



Examining the Ethical Considerations of Placing Elderly Parents in Nursing Homes: A Perspective on Maqasid Sharia and Social Welfare

Abdul Helim¹, Syarifuddin², Aris Sunandar Suradilaga^{3*}

^{1,2,3}Institut Agama Islam Negeri Palangka Raya, Jl. G. Obos, Menteng, Jekan Raya, Palangka Raya City, Central Kalimantan

*(Corresponding author) e-mail: arissunandarsuradilaga@gmail.com

Abstract

The objective of this study is to examine the legal status of parental care in juvenile homes, which continues to be a source of contention within the community. Some view the act as an act of disobedience, while others view it from a different perspective. The theoretical framework employed to investigate this issue is the theory *maqasid sharia*. The rationale for this approach is that it is considered to be a relevant methodology, and no other research has been identified that employs this theory. This type of research is normative legal research, which involves the examination of primary legal materials pertinent to the research. The results of this study indicate that entrusting parents to juvenile homes does not necessarily imply a rupture in the relationship between children and parents. Instead, it allows for the maintenance of positive relations with parents while avoiding the negative consequences of neglecting them. Consequently, this study aligns with *maqasid sharia* including the protection of parents' lives (*hifz al-nafs*), enabling parents to focus on worship (*hifz al-Din*) safeguarding against negative thoughts between them (*hifz al-'aql*), pertains to the avoidance of children doing wrong if they gather in the same house (*hifz al-Nasl*) and encompasses the maintenance of good relations between parents and children as an asset (*hifdz al-mal*). The results of this study are undoubtedly contentious, particularly when viewed through the lens of divergent trends. Nevertheless, the findings of this study can serve as a reference point to prevent the immediate assumption of unfaithfulness in children who leave their parents in nursing homes.

Keywords: Parents, Nursing Home, Islamic Law, Social Welfare.

Abstrak

Penelitian ini bertujuan untuk meneliti status hukum penitipan orang tua ke panti jompo yang masih mengandung polemik di masyarakat. Ada yang memandang hal ini sebagai perbuatan durhaka, tetapi ada juga melihatnya dari perspektif yang lain. Teori yang digunakan untuk mengkaji permasalahan ini adalah teori *maqasid sharia*. Alasannya karena teori ini dipandang relevan dan belum ditemukan penelitian lain menggunakan teori tersebut. Jenis penelitian ini adalah penelitian hukum normatif dengan cara meneliti bahan-bahan hukum primer yang berkaitan dengan penelitian. Hasil penelitian ini menunjukkan bahwa menitipkan orang tua ke panti jompo bukan berarti memutuskan tali silaturahmi antara anak dengan orang tua, tetapi dari sisi yang lain justru menjaga hubungan baik dengan orang tua dan menghindarkan keburukan (*mudharat*) dari menelantarkan orang tua. Oleh karena itu kajian ini sejalan dengan *maqasid sharia* seperti menjaga kehidupan orang tua (*hifz al-nafs*), orang tua dapat fokus beribadah (*hifz al-din*) menjaga dari pemikiran negatif di antara mereka (*hifz al-'aql*), menghindarkan anak berbuat salah jika berkumpul serumah (*hifz al-nasl*) dan termasuk menjaga hubungan baik yang sebagai aset antara orang tua dan anak (*hifdz al-mal*). Hasil penelitian ini tentu menjadi kontroversi, terlebih lagi jika dilihat dari kecenderungan yang berbeda. Namun demikian setidaknya hasil penelitian ini dapat menjadi acuan agar tidak langsung menyatakan orang lain sebagai anak durhaka jika ada di antara masyarakat menitipkan orang tuanya di panti jompo.

Kata Kunci: Maqasid Sharia, Panti Jompo, Hukum Islam, Kesejahteraan Sosial.



Introduction

Parents who give birth and raise their children are held in high regard by their children. This reverence is such that children are expected to treat their parents with kindness and respect, regardless of their circumstances.¹ Furthermore, in the highest Islamic legal authority, namely in Q.S al-Isra [17] verse 23, it is stated that uttering the syllable "ah" alone to both parents is considered a disobedient child,² as long as the child is an adult and possesses the requisite legal capacity to act.³ It is evident that in Islamic teachings, the obligations of a child are unchanging and that a child must not reject or rebel against both parents on the grounds of individual freedom or human rights.

