

Article

Sociological Dynamics Of The Sandwich Generation In The Digital Era Islamic Economic Perspective

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Abstract: This research aims to analyze the sociological dynamics faced by the sandwich generation in the digital era through an Islamic economic perspective. The sandwich generation, consisting of individuals who are financially responsible for their parents and children, faces unique challenges in managing the economic and social well-being of their families. In the digital era, technological and economic changes exacerbate the complexity of their role. The Islamic economic approach offers solutions through principles such as zakat, alms and waqf that support the redistribution of wealth and social welfare. This study uses qualitative methods with literature analysis and in-depth interviews to explore how Islamic economic principles can be applied to support the sandwich generation in facing economic and social pressures. The research results show that the application of Islamic economic principles can increase the financial and social stability of the sandwich generation, as well as strengthen family ties and social solidarity in society. In conclusion, the integration of Islamic economic values in public policies and daily life practices has the potential to provide effective solutions to the challenges faced by the sandwich generation in the digital era.

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1. Introduction

Sandwich Generation is the term sociological description condition of someone who simultaneously owns not quite enough answer for caring for parents who have carry on age as well as finance moderate children grow. This was first introduced by Dorothy Miller, a professor from America Union, in journal *Social Work* in 1981.¹

In Indonesia, sandwich generation can be seen from Agency data Center Statistics (BPS) about Ratio Dependency (Dependency Ratio) population. In 2022, the ratio of dependency residents is at 44.67 percent. This means that for every 100 residents age productive, yes about 45 dependent people on they Because is at in age No productive (children and parents carry on age).

Results Census Resident 2020 delivers projection about change ratio dependency until in 2035. Projected that in 2025, ratio dependency will increase to 47.2 percent, then down to 46.9 percent in 2030, and return to 47.3 percent in 2035.²

Survey Jakarta 2020 too shows facts important about sandwich generation in Indonesia. Survey the take notes that 48 percent Indonesian residents included in

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¹ Miller, Dorothy A, *The 'Sandwich' Generation: Adult Children of the Aging*, *Social Work*, Vol. 26, No. 5 (1981).419

² https://sensusbps.go.id/berita_resmi/detail/sp2020/1/hasil-sensus-penduduk-2020

sandwich generation, with majority is at on range aged 20-29 years. This shows that almost half from resident age productive in Indonesia must carry not quite enough answers double towards parents and children they. Existence this sandwich generation highlighting challenges faced by Lots family in Indonesia, where they must manage source Power And Time they with very Be careful For fulfill need two different generations.

Phenomenon Sandwich Generation has become subject study since the early 1980s when Dorothy Miller introduced draft This. Miller focused his research on women experienced career pressure psychological and financial consequence not quite enough answer double towards elderly parents and still children need attention And cost. Miller suggested that in period length, required presence interpreters foster for reduce stress on woman career as well as policy public for lighten up burden financial elderly in family.³

Studies by Shanty Sudarji highlighting vulnerability, emotional and cognitive experience by sandwich generation. Sudarji identify three strategy For overcome problem this: strategy confrontational, searching support sufficient information, and planning solution problem.⁴ Salamah in his research about Islamic Parenting in the Sandwich Generation emphasizes the importance of methods for fostering Islamic for sandwich generation. He recommends socialization, habituation, learning, integrity, and understanding religion as provisions for face challenge This.

Study descriptive by Aang Supriatna research view public about sandwich generation phenomenon. He found that not quite enough answer towards parents and child in a way simultaneously seen as form devotion child towards parents, no shame.⁵ The sandwich generation phenomenon reflects burden psychological And significant financial. If not handled with good conditions This Can become an obstacle in reaching objective generation gold in 2045. Perspective religions add dimensions in discussion. Studies about Islamic views on parenting in context Sandwich Generation Show that bear parental burden and child is encouraged religiously.

In context, the Madurese community in the Regency Jember, a tradition that requires its child Woman And his family stay with parents create sandwich generation situation. Child women, together with her husband, are responsible for the needs of aging parents at a time they nurse children there. Tradition This sees connection between child and parents as relation lead acknowledged return by religion. Although the burden is heavy, bear answers are still carried as form devotion.

