

Available at:

<https://doi.org/10.22515/jurnalalhakim.v7i1.11271>

p-ISSN: 2685-2225 | e-ISSN: 2722-4317

Received 03 25 | Revised 03 25 | Accepted 04 25



RESEARCH ARTICLE

Navigating Family Responsibilities: A *Maqāṣid Sharia* Framework for the Sandwich Generation

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Abstract

The sandwich generation phenomenon is a global issue, with society acknowledging the financial and emotional challenges these people encounter. In the history of European evolution emerged influences that focus on individual rights can sometimes overshadow collective welfare and social justice, resulting in persistent disparities in wealth, access to healthcare, and educational opportunities. Consequently, the liberal perspective, which primarily examines economic factors, advocates for social benefits and counselling support to prevent members of this generation from succumbing to despair. The Islamic concept of maqāṣid sharia offers a holistic approach to tackle these challenges by striving for equilibrium in religious, spiritual, intellectual, genealogical, and material domains. This study utilises library research method employing maqāṣid sharia as an analytical framework to explore the application of its five core principles in addressing the pressures encountered by the sandwich generation. The findings reveal that enhancing spiritual values (hifẓ ad-dīn), preserving mental and physical well-being through work-life balance (hifẓ an-nafs), fostering intellectual growth and resilience (hifẓ al-aql), cultivating an Islamic parenting approach rooted in communal support (hifẓ an-nasl), and promoting social responsibility to bolster familial welfare (hifẓ al-māl) can effectively mitigate the dual burden faced by this generation. These strategies aim to achieve overall well-being whilst safeguarding spiritual, psychological, and social aspects of life.

Keywords: Sandwich Generation; *Maqāṣid Sharia*; Islamic Law.

1. Introduction

The term sandwich generation was coined by Dorothy Miller in her scholarly work. This concept refers to individuals who bear the responsibility of caring for both their ageing parents and their own children. These people find themselves in a challenging position, wedged between two generations, and must navigate the complexities that arise from this unique familial arrangement.¹ LeaAnne's 2012 article suggests that as life expectancy and birth rates continue to rise, there may be a significant increase in multigenerational caregiving

¹ Dorothy A Miller, "The 'sandwich' Generation: Adult Children of the Aging," *Social Work* 26, no. 5 (February 6, 1981): 419–423, <http://www.jstor.org/stable/23712207>.

responsibilities. This trend could particularly affect those aged 45-55, known as baby boomers, who may find themselves caring for both children and elderly relatives simultaneously.²

A significant factor contributing to this phenomenon is the dependence of non-productive elderly individuals on others for their daily sustenance. As a result, grown children find themselves obligated to support multiple generations concurrently. This multifaceted responsibility is a typical aspect of life for many, often perceived as a duty of economically active individuals to provide for their families. This societal dynamic is known as the sandwich generation.³

In the history of evolution of Europe set the stage for liberalism as a counteraction to the Church's oppression and injustice, leading Western societies to implement reforms that removed religious influence from the state's administrative, economic, and political domains. The decline of church authority and the end of feudalism ushered Western society into a new era of civilisation, characterised by significant progress, ultimately establishing it as a leading global power. This ideology has also been adopted by the United States, where the principles of liberalism are evident in efforts to address economic inequality. However, its focus on individual rights can sometimes overshadow collective welfare and social justice, resulting in persistent disparities in wealth, access to healthcare, and educational opportunities. The sandwich generation phenomenon is a global issue, with society acknowledging the financial and emotional challenges these people encounter. Consequently, the liberal perspective, which primarily examines economic factors, advocates for social benefits and counselling support to prevent members of this generation from succumbing to despair.⁴

Empirical studies further highlight the burdens faced by Indira Khairunnisa and Nurul, examining 81 mothers within the sandwich generation, discovered that a reduction in caregiving duties was associated with greater life contentment. The findings suggested that as the caregiving load lessened, individuals in the sandwich generation reported improved emotional and social welfare, resulting in more positive interpersonal connections and a more optimistic outlook on life. In this empirical study, a strategy is proposed to alleviate caregiving burden, which in turn enhances the life satisfaction and emotional well-being of the sandwich generation. This approach helps them manage their daily routines more efficiently, strengthens their familial bonds, and encourages a more optimistic perception of their life experiences and significance.⁵

Article Shanty et al.'s investigation discuss physiological effect revealed that female employees belonging to the sandwich generation, comprising 12 individuals with a mean age of 36, encountered stress whilst managing concurrent caregiving duties for their children and parents. This stress induced emotional volatility, evidenced by sentiments of melancholy and remorse. Cognitively, the participants noted more substantial challenges with attention deficits, memory impairment, and excessive contemplation, in contrast to other negative physiological consequences. This study identified various coping mechanisms. Problem-

² LeaAnne DeRigne and Stephen Ferrante, "The Sandwich Generation: A Review of the Literature," *Florida Public Health* 9, no. 12 (2012).

³ Syufa'at, Syed Muhammad Saad Zaidi, and Mutholaah, "Sandwich Generation in Contemporary Indonesia: Determining Responsibility in Caring for Elderly under Islamic Law and Positive Law," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023): 167–181, <https://doi.org/10.24090/mnh.v17i2.9371>.