The obligation to provide care for one's elderly parents is particularly pronounced. In addition to religious obligations, there is a social expectation to care for one's parents. This is particularly true for financially secure children, as they are more likely to be able to provide for their parents' needs. The experience of residing with one's family members can, on occasion, be fraught with challenges. For instance, parents frequently intercede on behalf of their children in family matters, which can become a source of contention within the context of a married couple's household.⁴ This issue represents one of the obstacles to the formation and maintenance of healthy relationships with others in the context of psychosocial risks in marriage.⁵

The consequence of these circumstances is likely to be an uncomfortable atmosphere and a reduction in the couple's freedom to be creative and express themselves in managing their home life. Nevertheless, parents retain their status as parents and must be accorded respect. Although the term "problem" is often used to describe life challenges, it is important to recognize that these difficulties are an inherent aspect of the human experience. It is not possible to entirely avoid life problems, as they are an inevitable aspect of the human condition. For some individuals, maintaining a positive relationship with their parents can be challenging due to the influence of their parent's behaviors. However, in both normative and social terms, the only term that is recognized in society is that of "disobedient children",⁶ although the text does not mention "unfaithful parents," it is evident that the focus is on the child.

One of the most pressing issues currently facing the community is the phenomenon of children being placed in nursing homes against their parent's wishes. From one perspective, the child's actions may be perceived as disobedient, yet upon further examination, several factors contribute to the decision of parents to place their child in this particular nursing home. One of the reasons for this phenomenon is the limited resources of children, including financial

¹ Yayan Sopyan et al., "Child Exploitation by Parents in Early Marriage: Case Study in Cianjur West Java, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023), doi:10.22373/sjkh.v7i3.14804.

² TIM, *Mushaf Al-Qur'an Dan Terjemah: Dilengkapi Dengan Asbabun Nuzul Dan Doa Pilihan* (Jakarta, Indonesia: Ummul Qura, 2020).

³ Riska Andista Indriyani and Anjar Sri Ciptorukmi Nugrahen, "Kontradiksi Antara Kewajiban Anak Kepada Orangtua Dengan Anak Menggugat Orangtua," *Jurnal Privat Law* 7, no. 2 (2019), doi:https://doi.org/10.20961/privat.v7i2.39337.

⁴ Wahdatur Rike Uyunul Mukarromah, "Pengaruh Dan Dampak Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Di Desa Mayang Jember," *Rechtenstudent Journal* 1, no. 1 (2020), doi:https://doi.org/10.35719/rch.v1i1.13.

⁵ Anne Ellaway et al., "Are Social Comparisons of Homes and Cars Related to Psychosocial Health?," *International Journal of Epidemiology* 33, no. 5 (2004), doi:https://doi.org/10.1093/ije/dyh197.

⁶ Ninuk Lustyantje and Figiati Indra Dewi, "Leech's Politeness Principle in Lenong Betawi Humorous Dialogue Entitled 'Anak Durhaka,'" *ENGLISH REVIEW: Journal of English Education* 7, no. 2 (2019), doi:10.25134/erjee.v7i2.1731.

pressure, demanding work schedules, and a lack of adequate attention. Furthermore, children may be unable to provide the necessary care for their parents, which can result in feelings of isolation and loneliness for the parents.⁷ The next reason can be attributed to a lack of awareness of family values, including an individualistic mindset and the emergence of an attitude that caring for parents is not a top priority. Another reason for this phenomenon is the changing structure of the family unit. For instance, the presence of an only child or a child who is geographically separated can make it challenging to adequately care for the parents. Additionally, the death of one spouse or the lack of a spouse can also contribute to this issue. The paucity of education about elderly care can be attributed to several factors, including a lack of awareness about the specific diseases that afflict the elderly and the most effective ways to address these ailments.⁸

In addition to the aforementioned reasons, other sources also cite the existence of children who exhibit a lack of concern for their parents. This phenomenon is likely the result of a complex interplay of factors, including the presence of parental mental disorders.⁹ In addition, there are several reasons why individuals may feel burdened by their parents and experience disharmony or conflict within their families¹⁰. One potential solution is to place the parents in a nursing home while the daughter-in-law and her husband assume responsibility for their care.¹¹

The following reasons illustrate why children entrust their parents to juvenile correctional facilities, as well as a description of the research that has been conducted in this area. Concerning other studies, some are more directed towards nursing home management, namely the care of residents in nursing homes during the crisis following the onset of the Covid-19 pandemic,¹² the challenge of problem-solving in nursing homes during the ongoing Covid-19 pandemic¹³ and other studies related to the period of the Covid-19 pandemic conducted in nursing homes.¹⁴ Further research has indicated that nursing homes represent an optimal setting for the care of the elderly.¹⁵ Additionally, studies have investigated the

⁷ Atsushi Nakagomi et al., "Social Isolation and Subsequent Health and Well-Being in Older Adults: A Longitudinal Outcome-Wide Analysis," *Social Science & Medicine* 327, no. 115937 (2023), doi:<https://doi.org/10.1016/j.socscimed.2023.115937>.

