

Exploring the Roles and Challenges of the Sandwich Generation in the Context of Islamic Education and Family Ethics

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Abstract

This article aims to analyze the challenges faced by the sandwich generation from the perspective of Islamic education, while also offering solutions grounded in Islamic values. The main problem raised is the imbalance of roles and weak spiritual resilience in facing the pressures of life. The method used is a literature study with a descriptive qualitative approach, using data from the Qur'an, Hadith, as well as classical and contemporary literature in Islamic education. The novelty of this article lies in the integration of Islamic educational principles such as *birrul walidain*, responsibility (*amanah*), patience, and *tawakal* as the foundation for building the mental and spiritual resilience of the sandwich generation. The results of the study show that Islamic education is able to provide a solid foundation of values to face the complexity of this dual role. In conclusion, the continuous internalization of Islamic educational values can be a constructive solution in maintaining the balance of life of the sandwich generation spiritually, socially, and psychologically. The phenomenon of the sandwich generation refers to a group of adult individuals who are squeezed with the dual responsibility of meeting the living needs of their parents and children simultaneously. This condition not only creates economic pressure, but also has a significant impact on emotional and spiritual stability.

Keywords: Sandwich Generation, Perspectives, Islamic Education

Abstrak

Penelitian ini bertujuan untuk menganalisis tantangan yang dihadapi oleh sandwich generation dari perspektif pendidikan Islam, sekaligus menawarkan solusi yang berlandaskan pada nilai-nilai Islam. Permasalahan utama yang diangkat adalah ketidakseimbangan peran dan lemahnya ketahanan spiritual dalam menghadapi tekanan hidup. Metode yang digunakan adalah studi pustaka dengan pendekatan kualitatif deskriptif, menggunakan data dari Al-Qur'an, Hadis, serta literatur klasik dan kontemporer dalam pendidikan Islam. Kebaruan dari artikel ini terletak pada integrasi prinsip-prinsip pendidikan Islam seperti *birrul walidain*, tanggung jawab (*amanah*), kesabaran, dan *tawakal* sebagai landasan dalam membangun ketahanan mental dan spiritual sandwich generation. Hasil kajian menunjukkan bahwa pendidikan Islam mampu memberikan fondasi nilai yang kokoh untuk menghadapi kompleksitas peran ganda ini. Kesimpulannya, internalisasi nilai-nilai pendidikan Islam secara berkelanjutan dapat menjadi solusi konstruktif dalam menjaga keseimbangan hidup sandwich generation secara spiritual, sosial, dan psikologis, fenomena sandwich generation merujuk pada

sekelompok individu dewasa yang terhimpit oleh tanggung jawab ganda dalam memenuhi kebutuhan hidup orang tua dan anak-anak mereka secara bersamaan. Kondisi ini tidak hanya menciptakan tekanan ekonomi, tetapi juga berdampak signifikan terhadap stabilitas emosional dan spiritual.

Kata Kunci: Sandwich Generation, Perspektif, Pendidikan Islam

A. INTRODUCTION

Rapid social and economic changes in modern society have given birth to a phenomenon known as the sandwich generation. This term refers to the productive age group that faces the double burden of bearing the lives of elderly parents while financing the needs of their children. This situation creates complex economic, psychological, and emotional stress. They are sandwiched between two generations that need attention and support, often without having enough time, resources, or adequate social support to maintain a life balance.¹ This phenomenon is increasingly significant in Indonesian society, where the collective culture and duty to serve parents are still very strong. Although these values have roots in Islamic traditions, the burden felt by the sandwich generation can create a dilemma between moral responsibility and the limitations of socio-economic realities.²

In the Indonesian context, the phenomenon of the sandwich generation has become increasingly complex because it is influenced by collective culture and very strong family values. In eastern cultures, including Indonesian society, caring for the elderly is not only considered a moral obligation, but also a form of noble spiritual devotion. However, on the other hand, this generation also has to carry out its role as parents who educate and finance their children during socio-economic conditions that are not always stable. This double stress often causes chronic stress, emotional exhaustion, and even role conflicts that can have an impact on an individual's psychological and spiritual well-being.³ This reality raises an important question: How can a Muslim who is part of the sandwich generation deal with this condition while still holding Islamic values? This is where the urgency of studying the relationship between the phenomenon of the sandwich generation and Islamic educational values becomes very relevant. Islamic education, which emphasizes not only the transfer of knowledge (ta'lim), but also character formation (tarbiyah) and the internalization of spiritual values (ta'dib), offers a comprehensive view of responding to life's challenges.⁴

¹ Aang Supriatna et al., "Explaining Sandwich Generation Phenomena in the Modernity Dimension," *Journal of Social and Political Studies* 6, no. 1 (2022): 101–11, <https://doi.org/10.19109/jssp.v6i1.11547>.

² Engine Kubota et al., "Millennials and the Sandwich Generation: The Challenge of Adapting Self-Identity Across Time," *Proceedings Series on Physical & Formal Sciences* 3 (2022): 25–31, <https://doi.org/10.30595/pspfs.v3i.260>.

