



## The Perspective Of The Mufassir Of Indonesia On "Birrul Walidain" In Qs. Al-Isra' Verses 23-24: An Analysis Of The Sandwich Generation Phenomenon On Social Media

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**Abstract.** This study discusses Birrul walidain which means being devoted to both parents, not just as a courtesy, but as the main moral foundation and the highest obligation after monotheism, according to the view of Mufassir often quoted that devotion does not mean "blind obedience" if the parents' orders are contrary to religious principles or beyond the reach of the child's physical and financial abilities. Humility (janahadz-dzulli) is a mental attitude, does not mean being a "slave" without limits to the ability of birrul walidain to be devoted to parents in terms of finance, called sandwich generation when in the midst of financial responsibility, the purpose of this study is to examine how the concept of birrul walidain and how this sandwich generation phenomenon is widely discussed in social media. In this study using qualitative methods and using a library approach (Library Research) namely by collecting data from several sources namely theses, articles, journals, books or youtube as a method to analyze the sandwich generation. The findings and results of this study demonstrate that birrul walidain (devotion to parents) is a form of devotion to parents, one of which is providing for parents who are no longer able to earn a living. The sandwich generation is someone who is stuck between the obligation to provide for parents and their extended family/children. Balancing birrul walidain (devotion to parents) amidst financial pressures as a sandwich generation is indeed not easy. In the view of Nusantara exegetes, this obligation is very noble, but it must also be carried out with wisdom, justice, and proportionality, without oppressing oneself or the nuclear family. And maintaining financial literacy to enable us to meet the needs of our parents, household, and children.

**Keywords:** Birrul Walidain, Sandwich Generation, social media.

**Abstrak.** Penelitian ini membahas tentang Birrul walidain yang dimana makna berbakti kepada kedua orang tua, bukan sekadar sebagai sopan santun, melainkan sebagai fondasi moral utama dan kewajiban tertinggi setelah taubid, menurut pandangan Mufassir sering mengutip bahwa bakti tidak berarti "ketaatan buta" jika perintah orang tua bertentangan dengan prinsip agama atau di luar jangkauan kemampuan fisik dan finansial anak. Rendah hati (janahadz-dzulli) adalah sikap mental, bukan berarti menjadi "budak" tanpa batas kemampuan birrul walidain berbakti kepada orang tua dari segi finansial, disebut sandwich generation ketika berada di tengah-tengah tanggung jawab secara finansial, permasalahan dalam artikel ini adalah tentang bagaimana fenomena sandwich generation ini dalam kehidupan apakah berdampak negatif atau berupa bakti anak terhadap orangtua, Serta tujuan dalam penelitian ini adalah untuk mengkaji tentang bagaimana konsep birrul walidain. Dalam penelitian ini menggunakan metode kualitatif dan menggunakan pendekatan kepustakaan ( Library Research ) yaitu dengan mengumpulkan data dari beberapa sumber yaitu tesis, artikel, jurnal, buku ataupun youtube sebagai metode untuk menganalisis sandwich generation. Temuan dan hasil dalam penelitian ini birrul walidain adalah berbakti kepada orangtua salah satunya yaitu dengan memberi nafkah kepada orangtua yang sudah tidak mampu lagi mencari nafkah. Untuk sandwich generation adalah seseorang yang berada diantara kewajiban menafkahi orangtua, keluarga kecil/anak-anak kita berada diantara keduanya, Menyeimbangkan birrul walidain (berbakti kepada orang tua) di tengah tekanan finansial sebagai generasi sandwich memang bukan hal mudah. Dalam pandangan mufassir Nusantara, kewajiban ini sangat mulia, tetapi juga harus dijalankan dengan hikmah (kebijaksanaan), keadilan, dan proporsionalitas, tanpa menzalimi diri sendiri atau keluarga inti. dan menjaga literasi finansial untuk memungkinkan kita mencukupi kebutuhan orangtua dan rumah tangga kita dan anak-anak.

