstruction can also be interpreted as a method used to reformulate an idea that is the basis of an individual's social values and status (Nur Fuadah et al., 2021). Reconstruction can occur in the process of rebuilding the values and social position of a man (Agustina, 2022) who has been constructed by a patriarchal culture as a holder of responsibilities outside the home, in this case a breadwinner, causing some fathers to neglect their involvement in household chores and childcare (Nisa et al., 2022). The reconstruction of the father's role in the family can be represented through the media and can also be directly encountered in social reality. Representation of father reconstruction through the media is not only a form of virtual communication, but also a means of evaluating the values, identities, and norms that have been organized in community life (Fernando & Larasati, 2024).

So far, patriarchal culture in a family is represented in various mass media, one of which is film. Movies are considered a reflection of reality, which means that movies create and reproduce social reality based on the codes, conventions, and ideologies of a culture (Sobur, 2017). In movies, fathers are often portrayed as masculine figures, including the movie “Ngeri-Ngeri Sedap” which depicts father as family protector, decision maker, and someone who ensures that family needs are met (Ariffananda & Wijaksono, 2023). The movie “Nanti

Kita Cerita tentang Hari Ini”, also depicts the father as a dominant figure, especially in household decision-making (Silvanari, 2021). Both films do not explicitly describe how fathers are involved in domestic tasks. Meanwhile, the movie “Kim Ji Young, Born 1982”, clearly shows the burden of domestic work on women (Isnaini et al., 2023). These studies show gender inequality in the family which legitimizes the acceptance of patriarchal culture in society. In contrast, the animated film “Omar & Hana Arabic” presents the involvement of the father’s role in domestic affairs. Fathers who have public or outside jobs also take part in completing family tasks such as doing household chores and caring for children and parents. Thus, this film tries to declare that domestic duties are not only the burden of a woman but also the burden of both husband and wife or father and mother.

In conducting research on films, there are three categories of research, namely from the aspects of structure, value, and social. Research on the film “Omar & Hana Arabic” from the aspect of value has been conducted by previous researchers, namely the value of religious character education, such as the character value of worshiping how a person devotes himself to Allah; the character value of jihad where Omar and Hana have sincerity in achieving their dreams; the character value of sincerity and trustworthiness (Afni & Taja, 2022); and moral character values, such as helping each other, telling the truth (Westri & Pransiska, 2021), being devoted to parents, neighbors, and friends, and preserving the environment (Khumaedi & Diniyanti, 2021). Research on the “Omar & Hana Arabic” movie on social aspects has not been found by researchers. To complete the void, researchers complement existing studies with a focus on gender-related research in films. This research seeks to present the reconstruction of the father’s role in the “Omar & Hana Arabic” animated series. Thus, two problem formulations are structured. First, the form of fathers involvement in domestic work. Second, the impact of fathers involvement in domestic work.

This study argues that the Arabic version of the animated series “Omar & Hana”, which uses the original storyline from the Malaysian version, does not necessarily reflect Arabic culture. “Omar & Hana” is an animated series that chronicles the daily activities of siblings, Omar and Hana, with their family, friends and neighborhood. While the Arabic version of the series presents “Omar and Hana's” father as close to the children and often involved in household chores, this is not a representation of Arabic culture, but rather the result of an unaltered adaptation of the original story. The Arabic culture that is still very

familiar with the patriarchal system where men have the freedom to have a career in the public sphere while women's careers are only limited to domestic affairs (Hagk & Kholilah, 2018). The deep-rooted patriarchal culture in Arabia imposes the responsibility of housework and childcare only on mothers (Abdel-Rahman et al., 2023). Meanwhile, fathers have more opportunities to access education, employment, and activities in the public sphere (Budge et al., 2023; Elias, 2022) because they are considered to have the main task as breadwinners without being burdened with domestic affairs (Setiawati et al., 2022). However, these characteristics are not reflected in the Arabic version of the animated series “Omar & Hana”, which retains the original story elements from Malaysia without directly referring to Arabic cultural practices.

This research uses Qualitative with Qualitative Descriptive approach because the main data is in the form of character dialog presented as written words or sentences to be interpreted according to their context of use (Rahmania, 2024). Primary data sources were obtained from the main source, namely scenes and dialogs from the “Omar & Hana Arabic” animated series taken from episodes that represent fathers involvement in domestic work. Researchers obtained primary data sources through the YouTube channel Omar & Hana Arabic - أناشيد و رسوم دينية للأطفال, which can be accessed via the link www.youtube.com/@Omarandhanaarabic. “Omar & Hana Arabic” is an animated film series originating from Malaysia produced by Astro Malaysia in collaboration with Measat Broadcast Network System and Digital Durian (DD) Animation Studio. The movie has been produced in Malay, Indonesian, Arabic, Chinese and Urdu and was first aired in Ramadan 2017. “Omar & Hana Arabic” animation tells the story of Omar and Hana's daily life that contains Islamic education in an interesting way. Secondary data sources used in this study were obtained from references in the form of books, articles, and other relevant sources. This research uses three documentation techniques, namely the viewing technique, the listening technique, the note-taking technique (Anggito & Setiawan, 2018, pp. 146–148). After the data is collected, the next step taken is to analyze it using the Miles and Huberman model data analysis technique, which includes data reduction, data display in the form of scene screenshots and dialog transcriptions, and conclusion drawing and verification (Miles & Huberman, 1994, pp. 10–12).