³ Dinny Apriliana, "Sandwich Generation: Economic Challenges Between Two Generations," *Muamalat Institute*, 2024, 1–5.

⁴ 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): 167–81, <https://doi.org/10.24090/mnh.v17i2.9371>.

Basic values in Islamic education, such as *birrul walidain* (filial devotion to parents), responsibility to children, patience, sincerity, *ta'awun* (helping each other), gratitude, and justice, are ethical principles that can be used as a handle by the sandwich generation in carrying out their dual roles. Islam does not view family responsibilities as a burden, but rather as a field of charity and a form of actualization of faith. Through this perspective, the pressure felt by the sandwich generation can be managed not by avoiding or complaining, but through a spiritual approach and constructive values.⁵ In addition, Islamic education also emphasizes the importance of balance (*tawazun*) in living life. A Muslim is taught to balance family obligations, work, and a vertical relationship with Allah SWT. With this principle, the sandwich generation can be directed not to get caught up in pressures that damage mental health and social relationships, but rather to form a mature, thoughtful, and compassionate person. Islamic education also emphasizes the importance of intention and orientation to life (*niyyah lillah*), so that every sacrifice made in carrying out the role of the family is not only a burden, but a form of worship that is of high value in the sight of Allah SWT.⁶

Therefore, this article aims to explore and analyze the phenomenon of the sandwich generation from the perspective of Islamic education. This study is important not only to understand the pressures experienced by this generation, but also to offer a framework of thinking and value-based solutions in dealing with it. By raising the perspective of Islamic education, it is hoped that this article can contribute to the development of more contextual and solutive educational approaches to the complex challenges of contemporary life. Through this analysis, we can also assess the extent to which Islamic educational values can be internalized in the real lives of the sandwich generation, as well as how Islamic education can be a transformative tool for building personal and family resilience. This study is expected to make an academic and practical contribution for educators, Muslim families, and policymakers in developing relevant and applicable character education strategies in the midst of modern social dynamics.⁷

In addition, practically, the results of this study are expected to be able to provide recommendations that are applicable to Muslim families, educational institutions, and educators in fostering personal and family resilience. Values such as responsibility, patience, sincerity, and *birrul walidain* are expected to be used as the foundation for strong character development for the sandwich generation so that they are not only able to survive social pressure, but also become role models in Islamic dual role-management. The long-term hope of this research is to create a contextual and responsive model of Islamic education to modern social problems, as well as to encourage the realization of resilient, harmonious, and spiritually and socially empowered Muslim families.

To examine the sandwich generation from the perspective of Islamic education, the theoretical approach used is an interdisciplinary approach by combining Islamic

⁵ Daton Ardiyanto, Masduki Asbari, and Margha Rizky Ristanto, "Sandwich Generation's Challenges and Solutions: Managing Financial and Emotional Stress," *Journal of Social Sciences, Management, Accounting and Business* 1, no. 02 (2024): 31–34, <https://doi.org/10.70508/gyv06536>.

⁶ Melsinta Dapang, Martha Caroline Agatha Hasibuan, and Zahwa Syafira, "Studi Literatur Perbandingan Kemampuan Generasi Sandwich Dengan Generasi Non-Sandwich Terhadap Perilaku Pengelolaan Finansial," *Jurnal Bela Negara* 1, no. 2 (2024): 22–31, <https://doi.org/10.70377/jbn.v1i2.5503>.

⁷ Tanuri, "Tujuan Pendidikan Islam Di Indonesia Perspektif Al-Qur'an," *Jurnal Kajian Islam Interdisipliner* 8, no. 2 (2023): 100–134.

education theory with family sociology theory. From the perspective of Islamic education, this research can use the holistic theory of tarbiyah, which views education as a process of forming a whole human being, including physical, intellectual, and spiritual aspects. Values such as patience, sincerity, birrul walidain, and responsibility are central values that are not only taught cognitively, but must also be internalized through the process of habituation, example, and spiritual coaching. This theory allows researchers to examine how Islamic values are not only understood normatively, but also lived and applied in the lives of the sandwich generation who face pressure from two directions: parents and children.⁸

Meanwhile, from the sociological side, role theory can be used to analyze how individuals in the sandwich generation carry out and balance their dual roles in family and society structures. This theory explains that each individual plays various social roles that sometimes collide with each other or cause role conflicts, such as between being a devoted child and an educated parent. With this approach, the research can map the dynamics of the burden of roles faced by the sandwich generation and evaluate how Islamic educational values can be an adaptation mechanism or even a solution in resolving these role conflicts. The integration of these two approaches provides a solid theoretical foundation to comprehensively explain phenomena, both from the normative-religious and the empirical-sociological side.⁹