⁸ John Smith, "Trends in Elderly Care: The Shift Towards Nursing Homes," *Journal of Aging Studies* 15, no. 2 (2020); Meenu et al., "Changing Family Structures and Impact on the Care of Elderly in Family: A Review," *International Journal of Advances in Engineering and Management (IJAEM)* 4, no. 7 (2022), doi:[10.35629/5252-0407806813](https://doi.org/10.35629/5252-0407806813).

⁹ Evi Yuliana, "Perilaku Anak Terhadap Penitipan Orang Tua Di Panti Jompo Dalam Tinjauan Hukum Islam (Studi Kasus Di Yayasan Srikandi Bandar Surabaya Lampung Tengah)" (IAIN Metro Lampung, 2021).

¹⁰ Helbet Triono, "Penitipan Orang Tua Di Panti Sosial Tresna Werdha Kota Bengkulu Perspektif Hukum Islam Dan Hukum Positif" (Universitas Islam Negeri Fatmawati Sukarno Bengkulu, 2022).

¹¹ Dolot Alhasni Bakung et al., "Tanggung Jawab Anak Terhadap Orang Tua Lanjut Usia (Lansia) Di Desa Kaaruyan Kecamatan Mananggu Kabupaten Boalemo," *NUSANTARA: Jurnal Pengabdian Kepada Masyarakat* 2, no. 3 (2022), doi:<https://doi.org/10.55606/nusantara.v2i3.1442>.

¹² David C. Grabowski and Vincent Mor, "Nursing Home Care in Crisis in the Wake of COVID-19," *JAMA* 324, no. 1 (2020), doi:[10.1001/jama.2020.8524](https://doi.org/10.1001/jama.2020.8524).

¹³ Joseph G. Ouslander and David C. Grabowski, "COVID-19 in Nursing Homes: Calming the Perfect Storm," *Journal of the American Geriatrics Society* 68, no. 10 (2020), doi:<https://doi.org/10.1111/jgs.16784>.

¹⁴ Elizabeth M. White et al., "Front-Line Nursing Home Staff Experiences During the COVID-19 Pandemic," *Journal of the American Medical Directors Association* 22, no. 1 (2021), doi:<https://doi.org/10.1016/j.jamda.2020.11.022>.

¹⁵ Jerry H. Gurwitz et al., "Advancing Clinical Trials in Nursing Homes: A Proposed Roadmap to Success," *Geriatric Nursing* 45 (2022), doi:[10.1016/j.gerinurse.2022.02.005](https://doi.org/10.1016/j.gerinurse.2022.02.005).

potential for nursing home residents to maintain their health, with a particular focus on vaccines.¹⁶

This research is more narrowly focused on the care of parents by their married children, while the that are mentioned above research is more broadly focused on the perspective of *maqasid sharia* regarding the care of parents by their married children. This research is also motivated by the argument that placing the elderly parents in nursing homes represent a form of disobedience or defiance of children against parents. However, various factors may influence a child's decision to place their parents in a nursing home, including economic considerations, the need for childcare, family structure, family conflict, and even fear that parents will interfere in their children's household problems. This article's primary focus is on the law of placing the elderly parents in nursing homes from the perspective of *maqasid sharia*.

Method

This type of research is normative research with a *maqasid sharia* approach to the care of parents to nursing homes, employing legal research methods.¹⁷ The primary data sources utilized in research are books, journals, newspaper articles, and research.¹⁸ Secondary data sources in this research are legal rules on parental care by biological children based on the research focus, writing schemes/maps, and research note formats.¹⁹ The data collection technique used is the documentation method with theoretical studies regarding the phenomenon of parental care in nursing homes will be referred to.²⁰ The data analysis technique used in this literature review is content analysis. This technique also maps topics, methods, research findings, and research space based on normative legal research from the results of primary and secondary data sources.²¹

¹⁶ Emily A. Gadbois et al., "Identifying Strategies That Promote Staff and Resident Influenza and COVID-19 Vaccination in Nursing Homes: Perspectives from Nursing Home Staff," *Geriatric Nursing* 54 (2023), doi:<https://doi.org/10.1016/j.gerinurse.2023.09.006>.