⁴ Wan Ulia Fitriani et al., "Sandwich Generation: A Comparative Study of Liberal Ideology and Qur'anic Exegesis in Its Handling," *Al-Maktabah: Jurnal Studi Ilmu Al-Quran, Hadis dan Tafsir* 01, no. 02 (2024): 1–16.

⁵ Indira Khairunnisa and Nurul Hartini, "Hubungan Antara Caregiver Burden Dengan Subjective Well-Being Pada Ibu Generasi Sandwich," *Jurnal Ilmu Psikologi dan Kesehatan (SIKONTAN)* 1, no. 2 (2022): 97–106, <https://doi.org/10.54443/sikontan.v1i2.383>.

focused coping involves managing the discrepancy between demand and financial resources to handle stressful situations. Another approach is rational problem-solving, in which individuals devise a plan to address issues and attempt to implement their plan to eliminate the source of the problem. Establishing good relationships through casual conversation before addressing the main issue and choosing the right moment and mood of the parent or child is also a strategy.⁶

Contrary to Islamic jurisprudence, the text by Lusi Aryani argues that Islamic law regards the care of parents as a filial responsibility. This obligation is rooted in the continual nurturance provided by parents to their children from infancy through to maturity. According to Islamic law, one must treat their parents with the utmost respect and courtesy. This involves demonstrating reverence through both spoken words and physical actions. In Islam, children are expected to show respect and politeness toward their parents, both in their words and actions, in accordance with societal norms. This approach ensures that parents feel appreciated, and their needs are addressed. By fulfilling these duties, children help establish nurturing, prosperous, and loving family dynamics, thereby promoting a balanced relationship between parents and children. Recognising both rights and duties contributes to a more balanced and harmonious life.⁷

Syufa'at et al.'s article emphasises that in Islam, caring for one's parents is considered a crucial religious duty. The faith places great emphasis on the responsibility of children to look after their mothers and fathers, viewing it as an essential aspect of religious observance, which also serves as a way to show appreciation for elderly parents. One method of fulfilling this duty is by providing financial support for their parents' daily needs. The article also stresses that children should not view their devotion to parents as a burden, but rather as a unique opportunity that not everyone is fortunate enough to have.⁸ Whilst parents are responsible for nurturing children who have not yet reached maturity, it is crucial to instil character education from an early age. This serves to cultivate fundamental potential abilities, including the development of a virtuous heart, optimistic mindset, politeness, and civility, which are essential in moulding the conduct of children who will ultimately engage in social interactions.⁹ Within Islamic doctrine, the family institution serves a multitude of purposes, including biological, educational, spiritual, protective, societal, financial, and leisure-oriented functions. This comprehensive approach to familial responsibilities underscores the significance of the family unit in Islamic culture. With seven essential functions, the family is instrumental in shaping individuals. It is vital to continually recognise and maintain these functions. If any function fails, it can disrupt the family's harmony.¹⁰

The central focus of this study conceptual and theoretical of *maqāṣid sharia*, which elucidates the wisdom underlying Islamic legal precepts. Essentially, the purpose of these religious regulations is to enhance one's spiritual development, a concept referred to as

⁶ Shanty Sudarji, Hana Panggabean, and Rustono Farady Marta, "Challenges of the Sandwich Generation: Stress and Coping Strategy of the Multigenerational Care," *Indigenous: Jurnal Ilmiah Psikologi* 7, no. 3 (2022): 263–275.

⁷ Lusi Aryani Angkat, "Tinjauan Hukum Tentang Kewajiban Alimentasi Antara Anak Kandung Dengan Orang Tua Menurut Hukum Islam," *Jurnal Ilmiah Mahasiswa Hukum (JIMHUM)* 2, no. 3 (2022): 1–10.

⁸ Syufa'at, Zaidi, and Mutholaah, "Sandwich Generation in Contemporary Indonesia: Determining Responsibility in Caring for Elderly under Islamic Law and Positive Law."

⁹ Heru Mahmudin and Abdul Muhid, "Peran Orang Tua Mendidik Karakter Anak Dalam Islam," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam* XI, no. 2 (2020): 449–463.

¹⁰ Anung Al Hamat, "Representasi Keluarga Dalam Konteks Hukum Islam," *YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam* 8, no. 1 (2017): 139.

taqwa.¹¹ Whilst prior investigations have largely explored the sandwich generation phenomenon through the lenses of psychology and Islamic jurisprudence, an examination utilising the *maqāṣid sharia* framework offers a novel perspective. This approach introduces the notion of *maslahat* and highlights the equilibrium between filial and parental responsibilities. Such a methodology presents a pragmatic, adaptable, and germane outlook on the matter, providing fresh insights into this complex social issue.

A comprehensive strategy grounded in *maqāṣid sharia* is essential to surmount this obstacle. This Islamic framework encompasses principles designed to protect faith (*hifẓ ad-dīn*), safeguard life (*hifẓ an-nafs*), preserve intellect (*hifẓ al-aql*), defend property (*hifẓ al-māl*), and ensure the continuation of lineage (*hifẓ an-nasl*). By employing these tenets, *maqāṣid sharia* presents a systematic approach to maintaining and protecting family cohesion.¹²

2. Research Method

This study employs a qualitative method, utilizing library data¹³ sources and a descriptive approach. Information was gathered from a range of literature, including This study utilises secondary data sources, encompassing library materials and legal texts¹⁴ such as the Quran, relevant books, and academic publications like scholarly articles. The analytical framework employed in this article is based on *maqāṣid sharia*. This methodological approach is deemed suitable for the research, as it provides a novel lens through which to examine and holistically assess¹⁵ the issues confronting the sandwich generation.