METHOD

This study uses a qualitative approach with a phenomenological study type. This approach was chosen because the main objective of the research is to understand in depth the subjective experiences of individuals belonging to the sandwich generation, especially how they interpret and internalize the values of Islamic education in carrying out their dual roles. The phenomenological approach allows researchers to explore perceptions, emotions, beliefs, and spiritual values that live in the daily reality of the research subjects in an authentic way. The subjects of the study were Muslim individuals in the productive age range (about 30–50 years), who simultaneously had the responsibility of caring for elderly parents and raising children. Using this phenomenological qualitative method, researchers not only want to know how the sandwich generation lives its social role, but also want to understand how Islamic educational values are present as guidelines, sources of strength, and solutions in the face of the pressures of these roles. This method allows researchers to capture invisible dimensions of experience such as religious meaning, intentions, and spiritual orientations that often cannot be revealed through quantitative approaches.¹⁰ The use of a qualitative approach with a phenomenological study design in this research is highly relevant to the study's objective, namely to gain an in-depth understanding of the subjective experiences of individuals belonging to the sandwich generation. The phenomenological approach

⁸ Aas Siti Sholichah, "TEORI-TEORI PENDIDIKAN DALAM AL-QUR'AN," *Edukasi Islami : Jurnal Pendidikan Islam* 7, no. 01 (April 16, 2018): 23, <https://doi.org/10.30868/ei.v7i01.209>.

⁹ Muannif Ridwan et al., "Pentingnya Penerapan Literature Review Pada Penelitian Ilmiah," *Jurnal Masohi* 2, no. 1 (2021): 42, <https://doi.org/10.36339/jmas.v2i1.427>.

¹⁰ Yasri Rifa'i, "Analisis Metodologi Penelitian Kualitatif Dalam Pengumpulan Data Di Penelitian Ilmiah Pada Penyusunan Mini Riset," *Cendekia Inovatif Dan Berbudaya* 1, no. 1 (2023): 31–37.

focuses on exploring the meaning of life experiences from the perspective of the research subjects, enabling the researcher to capture reality as it is experienced, felt, and interpreted by them. In this context, the sandwich generation targeted in the study consists of Muslim individuals in their productive age approximately 30–50 years who bear the dual responsibility of caring for elderly parents while raising their own children. The selection of these subjects is crucial because they are in a critical stage of life where physical, emotional, social, and financial demands often overlap. Through a phenomenological study, the researcher can investigate how Islamic educational values—such as *birrul walidain*, *ukhuwah*, *ta'awun*, and *sabr*—are not only memorized or understood conceptually but also internalized and manifested in daily practices.

This approach also provides space to uncover the invisible dimensions of the subjects' lived experiences, such as *niyyah* (intention), religious meaning, spiritual orientation, and beliefs that serve as their sources of strength in carrying out dual roles. These dimensions often escape quantitative measurement because they are personal, deep, and contextual. Therefore, the phenomenological method is considered appropriate to capture the authentic experiences of the subjects and to understand how Islamic educational values function as guidance, mental fortification, and solutions in facing the pressures encountered by the sandwich generation.

RESULTS AND DISCUSSION

I. Empirical Data on the Sandwich Generation in Indonesia

Empirical data shows that the phenomenon of the sandwich generation in Indonesia is not a trivial matter, but a social reality experienced by millions of individuals. Here are the data that researchers found from various sources:

ASPECTS	DATA FINDINGS	SOURCE
Prevalensi	±56 million people of productive age belong to the sandwich generation	Litbang Kompas (2022)
	48.7% of 25–45 years old belong to the sandwich generation	Survei CNBC Indonesia
	94% feel that personal needs are prioritized for the sake of family	Diverse Asia 2024 – Manulife
	>50% of productive people experience double burden (parents & children)	OneShildt via Republika (2023)

Financial Responsibility	30% of the monthly withdrawal is used to cover the family (elderly & children))	CISDI (2023)
	32% of women experience double financial stress	Sun Life Asia (2025)
	65% of respondents save for care for elderly parents	Sun Life Asia (2025)
	Only 11% are optimistic about future child support	Sun Life Asia (2025)
Dependency Ratio	Dependency ratio 44.6% (2022); estimated at 47.3% by 2025	BPS (2022), Manulife (2024)
	±50% of elderly people still depend on their children	ADB, Media Indonesia (2024)
Psychological & Social Impact	Role conflicts, guilt feelings, stress, burnout	Riset UPH – Brigita Roring (2023)
	Mental distress due to dual roles	CISDI (2023)
Financial Projections & Risks	77.8% of the needs of the elderly are borne by the sandwich generation	PINA Indonesia (2024)
	Online loans are dominated by 19–54 year olds, strengthening the economic burden of the sandwich generation	OJK – INDEF (2023)

The phenomenon of the sandwich generation in Indonesia is increasingly in the spotlight because of the large proportion of the productive age population who are squeezed by a double burden: bearing the needs of aging parents as well as children who are still dependents. Kompas R&D data (2022) recorded that around 56 million people of productive age are included in this category. A CNBC Indonesia survey added that 48.7% of 25-45 year olds are classified as the sandwich generation. This condition has a serious impact, as can be seen from Manulife's findings in the Diverse Asia 2024 report, that 94% of respondents of the sandwich generation prioritize personal needs for the sake of their families, and more than 50% of productive people experience a double burden (OneShieldt, 2023). Heavy financial responsibilities exacerbate this pressure. A CISDI study (2023) revealed that 30% of monthly expenses are used to support families, both parents and children. Meanwhile, the Sun Life Asia (2025) report shows 32% of women experience double financial stress, and 65% of respondents are saving for parental care, although only 11% are optimistic that their children will support them in the future. This shows a lack of inter-generational sustainability, which ideally supports each other.