This aims to reveal Islamic views on relation between child and parents in traditional society, as well as the motivation of parenting a child to parents in traditional Madurese society. With dig values and the meaning adopted, as well dialogue findings This with expressed Islamic views in the Koran and hadith, study This try give more understanding comprehensive about phenomenon sandwich generation.

2. Materials and Methods

This study is qualitative research with an ethnographic approach. Ethnography is used in this research to explore traditions and describe cultural characteristics as part of the sociological domain, especially regarding the existence of the sandwich generation and the motivation for parenting carried out by the sandwich generation towards their parents.

³ Dorothy A Miller, The 'sandwich generation: adult children of the aging. *Social Work*, Vol.26, No.5, . (1981). 419-423.

⁴Shanty Sudarji, Hana Panggabean and Rustono Farady Marta, *Challenges of the Sandwich Generation: Stress and Coping Strategy of the Multigenerational Care* . Indigenous: Psychological Scientific Journal, Vol. 7, no. 3 (2022). 262-274

⁵ Salamiah Sari Dewi, Amanah Surbakti, Atika Mentari Nataya Nasution, *Islamic Parenting In Sandwich Generation* , Psychics: Journal of Islamic Psychology Vol. 8 No. 2 (2022). 182-191

A more specific aim in using ethnography in research is to explore understanding and interpretation of each individual interaction in the Madurese community.⁶

This research was conducted in the Madurese Community in Gumuksari Village, Kalisat District, Jember Regency. The key informants who served as empirical references in this research consisted of the five Sandwich generations. From these informants, researchers explored the sociological construction of the sandwich generation, the basis that encouraged the birth of the sandwich generation and the parenting motivations of the sandwich generation. Meanwhile, the data mining process in this research used in-depth interview and observation techniques.

The data analysis technique used in this research is thematic ethnography, with the following stages: [1] mapping data based on the main focus categories from various informants, [2] providing an interpretation of each category, [3] reducing irrelevant data, [4] dialogue with Islamic views in the Koran and hadith. [5] prepared conclusions in accordance with the research focus.⁷ This entire series of analyzes is carried out before the display process and during the display process. This is done to ensure that no sarcastic data is entered when compiling research results.

3. Results and Discussion

Sociological dynamics is a change in behavior, order and traditions caused by individual interactions with other individuals, new knowledge and social systems.⁸ The interactions between individuals and communities that occur in a particular community will crystallize into a system of values and traditions that are firmly held. This pattern occurs in various groups, tribes and cultures in a region. Included in this context are facts about the Sandwich Generation in the Madurese community.

Sandwich Generation: Socio-Religious Facts

Historically, *the Sandwich Generation* occurred in a career woman who was struggling to provide for herself, her children and her parents. In its development, this discourse has expanded its dimensions among a group of middle-aged adults.⁹ Thus, this phenomenon does not only occur in women, but in anyone who is struggling for multiple roles in their life. A son, a new family partner or a family partner from an extended family also has the same potential and opportunity to be part of this generation.

A group of Madurese people have a special tradition related to this phenomenon, namely that girls have a great opportunity to live with or close to their parents. The hope is that when their parents are old, the daughter will be the one to serve and fulfill her parents' living needs. Amin is one of the families who from the start had high hopes for their child in the future when he grew up in a village and had a family.

I really hope that my child will care about me when he grows up. Moreover, if she is married, hopefully her husband can also understand, because I only have one daughter. [Interview Data: Amin, 17 December 2022].