3. Literature Review

As previously mentioned, earlier studies on the sandwich generation have primarily concentrated on the disciplines of psychology, economics, social sciences, and Islamic law. Research exploring the sandwich generation from a psychological perspective, authored by Indira and Nurul,¹⁶ Shanty et.al.,¹⁷ Berru and Eka¹⁸, the multiple responsibilities faced by the sandwich generation can negatively affect their life satisfaction, leading to emotional instability, exhaustion, and heightened stress levels.

In the realm of economics, as discussed in the publication by Nurasyman and Elizabeth¹⁹ the financial unpreparedness of the elderly or the first generation for their later years results in their dependence on the second generation, their children. This lack of

¹¹ Jasser Auda, *Maqāṣid Al-Sharia'ah A Beginner's Guide* (London: The International Institute of Islamic Thought, 2008).

¹² Ibid.

¹³ Rustan Efendy, *Metodologi Studi Islam*, ed. Sitti Amaliah Abdussalam (Parepare: IAIN Parepare Nusantara Press, 2021).

¹⁴ Muhaimin, *Metode Penelitian Hukum*, (Mataram: Mataram University Press, 2020), p. 111.

¹⁵ Pujangga Candrawijayaning Fajri, "Pendekatan Maqāṣid Al-Syari'ah Sebagai Pisau Analisis Dalam Penelitian Hukum Islam," *Jurnal Penelitian Agama*, Vol. 23:2 (2022), hlm. 259.

¹⁶ Khairunnisa and Hartini, "Hubungan Antara Caregiver Burden Dengan Subjective Well-Being Pada Ibu Generasi Sandwich."

¹⁷ Sudarji, Panggabean, and Marta, "Challenges of the Sandwich Generation: Stress and Coping Strategy of the Multigenerational Care."

¹⁸ Berru Amalianita and Eka Yola Putri, "Permasalahan Psikologis Pada Sandwich Generation Serta Implikasi Dalam Layanan Bimbingan Dan Konseling," *JPGI (Jurnal Penelitian Guru Indonesia)* 8, no. 2 (2023): 163–171.

¹⁹ Nuryasman MN and Elizabeth Elizabeth, "Generasi Sandwich: Penyebab Stres Dan Pengaruhnya Terhadap Keputusan Keuangan," *Jurnal Ekonomi* 28, no. 1 (2023): 20–41.

foresight regarding old age funds creates a situation in which older individuals' livelihoods become reliant on their offspring.

The implications of the role of the sandwich generation affect social functioning written by Raihan Akbar and Meilanny²⁰ within the professional sphere, individuals may encounter loss of drive, leading to diminished enthusiasm, indifference, and poor punctuality. This can also result in discordant family dynamics and a lack of equilibrium between career commitment and domestic responsibility.

According to Islamic legal principles, research conducted by Lusi²¹ Syufa'at,²² and Heru²³ emphasises that tending to one's parents and offspring is of paramount importance within faith. This obligation is viewed as a divinely entrusted duty for which individuals will ultimately be held responsible. This article explores the issues faced by the sandwich generation through a structured analysis rooted in Islamic law, particularly focusing on the principles of *maqāṣid sharia*.

4. Result and Discussion

4.1 The Sandwich Generation Phenomenon in Social

In the contemporary era, particularly in the 21st century, a societal trend known as the sandwich generation has emerged. This demographic comprises individuals who are part of an extended family structure that includes a nuclear family unit along with at least one member from an older generation, such as a grandparent or grandchild, all residing under the same roof.²⁴

The sandwich generation metaphor likens individuals to a filling trapped between two slices of bread, symbolising those who bear a twofold responsibility. These people find themselves in a position where they must care for both their elderly parents and offspring simultaneously. This situation necessitates the division of attention and resources between the two generations. These obligations extend to parenting duties and monetary support. It is worth noting that this sandwich generation phenomenon is not limited to any particular gender and affects individuals across the spectrum.²⁵

A study conducted in 2021 by Katadata Insight Center in collaboration with Astra Life revealed that approximately half of the 1,828 Indonesian respondents, aged between 25 and 45, were identified as members of the sandwich generation. Strikingly, among this sandwich generation group, a mere 13.4% demonstrated financial capability to concurrently address essential needs, accumulate savings, and engage in investments.²⁶ The research conducted by

²⁰ Raihan Akbar Khalil and Meilanny Budiarti Santoso, "Generasi Sandwich: Konflik Peran Dalam Mencapai Keberfungsian Sosial," *Shariae : Social Work Journal* 12, no. 1 (2022): 77–87.

²¹ Angkat, "Tinjauan Hukum Tentang Kewajiban Alimentasi Antara Anak Kandung Dengan Orang Tua Menurut Hukum Islam."

²² Syufa'at, Zaidi, and Mutholaah, "Sandwich Generation in Contemporary Indonesia: Determining Responsibility in Caring for Elderly under Islamic Law and Positive Law."

²³ Mahmudin and Muhid, "Peran Orang Tua Mendidik Karakter Anak Dalam Islam."

²⁴ Sabiq Aushaful Husain and Rika Sartika, "Sosiologi Sandwich Parenting : Pola Asuh Keluarga Abad 21," *Sosietas : Jurnal Pendidikan* 11, no. 1 (2021): 69–82.