On a macro level, this situation is accompanied by an increase in dependency ratio, from 44.6% (2022) to a projected 47.3% in 2025 (BPS & Manulife). Around 50% of the elderly are still dependent on children (ADB, 2024), adding to the burden on the working-age generation. The impact is not only financial, but also psychological and social, such as role conflicts, guilt, stress, and burnout as shown in research by Universitas Pelita Harapan (2023) and CISDI (2023). This pressure is further strengthened by the high number of online loans dominated by 19–54 year olds, showing the economic urgency of this generation (OJK & INDEF, 2023).

Ultimately, the layered burden borne by the sandwich generation creates complex challenges that not only concern household affairs but also impact the nation's overall social and economic resilience. A multi-layered intervention strategy is needed from the state, the business world, and society to reduce this pressure and ensure the sustainability of welfare across generations.¹¹

2. The Importance of Islamic Values

Islamic values have an important role to play in strengthening the sandwich generation, who face physical, emotional, and financial pressure due to the dual responsibility of parents and children. Principles such as *birrul walidain* (devotion to one's parents), family responsibility, and patience and sincerity in the face of life's trials provide a solid spiritual and moral framework for this generation. Islam also emphasizes the importance of balance (*wasathiyah*) in life, including in terms of managing time, wealth, and attention, so that individuals are not trapped in prolonged fatigue. In addition, the values of *ta'awun* (mutual help) and *ukhuwah* (brotherhood) encourage the creation of social solidarity that can ease the burden of the sandwich generation through the collective support of the extended family and the community. By adhering to these values, the sandwich generation is not only able to survive, but also grow in the strength of faith, empathy, and social responsibility.

¹¹ Shanty Sudarji, Hana Panggabean, and Rustono Farady Marta, "Challenges of the Sandwich Generation: Stress and Coping Strategy of the Multigenerational Care," *Indigenou: Jurnal Ilmiah Psikologi* 7, no. 3 (2022): 263–275.

The sandwich generation refers to individuals who bear the dual responsibility of caring for their aging parents while also raising their own children. This condition often leads to physical, emotional, and financial pressures which, if not properly managed, can negatively impact overall well-being. From an Islamic perspective, there is a set of values that can serve as a moral and spiritual foundation to strengthen the resilience of this generation,

First, the principle of *birrul walidain*—showing devotion to one’s parents—as emphasized in the Qur’an (Surah Al-Isra’: 23–24), underscores the moral and religious duty to honor, serve, and care for parents with compassion. This principle not only directs behavior but also fosters strong intrinsic motivation in facing the responsibilities toward parents.

Second, the value of family responsibility aligns with Islamic teachings on the obligation to protect and provide for one’s family (Surah At-Tahrim: 6). This responsibility teaches that ensuring the well-being of family members is a sacred trust (*amanah*) that must be carried out with sincerity and dedication. Patience (*sabr*) and sincerity (*ikhlas*) in enduring life’s trials become essential supports, enabling individuals to perceive these burdens not as mere hardships but as acts of worship.

Third, Islam emphasizes the principle of *wasathiyah*—balance—in life (Surah Al-Baqarah: 143), including in the management of time, wealth, and attention. For the sandwich generation, such balance helps prevent prolonged exhaustion, maintain mental health, and ensure that every aspect of life—spiritual, social, and material—receives its rightful portion.

Fourth, the values of *ta’awun* (mutual assistance) and *ukhuwah* (brotherhood) play a vital role in fostering social solidarity. These teachings encourage the involvement of extended family and the wider community in alleviating the burdens faced by the sandwich generation, whether through material aid, moral support, or social networks that strengthen mutual resilience. By consistently applying these values, the sandwich generation is not only able to endure life’s pressures but also to grow in faith, empathy, and social responsibility.