This fact proves that the existence of the *sandwich generation* has indeed been consciously shaped by parents. This fact is part of a tradition that is always inherent in Madurese families. In more extreme practice, the existence of the *sandwich generation* is a manifestation of mechanical solidarity, namely social empathy which has become an integral part of the social system and works automatically.¹⁰ Sociologically, this practice

⁶Afifuddin and Beni A. Sebani, *Qualitative Research Methodology*, Bandung: CV. Pustaka Setia, (2012), p. 57

⁷ Source : John W. Creswell, *Qualitative Research and Research Design*, Yogyakarta : : Student Library, (2014), p. 255

⁸Midgley and James. *Social Development Development Perspectives in Social Welfare*. Jakarta: In the Republic of Indonesia Ministry of Agriculture's Decree (2005). p. 64

⁹Kubota Engine, *Millennials and the Sandwich Generation: The Challenge of Adapting SelfIdentity Across Time*, Proceedings Series on Physical & Formal Sciences, Volume 3, Faculty of Law, Muhammadiyah University Surakarta (2022), p. 25-31

¹⁰Nurul Jannah, Yohanes Bahari, Amrazi Zakso, *Efforts to Maintain Mechanical Solidarity among the Madurese Ethnicity in Pal Lima Village, West Pontianak District*, Journal of Education and Learning, Khatulistiwa, Vol. 7, No. 12,(2018),

reflects the maturity of interactions between individuals in a family. The complete unity that is built within it necessitates the birth of high empathy. Meanwhile, on the other hand, it tends to give rise to excessive dependence between children and parents. This case is reflected in a portrait of one of Budi Hartono's family, he explained:

Since the beginning of my daughter's marriage, I haven't allowed her to join her husband, because I'm worried that when I get old, there will be no one to take care of her mother. Moreover, since he was little, he was not used to going with other people, he was never separated from his mother. So I'm very worried. This is different from his older brother, who is used to living with his distant family.

[Interview: Budi Hartono, December 18 2022]

From a theological aspect, this phenomenon is a derivative consequence of the Koran's encouragement of filial piety to parents, as in the Koranic verse in surah al Isra' 23:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23)

And your Lord has commanded that you should not worship other than Him and that you should do good to your parents as best as possible. If one of them or both of them reaches old age in your care, then never say to both of them the word "ah" and do not shout at them and say to them noble words. [QS. Al Isra', 23]

The Madurese people's understanding and traditions in designing their dependence on their children in old age are actually inspired by the Koran's explanation of the forms and forms of filial piety towards their parents. According to Ar Razi, the form of filial piety (Sandwich Generation) towards parents applies in a general form, whether related to physical, psychological, material or moral treatment.¹¹ This totality also negates the Madurese tradition which only emphasizes girls. In fact, in one of the Prophet's hadiths it is explained that older siblings also have the same rights as their parents.

حَقُّ كَبِيرِ الْإِخْوَةِ عَلَى صَغِيرِهِمْ حَقُّ الْوَالِدِ عَلَى وَلَدِهِ

Older siblings have rights to their younger siblings as well as the rights of their parents. [HR. Baihaki Imam]¹²

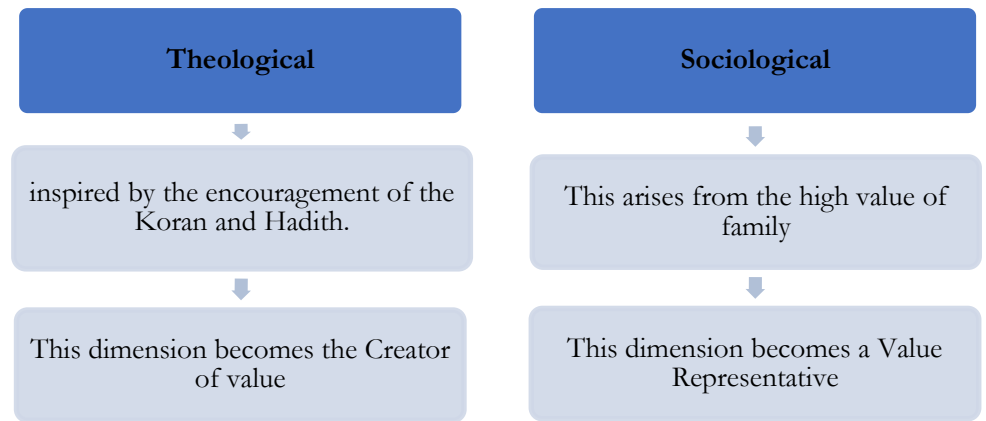
The encouragement of empathy and family solidarity in Islam actually applies and targets all vulnerable humans, including one's own family. Starting from parents, siblings and other close relatives. Thus, apart from Madurese people having traditions or local wisdom regarding mechanical solidarity which can be established automatically between families, they also have religious foundations in Islam. The theological basis of the Madurese community tradition does not consider existing familial relationships and the consequences that arise from these relationships to be a problem. So, mental readiness and other social support have been prepared from an early age.