²⁵ Genta Mahardhika Rozalinna and Violeeta Lovenika Nur Anwar, "Rusunawa Dan Sandwich Generation : Resiliensi Masa Pandemi Di Ruang Perkotaan," *Brawijaya Journal of Social Science* 1, no. 1 (2021): 63–79.

²⁶ Astra Life, "Dukung Literasi Keuangan Bagi Generasi Sandwich, Astra Life Gelar #BetterSandwichGen Masterclass," last modified 2022, accessed September 2, 2025, <https://www.astralife.co.id/corporate->

Aang Supriatna et al. suggests that, while financially prepared, the sandwich generation often faces substantial psychological challenges. This is largely attributed to financial dependency in meeting everyday requirements, as evidenced by the majority of surveys examined in their study.²⁷

The burden of the sandwich generation is partly attributed to parents' inadequate retirement planning. This situation arises when parents fail to accurately project their financial resources in later years.²⁸ Insufficient economic literacy among the first generation often leads to a failure in establishing retirement savings. Consequently, upon reaching their non-productive years, they become reliant on second-generation financial support. This situation is further complicated by the fact that the second generation typically has its own familial responsibilities, including marriage and raising children who constitute the third generation.²⁹

The extended lifespan of individuals is another crucial element contributing to this situation. In Indonesia, there has been substantial improvement in life expectancy, with the average age increasing from 63.3 years in 1990 to 73.0 years in 2018, a remarkable decade-long extension. This significant advancement in longevity has resulted in a larger proportion of the population having parents who continue to live beyond the 65th year, thus influencing this demographic shift.³⁰

Citing the results of the Population Census 2020 (SP2020), Badan Pusat Statistik recorded a population of 270.20 million people in September 2020. The SP2020 population increased by 32.56 million people compared with the SP2010 results. Statistic in 2021, the generation born in 2013, succeeding Generation Z, consists of 3,858 individuals. Generation Z, spanning the years 1997 to 2012, includes 7,072 people. Millennials born between 1981 and 1996 numbered 7,307. Generation X, with birth years from 1965 to 1980, comprises 5,200 individuals. The Baby Boomers, born between 1946 and 1964, totalled 1,910. Those born before 1945, referred to as pre-boomers, amounted to 237. These generations collectively accounted for 25,584 individuals.³¹

The increasing proportion of elderly individuals in the population has been linked to demographic shifts. Aging is characterised by a decline in physiological capabilities, which subsequently leads to social issues. Changing societal attitudes towards older parents often results in inadequate attention, feelings of worthlessness, reduced self-esteem, isolation from community activities, and neglect. Families must provide assistance to help physically challenged parents with their daily tasks. However, parents' reliance on the sandwich generation can lead to misunderstandings, potentially resulting in neglect. This neglect manifests as a family's failure to meet the basic needs of parents, including nourishment, attire, housing, personal hygiene, and medical care.³²

The growing significance of the sandwich generation stems from various factors beyond economic literacy, including longer life spans, demographic shifts, and the

news/dukung-literasi-keuangan-bagi-generasi-sandwich-astra-life-gelar-bettersandwichgen-masterclass/.

²⁷ Aang Supriatna et al., "Explaining Sandwich Generation Phenomena in the Modernity Dimension," *Jurnal Studi Sosial dan Politik Published* 6, no. 1 (2022): 101–111.

²⁸ Ibid.

²⁹ MN and Elizabeth Elizabeth, "Generasi Sandwich: Penyebab Stres Dan Pengaruhnya Terhadap Keputusan Keuangan."

³⁰ Sri Yuliana, "Comparison of Child Health between Sandwich Generation and Non-Sandwich Generation," *Populasi* 29, no. 1 (2021): 33–51.

³¹ Badan Pusat Statistik, "Hasil Sensus Penduduk (SP2020) Pada September 2020," <https://www.bps.go.id/id/pressrelease/2021/01/21/1854/hasil-sensus-penduduk-2020.html>.

³² Anita Fitri Andarini and Dyah Putri Aryati, "Gambaran Karakteristik Demografi Lansia Yang Mengalami Pengabaian : Literature Review," *Prosiding Seminar Nasional Kesehatan* 1 (2021): 237–247.

sociocultural impact of globalisation. The globalisation process substantially influences the transformation of society's social and cultural mindset. Globalisation alters modern society's way of life, fostering a sense of individualism. This transformation is characterised by a departure from traditional values that once emphasised communal bonds and solidarity towards a more distinct individualistic outlook.³³

Erosion of conventional values has diminished the role of extended family networks in providing assistance to relatives requiring support. These transformations in social interactions have consequences for family relationships and dynamics.³⁴ Employing these principles can render familial relationships more transactional and materialistic in nature, frequently engendering stress and conflicting interests. Such situations arise when individual family members prioritise their personal concerns over those of others, potentially compromising the collective welfare of the family unit.³⁵

The psychological consequences for individuals in the sandwich generation are significant. These individuals may experience a range of mental health issues, including stress, exhaustion, nervousness, and low mood. They might lose enthusiasm for previously enjoyed activities, encounter sleep-related problems such as insomnia or hypersomnia, and grapple with feelings of remorse. Their physical well-being may deteriorate, and they often face intense pressure. Depending on how they perceive their circumstances, these individuals may exhibit either excessively negative or positive emotional responses.³⁶