DISCUSSION

Forms of Fathers Involvement in the Domestic Domain

There are two important roles of fathers involvement in domestic work in the “Omar & Hana Arabic” animation series, namely childcare and household chores. In detail, the data is shown and explained as follows.

Childcare

The “Omar & Hana Arabic” animation series shows that the fathers involvement in childcare is manifested in five activities, namely: 1) reading inspirational stories to children; 2) preparing children's meals; 3) teaching children to ride a bicycle.

Table 1. Reading Inspirational Stories to Children


	
Arabic Text	Translations
الأب : لَدَيَّ قِصَّةٌ رَائِعَةٌ. أَتُرِيدَانِ سَمَاعَهَا؟ <i>al-Abu: ladayya qişşatun rā'ī'atun. Aturidāni samā'abā?</i>	Dad : I have a great story. Do you want to hear it? Omar & Hana : A story? Of course, Dad.
عمر وهنا : قِصَّةٌ بِالطَّبْعِ يَا أَبِي. <i>Omar wa Hana: qişşatun? bi at-ṭab'i yā abī.</i>	(Constantinople, 0:58)
(الْقِسْطُ طَبِيعِيَّةٌ، 0:58) <i>(al-Qastanṭīniyyatu, 0:58)</i>	

Table 1 shows Omar and Hana playing together. In the middle of playing, their father comes and offers an interesting story to the two. Omar and Hana welcomed the story with great enthusiasm. Their father tells them about the conquest of Constantinople by Sultan Al-

Fatih. Since childhood, Sultan Al-Fatih had the desire to conquer Constantinople and he tried to make it happen when he grew up. He mobilized all strategies to conquer the city, one of which was by using giant cannons driven by Islamic soldiers to destroy the city walls. However, the attempt failed. He tried another attempt, namely by sea. Although at that time the sea route was closed, through the help of Allah, Sultan Al-Fatih and the Islamic soldiers managed to conquer Constantinople. Father gave a mandate that can be taken from the story, namely the continuity of Sultan Al-Fatih and Islamic soldiers in praying on time.

Table 2. Preparing Children's Meals


	
Arabic Text	Translations
عمر وهنا : أبي، نحن جائعون. <i>Omar wa Hana: Abī, naḥnu ja'i'āni.</i>	Omar & Hana : Dad, we are hungry. Dad : Well. What do you want to eat?
الأب : حسنا. ماذا تُريدان أن تأْكُلا؟ <i>al-Abu: Ḥasanan. Mādhā turīdāni an ta'kulā?</i>	(What would my mother do, 3:13)
(ماذا كانت أمي لتفعل، 3:13) <i>(Mādhā Kānat Ummī li Taf'al, 3:13)</i>	

Table 2 tells the story of the father giving the mother space to go out with her friend. While mom is away, dad handles all the domestic work, including taking care of Omar and Hana. In the middle of doing household chores, mom calls him to check if everything is okay

at home and asks if Omar and Hana have eaten. After that, he went to the living room to offer food to the two. But Omar and Hana had already gone to their father to express their hunger. Then, their father asked what Omar and Hana wanted to eat and invited them to cook together and prepare dinner. After dinner is ready, they wash the dishes, clean the house and bathroom, and fold the clothes.

Table 3. Teaching Children to Ride a Bicycle



Arabic Text	Translations
الأب : عليك أن تدوسني هكذا.	Dad : You have to step on it like this. Hana : Yay! it's moving. Thanks dad.
<i>al-Abu: 'alaiki an tadūsi hakadhā.</i>	(Cycling, 02:59)
هنا : ياي! إنها تتحرك. شكرا أبي.	
<i>Hana: yāy! Innabā tataḥarraka. Syukuran yā abī.</i>	
(رُكُوبُ الدَّرَاجَاتِ الْهَوَائِيَّةِ، (02:59)	
<i>(Rukūbu ad-Darrājāti al- Hawā'iyyati, 2:59)</i>	

Table 3 shows Omar and Hana playing on a stroller while fantasizing as if they were on a car. Not long after, their father came with a surprise bicycle. He invited them to play bicycles in the park. Arriving at the park, Omar bikes on four wheels, while Hana uses a small three-wheeled bicycle. Omar was able to ride it and then his father removed one wheel from Omar's bicycle so that he was riding with only three wheels. At first, Omar found it difficult.

However, after some practice, he was slowly able to. On the other side, Hana found it difficult to move the pedals of her bicycle. Then, her father gave her an example of how to pedal correctly so that the bicycle could move. Hana practiced her father's example and eventually she was able to move her bike. After that, Omar and Hana race to a tree in the park. Whoever arrives first will be the winner.

The involvement of a father as the head of the family in childcare as found in Table 1-3 is in line with the findings of Muassomah (2009) which reveals that there is a division of roles between men and women in the family of trader and laborer where father take care of children when his wife work in the public sphere, namely as trader or laborer. Research by Jansen et al. (2020) states that fathers have a positive commitment to the feeding of children. Fathers also play an important role in child care and parenting through food care practices, actively involved in child vaccination, and involved in play activities with children (Rathi et al., 2024). Fathers involvement in childcare is also represented in a reality show "The Return of Superman" which can be seen from various aspects, such as interaction, attention, teaching persistence, calming, and appreciating children (Wijaya et al., 2021). Thus, fathers involvement in childcare has been widely found in social reality and in the mass media. In social reality, the contribution of fathers in caring for children can be related to economic factors and parental employment background.