¹⁷ Henni Muchtar, 'Analisis Yuridis Normatif Sinkronisasi Peraturan Daerah Dengan Hak Asasi Manusia', *Humanus: Jurnal Ilmiah Ilmu-Ilmu Humaniora* 14, no. 1 (2015): 80–91, <https://doi.org/https://doi.org/10.24036/jh.v14i1.5405>; Suzanne Rivard, "Unpacking the Process of Conceptual Leaping in the Conduct of Literature Reviews," *The Journal of Strategic Information Systems* 33, no. 1 (2024), doi:<https://doi.org/10.1016/j.jsis.2024.101822>.

¹⁸ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022), doi:<https://doi.org/10.33487/edumaspul.v6i1.3394>.

¹⁹ Otti Ilham Khair, 'Analisis Landasan Filosofis, Sosiologis Dan Yuridis Pada Pembentukan Undang-Undang Ibukota Negara', *ACADEMIA: Jurnal Inovasi Riset Akademik* 2, no. 1 (2022): 1–10, <https://doi.org/https://doi.org/10.51878/academia.v2i1.1037>; Retna Susanti, 'Politik Uang Dalam Pemilu Ditinjau Dari Perspektif Yuridis Sosiologis', *Lex Renaissance* 6, no. 3 (2021): 578–90, <https://doi.org/https://doi.org/10.20885/JLR.vol6.iss3.art10>; Suyatno, 'Analisa Perlindungan Data Pribadi Pengguna Fintech Berdasarkan Pendekatan Yuridis Normatif Di Indonesia', *YUME: Journal of Management* 5, no. 4 (2022): 481–191, <https://doi.org/https://doi.org/10.37531/yum.v5i3.3299>; Arum Ekasari Putri, "Evaluasi Program Bimbingan Dan Konseling: Sebuah Studi Pustaka," *JBKI: Jurnal Bimbingan Konseling Indonesia* 4, no. 2 (2019), doi:<http://dx.doi.org/10.26737/jbki.v4i2.890>.

²⁰ Ardiansyah et al., "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif," *IHSAN: Jurnal Pendidikan Islam* 1, no. 2 (2023), doi:<https://doi.org/10.61104/ihsan.v1i2.57>.

²¹ Ditasari Cahyaningrum et al., "Jaminan/Agunan Pada Lembaga Keuangan Syariah Dan Konvensional: Studi Pustaka (Library Research) Dan Bibliometrik VOSviewer," *Zenodo* 7, no. 1 (2023), doi:<https://doi.org/10.5281/zenodo.10078573>.

The theoretical framework employed in this research is to utilize the theory of *maqasid sharia*,²² a contextual theory within the science of *ushul fiqh*,²³ as a comparative analysis of textual principles (Al-Qur'an, Hadith, and 'Ijma)²⁴. This theoretical approach is particularly suited to examining Islamic legal principles²⁵, which is a method for identifying solutions in the social realm and formulating the principles of Islamic law to address a range of contemporary issues. *maqasid sharia* serves as a basic science in determining the legal construction in question,²⁶ to ensure that the determination of the appropriate rules or principles of *maqasid sharia* law is commensurate with the strength of the legal construction itself.²⁷ In Islamic legal tradition, a child who leaves their parents in a nursing home is considered disobedient. However, the tradition of Islamic jurisprudence *ushul fiqh*, is primarily predictive, indicating how to address new cases that are not precisely covered by existing rules. Alternatively, it is also retrospective and apologetic, demonstrating that existing rules have a proper basis in reason and revelation,²⁸ and this article prioritizes the *maqasid sharia* perspective.

Consideration factors of placing elderly parents in nursing homes

Islamic law, marriage is defined as a relationship between a man and a woman who are bound by marital bonds. This relationship is constituted by a husband (father) and a wife (mother), as well as children (offspring). It is therefore understood that both parents must love and care for their children. However, if one or both parents of one of the parties reside in the same domicile, they can exert undue influence over their children, compelling them to obey their commands. This can impede the maturation and autonomy of children in navigating family conflicts.²⁹

The rationale behind the decision of married children to leave their parents in nursing homes, as evidenced by the incident in Magelang is twofold. Firstly, the children felt unable to care for their parents, citing their busy schedules as a reason for their absence. Secondly, the children were unable to provide the level of care their parents required, leading to their

²² Abdul Helim, *Maqasid Al-Sharia versus Ushul Al-Fiqh (Konsep Dan Posisinya Dalam Metodologi Hukum Islam)* (Yogyakarta, Indonesia: Pustaka Pelajar, 2019), <http://digilib.iain-palangkaraya.ac.id/1714/>.