4.2 The Sandwich Generation in Islamic View

The concept of the sandwich generation encompasses individuals who simultaneously shoulder two critical familial duties: tending to their children while also caring for their aging parents. Those who find themselves in this position and manage these dual responsibilities often confront an array of obstacles stemming from their multifaceted obligations.³⁷

Family units play a pivotal role in safeguarding members' well-being and ensuring the effectiveness of family oriented services. As societies face an increasingly aging population, families serve as the primary line of defence against emerging challenges. In Islamic doctrine, the obligation to honour and care for one's parents with affection is paramount for every Muslim, representing an act of devotion to the Allah SWT. This principle is prominently featured in the Qur'an, where the commandment to show filial piety is positioned immediately after the fundamental tenet of worshipping Allah exclusively and refraining from polytheism.³⁸

As in Surah Al Isra 23-24:

³³ Risma Neta Lestari and Yani Achdiani, "Sosiologi Pengaruh Globalisasi Terhadap Gaya Hidup Individualisme Masyarakat Modern," *Sosietas : Jurnal Pendidikan* 14, no. 2 (2024): 117–128.

³⁴ Rico Alana Daniswara and Andhita Risko Faristiana, "Tranformasi Peran Dan Dinamika Keluarga Di Era Digital Menjaga Keluarga Dalam Revolusi Industri 4.0 Tantangan Dalam Perubahan Sosial," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 2, no. 2 (2023): 29–43.

³⁵ Dini Fatihatul Hidayah and Krisno Septyan, "Sandwich Generation: Copy Paste Nilai Teori Agensi Dalam Keluarga Akuntan," *Jurnal Akademi Akuntansi* 7, no. 3 (2024): 382–394.

³⁶ Amalianita and Putri, "Permasalahan Psikologis Pada Sandwich Generation Serta Implikasi Dalam Layanan Bimbingan Dan Konseling."

³⁷ Dina Fatmasari and Krismi Diah Ambarwati, "Konsep Diri Dengan Resiliensi Pada Sandwich Generation," *Jurnal Ilmiah PSYCHE* 18, no. 1 (2024): 1–12.

³⁸ Wardah Nuronyah, "Penelantaran Orang Tua Dalam Lingkup Rumah Tangga Perspektif Hukum Islam Dan Hukum Positif Indonesia," *Qawwam* 13, no. 1 (2019): 63–84.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا
 أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أَفًّا وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ ۲۳ وَاخْفِضْ لَهُمَا
 جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۗ ۲۴

"The Almighty has ordained that one should worship Him alone and demonstrate kindness towards one's parents. Should either or both of them reach their twilight years under your care, refrain from expressing even the slightest irritation, such as uttering "ah", and abstain from scolding them? Instead, they are addressed with respect to respect and respect. Approach them with humility and tenderness and supplicate, "O Lord! Extend Thy mercy upon them, as they nurtured me during my formative years."³⁹

Treating one's parents with respect and gentleness is paramount. It is considered unacceptable to express even the mildest form of irritation, such as saying "ah". Moreover, displaying contempt, engaging in verbal abuse, or using profanity towards one's parents is strictly forbidden. These actions are categorised as severe transgressions, falling under the umbrella of parental disobedience, which is regarded as a grave moral failing.⁴⁰

The Quran, specifically in Surah Al-Baqarah verse 215, not only emphasises the importance of speaking kindly, but also highlights the duty of providing for one's parents financially.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ
 وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۚ ۲۱۵

"When they enquire of you (Prophet Muhammad) about their charitable contributions, respond, "Any assets you donate should be directed towards your parents, family members, orphaned children, those in poverty, and travellers (who require assistance). " Be assured that Allah is fully aware of every benevolent act you undertake."⁴¹

According to Islamic principles, neglecting to provide sufficient care and attention to one's parents is regarded a form of ill treatment. This negligent behaviour is considered a violation of a child's religious responsibility and goes against the Islamic tenet of showing reverence to one's mother and father. Such actions are viewed as a breach of the core obligation that offspring have towards their parents, as outlined in Islamic teaching.⁴²

Islamic teachings emphasise the duties of parents towards their young children or third-generation descendants, ensuring that they are granted their rightful privileges in accordance with religious precepts. These entitlements encompass various aspects, including the bestowal of a noble name upon birth, provision of breastfeeding (*raḍā'ah*), nurturing care (*ḥaḍānah*), financial support, educational guidance, fair treatment among siblings, and expression of love and affection. According to Islamic philosophy, every child is born in an

³⁹ Al Quran, (Al-Isra 17: 23-24).

⁴⁰ Nuroniyah, "Penelantaran Orang Tua Dalam Lingkup Rumah Tangga Perspektif Hukum Islam Dan Hukum Positif Indonesia."

⁴¹ Al Quran, (Al-Baqarah 2:215).