Father's role who take part in childcare as listed in Table 1-3 contradicts the finding of Fitriani & Muassomah (2021) which state that women bear more burdens after marriage, including the burden of childcare. Meanwhile, the husband does not want to know about his wife's condition. Wijayanti & Fauziah (2020) research also revealed that only 34.5% of fathers were actively involved in childcare. The existence of a patriarchal cultural understanding that childcare is entirely carried out by the mother causes the absence of the father's role in childcare (Nurjanah et al., 2023). Parenting practices, especially in rural areas, are influenced by traditional gender roles and stereotypes, which affect the support and guidance children receive from their families (Putra, 2023). Thus, few fathers contribute to childcare or even do not contribute at all. This is due to patriarchal culture that considers fathers only responsible for matters outside the home.

Domestic work

The "Omar & Hana Arabic" animation series shows that fathers involvement in household chores is manifested in five activities, namely: 1) cooking; 2) cleaning the house.

Table 4. Cooking

	
Arabic Text	Translations
<p>عمر : امي، أبي، ماذا تُعِدَّان؟ <i>Omar: Ummī, abī, mādhā tu‘iddāni?</i> الأب : أُمُّكُمَا وَأَبُوكُمَا يُعِدَّانِ <i>كُغَكَّةُ الْفَاكِهَةِ.</i> <i>al-Abu: Ummukumā wa abukumā</i> <i>yu‘iddāni ka’kata al-fākihāti</i> <i>(هنا وَكُغَكَّةُ الْفَاكِهَةِ، 0:41)</i> <i>(Hana wa Ka’kata al-Fākihāti,</i> <i>0:41)</i></p>	<p>Omar : Mom, dad, what do you prepare? Dad : Your mom and dad are making fruitcake. (Hana and Fruit Cake, 0:41)</p>

Table 4 shows Omar and Hana coming up to mom and dad who are very busy in the kitchen. Therefore, Omar and Hana were curious about the activities they were doing. It turns out that mom and dad are making fruit cakes. With great enthusiasm, Omar and Hana want to help mom and dad make fruit cakes. Omar and Hana did not know that the fruit cake would be shared with others. In the middle of the cake-making process, mom and dad said that the cake they made would be distributed at the mosque around their house. Knowing this, Hana felt sad because fruit cake was the food she liked the most and she was afraid that she would run out of the cake she liked the most. Then, the father gave advice to Hana that the best charity is to give the most beloved items. Mom also calmed Hana by saying that they made a lot of fruit cakes and Hana could take them if there were a lot of leftover cakes.

Table 5. Cleaning the House

	
Arabic Text	Translations
نُنَظِّفُ هُنَا وَفِي كُلِّ مَكَانٍ. <i>Nunazzifu Hana wa fi kulli makanin.</i> (مساعدة أمي وأبي، (1:15 <i>(Musā'adatu Ummi wa Abi,</i> <i>1:15)</i>	We are cleaning here and everywhere. (Help Mom and Dad, 1:15)

Table 5 is an excerpt from the scene contained in the song "مساعدة أمي وأبي". This song contains a variety of activities carried out by Omar and Hana to help their parents, ranging from shopping at the supermarket, bringing groceries into the house, storing groceries according to their place, cleaning all corners of the house, and also cooking and decorating cakes. Table 5 shows the activities of father and Omar cleaning the house, starting from cleaning the furniture, such as photos, cabinets, chairs, tables, and televisions. On the other hand, Hana is helping mom to make and decorate cakes in the kitchen. After everyone is finished with their respective jobdesk, they enjoy the cake that Hana and mom have made.

The involvement of a father as the head of the family in household chores as found in Table 4-5 is in line with the findings of Muassomah (2009) who revealed that in lower and middle class families, economic aspects influence a father to take part in doing domestic work. Household management is carried out by husband and wife together with good time management without leaving the obligations of duties outside the home (Badriah et al., 2023). Family resilience is influenced by gender harmony, one of which is caused by the principle of mutual cooperation between husband and wife in completing general work (Muafiah et

al., 2022). Research by Noorahayu et al. (2023) shows that there is a division of roles in doing household chores based on husband-wife agreement and needs in the family (Riady, 2021). Thus, there have been many findings that show cooperation between fathers and mothers in carrying out household chores. This is motivated by economic factors, agreement between husband and wife, and efficient time management between husband and wife in dividing housework and work outside the home.

The father's contribution in doing domestic work contradicts the research of Hasanah et al. (2023) which shows that during the Covid-19 pandemic, women bear a heavier domestic burden without a husband's share in doing it. Research by Muassomah et al. (2023) also explained that in the Arabic language learning book, *al-Arabiyyatu baina Yadaika*, fathers are not mentioned participating in household tasks. Most women suffer from traditional gender roles that have been constructed by society where husbands and wives share very few domestic responsibilities and women have a heavier burden (Qutami & Hamdan, 2023). Women generally spend more time than men on domestic tasks which contributes to higher levels of stress among women (Bilodeau et al., 2020). Married women do twice as much housework at 19.9 hours per week than men who spend only 9.7 hours per week (Hu & Mu, 2021). Wives who live in their husbands' homes are -required to serve their husbands (Cui et al., 2023). Wives who neglect domestic work are considered bad wives (Dery et al., 2022). Men's presence in the kitchen is deemed unworthy and given a bad stereotype (Zahrawati et al., 2021). Thus, there are still many women who carry the burden of being fully responsible for domestic work. The social construction that shapes women as good wives if they do household chores well makes husbands reluctant to get involved in doing household chores.