**Kata kunci:** Birrul Walidain, Generasi Sandwich, sosial media.

## INTRODUCTION

The sandwich generation phenomenon was first introduced by Dorothy A. Miller in 1981. It refers to individuals with dual roles, responsible for both parents and dependent children, who still live together under the same roof. (Ferlistya Pratita Rari, 2022) Being positioned between two generations is likened to a sandwich. The resulting squeeze of these dual roles creates a domino effect, which then becomes a custom or habit. These dual roles and responsibilities can create a series of challenges. (Genta Mahardhika Rozalinna and Violetta Lovenika Nur Anwar, 2021)

A survey conducted in March 2022 by the Central Statistics Agency (BPS) calculated that there are 8.4 million people in Indonesia who constitute the sandwich generation. The largest number of sandwich generations is in East Java at 23.71%, followed by Central Java at 19.1%, West Java at 12.10%, Bali at 3.99%, and North Sumatra at 3.77%. Based on these calculations, the largest number of sandwich generations is in Java, at 61%. (Nuryasman, 2023)

The sandwich generation typically supports 4-5 family members, with 34.29% supporting more than 6 people in their household. This high level of demand creates challenges for the sandwich generation in meeting their daily needs. (Nuryasman, 2023) Based on these data, North Sumatra province has a proportion of approximately 3.77% of the sandwich generation, reflecting the concept of the sandwich generation and Birrul Walidain, which indicates a high burden of economic responsibility among those of productive age. This situation often places religious values, particularly the obligation of Birrul Walidain, in conflict with difficult economic realities, triggering mental stress for children in the form of stress and anxiety in carrying out these obligations. However, from the perspective of Birrul Walidain, obedience to parents is considered a child's responsibility. Therefore, it is necessary to manage finances to avoid excessive stress and anxiety. (Saputra, Khanan. 2023)

The sandwich generation phenomenon has garnered considerable public attention and is widely discussed on social media, including YouTube podcasts by several celebrities, financial professionals, and members of the sandwich generation. This study will delve deeper into the analysis of the sandwich generation on social media. The negative impact of the sandwich generation is the difficulty of managing finances amidst the demands of providing for them. This generation is likened to the breadwinner, inevitably leading to boredom, fatigue, and exhaustion. Therefore, if the sandwich generation cannot manage their finances or have a meager income, even with a large number of people to support, they will inevitably become exhausted. (Ferlistya Pratita Rari, 2023)

The concept of birrul walidain (devotion to parents) has been practiced since the time of the Prophet Muhammad (peace be upon him), not merely as a matter of good manners, but as a primary moral foundation and the highest obligation after monotheism. (Astuti, 2020) The Prophet Muhammad (peace be upon him) made respect for parents a benchmark for the perfection of a Muslim's faith and morals. He really respected his mother (Aminah), even though she died when he was little, he still visited his mother's grave and prayed for her. Rasulullah saw. also glorified his wet nurse (Halimah as-Sa'diyah) by standing up to greet him and spreading a shawl as a place to sit. He said: "Heaven is under the mother's feet." (HR.

Ahmad). Here it can be seen that *birrul walidain* is not only about obedience, but also about love, respect and empathy. (Alfiyatul Hasanah, 2020)

In the Qur'an, the command to be filial to one's parents occupies a very important priority scale because the command to be filial to one's parents is always coupled with the command to worship Allah and not associate anything with Him. (Musthafa al'Adawiyyi, 2011) In Mufassir Nusantada's interpretation of QS. Al-Isra: 23-24. In this verse there is a command not to worship anyone other than Allah SWT and to do good to both parents. A Muslim should worship only Allah, nothing else. God is only one, neither begot nor begotten. If a Muslim worships and believes in someone other than Allah, it means he is an idolater. The sin of polytheism is one of the major sins and Allah SWT really hates people who commit polytheism. The second commandment is to do good to both parents, love and take care of both parents until they are old. As they get older, we still have to love them. Keep your voice low when talking to your parents, never hurt either of them.

Before the term "sandwich generation" emerged, many people supporting their elderly parents felt unburdened and fine. However, since the term emerged, members of the sandwich generation have complained about their situation and are reluctant to provide for their parents, as it can lead to their personal needs not being met. (Putri, Mauliana, Aura Maulida, and Faizatul Husna, 2023)

Being a member of the sandwich generation requires mental and physical strength, as they face tiring work and stress due to work pressures, especially for those still studying. (Asy'syifa, 2023) However, all of this makes the sandwich generation stronger than those who are not part of the sandwich generation due to the mental development they undergo throughout their lives and the ups and downs of life's journey. (Amalianita, 2023) Mufassir Nusantara views the sandwich generation phenomenon, noting that one's perspective on the sandwich generation certainly influences a child's perspective on caring for their parents in the future. Islam itself has provided guidance for all aspects of life, ensuring a prosperous life, aligned with God's path, and always returning to our life's reference points: the Qur'an and the Prophet's Sunnah.