⁴² Nuroniyah, "Penelantaran Orang Tua Dalam Lingkup Rumah Tangga Perspektif Hukum Islam Dan Hukum Positif Indonesia."

inherent nature (*fitrah*). Thereafter, it becomes a parental obligation to shape their offspring's development, potentially moulding them into either virtuous individuals or their opposite.⁴³

4.3 Development of *Maqāṣid Sharia*

At-Turmuzi's work, *al-Ṣalah wa Maqāṣiduhā*, marks the first appearance of the term maqāṣid.⁴⁴ This concept is continuously evolving from "values" to methodologies. As a value, *maqāṣid sharia* is an integral component of the study of *maṣlaḥah mursala*, *istiḥsān*, and *qiyās* within Islamic jurisprudence. *Maqāṣid sharia* have become more pronounced in shaping Islamic law, particularly when addressing modern legal challenges. Abū Ishāq al-Shatibi was a trailblazer in the exploration of *maqāṣid sharia*. During his time, *maqāṣid sharia* was structured into three categories: *darūriyyah*, *hajiyyah*, and *taḥsiniyyah*. These categories are intended to align with the welfare of the five fundamental principles (*al-mabādi' al-khamsa*), which include safeguarding religion, life, intellect, property, and lineage.⁴⁵

Tahir Ibn Asyur played a pivotal role in refining the study of *maqāṣid*, evolving it from a mere principle in *ijtihād* to a comprehensive approach. He emphasised that solely depending on the literal interpretation of texts was inadequate for formulating Islamic law; instead, it should be enhanced with causative and teleological methods. Additionally, *maqāṣid sharia* broadened its scope beyond the five traditional essential human needs to include universal values such as tolerance, equality, democracy, and human rights.⁴⁶

Jasser Auda's impact on the development of *maqāṣid* is rooted in his perspective as an Islamic legal philosopher who employs a systems approach. He asserted that Islamic law should be directed towards *maqāṣid sharia*, which focuses on human welfare. Sharia inherently encompasses ethical elements, such as justice, compassion, wisdom, and benevolence, all of which contribute to human well-being. If the pursuit of life's happiness, as the aim of Sharia, is diminished, then Sharia itself is compromised. Therefore, a fragmented understanding and interpretation of *sharia* cannot be justified, as it is inherently holistic and goal-oriented. Jasser's concept of *maqāṣid* differs from that of previous scholars. Traditionally, in Islamic studies, maqāṣid is seen as a subset of the *maṣlaḥah mursalah* and *qiya* concepts within the *usul fiqh* discipline. Jasser sought to establish maqāṣid as a core methodology in previous studies. He believes that maqāṣid should not be viewed as individual and isolated but rather as social and comprehensive. Jasser's vision of maqāṣid represents a shift from protection (*iṣmah*) and preservation (*hifẓ*), to development (*tanmiyah*) and rights (*al-huqūq*). Furthermore, human development (*at-tanmiyah al-bashariyyah*) is integral to the principles of *maqāṣid sharia*.⁴⁷ Jasser's contributions are significant in enhancing the contemporary perspective of *maqāṣid sharia* studies.

⁴³ Iim Fahimah, "Kewajiban Orang Tua Terhadap Anak Dalam Perspektif Islam," *Jurnal Hawa* 1, no. 1 (2019).

⁴⁴ Bakr Ismaiel Habib, *Maqāṣid sharia Ta'shilan Wa Taf'ielan* (Dakwatul Haq, 2003).

⁴⁵ Musa Asy-Syatibi Abu Ishaq Ibrahim ibn, *Al-Muwafaqat Fi Ushul Asy-Syari'ah* (Beirut: Dar al-Kutub al-Ilmiyyah, n.d.).

⁴⁶ Tahrir Ibn Asyur, *Maqāṣid As-Sharia Al-Islamiyyah* (Cairo: Dar Salam, 2005).

⁴⁷ JASSER AUDA, *Maqāṣid Al-Shari'ah as Philosophy of Islamic Law A System Approach, The International Institute of Islamic Thought* (London, 2008).

4.4 *Maqāshid Sharia* Analysis of the Sandwich Generation

Family units have paramount significance in societal structures. The household's functionality serves as a gauge of familial contentment. Should a community exhibit signs of distress, this may indicate that certain familial roles within the locality are not adequately fulfilled. The repercussions of dysfunctional family dynamics have the potential to infiltrate the cores of national and state institutions.⁴⁸

The *maqāshid sharia*, a holistic framework, outlines five core objectives of Islamic jurisprudence: preservation of faith (*hifz ad-dīn*), life (*hifz an-nafs*), intellect (*hifz al-'aql*), progeny (*hifz an-nasl*), and wealth (*hifz al-māl*). Within the realm of family law, this approach prioritises the protection of individual family members' rights while maintaining the family unit as a crucial societal foundation. While adhering to its fundamental principles, *maqāshid sharia* offers guidance on applying Islamic law across various cultural and social contexts. This methodology enables Muslims to formulate contextually appropriate legal solutions to contemporary family related issues.⁴⁹

- **Preservation of Faith (*Hifz Ad-din*)**

According to Ibn Taymiyyah, the execution of the samawiyyah treatise is paramount in *hifz ad-dīn* and serves as its principal and most critical aim. He contended that implementing the samawiyyah treatise was essential for human existence to achieve benefits, and without *hifz ad-din*, life would be rendered futile. Ibn Taymiyyah argued that to effectively practise and sustain religion, one must grasp the foundational sources of Islam. He exemplified this by noting that to preserve faith, individuals must adhere to religious obligations, such as prayer, fasting, and zakat. To properly fulfil these religious duties, people must comprehend the origins of these stipulations, enabling them to practice their faith to the fullest extent and derive advantages in both worldly life and the afterlife.⁵⁰