Reconstruction can be interpreted as a way used to reformulate an idea that is the basis of an individual's social values and status (Nur Fuadah et al., 2021). So far, in Arab culture which tends to be patriarchal, childcare is emphasized on mothers because mothers have biological closeness, where mothers conceive, give birth, and breastfeed children. While the father's role is to earn a living in order to fulfill household needs so that he does not play a role in childcare (Khairani et al., 2023). The patriarchal order forms men as the head of the family whose role is to meet the economic needs of the family and is entitled to services from other family members. The "Omar & Hana Arabic" animation series reconstructs the established role of fathers constructed in patriarchal culture as the main breadwinner who only works outside the home by representing fathers as hardworking figures who are close

to children and are always involved in childcare. This animation series also reconstructs father’s role in the patriarchal order through scenes that show the fathers involvement in doing domestic chores.

Impact of Fathers Involvement in the Domestic Domain

The impact of fathers involvement in domestic work in the “Omar & Hana Arabic” animation series has three crucial impacts on the family, namely social, psychological, and cultural impacts. In detail, the data is displayed and explained as follows.

Social Impact

The “Omar & Hana Arabic” animation series shows that the fathers involvement in household chores and childcare has a social impact. This is described in the following data.

Table 6. Providing Opportunities for Women (Wife) to Express Herself

	
Arabic Text	Translations
الأم : واه! هذا جيد. <i>al-Ummu: Wāh! Hadhā jayyidun.</i>	Mother : Oh, that's good.
الموظفة : جيد جدا صحيح؟ <i>al-muwazzafatu: Jayyidun jiddan ṣaḥībun?</i>	Employee : Very good, right? Mother’s friend: Very good and looking for comfort.
صَدِيقَةُ الأم : جيد جدا ويبحث عن الراحة. <i>Ṣadiqatu al-ummi: Jayyidun jiddan wa yabḥatsu ‘an al-rāḥati.</i>	
(ماذا كانت أُمِّي لتفعل, 3:27) <i>(Mādhā Kānat Ummī li Taf’al, 3:27)</i>	(What Mom Would Do, 3:27)

Table 6 shows that the father gave the mother space to go out with her friend. Initially, the mother felt reluctant if she had to leave her homework and children. However, he


convinced her that he could handle everything. Dad actually supported mom to have fun with her friend. With a bit of a heavy heart, mom and her friend left the house to go to a beauty clinic and get facials there. Mom and her friend enjoyed the treatment they were undergoing without being haunted by worries for Dad, Omar, and Hana.

Men provide opportunities for women to express herself through relaxation activities as in data 6. Meanwhile, women can spend time for themselves without feeling guilty for leaving domestic work. Fathers involvement in domestic work will have an impact on the mother's mental health. The finding of this study are in accordance with the research of McCann et al. (2024) which states that fathers involvement in household chores and childcare activities has a close relationship with the protection of maternal mental health from depressive symptoms and provides benefits for maternal well-being. The father's contribution in parenting is able to fulfill the mother's psychological needs, maintain the mother's mental health, and provide psychological support to the child (Mauluddia, 2024). The amount of intrapersonal support fathers provide to mothers is associated with small but significant improvements in child development (Garcia et al., 2022). Thus, fathers involvement in domestic affairs and childcare will have an impact on the mother's mentality, such as protecting the mother from depressive symptoms and meeting the mother's psychological needs. Ultimately, it will also have an impact on child development.

Psychological Impact

The “Omar & Hana Arabic” animation series shows that fathers involvement in household chores and childcare has a psychological impact. This is described in the following data.

Table 7. Emotional Closeness between Father and his Children

	
Arabic Text	Translations

Hana	: Mom, when will
هنا	: أمي، متى سيعود أبي
Dad come home?	الى المنزل؟
Mother	: He doesn't come
back at night, sweetheart.	Hana: <i>Ummī, matā saya'ūdu abī ilā al-manẓili?</i>
Omar & Hana	: He didn't come
back?	الأم : لم يَعدْ لَيْلاً عَزِيزِي.
Mother	: Your dad is out of
town.	عمر وهنا : لم يَعدْ؟
Omar	: Oh, dad.
Here	: I miss my dad. I
want my dad.	الأم : والدُكُمَا خَارِجَ
(Dad, please go home, 3:03)	المدينة.
	al-Ummu: <i>Wālidukumā kbārīja al-madīnati.</i>
عمر	: اوه أبي.
Omar: <i>ūh abī</i>	
هنا	: أَشتاق إلى أبي. أريد
أبي.	
Hana: <i>Ashtaqu ilā abī. Urīdu abī.</i>	
(أبي، أرجوك عد إلى المنزل, 3:03)	
(<i>Abī, Arjuka 'Id ilā al-Manẓili, 3:03</i>)	

Table 7 tells the story of Omar and Hana who want to invite their father to play. However, their father was in a hurry to get to work for fear of missing his flight. Omar and Hana felt disappointed because they could not play with their father as usual. Dad promised to play with Hana after he got off work. Until the afternoon came, father did not come home. Later, Hana asked her mother about her father's return. Mom said that that night their father did not come home because he was working outside the city. Omar and Hana felt sad because they had missed their father very much and they needed his presence at that time. Seeing Hana who was sad, mom gave Hana her father's shirt so that she could feel her father's presence there. Not long after, their father called them. Omar and Hana expressed their longing and asked when he would return home. Dad said that he would return the next day. Omar and Hana can't wait for their father's arrival.

Cultural Impact

The “Omar & Hana Arabic” animation series shows that fathers involvement in household chores and childcare has a cultural impact. This is described in the following data.