The focus of this research is the perspective of Indonesian exegetes on *Birrul Walidain*, how they discuss *Birrul Walidain* in Qs. Al-Isra', verses 23-24, and how they analyze the sandwich generation phenomenon on social media. This research problem formulation will include systematic and focused research to ensure the research does not deviate from its precise title. The purpose of this research is to examine the perspective of Indonesian exegetes on *Birrul Walidain*, how they discuss *Birrul Walidain* in Qs. Al-Isra', verses 23-24, and how they analyze the sandwich generation phenomenon on social media.

Previous studies relevant to this research are a thesis compiled in 2024 by Sinta Dewi Kumala with the title "The Concept of *Birrul Walidain* Education in the Qur'an and Its Urgency for Children's Morals" This research produces the conclusion: 'The concept of *birrul walidain* education in the Qur'an is the command to always do good and the prohibition of doing or saying harsh things to both parents according to the explanation in several verses of the Qur'an. This research only focuses on the concept of *birrul walidain* in the Qur'an and its urgency for children's morals in terms of *Tarbiyah*. different from the research that I will examine not only focuses on *birrul walidain* but is related to the sandwich generation where a

child is between a small family and parents who need to be supported. Similarities In this research are both discussing *Birrul Walidain*.

Ilham Harun's 2024 thesis, titled "The Sandwich Generation Phenomenon from the Perspective of the Fiqh of *Birrul Walidain*," demonstrates that the sandwich generation in Malang can be divided into two groups: those who feel pressured but are able to cope, and those who do not feel pressured or burdened at all. This study does not incorporate the perspectives of the commentators; it only addresses fiqh (law). This contrasts with the research I will be examining, which focuses not solely on the *Birrul Walidain* but also on the sandwich generation, where a child is placed between a small family and parents who need to be supported. The similarity between these studies is that they both discuss the *Birrul Walidain*.

The 2024 journal was compiled by Husna Hayati Hs Dan Otong Karyono with the title "The Existence of Sandwich Generation Children According to Islamic Views" The results of this study indicate that the sandwich generation in Islamic views is a form of devotion to parents and the obligation to earn a living for the family, and is a form of mutual help and sharing, as well as motivation to be more active in working to achieve success. This study only discusses in general and does not mention the views of the mufassir. In contrast to the research that I will examine, it does not only focus on *birrul walidain* but is associated with the sandwich generation where a child is between a small family and parents who need to be supported. The similarity in this study is that both discuss *Birrul Walidain*.

The research method used is qualitative research, which emphasizes the quality or most important aspects of a product or service, such as events, phenomena, or social phenomena, which constitute the meaning behind the events and serve as valuable lessons for developing theoretical concepts. (Djam'an Satori and Aan Komariah, 2011). Qualitative research is descriptive and tends to utilize analysis. This study uses qualitative methods because it relates to the Sandwich Generation phenomenon.

The research approach is literature-based, or in-depth reading material, with the primary data collection method being library research. (J.R. Raco, 2001). This is called library research because it is conducted without going directly into the field to find data sources. Instead, the data or materials needed to complete this research come from libraries, including books, journals, articles, and other sources related to and relevant to this research, especially those related to *Birrul Walidain* and the Sandwich Generation.

The approach to the interpretation method involves searching for verses related to *birrul walidain*. Therefore, the author collected these verses using the theory of the *maudhu'i* interpretation method (thematic interpretation). The *maudhu'i* interpretation method seeks to find answers to the Qur'an by collecting Qur'anic verses that have a single purpose. This article uses a bibliographical method that refers to the works of M. Quraish Shihab, Buya Hamka, and Prof. Zainal Arifin Zakaria and analyzes their thoughts.

## RESULTS AND DISCUSSION

### Analysis of the Indonesian Mufassir's Perspective on "Birrul Walidain" in Qs. Al-Isra'

A child's obligation to always be devoted to his parents in the Islamic teachings is a concrete manifestation of Islam's respect for the noble and high status of parents before God and humanity. (Saiful Hadi el-Suta, 2009)

Regarding parents, Islam places great emphasis on this because parents have made many great sacrifices and good deeds for their children, namely caring for, educating, and raising them to become useful individuals with good characters, all without calculating the costs incurred and without expecting anything in return. Therefore, as children, we should always be devoted to our parents, respecting, loving, making them happy, and always praying for their happiness both in this world and the hereafter. Because the struggles of our parents cannot be measured or repaid with anything. Especially the struggle of a mother, who carries, gives birth, breastfeeds, and cares for her child until adulthood. Likewise, the struggle of a father who always works to ensure the survival of his wife and children.