To mitigate burnout in the sandwich generation, a viable approach involves reinforcing spiritual values within a family unit. This can be achieved through the practice of Quranic recitation, engagement in tafsir studies, and pursuit of spiritual guidance. These activities aim to foster mental well-being and prevent exhaustion among individuals caring for both their children and their elderly parents. This strategy is underpinned by the Islamic principle that reversing one's parents is a pathway to Allah SWT's satisfaction, underscoring the importance of familial respect and spiritual health in the Islamic doctrine.⁵¹

As in the Al-Quran surah Al-Baqarah verse 215:

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢١٥

"When they enquire of you (Prophet Muhammad) about their charitable contributions, respond, "Any assets you donate should be directed towards your parents, family members, orphaned children, those in poverty, and travellers

⁴⁸ M. Saeful Amri dan Tali Tulab, "Tauhid: Prinsip Keluarga Dalam Islam (Problem Keluarga Di Barat)," *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam*, Vol. 1:2 (2018), hlm. 97.

⁴⁹ Isnain La Harisi and M. Wahid Abdullah, "Pembaharuan Hukum Keluarga Dalam Menghadapi Tantangan Sosial Kontemporer Perspektif Maqāshid sharia," *USRAH : Jurnal Hukum Keluarga* 5, no. 2 (2024): 226–241.

⁵⁰ Sutisna et al., *Panorama Maqāshid sharia*, ed. Abdurrahman Misno (Bandung: Media Sains Indonesia, 2021).

⁵¹ Supriatna et al., "Explaining Sandwich Generation Phenomena in the Modernity Dimension."

(who require assistance). " Be assured that Allah is fully aware of every benevolent act you undertake." ⁵²

According to Islamic principles, neglecting to provide sufficient care and attention to one's parents is regarded a form of ill treatment. This negligent behaviour is considered a violation of a child's religious responsibility and goes against the Islamic tenet of showing reverence to one's mother and father. Such actions are viewed as a breach of the core obligation that offspring have towards their parents, as outlined in Islamic teaching.⁵³

- **Preservation of Life (Hifz al-Nafs)**

The contemporary interpretation of *maqāṣid sharia*, as proposed by Auda, takes a more developmental approach and prioritises the protection of human rights and dignity. This modern perspective is in line with the current challenges and necessities that confront the Muslim population.⁵⁴ The preservation of human existence hinges on the implementation of various disease prevention strategies. Without such safeguards, human life would become perpetually imperilled. This perspective elucidates the rationale for prohibiting the mistreatment of sentient beings.⁵⁵

The author proposes methods for sustaining mental and physical wellness by achieving equilibrium between work commitments, familial responsibilities, and periods of relaxation. Furthermore, they advocate the involvement of counsellors through guidance and counselling sessions. This approach is intended to enable sandwich generation to maximise their current life phase, as these services can provide crucial assistance. The multifaceted pressures experienced by the sandwich generation in fulfilling various life requirements often result in psychological challenges that need to be addressed and resolved. This can be accomplished through the provision of diverse support mechanisms by qualified professionals, namely counsellors, employing guidance and counselling techniques.⁵⁶

- **Preservation of Intellect (Hifz al-Aql)**

In Auda's modern interpretation of the *maqāṣid*, the notion of safeguarding intellect is expanded to enhance cognitive development, foster scientific enquiry, encourage the pursuit of knowledge, and liberate the mind from blind imitation. This interpretation underscores the significance of cultivating a receptive, critical, and methodical outlook. This involves honing the capacity for in-depth information analysis and the formation of more organised thought processes.⁵⁷

According to Imām Izzudin Abdul al-Salām, rational thought can distinguish between worldly benefits and harms. He maintained that an individual possessing intellect cannot help but perceive the advantages and disadvantages embedded within any given religious

⁵² Al Quran, (Al-Baqarah 2:215).

⁵³ Nuroniyah, "Penelantaran Orang Tua Dalam Lingkup Rumah Tangga Perspektif Hukum Islam Dan Hukum Positif Indonesia."

⁵⁴ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Sharia* (Bandung: Mizan Pustaka, 2015).

⁵⁵ Auda, *Maqāṣid Al-Sharia'ah A Beginner's Guide*.

⁵⁶ Amalianita and Putri, "Permasalahan Psikologis Pada Sandwich Generation Serta Implikasi Dalam Layanan Bimbingan Dan Konseling."

⁵⁷ Sutisna et al., *Panorama Maqāṣid sharia*.

precept.⁵⁸

For sandwich generation, the development of self-resilience has emerged as a viable solution. This entails honing one's cognitive ability to respond effectively to diverse challenges. Self-resilience encompasses traits such as adaptability, stress-coping mechanisms, resilience in the face of adversity, a realistic perspective, and an optimistic mindset when tackling issues while articulating emotions and thoughts. By cultivating self-resilience, individuals can potentially avoid detrimental behaviours including impulsive aggression, suicidal ideation, and depressive states. One was deemed to have attained self-resilience upon demonstrating proficiency in four crucial dimensions: resolve, perseverance, adaptability, and recuperative capacity.⁵⁹ Improving the ability of individuals caring for both children and aging parents to manage domestic issues, while balancing their dual caregiver roles.