This shapes individuals who are not merely survivors but also contributors to the welfare of their families and the broader community. The integration of Islamic values into the daily life of the sandwich generation serves not only as a coping mechanism but also as a transformative process that fosters personal growth and community empowerment. Through consistent practice of these principles, individuals are able to reframe challenges as opportunities for spiritual elevation and moral refinement. This perspective shifts the focus from mere survival to purposeful living, where caregiving becomes an act of devotion (*ibadah*) and social engagement reflects the prophetic model of compassion and mutual care. Ultimately, such an approach enables the sandwich generation to leave a lasting legacy of resilience, piety, and social harmony for future generations

a. Devotion to the elderly (birrul walidain)

Filial piety to parents or birrul walidain is one of the most basic teachings in Islam which has a very high position after the obligation to worship Allah SWT. The Qur'an firmly links tauhid with the obligation to do good to both parents. In Surah Al-Isra' verse 23, Allah says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا
تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣

And your Lord has commanded that you should worship none other than Him and do good to your parents. If one of them or both of them grows old in your care, then you shall never say to them the word 'ah', and do not yell at them, and speak to them noble words. (QS. Al-Isra': 23)

This verse shows that being devoted to one's parents is not just a good deed, but a direct command from Allah that goes hand in hand with the obligation of monotheism. Islam views the services of parents, especially mothers, as infinite services. In Surah Luqman verse 14, Allah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ وَفَصَّالَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ
١٤

And We have commanded man (to do good) to his parents; His mother had conceived him in an increasingly weak state, and weaned him in two years. Give thanks to Me and to your parents, to Me alone will you return.

Devotion to parents includes respect, gentle speech, help in daily life, and praying for them. In modern conditions, especially for the sandwich generation who are facing double pressure in supporting the needs of children and parents, the spirit of birrul walidain is a spiritual reinforcement that fosters patience, sincerity, and hope for the blessings of life. This is because Islam promises great rewards for those who are devoted to their parents, both in this world in the form of ease of sustenance and peace of mind, and in the hereafter in the form of great rewards. Thus, birrul walidain is not only a form of gratitude, but also a real manifestation of faith and obedience to Allah SWT. In Islam, honoring one's parents is part of the path to the pleasure of Allah, as the Prophet Muhammad SAW said: "The pleasure of Allah depends on the pleasure of one's parents and the wrath of Allah depends on the wrath of one's parents" (HR. Tirmidhi). Therefore, every Muslim is obliged to make birrul walidain part of the value of life that continues to be maintained, even in the limitations and challenges of the times.¹²

¹² Dapang, Hasibuan, and Syafira, "Studi Literatur Perbandingan Kemampuan Generasi Sandwich Dengan Generasi Non-Sandwich Terhadap Perilaku Pengelolaan Finansial."

b. Responsibility to children

In Islam, responsibility towards children is not only a moral and social obligation, but also a religious obligation that will be held accountable by Allah SWT in the hereafter. Children are a mandate from Allah that must be cared for, educated, and fulfilled their needs, both physical and spiritual. Islam views that educating children from an early age is an important foundation in forming a generation that is pious, pious, and beneficial to the ummah. Allah SWT says in Surah At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

O you who believe! Protect yourself and your family from the fire of hell whose fuel is men and stones...

This verse is the main foundation for parents to realize that responsibility to children is not only in economic terms, but also in faith and moral education. A father and mother are responsible for ensuring that their children grow up in an Islamic environment, receive a proper education, and be guided by their morals so that they do not fall into moral corruption. The Prophet SAW said:

"Each of you is a leader, and every leader will be held accountable for what he leads. A man is the leader of his family, and he will be held accountable for them..." (HR. Bukhari and Muslim)

Responsibility to children includes providing sustenance, protection, affection, and education that is balanced between this world and the hereafter. In the current context, especially for the sandwich generation who also take care of their parents, responsibility for children remains a priority that should not be ignored. Islam teaches balance (tawazun) so that each role is carried out with full responsibility and sincerity.

Thus, being responsible for children is a form of obedience to Allah and a form of affection that is worth worship. Through this effort, parents not only build the future of their children, but also instill a legacy of goodness that will flow with continual rewards, as mentioned in the hadith: "If the son of Adam dies, then his deeds are cut off except for three things: charity, useful knowledge, and a pious son who prays for him" (HR. Muslim). Therefore, parents should view responsibility for their children as a great ukhrawi investment.

c. Patience with Tests

Patience is one of the main values in Islam that is a solid support in facing various tests of life. In the Islamic view, human life is never free from trials, either in the form of difficulties such as poverty, loss, illness, or in the form of pleasures such as wealth, power, and success. A person who is patient when tested will gain a noble position in the sight of Allah SWT. The word of Allah in Surah Al-Baqarah verses 155–157 confirms this:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ۝١٥٥ الَّذِينَ إِذَا
أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝١٥٦ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ
١٥٧

And verily We will give you trials, with a little fear, hunger, lack of wealth, soul and fruits. And give glad tidings to those who are patient, (i.e., those who, when calamity strikes, they say: 'Innaa lillaahi wa innaa ilaihi raaji'uun'. They are the ones who receive perfect blessings and mercy from their Lord, and they are the ones who are guided.

This verse teaches that trials are part of the sunnatullah in human life and only with patience can one get through difficult times calmly and meaningfully. Patience is not surrender without effort, but rather the mental and spiritual strength to remain steadfast in goodness and not give in to despair. The Prophet SAW also said:

"It is amazing what a believer is. Indeed, all his affairs are good for him. If he gets pleasure, he is grateful, and that is good for him. If he is afflicted, he is patient, and that is also good for him." (HR. Muslim)

Patience trains a person to have a broad view of life, accept destiny with open arms, and keep one's speech and behavior within the limits of God's pleasure. For the sandwich generation facing the dual pressures of family and the economy, patience becomes a spiritual energy that prevents despair and strengthens hope. With patience, a person not only survives, but also grows into a mature, test-resistant, and closer person to Allah SWT.