In this capacity as a socio-religious fact, *the Sandwich generation* in the Madurese community tradition has two dimensions, namely the theological and sociological dimensions. The theological dimension acts as a value creator while the sociological dimension functions as a value representative. Nevertheless, the sociological dimension has a more dominant role in controlling community traditions, this is proven by the fact that one Madurese family continues to force its married daughter to live in the extended family [Data: As previously described]. Even though she already has a more authoritative husband.

¹¹Fakhruddin ar Razi, *Maifatihul Gaib*, mauqi' al tafasir, TT, p. 284

¹²Abu Bakar Ahmad bin Hasan al Baihaki, *Syn'banul Iman*, Volume VII, Beirut: Darul Polar Ilmiyah, (1989), p. 210

Figure 1: Dimensions of the Sandwich Generation in Madurese Society



Source: Researcher's Conceptual Formulation

The two dimensions that legitimize the growth and development of the sandwich generation even tend to ignore the psychological and material impacts they cause which are actually caused by a personal perspective. The reason is, for some people, the opportunity to take care of their needs and bear the dependence of their parents is a sacrifice. So, it is natural that this generation does not feel worried about the financial pressure that is occurring.¹³ They can still live it with full solemnity and sincerity. The impact is, for those who sincerely do this, there will be no reward except ending with the blessing of life and happiness.

Sandwich Generation Parenting Motivation in the Digital Era

Theoretically, the Sandwich generation is categorized into two types, namely *The Club Sandwich* and *The Open Faced Sandwich*. The Club Sandwich is an individual in a nuclear family who provides care for parents, children or elderly grandparents. This model of family relationship is also called the nuclear family.¹⁴ Meanwhile, The Open Faced Sandwich is an individual or distant relative who is involved in the caregiving process for elderly relatives.¹⁵ Family relationships in this category are also called Extended families. In terms of age, the Sandwich generation ranges from 30-60 years.

As a relatively young generation, the sandwich generation has various tendencies and motivations in playing its role. This variety of motivation is determined by the family's upbringing since childhood, information support and personal awareness. This also happens in the Madurese community, where each Sandwich generation has different motivations and tendencies in carrying out their dual roles. The following are some of the sandwich generation's dual parenting motivations that researchers found:

1. Moral Compensation

One of the local wisdoms that is characteristic of the traditions of the Madurese people is strong kinship relations. Syamsuddin's research results explain that the kinship system in Madurese society reaches 4 generations before (*ascending generations*) and 4 generations after (*descending generations*).¹⁶ This model of kinship pattern is an indication of how a person should remember their ancestors and reciprocate favors. Remembering, telling stories and visiting each other is a real form of good relationships that exist in a family. Especially if the relationship occurs between children and parents. So it is

¹³Ferlistya Pratita Rari, Jamalludin, Putri Nurokhmah, *Comparison of Happiness Levels Between the Sandwich Generation and the Non-Sandwich Generation*, Sukowati Research and Development Journal: Research and Development Media, Vol. 6, no. 1, (2022).p. 1-13

¹⁴Niswa Salamung, *Family Nursing*, Pamekasaran: Duta Media Publishing, 2021, p.02

¹⁵Abramson, TA Older Adults: The "*Panini Sandwich*" Generation. *Clinical Gerontologist*, Vol. 38, No. 4, (2015). 251-267

¹⁶Shamsuddin. *Discussion of the Sufistic Values of Madurese Community Kinship (Cultural Analysis of Ngakan Nase' Food Treats for Visiting Madurese Family Guests in Pakandangan Barat Village, Bluto District, Sumenep*. Thesis, (2018). Accessed from <http://repository.iainkudus.ac.id/id/eprint/2902>

something that is necessary if children are involved in parenting and are responsible for meeting the needs of parents and children simultaneously.