Table 8. Gender Ideology Transmission

Arabic Text		Translations
		
<p>عمر : أريد المساعدة.</p>		Omar : I want to help.
<p>Hana : وأنا أيضا، وأنا أيضا.</p>		Hana : Me either, Me either.
<p><i>Omar: Urīdu al-musā'adata.</i></p>		(Hana and Fruit Cake, 1:04)
<p>هنا : وأنا أيضا، وأنا أيضا.</p>		
<p><i>Hana: Wa anā ayḍan, Wa anā ayḍan.</i></p>		
<p>(هنا و كعكة الفاكهة, 1:04)</p>		
<p><i>(Hana wa ka'kata al-fākihāti, 1:04)</i></p>		

In Table 8, Omar and Hana go to the kitchen because they are curious about what the father and mother are doing. Father explained that he and mother were making fruit cakes, the cake that Hana liked the most. Omar took the initiative to help his father and mother then followed by Hana who also wanted to help. While in the process of making the cake, the father and mother said that the cake they were making would be distributed at the mosque around their house. After finishing making the cake, Omar, Hana, and their parents immediately distributed it to people around the mosque, especially to people in need.

The emotional closeness between Omar and Hana with their father as stated in Data 7 is in line with the research of Amodia-Bidakowska et al. (2020) which states that father-child interactions in the form of play can contribute positively to children's social, emotional, and cognitive outcomes. Omar and Hana's ability to regulate emotions of sadness because the father had to go out of town to work is in line with the findings of Qian et al. (2020) that co-parenting, from the father's perspective, has a positive effect on children's emotion

regulation. This is supported by the findings of Mangiavacchi et al. (2021) which shows that fathers have an important influence on children because the father's leading role in parenting will have an impact on significantly improving children's emotional well-being. Fathers involvement in parenting has a positive correlation with child well-being and social-emotional development (Shaligram & Harrison, 2022). Conversely, the absence of fathers in childcare will have a negative impact on children's mental health and will potentially continue into adolescence and early adulthood (Culpin et al., 2022). From a gender perspective, the father's attitude of not being reluctant to be involved in domestic work, as in data 8, provides Omar with the transmission of gender ideology so that he is also willing to be involved in domestic work. This finding is in line with research by Perales et al. (2021) which states that parents' attitudes towards gender are transmitted to children. Father who is involved in domestic affairs also educate children that within the family, men and women have equal roles and help each other. Thus, fathers involvement in childcare and domestic work has a favorable impact on family welfare.

CONCLUSION

This study found that there is a reconstruction of the father's role in the "Omar & Hana Arabic" animated series that contradicts the concept of patriarchy rooted in Arab culture. Patriarchy constructs the role of the father as the main breadwinner who is obliged to have a career in the public sector. Meanwhile, the domestic sector is the absolute responsibility of the mother. This makes a father often not feel burdened with domestic work. However, the "Omar & Hana Arabic" animated series reconstructs the role of the father by representing: 1) a father figure who is involved in childcare, such as reading inspirational stories to children, preparing children's meals, and teaching children to ride bicycles. On the other hand, father also do household chores, such as cooking and cleaning the house. Therefore, the "Omar & Hana Arabic" animated series reconstructs father's role that has been established in the social order; 2) the involvement of fathers in childcare and household chores has three important impacts on the family: social impact for women (wife) because she has the opportunity to express herself; psychological impact for children when father have emotional closeness with his children; and cultural impact through the transmission of gender ideology that educates children that in the family, men and women have the same role and help each other.

This research focuses on the object of study in the form of “Omar & Hana Arabic” animation series. Thus, the data findings presented cannot represent father’s role in the domestic space in all animated series or films. To overcome this limitation, future research is suggested to conduct a comparative analysis of several animated series or films. This will enable a more comprehensive understanding of father’s role in the domestic sphere in animated series or films. The results of this study can be used as a valuable reference for producers of animated series or films to produce shows that represent gender equality in families or society in general.

REFERENCES

- Abdel-Rahman, S., Awwad, F. A., Qasim, M., & Abonazel, M. R. (2023). New Evidence of Gender Inequality During COVID-19 Outbreak in the Middle East and North Africa. *Heliyon*, 9(7). <https://doi.org/10.1016/j.heliyon.2023.e17705>
- Afni, M. N., & Taja, N. (2022). Nilai-nilai Pendidikan Karakter Religius dalam Film Omar dan Hana. *Jurnal Riset Pendidikan Agama Islam*.
- Agustina, S. B. (2022). Men with Gender Minority as a Beauty Influencer on TikTok. *Journal of Development and Social Change*, 5(2), 114–128. <https://doi.org/https://doi.org/10.20961/jodasc.v5i2.64941>
- Amodia-Bidakowska, A., Laverty, C., & Ramchandani, P. G. (2020). Father-child play: A systematic review of its frequency, characteristics and potential impact on children’s development. *Developmental Review*, 57, 1–17. <https://doi.org/10.1016/j.dr.2020.100924>
- Anggito, A., & Setiawan, J. (2018). *Metodologi Penelitian Kualitatif*. Sukabumi: CV Jejak.
- Ariffananda, N., & Wijaksono, D. S. (2023). Representasi Peran Ayah dalam Film Ngeri-Ngeri Sedap (Analisis Semiotika John Fiske). *ANDHARUPA: Jurnal Desain Komunikasi Visual & Multimedia*. <https://doi.org/10.33633/andharupa.v9i02.7887>
- Badriah, B., Luthfia, C., & Nida, Q. (2023). Hak dan Kewajiban Suami Istri Perspektif Hukum Islam (Studi Kasus Wanita Karir Di Desa Benda Kec. Sirampog Kab. Brebes). *Sultan Jurisprudence: Jurnal Riset Ilmu Hukum*, 3(1), 73–89. <https://doi.org/10.51825/sjp.v3i1.19800>
- Bilodeau, J., Marchand, A., & Demers, A. (2020). Psychological Distress Inequality between Employed Men and Women: A Gendered Exposure Model. *SSM - Population Health*, 11, 1–8. <https://doi.org/https://doi.org/10.1016/j.ssmph.2020.100626>
- Budge, J., Charles, M., Feniger, Y., & Pinson, H. (2023). The Gendering of Tech Selves: Aspirations for Computing Jobs among Jewish and Arab/Palestinian Adolescents in Israel. *Technology in Society*. <https://doi.org/10.1016/j.techsoc.2023.102245>
- Cui, C., Yu, S., & Huang, Y. (2023). His House, Her House? Gender Inequality and