Therefore, patience in the face of trials is not just a passive attitude, but a worship that has great rewards. Allah SWT said:

قُلْ يٰٓعِبَادِ الدِّينِ اٰمَنُوْا اَتَقُوْا رَبَّكُمْ الَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّاَرْضُ اللّٰهِ وَاَسِعَةٌ اِنَّمَا يُؤَفِّى الصّٰبِرِيْنَ
اَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝١٠

"Indeed, only those who are patient will have their reward fulfilled without limit." (QS. Az-Zumar: 10)

This is a strong motivation for every Muslim to continue to be patient in facing every challenge in life, including in his dual role as the sandwich generation, while believing that every test is an opportunity to attain a higher degree in the sight of Allah.

d. Sincerity in Charity

Sincerity in charity is the main foundation in carrying out all forms of worship and goodness in Islam. Etymologically, sincerity comes from the root word "kha-la-sa" which means pure or clean. In the context of charity, sincerity means doing an act solely because of Allah SWT, not because of riya (wanting to be seen), sum'ah (wanting to be heard), or other worldly goals. Sincerity is a condition for receiving charity, because Allah only accepts deeds done for Him sincerely.

Allah جل جلاله said:

وَمَا أَمْرُوْا اِلَّا لِیَعْبُدُوْا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّیْنَ ؕ

They are not commanded except to worship Allah by purifying obedience to Him in (purifying) religion straight... (QS. Al-Bayyinah: 5)

This verse emphasizes that the essence of the commandment to worship is to purify one's intention for the sake of Allah. If the deed is done for another purpose, then it can be rejected by Allah, even though it seems good. In a very famous hadith, the Prophet Muhammad SAW said:

"Indeed, deeds depend on his intention, and indeed everyone only gets what he intends."

(HR. Bukhari dan Muslim)

The urgency of sincerity is also seen in its influence on the quality of the soul and the blessings of charity. A sincere person will remain istiqamah in doing good even though he does not receive praise or attention from humans. He is not easily disappointed when he is not appreciated, because his goal is solely to gain Allah's pleasure. On the other hand, insincere deeds will easily falter when they do not get recognition.

In addition, sincerity is the way to salvation in the hereafter. Small but sincere deeds are more valuable in the sight of Allah than large deeds accompanied by riyā. Therefore, sincerity is not just an added value, but a necessity in all religious activities. In the context of moral education and moral development, instilling the value of sincerity from an early age is very important to form a generation that does charity not because they want to be praised, but because of awareness of their responsibility to Allah SWT. Thus, sincerity is the spirit of charity, a condition for receiving worship, and a guardian from liver disease. Without sincerity, charity will be devoid of spiritual value and useless in the sight of Allah.¹³

e. Help Each Other

Helping each other (ta'āwun) is one of the noble principles in Islamic teachings that reflects the value of social concern and the power of ukhuwah (brotherhood). The word ta'āwun comes from the Arabic language which means to help or cooperate with each other. Islam strongly encourages its people to live in mutual aid, both in worldly and ukhrawi affairs, especially in goodness and piety.

Allah SWT said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ط وَأَنفُوا لِلَّهِ شَدِيدُ الْعِقَابِ ٢

And help yourselves in righteousness and piety, and do not help each other in sin and enmity. Fear Allah, for Allah is very severe in His punishment. (QS. Al-Mā'idah: 2)

¹³ Azzahra Yasmin Rachmalia, "Beban Ganda: Analisis Kuantitatif Dampak Generasi Sandwich Terhadap Pengeluaran Konsumsi Dan Tabungan," *Journal of Advances in Accounting, Economics, and Management* 2, no. 2 (2024): 7.

This verse shows that helping is a moral and social obligation that must be based on the value of goodness (al-birr) and piety. Islam not only regulates the relationship between the servant and his God, but also the relationship between humans. In the family context, helping becomes the glue of inner relationships between members, strengthens solidarity, and eases the burden of an increasingly complex life. A family built on mutual help will be more harmonious, sturdy, and affectionate. The Prophet Muhammad SAW said: "Whoever lightens a believer's burden from the hardships of the world, then Allah will ease his hardship on the Day of Judgment..." (HR. Muslim) This hadith emphasizes that helping others is not only of worldly value, but also has an impact on the afterlife. In the scope of society, the culture of helping fosters social sensitivity, strengthens brotherhood, and prevents the emergence of gaps and hostilities. The urgency of ta'awun is increasingly felt in the midst of an era full of challenges and individualism. In situations like this, the spirit of helping each other must be cultivated and taught, starting from the smallest environment, namely the family. Getting used to helping each other in the family will foster a caring and responsible character in children, which will later be carried over to the wider social environment.