For the *Sandwich generation* in Madurese society, their involvement in meeting the material and psychological needs of their parents is due to moral encouragement. The reason is, parents have spent a lot of material, time, thoughts and energy on their family. Even in more concrete practice, there are parents who give a lot of inheritance to their children so that the Sandwich generation feels responsible to provide more compensation to their parents. This fact is based on an informant's statement:

I have 3 brothers. And I am the oldest in the family, younger brother number 2 goes with his wife, and the youngest brother goes with his husband. Because I was considered the child who had helped my parents the most since I was little, especially managing the prayer room and TPQ, I ended up living at home with my father. Now my father is starting to get old, so I manage all the assets and the prayer room. Including to fulfill needs produced from rice fields and gardens. ¹⁷[Wildan Ibnu Batutoh: Interview and Observations on December 17 2022].

The motivation to be totally devoted to parents in the Madurese community tradition is not only driven by a moral basis but is strengthened by material incentives and opportunities. Because, in fact, not all children have the same motivation in carrying out their role as the sandwich generation. This motivation will be different if seen in relation to biological children from the sandwich generation, where their familial role is based on a motivation to invest in values, mentality, knowledge and time.

2. Affection Encouragement (Love)

Another aspect that drives or motivates the sandwich generation is love. This type of motivation is different from compensatory motivation. Affection drives place more responsibility or burdens as something enjoyable. For the Madurese people, raising children and taking care of their parents are both manifestations of love. ¹⁸ "Settong Dhere settong rasa" Meaning: (One blood, one taste) is a cultural adage that is inherent and upheld. They (the Madurese) will tend to do anything to protect and protect their relatives, especially their own family.

Another fact that researchers discovered is that the sandwich generation is not from their own family, but rather from adoption (Madura: *Ngalak Anak*). Even though the adopted child has a blood family, the feeling of connection he experiences is still stronger towards the family that cares for him. This indicates that the motivation for parenting by the *sandwich generation* is very strongly related to affection. This fact was discovered by researchers through an interview with one of the informants:

Kule started to play ampon at the uncle's son, Mr. Aji. Oningnga kule pak aji nika reng seppo kule, mun pon pak aji sakek, engghi kule se take care of it. [Meaning: Since childhood, I have been adopted by Mr. Haji-Salim. With that, he knew from childhood that Mr. Haji Salim was his biological parent. Even now, I am the one who takes care of Mr. Haji Salim's needs.]¹⁹

The stretch of time spent together by the informant with his parents and children is a factor that shapes the emergence of feelings of affection. It is based on this feeling that the *sandwich generation* is willing to sacrifice their time, thoughts and materials for the sake of parenting. This phenomenon can also be found among social activists, especially those who devote themselves to orphanages, both for children and the elderly. The basis that drives them is human values and compassion. With this we can understand that becoming a *sandwich generation* is a choice that requires a high level of empathy and solidarity. So it is not surprising that in the traditions of the Madurese people, since childhood, children have been exposed to an attitude of service and love of friendship. The aims and objectives are nothing other than to foster solidarity and sensitivity towards the family. In an interview, Moh. Salim explained:

¹⁷Wildan Ibnu Batutoh: Interview and Observations on December 17, 2022

¹⁸Haris Firmansyah, Iwan Ramadhan, Hadi Wioyono, Superman, *Historicity and Cultural Development of the Madurese Ethnic Community in West Kalimantan*, Scientific Journal of Social Sciences Vol.8, No. 2, (2022).pp.141-151

¹⁹Interview: Nur Hasanah on December 21, 2022

Especially for my family, I often don't say that family is the most important thing. I emphasize harmony with my children. I don't mean to be fanatical, but if something happens, the family will be in front. I often visit other families, nothing, just so my children know that they are related. Getting to know each other between families is important, so that the relationship is not broken.²⁰

This explanation emphasizes that the intensity of communication and interaction between families determines the level of inner closeness. Inner closeness will give birth to empathy and solidarity between families.²¹The habit of gathering, eating together, and worshiping together in one house is an important habit in fostering a sense of affection between families. With this feeling, in time the Sandwich generation will be more mentally prepared to carry out its role. Financial factors which have many obstacles are not a problem for most Madurese people. The spirit of helping and being willing to sacrifice for the sake of the family is one of the keys and magnets of sustenance that they believe in.