The verse related to Birrul Walidain, from the perspective of Indonesian commentators, is found in Surah Al-Isra', verses 23-24:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أَفٍّ ۚ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ ٢٣  
رَبِّنِي صَغِيرًا ۗ ٢٤

(23) "Your Lord has commanded you not to worship anyone other than Him and to be good to your parents. If one of them or both of you reaches old age in your care, then never say to either of them the word "ah" and do not shout at either of them, and say good words to both of them." (24) "Humble yourself towards both of them with great affection and say, "O my Lord, love them both as they both (loved me when) educating me as a child." (QS. al-Isra':23-24)

According to M. Quraish Shihab in Tafsir al-Misbah, this verse explains that before this verse, there was a statement about the perfection of the Al-Quran. (M. Quraish Sihab, 2002) This verse discusses the rules of association and reciprocity, but in terms of position Muslims are indeed better than people who associate partners with Allah, and in verse 22 Allah commands us not to associate partners with Allah.

If we look at Tafsir Al-Misbah written by M. Quraish Shihab, First, this verse teaches how children should be filial to their first parents, we should not say ah to both parents. Second, we are commanded to speak good and noble words. Third, have humble behavior towards both parents so that a child shows great love for both parents. Fourth, always pray for our parents for the services and sacrifices they have given us. And if our parents are already frail, we should not abandon them, let alone throw them into a nursing home, because the services of parents to their children can never be repaid, replaced, or compared, except with kindness or birrul walidain to them, because they have educated them since they were small.

According to Buya Hamka in Tafsir al-Azhar, said " وَبِالْوَالِدَيْنِ إِحْسَانًا " (And be kind to your parents) In this verse, Allah SWT commands His servants to be kind to their parents.

Because it is thanks to them that a child can see the beauty of the world, the beauty of nature, plants, and all the creatures that Allah created on earth. (Hamka, 2020)

In QS. al-Isra': 24, Buya Hamka, in his al-Azhar commentary, highlights the phrase *Janahadz-Dzulli* (wings of humiliation). This means that a child, regardless of their position in the world (minister, cleric, or wealthy person), must "lower their wings" or humble themselves as low as possible before their parents as a form of love.

According to Dr. Zainal Arifin Zakaria in his Inspirational Commentary, verse 23 emphasizes that the things that must be done are (1) Love Allah, and (2) Love their parents. In this verse, religious obligations and moral obligations are aligned. Then in verse 24 he emphasizes spreading love, "humans never expect Allah's forgiveness if they are rude or unfriendly to people who have cared for and raised them." (Zainal Arifin Zakaria, 2018)

In QS. Al-Isra: 23-24. In this verse there is a command not to worship anyone other than Allah SWT and to do good to both parents. A Muslim should worship only Allah, nothing else. There is only one God, neither begot nor begotten. If a Muslim worships and believes in someone other than Allah, it means he is an idolater. The sin of polytheism is one of the major sins and Allah SWT really hates people who commit polytheism. The second commandment is to do good to both parents, love and take care of both parents until they are old. As they get older, we still have to love them. Keep your voice low when talking to your parents, never hurt either of them.

QS. Al-Isra': 23-24 (The Emotional Depth of *Birrul Walidain*). Regarding this verse, Quraish Shihab highlights the word *Ihsan*. This verse refers to devotion to parents (*birrul walidain*).

- a) Interpretation: He emphasizes the word *Ihsan* (doing good). According to him, *Ihsan* means giving more than is obligatory and taking less than is due. However, in the context of prayer and treatment, he emphasizes that affection for parents must arise from sincerity, not coercion that exceeds a child's psychological or financial limits.
- b) Key Point: He often cites that devotion does not mean "blind obedience" if a parent's orders conflict with religious principles or are beyond the child's physical and financial capabilities. Humility (*janahadz-dzulli*) is a mental attitude, not a "slave" without limits. (M. Quraish Shihab, 2018)

### **Analysis of the Differences and Similarities in the Views of Indonesian Mufassirs on Surah Al-Isra, Verses 23-24.**

The similar views of the mufassirs are as follows: According to M. Quraish Shihab in *Tafsir al-Misbah*, according to Buya Hamka in *Tafsir al-Azhar*, according to Dr. Zainal Arifin Zakaria in *Tafsir Inspirasi*. They agree that being filial to others is essential. As children, we are the ones who will care for our parents in our youth. Just as we were cared for from childhood to adulthood, we are responsible for being filial to our parents in their old age. As children, we are forbidden to say "Ah," even "Ah" to our parents. We must also always speak politely and gently to our parents. In their old age, starting from the time they live, it is the responsibility of the child to provide for them; otherwise, to whom else will the parents turn.