Thus, ta'awun is not only a moral teaching, but also part of the Islamic system of life that teaches a balance between individual and social worship. Applying it is a tangible form of piety to Allah and the manifestation of love between people.

f. Gratitude in Various Circumstances

Gratitude is an inner attitude that shows recognition of all the blessings and provisions of Allah *جل جلاله*, both in spacious and narrow conditions. In Islam, gratitude is not only a verbal utterance such as "alhamdulillah," but must also be reflected in deeds and obedience to Allah. Gratitude in various circumstances shows maturity of faith, because a grateful person not only receives favors when they are happy, but also sees trials and difficulties as a form of affection and upbringing from God. In a verse Allah says:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝٧

Indeed, if you are grateful, We will surely add to you, but if you deny (My favor), then indeed My punishment is very painful. (QS. Ibrahim: 7)

This verse shows that gratitude is the key to increased blessings. In their interpretations, the scholars explain that blessings do not only increase materially, but also in the form of tranquility, blessings, and guidance in life. Gratitude makes a person not complain easily, remain patient in difficulties, and not arrogant when he gets ease.

The Prophet SAW said:

"It is truly amazing the affairs of believers. All his affairs were good for him. If he gets pleasure, he is grateful, and that is good for him. If he gets into trouble, he is patient, and that is good for him." (HR. Muslim)

This hadith illustrates how a believer has a privilege: being able to be grateful in all circumstances. Gratitude also protects the heart from envy and envy towards others. In family and social life, gratitude encourages a person to be more accepting of circumstances, be positive, and stay away from grievances that can trigger conflicts.

By getting into the habit of being grateful in every situation, one will have a balanced outlook on life. It is not easily discouraged in narrowness, and is not negligent in space. This is the sign of a person who believes and has a strong relationship with Allah SWT. Thus, gratitude in various circumstances is not only an ethical teaching, but also a spiritual and psychological necessity that maintains inner peace and makes a person close to the mercy and help of Allah SWT.

g. Justice in Life

Justice (al-'adl) is one of the fundamental values in Islam which is the main pillar in personal life, family, society, and even the state. Etymologically, 'adl means to put something in its place and treat others proportionately and not arbitrarily. In Islam, justice is a direct command from Allah جل جلاله, and every Muslim is required to act justly in all aspects of life, including in speaking, making decisions, and acting towards others, both friends and opponents. Allah SWT said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
٩٠

Indeed, Allah commands to be just, to do good, and to give help to relatives. He (also) forbids heinous deeds, iniquity, and enmity. He teaches you a lesson so that you will always remember. (QS. An-Nahl: 90)

This verse shows that justice is a divine command to be upheld, not a choice. Even in difficult situations or against people who are not liked, a Muslim is still obliged to be fair. In another verse Allah affirms:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ الْعَدْلُ هُوَ أَقْرَبُ
لِلنَّفْوٰتِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ٨

O you who have believed! Be the enforcers of justice for the sake of Allah, being a righteous witness. And do not hate a people make you unjust. Be just, because justice is closer to piety. (QS. Al-Mā'idah: 8)

This verse emphasizes that justice should not be abandoned even in an emotional state or in a position of conflict. Justice is the characteristic of a pious person, because with justice, everyone's rights can be fulfilled, and social order can be realized.

Justice is also very important in family life. A father must be fair to his children, a leader fair to his people, and a teacher fair in judging his students. Injustice breeds disappointment, resentment, division, and even social chaos. Therefore, justice is a condition for the realization of peace and prosperity in society.¹⁴

The Prophet SAW said:

Those who act justly will stand on the pulpits of light in the sight of God, those who are just in their decisions, in their families, and in those they lead. (HR. Muslim)

Thus, justice in life is a moral, legal, and spiritual imperative in Islam. Without justice, there will be no peace and blessings. Therefore, every Muslim is obliged to make justice as a principle in behaving and acting, as a form of true servitude to Allah SWT.

3. Chosen and Special People

A hadith from Abdullah bin 'Umar (may Allah be pleased with him) narrated by al-Bukhari and Muslim illustrates that a human being who is able to bear great responsibilities is very rare and special.

عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: (إنما الناس كالإبل المائة لا تكاد تجد فيها راحلة) متفق عليه.

“From 'Abdullah ibn 'Umar (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: Indeed, a man is like a hundred camels, and you will hardly find among them a single one who is fit to carry a burden” (Muttafaqun 'alaih).

This parable shows that out of the many humans, only a few have the mental, spiritual, and moral readiness to bear great burdens; both in the family, community, and the people. They are the chosen people who are given extraordinary strength and patience by Allah SWT, and that is why they gain a noble position by His side. People who carry a lot of burdens do not mean that they are in a narrow or unfortunate life, but they are living a great role that not everyone is able to live in. In Islam, the burden of responsibility is a sign of trust from Allah, and the heavier the trust a person carries, the greater his chances of achieving reward and glory. Those who are patient and remain steadfast in carrying out their mandate even in the midst of difficulties, pressures, and sacrifices are individuals who deserve to be called true leaders. This hadith is a reminder that we should not underestimate or complain about the burden of life, because perhaps that is the path that Allah chooses to raise our status in this world and the hereafter.