3. Theological Motivation

Family discourse is one of the discussions that is mentioned relatively often in the Koran. The mention of this term is also very diverse. According to Umar Faruq Thohir, there are at least 4 terms used in the Koran to describe this context. [1] *al ahlu* , (home experts, residents, owners and families), repeated 113 times. [2] *al-dzurriyyah* (descendants) is repeated 32 times. [3] *al - rahth* (kin or community of relatives), repeated 3 times. [4] *al-qurbah* or *dzawil qurbah* , (extended family or nuclear family) is mentioned 15 times.²²The various mentions in the Koran about the family show the urgency and position of the family in Islam. This is quite logical, considering that the family is the place where every human being is raised and educated. The good and bad conditions of the family are a reflection of the life of the outside community.²³

In a more specific phenomenon, the success of a family can be seen from the roles played by each family member in protecting, educating and serving. Especially educational patterns and internalization of values that are in accordance with Islam. Making the Koran and Hadith a *guide* in life goals, motivation and interaction patterns. Madurese society is a social community that is very fanatical about religious values, so it is not surprising that all behavior, social activities and family interactions are always based on Islamic teachings. The following is one view from the Madurese community regarding this context:

We as Muslims strongly believe that filial piety to parents is a path of goodness that can bring happiness in life. Ridlo of parents is Ridlo of Allah. *Ca'en ghuru, bepak-bebhuk, ghuru Rato* (The word teacher: fathers, mothers, teachers and rulers) is an adage that is adhered to by us. I myself often have extraordinary experiences, perhaps as a reward for my devotion to my parents. Because when I was little I was never allowed by my parents to work far away, I even married someone far away. But thank God, economically I always have enough.²⁴

Even though this explanation seems a bit mystical (semi-scientific), devotion to parents which is based on the beliefs and commands of the Koran can be explained scientifically. Where, the inner attachment of a child and parents will always make a person's psychological condition dependent on permission from parents. So, whatever children do with a calm and focused state of mind will be more optimal and productive. This psychological condition can, in time, form optimism, and optimism will form enthusiasm, then enthusiasm will produce productivity. This is how this condition can be understood scientifically.

²⁰Interview: Moh.Salim, On December 18, 2022

²¹ Yaspis Edgar N. Funay, *Social Solidarity Strategy Based on Local Tradition Values* , Indonesian Journal of Sociology of Religion (JSAI), Vo. 1, No. 2, (2020), pp. 107-120.

²²Umar tr'aruq Thohir, *The Concept of Family in the Qur'an; Linguistic Approach in Islamic Marriage Law*, ISTT'DAL; Journal of Islamic Legal Studies, Vol. 2 No. 1, (2015),p. 04

²³Ahmad Badrut Tamam, *Family in the Perspective of the Qur'an : A Thematic Study of the Concept of Family* , Alamtara: Journal of Islamic Communication and Broadcasting, Vol. 2 No.1 (2018) p. 12

²⁴Interview with Nanang Ali Fandi and his wife Suhartini, on December 22 2022

Table 1: Sandwich Generation parenting motivation

CHILD	SANDWICH GENERATION	PARENT
Moral Investment	Compensation	Moral Reciprocity
Form of Love	Affection	Form of Love
Religious Obligations	Theological	Religious Responsibility

Source; Researcher's Formulation

The formulation of motivation for parenting by the sandwich generation for children and their parents at the same time is actually a pattern of family relations that has been ordered by Allah in the Koran. There are 3 verses in 3 surahs in the Koran that are very relevant to this context, namely: Al Angkabut: 29 verse 8, al Ahqof: 46 verse 15, and Luqman: 31 verse 14. All of these verses give the same message about how children must be filial. to parents.