According to Quraish Shihab, in his interpretation, this verse teaches children how to be filial to their first parent; we should not say "Ah" to both parents. Second, we are commanded

to speak kind and noble words. Third, we are commanded to behave humbly toward our parents, reflecting in the child a profound love for them. Fourth, we must always pray for our parents for the service and sacrifices they have given us. Therefore, being devoted to our parents is obligatory; we should never burden them. Because, as Dr. Muhammad saw, parents' prayers are prayers that will be answered by God. Zainal Arifin Zakaria, in his Tafsir Inspirasi (Inspirational Interpretation), states that humans never expect God's forgiveness if they are rude or unkind to those who have cared for and raised them.

Differing Views: Quraish Shihab argues that as children, we should not entrust our parents to nursing homes because we should look back on our parents' hard work, earning a living so that we can live happily, so that we can go to school and get good jobs. Furthermore, according to Buya Hamka, in his tafsir al-Azhar, a child, regardless of their position in the world (minister, cleric, or wealthy person), must "lower their wings" or humble themselves as low as possible before their parents as a form of affection. Don't use that position to feel superior to your parents. According to him, as they age, we must still love them. Keep your voice down when speaking to your parents; never hurt them. Never speak harshly over small mistakes. Never shout at them.

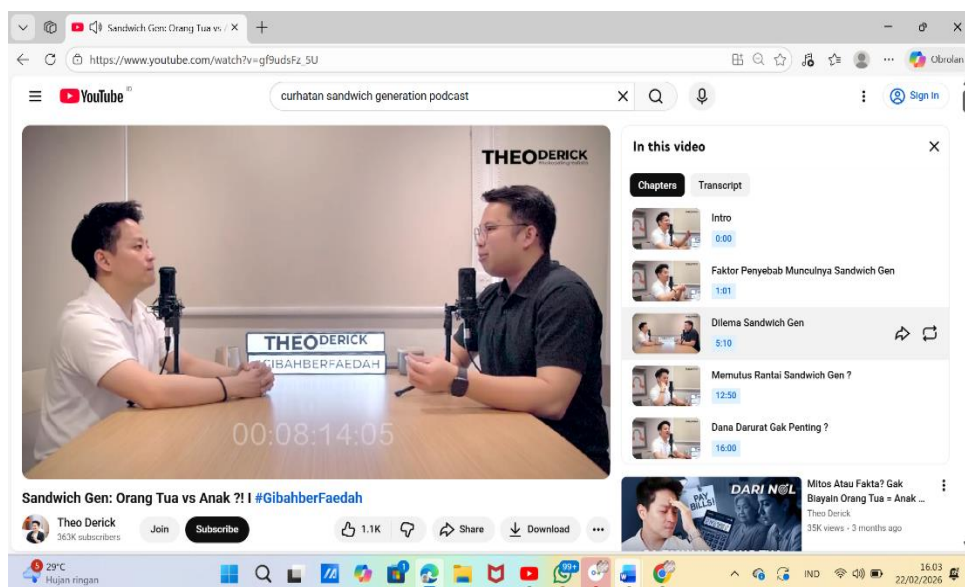
### **Analysis of the Sandwich Generation Phenomenon on Social Media**

The Sandwich Generation is a group of people (generally middle-aged) who have dual roles, namely being responsible for their small family (children and wife) and being responsible for their parents. (Ferlistya Pratita Rari, Jamalludin, and Putri Nurokhmah, 2022) If they are not married, they are responsible for their siblings who still need help. However, it is possible that even those who are not married are responsible for sending their younger siblings to school at the expense of their own future.