Homeownership among Married Couples in Urban China. *Cities*, 134. <https://doi.org/10.1016/j.cities.2022.104187>

Culpin, I., Heuvelman, H., Rai, D., Pearson, R. M., Joinson, C., Heron, J., Evans, J., & Kwong, A. S. F. (2022). Father absence and trajectories of offspring mental health across adolescence and young adulthood: Findings from a UK-birth cohort. *Journal of Affective Disorders*, 314, 150–159. <https://doi.org/10.1016/j.jad.2022.07.016>

Dery, D. A., Cuthbert, B. K., Nakojah, M. M., & Segbefia, S. K. (2022). Patriarchy and Womanhood: The Case of The Konkomba Woman of The Nanumba North Municipality in The Northern Region of Ghana. *African Journal of Emerging Issues*, 4(13), 91–110. <https://www.ajoeijournals.org/sys/index.php/ajoei/article/view/368>

Elias, W. (2022). Gender, Mobility, and Socio-Economic Differences among Arab Communities in Jordan and Israel. *Case Studies on Transport Policy*, 10(4), 2420–2429. <https://doi.org/10.1016/j.cstp.2022.11.005>

Fernando, H., & Larasati, Y. G. (2024). Rekonstruksi Figur Perempuan dalam #metoo di Instagram. *Jurnal Komunikasi*, 18(2), 151–168. <https://doi.org/10.20885/komunikasi.vol18.iss2.art3>

Fitriani, L., & Muassomah, M. (2021). Gender Inequality Within a Family: The Representation of Women's. *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra*, 16(1), 111–124. <https://doi.org/https://doi.org/10.18860/ling.v16i1.10681>

Galizzi, G., McBride, K., & Siboni, B. (2024). Patriarchy Persists: Experiences of Barriers to Women's Career Progression in Italian Accounting Academia. *Critical Perspectives on Accounting*, 99. <https://doi.org/10.1016/j.cpa.2023.102625>

Garcia, I. L., Fernald, L. C. H., Aboud, F. E., Otieno, R., Alu, E., & Luoto, J. E. (2022). Father Involvement and Early Child Development in a Low-Resource Setting. *Social Science and Medicine*, 302, 1–9. <https://doi.org/10.1016/j.socscimed.2022.114933>

Hagk, A. M. N., & Kholilah, U. N. K. (2018). Perkembangan Kesetaraan Gender di Negara-Negara Arab. *Seminar Nasional Bahasa Arab Mahasiswa II Tahun 2018 HMJ Jurusan Sastra Arab Fakultas Sastra Universitas Negeri Malang*, 385–396.

Halizah, L. R., & Faralita, E. (2023). Budaya Patriarki dan Kesetaraan Gender. *Wasaka Hukum*, 11(1), 19–32. <https://www.ojs.stihsa-bjm.ac.id/index.php/wasaka/article/view/84>

Hasanah, U., Muassomah, M., Wijayati, M., & Abdullah, I. (2023). Women in a Time of Crisis: Inequality of Roles in the Family During the Pandemic In Indonesia. *PALASTREN: Jurnal Studi Gender*, 16(2), 213. <https://doi.org/10.21043/palastren.v16i2.19182>

Hoque, M. (2021). Patriarchy: Meaning, Origin, Theories, and Relationship with SDG10. In *Reduced Inequalities* (pp. 641–651). Cham: Springer International Publishing. https://doi.org/https://doi.org/10.1007/978-3-319-95882-8_135