(14) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنًا وَفَصَّالَهُ فِي سَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (لقمان: 14)

And We command man (to do good) to his two parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Be grateful to Me and to your two parents, only to Me will you return. [QS. Luqman: 14]

Even though this verse specifically explains filial piety towards mothers, the main intention of this verse is that it applies to mothers and fathers. Thus, ethically there is no difference between filial piety to mother and father. This explanation was emphasized by al Mawardi in his commentary, where he explained that the encouragement to do good to both parents as intended by the verse applies to all humans and to all parents.²⁵ Allah's command in this verse is emphasized in a hadith which explains specifically the importance of filial piety to parents in the elderly. A period when parents really need protection, attention and fulfillment of other material needs.

أبو هريرة - رضي الله عنه - قال : سمعت رسول الله - صلى الله عليه وسلم - يقول: رَغِمَ أَنْفُهُ ، رَغِمَ أَنْفُهُ ، رَغِمَ أَنْفُهُ قِيلَ : مَنْ يَا رَسُولَ اللَّهِ ؟ قَالَ : مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ : أَحَدُهُمَا أَوْ كِلَاهُمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ . هذه رواية مسلم.

Abu Hurairah ra, said that he heard the Messenger of Allah say, 'Woe to someone, woe and woe.' Then the Companions asked, 'Who is the Messenger?' Then the Messenger of Allah answered, 'he is a person who finds both of his parents aging (elderly), either one or both, then he does not enter heaven,''' (HR Muslim)²⁶

In another hadith, the virtue of khidmah and devotion to parents is of the same value as worship compared to physical jihad. Jihad that risks one's life turns out to be equated with serving elderly parents. The similarity between the two lies in the intention and motivation that must be instilled, namely the intention to worship Allah.

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَهُ فِي الْجِهَادِ فَقَالَ أَحْيِي وَالِدَاكَ قَالَ نَعَمْ قَالَ فَبِيهِمَا فَجَاهِدْ

A friend came to the Messenger of Allah, peace and blessings be upon him, and then asked for permission to join the jihad. Then Rasulullah asked, 'Are your parents still

²⁵Al Mawardi, *An Nuktul Uyun*, Juz 3, Maktabah Syamilah, p. 335

²⁶Ibn Atsir, *Jami'ul Usul fi abadith arrasul*, Maktabah Syamilah, p.400

alive? "he answered "Still". Then the Messenger of God, may God bless him and grant him peace, said, 'On (the treatment of) both, strive,'" (HR Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibnu Majah).²⁷

The emphasis in this hadith is that caring for parents is part of jihad. In jihad there are several important elements, namely: Sincere intention to uphold the Religion of Allah, capital, wealth and energy, then sufficient knowledge about war. When compared to the context of caring for parents, the *sandwich generation* must have sincere intentions and motivation in devotion, sacrifice of wealth, time and thoughts, as well as a pattern of approach to parenting. This emphasis on parenting patterns is also emphasized by Allah in the Quran surah al Isra' verse 23 regarding good (gentle) communication patterns. The reason is, elderly parents tend to be weak, miscommunication occurs easily, so a level of patience, patience and special techniques are needed in caring for them.

Meanwhile, regarding parenting patterns for children, the Prophet Muhammad stated that every person who is devoted to his parents, in the future his children will also be devoted to him. In a hadith it is said as follows:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بَرُّوا آبَاءَكُمْ تَبَرَّكُمْ أَبْنَاؤُكُمْ

The Prophet Muhammad SAW said: do good to your parents, and your children will do good to you. [HR.Al Hakim]²⁸

The explanation of the verses and hadith above provides several important notes about the patterns and dynamics of generational sandwiches that occur in the traditions of Madurese society. *First*, doing good or filial piety to parents is not just monopolized by one child, but applies to all children and close relatives. *Second*, solidarity for the family is not only carried out with the nuclear family, but must occur with all families, both close and distant families. *Third*, parenting patterns for children and parents that occur simultaneously are not optional, but must be carried out according to their respective portions.