Some sandwich generation phenomena occurring on social media:

1. Theo Derick's podcast entitled "The Sandwich Generation: Parents vs. Children."

Picture 1 Theo Derick's Podcast



An analysis of the Sandwich Generation phenomenon reveals that many children are experiencing this phenomenon. This podcast discusses the Sandwich Generation, a

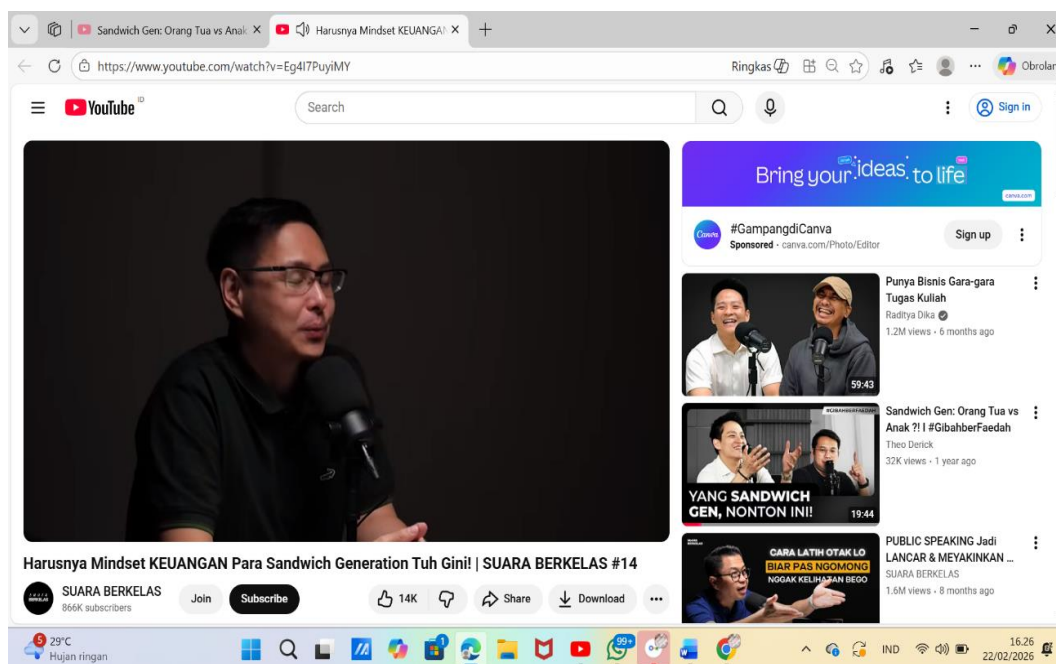
phenomenon where children are financially supported by three generations, including their mother and father, older siblings, and children if they are married. Discussing the Sandwich Generation in more depth, the podcast states that one of the causes is low financial literacy. This financial literacy occurs due to a lack of education on how to manage finances. For example, when parents are well-off and have rice fields, land, and so on, but when they inherit, they are unable to manage their assets, ultimately selling them, leading to difficulties in survival. Then, when they get married and have children, economic hardship arises, so children who are old enough and can earn money help with the family's finances. Thus, the family relies on their children, thus causing the Sandwich Generation.

Low financial literacy is the cause of the Sandwich Generation. The dilemma of giving money is that no matter how much it is, it will never be enough for the family. To stop the Sandwich Generation, learn financial literacy. This can be done by teaching parents or family members about financial literacy. When financial literacy is good, the sandwich generation will find it easy to help their parents and others financially. (Theo Derick, 2024)

This podcast discusses the importance of supporting or supporting parents, or being part of the sandwich generation. However, it's important to be mindful of not burdening children and ensuring proper financial management to avoid difficulties.