- Hu, S., & Mu, Z. (2021). Extended Gender Inequality? Intergenerational Coresidence and Division of Household Labor. *Social Science Research*, 93, 1–15. <https://doi.org/10.1016/j.ssresearch.2020.102497>
- Isnaini, H., Khaerunnisa, S., & Khotimah, K. K. (2023). Analisis Kepribadian Kim Ji Young dalam Budaya Patriarki: Analisis Teori Sigmund Freud dalam Film “Kim Ji Young, Born 1982.” *Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya (MORFOLOGI)*, 1(4), 48–58. <https://doi.org/10.61132/morfologi.v1i6.82>
- Jansen, E., Harris, H., & Rossi, T. (2020). Fathers’ Perceptions of Their Role in Family Mealtimes: A Grounded Theory Study. *Journal of Nutrition Education and Behavior*, 52(1), 45–54. <https://doi.org/10.1016/j.jneb.2019.08.012>
- Jatiningsih, O., Habibah, S. M., Wijaya, R., & Sari, M. M. K. (2021). Peran Orang Tua Dalam Pemenuhan Hak Pendidikan Anak Pada Masa Belajar Dari Rumah. *Jurnal Ilmu Sosial Dan Humaniora*, 10(1), 147. <https://doi.org/10.23887/jish-undiksha.v10i1.29943>
- Khairani, M., Febrianti, Y. E., Pasaribu, M. D., & Rosni, A. A. (2023). Efektivitas Peran Ayah dalam Pengasuhan Anak Usia Dini di TK Raudatul Qur’an. *Journal of Educational Research and Practice*, 1(1), 90–100. <https://doi.org/https://cesmid.or.id/index.php/jerp/article/view/105>
- Khumaedi, T., & Habzah Diniyanti, S. (2021). Metode Dakwah dalam Konten Omar dan Hana di Channel Omar Hana. *AT-TAWASUL*. <https://doi.org/10.51192/ja.v1i1.109>
- Mangiavacchi, L., Piccoli, L., & Pieroni, L. (2021). Fathers Matter: Intrahousehold Responsibilities and Children’s Wellbeing during the COVID-19 Lockdown in Italy. *Economics and Human Biology*, 42, 1–19. <https://doi.org/10.1016/j.ehb.2021.101016>
- Marhamah, Irwanto, Fauzi, Ulfa, S., Rahmani, & Bhakti, S. E. (2022). Family Communication Patterns in Gender Relations in Coastal and Mountain Communities in Aceh. *Muwazah: Jurnal Kajian Gender*, 14(2), 139–156. <https://doi.org/10.28918/muwazah.v14i2.1085>
- Mauluddia, Y. (2024). Keterlibatan Ayah dalam Mengasuh terhadap Kesejahteraan Psikologis Ibu dan Anak. *CERLA (Cerdas Energik Responsif Inovatif Adaptif)*, 7(2), 158–171. <http://www.journal.ikipsiliwangi.ac.id/index.php/ceria/article/view/22374%0Ahttp://www.journal.ikipsiliwangi.ac.id/index.php/ceria/article/view/22374/6422>
- McCann, J. K., Freire, S., Oliveira, C. V. R. D., Ochieng, M., & Jeong, J. (2024). Father involvement is a protective factor for maternal mental health in Western Kenya. *SSM - Mental Health*, 5(January), 1–8. <https://doi.org/10.1016/j.ssmmh.2024.100318>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Thousand Oaks: SAGE Publications.
- Modiano, J. Y. (2021). Pengaruh Budaya Patriarki dan Kaitannya Dengan Kekerasan Dalam Rumah Tangga. *SAPIENTIA ET VIRTUS*, 6(2), 129–140.

<https://doi.org/10.37477/sev.v6i2.335>

Muafiah, E., Rohmah, U. N. R., Sofiana, N. E., & Purnomo, M. D. (2022). Gender Harmony and Family Resilience on Online Motorcycle Drivers in Ponorogo Regency During the Covid-19. *Muwazah: Jurnal Kajian Gender*, 14(1), 57–80. <https://doi.org/10.28918/muwazah.v14i1.487>

Muassomah, M. (2009). Domestikasi Peran Suami Dalam Keluarga. *Egalita*, 4(2), 217–229. <https://doi.org/10.18860/egalita.v0i0.1988>

Muassomah, M., Halimi, H., Yasmadi, Y., Kamal, H., Zaini, H., & Jasmine, A. N. (2023). Gender Inequality in Arabic Textbook: Misrepresentation of Women in Culture and Society. *International Journal of Society, Culture and Language*, 11(1), 272–288. <https://doi.org/10.22034/ijscsl.2023.1989944.2944>

Nasruloh, M. N., & Hidayat, T. (2022). Budaya Patriarki dalam Rumah Tangga (Pemahaman Teks Al-Qur'an dan Kesetaraan Gender). *YUDISLA: Jurnal Pemikiran Hukum Dan Hukum Islam*, 13(1), 139–158. <https://doi.org/10.21043/yudisia.v13i1.14325>

Nisa, H., Puspitarini, L. M., & Zahrohti, M. L. (2022). Perbedaan Peran Ibu dan Ayah dalam Pengasuhan Anak pada Keluarga Jawa. *Jurnal Multidisplin West Science*, 1(2), 244–255. <https://wnj.westscience-press.com/index.php/jmws/article/view/68>

Noorahayu, N., Apriati, Y., & Azkia, L. (2023). Analisis Gender (Studi Pembagian Peran Domestik pada Keluarga Petani di Desa Banua Hanyar Kecamatan Pandawan Kabupaten Hulu Sungai Tengah). *JTAMPS: Jurnal Tugas Akhir Mahasiswa Pendidikan Sosiologi*, 3(1), 323–338. <https://doi.org/https://doi.org/10.20527/jtamps.v3i1.8297>

Nur Fuadah, U., Yuwana Sudikan, S., & Tjahjono, T. (2021). Relasi dan Eksploitasi Tindakan Para Tokoh terhadap Alam dalam Novel-Novel Karya Afifah Afra: Kajian Ekofeminisme Vandana Shiva. *Jurnal Education and Development Institut Pendidikan Tapanuli Selatan*, 9(1), 410–414. <https://journal.ipts.ac.id/index.php/ED/article/view/2397>

Nurjanah, N. E., Jalal, F., & Supena, A. (2023). Studi Kasus Fatherless: Peran Ayah Dalam Pengasuhan Anak Usia Dini. *Jurnal Kumara Cendekia*, 11(3), 261–270.