4. Sandwich Generation Paradigm Shift in the Digital Era

Generational growth in Indonesia over the last few years has increased. The dependency ratio of elderly people of productive age is increasing. In 2017 the dependency ratio was 14.02%, and increased to 47.7% in 2020. Meanwhile BPS data shows the dependency rate in 2020 was 47.7%. This means that 100 productive age residents will cover 48 non-productive age residents. This problem is an opportunity for the Indonesian population until 2035 to achieve higher productivity.²⁹

Living in the midst of rapid technological development should be a bonus for the digital generation, especially when they are forced to become a circle of the *sandwich generation*. To anticipate the emergence of various problems in terms of economic, social and mental health, a paradigm shift from manual to digital is needed. This paradigm shift is marked, for example, by the presence of financial literacy as a forum for investing in houses, land and shares as well as enriching financial knowledge. Changing *your mindset* and lifestyle is also a wise choice, because what makes finances insufficient is lifestyle. Because good financial management will determine the sustainability of this *sandwich generation or not*. One of the financial applications that can help in tracking expenses, monitoring bank accounts, or creating financial reports. Some popular apps are Mint, pocketguard, or YNAB (*You Need a Budget*). Therefore, financial literacy must be provided as early as possible so that knowledge about managing financial literacy or digital finance

²⁷Ahmad Bin Hambal, *Musnad al imam ahmad bin Hambal*, Juz 11, Maktabah Syamilah, p. 445

²⁸Al Hakim Annaisaburi, *Al Mustadrak an al shahihaini*, Bairut: Darul Ma'rifah, tt, p.154

²⁹Raihan Akbar Khalil, "Sandwich Generation: Conflict in Achieving Social Functioning", *Journal of Social Work*, Vol. 12, No.1 (August 2022), 77-87.

is well conceptualized to manage the availability of emergency costs, especially when income is uncertain so that you are financially prepared for old age.³⁰

4. As a way out of the *sandwich generation cycle*, it is not an easy matter. Often this potential decreases from one generation to the next. However, to answer this problem, consistency and hard work are needed to break the chain of *sandwich generations* as an effort to build a more productive way of life. There are several steps that must be taken, namely: ³¹First, create planned savings. Second, prepare a retirement program. third, reducing consumer lifestyles. Thus, the sandwich generation must be able to manage their finances by investing in assets through digital financial platforms. In the era of technological development, this is a tactical step in responding to this problem, because the acceleration of digital transformation in the financial sector is supported by various efforts, such as encouraging product research and innovation, fintech business, increasing human resource capacity, and strengthening digital technology supervision. Meanwhile, for the government, understanding of financial literacy must continue to be developed as basic knowledge for the *sandwich generation* with various programs so that they can manage their personal finances well. Financial management can be done with 4 actions, namely appropriate use of funds, mapping risk management, planning for the future, and avoiding risky debt.

5. Conclusion

In accordance with the focus of the study conducted by the researchers, several findings were obtained on this topic, namely: that the sandwich generation in Madurese society is part of a traditional or sociological construct. This tradition continues to this day due to people's religious views that the sandwich generation phenomenon is not a problem. It can even be considered an opportunity to show devotion to parents. Thus it can be said that the sandwich generation in the Madurese tradition is a socio-religious reality. It is a tradition built on people's religious awareness.

Meanwhile, the motivation to simultaneously care for parents and children in this generation is based on three types of encouragement, namely moral encouragement, affective encouragement and theological encouragement. Morally, a child should and should play multiple roles when his parents are old. From an affective aspect, a child must have an inner bond with their parents, so that they have a sense of duty to take care of their elderly parents. The final motivation in the parenting pattern of the sandwich generation is theological encouragement, that children's devotion to their parents will result in compensation in the afterlife, happiness and blessings in life. This encouragement is the basis for the dual role played by the sandwich generation in Madurese society. Furthermore, in the context of the strategy and survival of the sandwich generation in the digital era, there are 3 ways that can be done to maintain its existence. Namely, digital financial literacy, self-risk management and competency development.

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