## 2. A classy podcast about the sandwich generation

Picture 2 Classy Voice Podcast



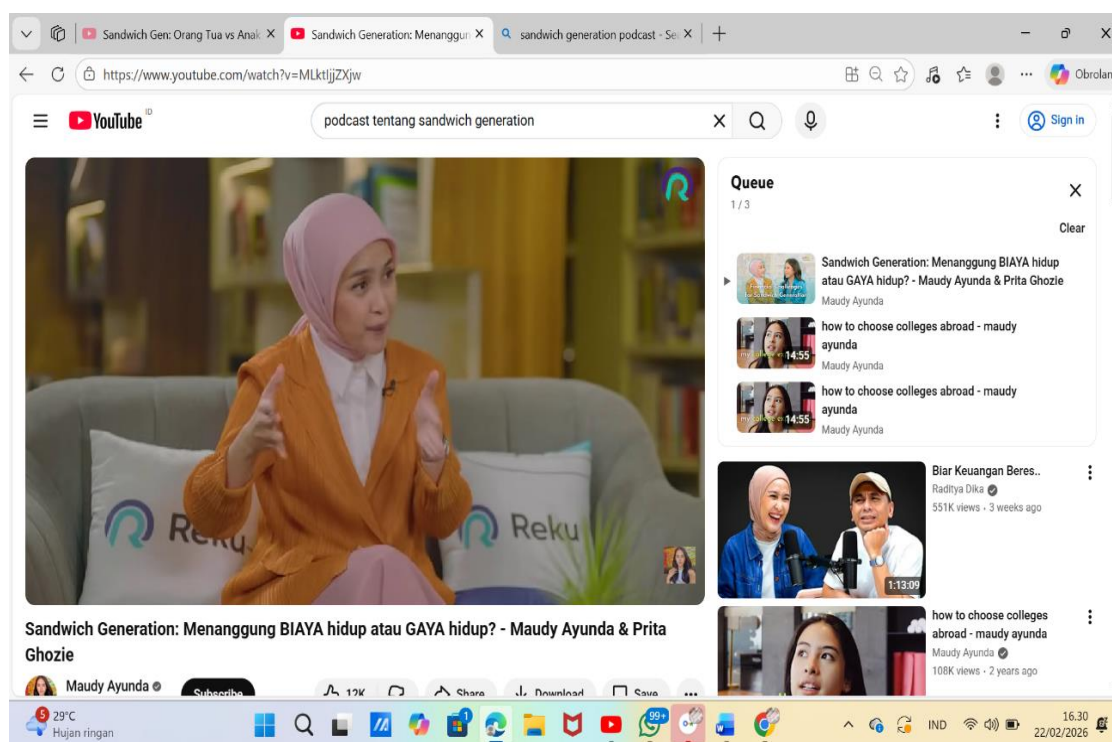
This YouTube video addresses the social phenomenon of the sandwich generation, where children cannot escape responsibility to their parents. However, to reduce financial pressure, the YouTube video "The Financial Mindset of the Sandwich Generation Should Be Like This!" discusses how the sandwich generation, those who support both their parents and their children, needs to change their perspective on finances to avoid financial stress.

The conclusion of this YouTube video is that the sandwich generation isn't about whether or not they want to, as it's not a choice. Becoming a member of the sandwich

generation requires a realistic and planned financial mindset: not just working hard, but also having a long-term strategy. Prioritize personal financial goals, such as emergency funds, investments, and retirement, to avoid being trapped in a cycle of "giving without limits." Communication with family is important: discuss financial limits and find solutions together. Learn financial literacy: understand how to manage your salary, save, and invest to escape the pressures of the sandwich generation. Focus on balance: continue to help your family, but don't sacrifice your own future. In essence, this video emphasizes that the sandwich generation needs to shift their mindset from simply "surviving" to "strategizing" in order to achieve financial freedom and avoid being constantly burdened by two-way pressures. (Suara Berkelas, 2024)

### 3. Podcast with Maudy Ayunda about the Sandwich Generation

Picture 3 Maudy Ayunda Podcast



The YouTube video "Sandwich Generation: Covering Living Expenses or Lifestyle?", presented by Maudy Ayunda and Prita Ghozie, discusses the financial challenges of the sandwich generation, who must support both parents and children.

The sandwich generation is a productive age group burdened by two-way financial obligations. Costs vs. lifestyle: Financial pressure often arises not only from basic needs, but also from the lifestyle they maintain. Financial mindset: It's important to distinguish between truly necessary obligations and expenses that can be reduced. Family communication: Openness with parents and partners is necessary so that the financial burden isn't solely borne by oneself. (Maudy Ayunda, 2024) Practical solutions: Prioritize finances, prepare an emergency fund, and start investing to avoid becoming trapped in the cycle of "giving without limits." (Nuryasman, 2023)

This video emphasizes that members of the sandwich generation must be wiser in managing their finances by separating real needs from lifestyle desires. With the right mindset, the financial burden can be lighter and the future can be secured. So, the conclusion from several podcasts presented is that the sandwich generation is not a choice but an obligation. Parents are important and responsible for their children, and extended family members, such as children and wives, are obligatory. Therefore, to maintain financial stability in the sandwich generation, sound financial management is essential. There may be ups and downs, but if finances are well-organized, there will be no more worries.