Perales, F., Hoffmann, H., King, T., Vidal, S., & Baxter, J. (2021). Mothers, fathers and the intergenerational transmission of gender ideology. *Social Science Research*, 99, 1–14. <https://doi.org/10.1016/j.ssresearch.2021.102597>

Putra, A. (2023). Parental Education Conditions in Rural Areas of Bengkulu: Case Study on Responsive Gender, Parenting Styles, Equality Behavior, and Learning Needs. *Muwazah: Jurnal Kajian Gender*, 15(2), 227–250. <https://doi.org/10.28918/muwazah.v15i2.2012>

Qian, Y., Chen, F., & Yuan, C. (2020). The Effect of co-parenting on Children's Emotion Regulation Under Fathers' Perception: A Moderated Mediation Model of Family Functioning and Marital Satisfaction. *Children and Youth Services Review*, 119.

<https://doi.org/10.1016/j.childyouth.2020.105501>

Qutami, M., & Hamdan, Y. (2023). Covid- 19 and Gender Inequality: A Critique of the Working Woman's Struggle. *Heliyon*, 9(11). <https://doi.org/10.1016/j.heliyon.2023.e21852>

Rahmania, T. (2024). Illocutionary Speech Acts in 'The Drama Script "Friendship" by Toif Maliki. *MEMACE: Jurnal Linguistik, Pendidikan Bahasa Indonesia, Dan Asing*, 2(1), 18–24. <https://doi.org/https://doi.org/10.55681/memace.v2i1.2485>

Rahmawati, D. C. ayu, & Ahmadi, A. (2024). Budaya Patriarki pada Novel Lebih Senyap dari Bisikan Karya Andina Dwifatma (Kajian Feminisme Islam Squad Eddouada). *BAPALA: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 11(2), 62–78. <https://ejournal.unesa.ac.id/index.php/bapala/article/view/59972>

Rathi, N., Kansal, S., & Worsley, A. (2024). Indian Fathers' Perceptions of Young Childcare and Feeding – A Qualitative Study. *Appetite*, 199. <https://doi.org/https://doi.org/10.1016/j.appet.2024.107404>

Riady, A. S. (2021). Bentuk Pembagian Peran Suami Istri pada Keluarga Di Desa Kromasan, Ngunut, Tulungagung pada Masa Pandemi Covid-19. *QAWWAM: Journal for Gender Mainstreaming*, 15(1), 31–44. <https://doi.org/10.20414/qawwam.v15i1.3320>

Setiawati, E., Herdiyanti, & Harahap, F. R. (2022). Novel Analisis Kekerasan Simbolik dalam Novel Kim Ji-yeong Lahir Tahun 1982. *Saskara : Indonesian Journal of Society Studies*, 2(1), 88–110. <https://doi.org/10.21009/saskara.021.05>

Shaligram, D., & Harrison, A. (2022). Cultural Influences on Father-Child Relationships from Around the World. *Journal of the American Academy of Child & Adolescent Psychiatry*, 61(10), 589. <https://doi.org/https://doi.org/10.1016/j.jaac.2022.07.372>

Silvanari, T. A. (2021). Representasi Karakter Ayah Pada Film NKCTHI : Nanti Kita Cerita Tentang Hari Ini. *Jurnal Media Dan Komunikasi Indonesia*. <https://doi.org/10.22146/jmki.63311>

Sobur, A. (2017). *Semiotika Komunikasi*. Bandung: PT. Remaja Rosdakarya.

Sugiarti, Andalas, E. F., & Bhakti, A. D. P. (2022). Representasi Maskulinitas Laki-laki dalam Cerita Rakyat Nusantara. *KEMBARA : Jurnal Keilmuan Bahasa, Sastra, Dan Pengajarannya*.

Utami, G. A., Fitriana, R., & Winny H, P. (2020). Perbandingan Penggambaran Peran Ayah Dan Ibu Dalam Iklan Jepang Van Houten Cocoa (2016) Dan Iklan Indonesia Kecap Abc (2018). *IDEA : Jurnal Studi Jepang*. <https://doi.org/10.33751/idea.v2i1.1830>

Westri, Z., & Pransiska, R. (2021). Analisis Nilai-Nilai Agama dan Moral Anak Usia Dini pada Film Animasi Omar dan Hana. *Jurnal Golden Age*.

Wijaya, C. T., Rmadhani, D., & Tas'an, N. A. (2021). Representasi Ayah dalam Pengasuhan

Anak di Reality Show “The Return of Superman.” *CALATHU: Jurnal Ilmu Komunikasi*, 3(2), 121–133. <https://doi.org/https://doi.org/10.37715/calathu.v3i2.2348>

Wijayanti, R. M., & Fauziah, P. Y. (2020). Keterlibatan Ayah dalam Pengasuhan Anak. *JIV- Jurnal Ilmiah Visi*, 15(2), 95–106. <https://doi.org/10.21009/jiv.1502.1>

Yang, L., & Sun, Z. (2022). Structural Gender Inequality and Mental Health among Chinese Men and Women. *International Journal of Mental Health Promotion*, 25(1), 31–43. <https://doi.org/https://doi.org/10.32604/ijmhp.2022.02137>

Zahrawati, F., Aras, A., & Nzobonimpa, C. (2021). The Existence of Gender Awareness on the Buginese Community in Parepare City of Indonesia. *Muwazah: Jurnal Kajian Gender*, 13(2), 159–174. <https://doi.org/https://doi.org/10.28918/muwazah.v13i2.331>