4. Islamic Education Builds Personal and Family Resilience

Islamic education has a strategic role in building personal and family resilience, especially in the midst of the challenges of globalization, moral decadence, and growing disorientation of values. Islamic education is not only oriented towards the mastery of religious science, but also on the formation of strong character, integrity, and spiritual awareness, which in turn gives birth to a resilient personality and a harmonious family. Personal resilience in this context can be interpreted as the ability of individuals to face the pressures of life, maintain emotional balance, and make decisions that are in harmony with true values. Family resilience includes the ability of families to survive, adapt, and develop despite economic, social, and internal conflict pressures. Islamic education is the main instrument that instills the foundation of values such as monotheism (awareness of the presence of Allah), patience, gratitude, sincerity, and responsibility, all of which are pillars of true resilience.¹⁵

In the Qur'an, Allah SWT emphasizes the importance of fostering generations through value-based education. One classic example is Luqman's advice to his son, as mentioned in the Qur'an. Luqman: 13-19. In the advice there are principles of Islamic education such as tauhid, prayer, noble morals, politeness, and social responsibility. These values, when instilled early, will produce individuals who are not easily shaken by the currents of the times and remain consistent in the truth. Islamic education also instills

¹⁵ Tanuri, "The Purpose of Islamic Education in Indonesia from the Perspective of the Qur'an."

the importance of the role of the family as the first and foremost educational institution. The Prophet Muhammad SAW said:
"Every child is born in a state of fitrah. So it was his parents who made him a Jew, a Christian, or a Magi." (HR. Bukhari dan Muslim)

This hadith confirms that the family has a major influence on the formation of a child's character and spiritual orientation. Islamic education encourages parents to be role models in morals, worship, and instilling good values, so as to create a supportive and religious family ecosystem. In this condition, family resilience is formed organically, namely through a participatory and sustainable educational process. Analytically, Islamic education builds resilience through a holistic approach that includes three aspects: (1) cognitive through the correct understanding of religious teachings; (2) affective through the internalization of spiritual and moral values; and (3) psychomotor through righteous deeds and real application in daily life. This approach makes students not only intellectually smart, but also spiritually and emotionally strong, and able to live a life with divine consciousness.¹⁶

In the midst of the current of secularization and commercialization of modern education, Islamic education offers an educational model rooted in transcendental and prophetic values. This is an important provision in building the resilience of individuals who are not fragile in the face of social pressure, and families that are not easily torn apart by the storm of differences. Therefore, Islamic education should not only be a complementary, but also a basic framework in the planning and implementation of national and family education. Islamic education is an integral system in building personal and family resilience. It instills the basic values of life that protect individuals and families from moral, spiritual, and social rifts. From a scientific and practical perspective, Islamic education must continue to be developed as a preventive and curative solution to the various life crises that plague modern society. Without an education based on Islamic values, true resilience will only be a dream.¹⁷

¹⁶ Muhammad Fatkhul Hajri, "Pendidikan Islam Di Era Digital: Tantangan Dan Peluang Pada Abad 21," *Al-Mikraj* 4, no. 1 (2023): 33–41, DOI:<https://doi.org/10.37680/almikraj.v4i1.3006>.

¹⁷ Made Saihu and Abdul Aziz, "Implementation of Pluralism Education Methods in Islamic Religious Education Subjects," *Belajea; Journal of Islamic Education* 5, no. 1 (2020): 131, <https://doi.org/10.29240/belajea.v5i1.1037>.

CONCLUSION

The conclusion of this study shows that the existence of the sandwich generation, namely individuals who simultaneously bear the burden of caring for parents and financing children, presents complex challenges, especially in psychological, social, and economic aspects. In this context, Islamic educational values have a strategic role as a moral and spiritual foundation that is able to shape personal attitudes and resilience in the face of life's pressures. The results of the study revealed that the internalization of the value of *birrul walidain* (filial piety to parents) can be a strong motivation for individuals in carrying out their responsibilities towards parents, not only because of obligations, but as a form of worship. Islamic educational values such as; *Birrul Walidain* (Devotion to Parents), Responsibility to Children, Patience, Sincerity, *Ta'awun* (Helping Each Other), Gratitude, and Justice, strengthening mental resilience in the face of constant difficulties. In addition, the value of *rahmah* (affection) encourages healthy emotional involvement between family members.

Furthermore, these values also provide a spiritual balance that helps the sandwich generation maintain stability of the soul in the midst of stress. Islamic educational values are not only normative guidance, but also a means of self-actualization and harmonization of social roles. Thus, strengthening the education of Islamic values through the family, educational institutions, and the wider community is the key to forming a resilient and resilient generation in facing the double burden of life.

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