### **Balancing Birrul Walidain with the Sandwich Generation Phenomenon**

Balancing birrul walidain (devotion to parents) amidst the financial pressures of the sandwich generation is certainly not easy. In Islam, this obligation is very noble, but it must also be carried out with wisdom, justice, and proportionality, without harming oneself or one's immediate family. (Raihan Akbar Khalil and Meilanny Budiarti Santoso. 2022) Here are some principles and practical steps you can use as a guide:

#### **1. Understand the Essence of Birrul Walidain in a Balanced Manner**

Birrul walidain is not just about material things, but also about respect and gentleness, good communication, attention and prayer, and helping according to one's ability. As Allah says:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَطِيعُوا وَأَنْفُسِكُمْ وَأَنْفُسِكُمْ وَأَنْفُسِكُمْ وَأَنْفُسِكُمْ وَأَنْفُسِكُمْ  
الْمُفْلِحُونَ ١٦

*"Fear Allah as much as you can! Listen, obey, and spend from yourselves what is good for you! Whoever is protected from stinginess, those are the successful."* (Surah at-Taghabun: 16)

The meaning of this verse, "Fear Allah as much as you can...", is to explain that obligations should be carried out according to your ability, not beyond that which would actually cause harm.

#### **2. Prioritize responsibilities fairly**

In Islamic jurisprudence, the order of responsibility for supporting one's livelihood is: (1) Self, (2) Spouse, (3) Children, and (4) Parents (if in need). If parents are truly unable, helping them may be obligatory. However, if there are other relatives or they still have resources, then the obligation can be collective. The principle: don't let helping parents neglect your children and spouse.

#### **3. Manage your finances with a realistic system.**

Some practical steps are:

- a) Create separate budgets for: (1) Nuclear family needs, (2) Parental assistance, and (3) Emergency funds.
  - b) Determine a fixed amount (e.g., 5-15% according to your ability).
  - c) Discuss this openly with your partner. Transparency is crucial to avoid marital conflict.
- #### **4. Communicate honestly with your parents.**

Communicate politely if you are experiencing financial difficulties. Use gentle language, for example: "We would love to help more, but our finances are currently limited. Please pray that Allah makes things easier." Polite honesty is part of the virtue of being a trustee.

5. Maintain mental health as a trust.

In Islam, protecting yourself from extreme fatigue and excessive pressure is also important. If: (1) you experience prolonged stress, (2) you feel persistent guilt, and (3) your household is disturbed, then you need to re-evaluate the burden you are taking on. Mental and physical health are also trusts that must be maintained.

6. Involve siblings

If you have other siblings: (1) Make an agreement on how to share responsibilities, (2) Don't shoulder everything alone, and (3) Create a rotating or joint responsibility system. Birrul walidain is a shared responsibility.

7. Increase your prayers and tawakkul (religious commitment)

Sometimes it's not just the amount of money that weighs you down, but the feeling of guilt. A good prayer to recite is: "Rabbighfir li waliwalidayya warhamhuma kama rabbayani shaghira." Ask Allah for: (1) an abundance of sustenance, (2) a calm heart, and (3) a balanced decision. In essence, being a dutiful child does not mean sacrificing the mental health and well-being of your immediate family. Islam does not mandate destructive sacrifices. What is required are: (1) sincere intentions, (2) efforts according to one's ability, (3) a respectful and gentle attitude, and (4) fairness in responsibility.

## CONCLUSION

Perspective of the Indonesian Mufassir, "religion is easy." For a child caught in the sandwich generation phenomenon, devotion does not always have to mean material luxury. If material resources are limited, devotion is directed towards sincere prayers (as in the conclusion of Surah al-Isra': 24), noble words (qaulan karima), and a humble attitude (janahadz-dzulli). Therefore, in the view of Tafsir al-Misbah, a child need not feel guilty if he is unable to provide abundant material support, as long as he has made the best effort (wus'aha) and maintains noble morals before his parents.

The sandwich generation phenomenon is characterized by being in the midst of financial responsibility. Therefore, making things easier for the sandwich generation can be very tiring when we find ourselves in this situation. However, when we succeed in improving financial literacy, everything will be easier and more organized, both now and in the future for our children and grandchildren. Balancing the role of birrul walidain and the sandwich generation, it can be concluded that being devoted to parents is obligatory, both through polite behavior and providing for them. However, in terms of providing for them, we must be responsible for being fair in providing financial assistance and managing our finances so that we can meet our obligatory needs.

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