Furthermore, individuals can cultivate qualities, such as patience and sincerity, embrace the concept of *tawakkal*, and adopt responsible financial practices. The cornerstone of addressing life's difficulties lies in one's faith in Allah's SWT and the application of *tawakkal*. By entrusting oneself to Him while maintaining personal endeavours, one can attain mental tranquillity and a clear perspective when facing the myriad challenges that life presents.⁶⁰

- **Preservation of Progeny (*Hifz al-Nasl*)**

According to Auda's interpretation of *maqāṣid sharia*, Islam places great importance on safeguarding the offspring. This principle is reflected in various Islamic laws aimed at preserving family unity, including the prohibition of extramarital affairs, condemnation of disrespecting one's parents, and admonition against neglecting or treating children unfairly.⁶¹ The divine mandate of rearing exceptional and morally upright children rests on their parents. This sacred responsibility encompasses comprehensive nurturing, instruction, upbringing, and the provision of care, all executed with unwavering dedication and heartfelt affection.⁶²

The author's analysis suggests a collaborative framework for Islamic child-rearing practices in households. This approach advocates *sharia* responsibilities and balanced distribution of duties among family members, thus preventing the overburdening of any single individual with excessive familial obligations.

In Islamic doctrine, parents bear responsibility for their young children or third-generation offspring, ensuring that they are granted rights in accordance with *Sharia*. These entitlements encompass several aspects: assigning a virtuous name at birth, providing breast milk (*raḍā'ah*), offering nurture (*ḥaḍānah*), supplying sustenance, imparting education, treating children equally, and showering them affection. From an Islamic perspective, every child enters the world with an innate disposition (*fitrah*). Thereafter, it becomes the parents' duty to nurture and shape their offspring, ultimately determining whether they develop into upright individuals.⁶³

⁵⁸ Izzuddin Bin Abdussalaam, *Qawaaid Ash-Shugraa* (Beirut: Beirut: Daar al-Fikr al-Muaashirah, 1996).

⁵⁹ Fatmasari and Ambarwati, "Konsep Diri Dengan Resiliensi Pada Sandwich Generation."

⁶⁰ Fitriani et al., "Sandwich Generation: A Comparative Study of Liberal Ideology and Qur'anic Exegesis in Its Handling."

⁶¹ Auda, *Maqāṣid Al-Sharia'ah A Beginner's Guide*.

⁶² Mahmudin and Muhid, "Peran Orang Tua Mendidik Karakter Anak Dalam Islam."

⁶³ Fahimah, "Kewajiban Orang Tua Terhadap Anak Dalam Perspektif Islam."

- **Preservation of Wealth (*Hifẓ al-Māl*)**

In Auda's interpretation of *maqāṣid sharia*, the notion of *hifẓ al-māl*, or safeguarding property, has been expanded to encompass a broader spectrum of societal and economic concerns. This widened perspective incorporates nurturing care and social consciousness, stimulating financial advancement, bolstering human welfare, diminishing the divide between the wealthy and the destitute, furnishing social aid, and striving to minimise or eradicate socio-economic class distinctions.⁶⁴

Islam emphasises the importance of equilibrium in familial obligations. A viable approach for sandwich generations is to remain cognisant of their dual responsibilities as offspring and parents. This mindset is crucial for fulfilling societal duties and enhancing the collective welfare of humanity.

According to Auda, *maqāṣid sharia* represents the underlying rationale for juridical decisions. This concept encompasses the enhancement of communal bonds, exemplified by charitable acts and exhibiting virtuous behaviour towards others. Moreover, it reflects divine directives, as demonstrated through religious observances, such as prayer and fasting.⁶⁵

In general, *maqāṣid* is a methodology that investigates the objectives and advantages of various issues from a universal perspective. This approach considers aspects such as equitable rights and responsibilities, fairness, and open-mindedness in our current society. In practice, *maqāṣid* concentrates on five primary areas of development: the enhancement of religious elements (*at-tanmiyah al-dīn*), personal growth (*at-tanmiyah al-nafs*), intellectual advancement (*at-tanmiyah al-'aql*), economic progress or wealth accumulation (*at-tanmiyah al-māl*), and the nurturing of future generations (*at-tanmiyah al-nasl*).⁶⁶

5. Conclusion

Maqāṣid sharia offers a comprehensive approach to addressing the challenges faced by sandwich generation. The *maqāṣid sharia* principle of balance aims to enhance spiritual values (*hifẓ al-dīn*), maintain mental and physical health by seeking equilibrium between work, family, and leisure time (*hifẓ al-nafs*), maximise intellectual capacity or self-resilience (*hifẓ al-aql*), establish an Islamic parenting model based on mutual cooperation (*hifẓ al-nasl*), and implement social care to improve human welfare within families (*hifẓ al-māl*). The aforementioned solutions can assist sandwich generation in determining more sustainable resolutions. Incorporating *maqāṣid sharia* into social and economic policies may alleviate pressure on the sandwich generation, fostering a system rooted in justice and collective well-being.

⁶⁴ Auda, *Membumikan Hukum Islam Melalui Maqasid Sharia*.

⁶⁵ Jasser Auda, *Maqāṣid Al-Shari'ah A Beginner's Guide* (London: The International Institute of Islamic Thought, 2008), p.2.

⁶⁶ Ah. Soni Irawan, "Maqāshid Al-Shariah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporean," *The Indonesian Journal of Islamic Law and Civil Law* 3, no. 1 (2022): 39–55.

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