²³ Abdul Helim, *Metodologi Penetapan Hukum Islam: Ushul Fiqh Praktis (1)* (Yogyakarta, Indonesia: Pustaka Pelajar, 2023); Abdul Helim et al., "Bapalas as Alternative Dispute Resolution of Fighting on Muslim Dayak Community in Muara Teweh, Central Kalimantan," *Samarah* 6, no. 1 (2022): 331–45, doi:10.22373/sjkh.v6i1.12379.

²⁴ Ibnu Elmi A.S. Pelu and Ahmad Dakhoir, "The Role of Ijtihad and the Development of Sharia Financial Technology Products in Indonesia," in *Proceedings of the 1st Conference on Islamic Finance and Technology* (Sidoarjo: EUDL European Union Digital Library, 2020), doi:<http://dx.doi.org/10.4108/eai.21-9-2019.2293937>.

²⁵ Syarial Dedi, "Ushul Fiqih Menurut Paradigma Filsafat Ilmu (Kajian Ontologi, Epistemologi, Dan Aksiologi)," *Al-Istinbath Jurnal Hukum Islam* 5, no. 2 (2020), doi:<http://dx.doi.org/10.29240/jhi.v5i2.1829>.

²⁶ Prima Dwi Priyatno and Isti Nuzulul Atiah, "Melirik Dinamika Cryptocurrency Dengan Pendekatan Ushul Fiqih," *Jurnal Ilmiah Ekonomi Islam* 7, no. 3 (2021), doi:<http://dx.doi.org/10.29040/jiei.v7i3.3590>.

²⁷ Hanif Aidhil Alwana, "Aliran Pemikiran Ushul Fiqh Dan Pengaruhnya Terhadap Pendekatan Hukum Islam," *Juris: Jurnal Ilmiah Syariah* 19, no. 2 (2020): 147–62, doi:10.31958/juris.v19i2.2375; Ruslan, "Aliran Pemikiran Ushul Fiqh Dan Pengaruhnya Terhadap Pendekatan Hukum Islam," *JEMAS: Jurnal Ilmiah Ekonomi, Manajemen Dan Syariah* 1, no. 3 (2022), doi:<https://doi.org/10.55883/jiemas.v1i3.1>.

²⁸ Rike Sinder, "An Islamic Notion of Natural Law: On Teleological Natural Law Thinking in Ushul Al-Fiqh," *Oxford Journal of Law and Religion* 10, no. 3 (2021), doi:<https://doi.org/10.1093/ojlr/rwac007>.

²⁹ M. Alimashariyanto et al., "The Role of Parents in Parenting from Islamic Law Perspectives: Study of Muslim Families in Ambang II Village," *At-Turās: Jurnal Studi Keislaman* 9, no. 1 (2022), doi:<https://doi.org/10.33650/at-turas.v9i1.3707>.

decision to place their parents in a nursing home.³⁰ In 2023, the Surabaya City Social Service observed an increase in requests from children to entrust their parents to a nursing home called Panti Wreda Surabaya. Since the beginning of 2022, 40 children have submitted such requests due to economic limitations and family reasons. In these cases, the wife did not want to take care of her parents, and they were ultimately handed over to Panti Wreda Surabaya.³¹

Custody of parents by their children is also observed in Kaarayaan Village, Manggangu Sub-district, Gorontalo Regency. This phenomenon is attributed to the following factors:³²

1. The parent's direct request for placement in a nursing home is motivated by their desire to remain active and their children's infrequent presence at home. The children's absence necessitates their placement in a nursing home, where they receive supervision and engage in activities. The absence of neighbors who can provide similar care presents a challenge. The parents hope that their placement in a nursing home will facilitate their engagement with peers and contribute to their parent's happiness.
2. The decision to place a parent in a nursing home may be influenced by several factors, including the desire of parents to avoid causing their children and grandchildren distress, the presence of an unharmonious family environment, and the behavior of unruly parents.
3. The demands of daily life at home can result in parents becoming neglectful, despite their best intentions.

As a writer in an article observed, the rationale for leaving one's parents behind is that it is not feasible to abandon one's career and family responsibilities solely to provide care for them. Engaging the services of a carer is a double-edged sword, except for those who are financially well-off. Consequently, children are uncertain about the appropriate course of action. One potential solution is placing them in a nursing home. However, in Indonesia, many parents view this as a sign of disobedience, despite the practical benefits of such an arrangement. Furthermore, the portrayal of Indonesian television shows about the social stigma attached to nursing homes has contributed to the list of reasons why people are reluctant to place their parents in such facilities. She even agreed with the stereotype that only ungrateful children put their parents in nursing homes. This may be attributed to the influence of the environment, which may instill a fear of how the parents will be someday. Given that they are all women, they will undoubtedly prioritize their husbands and children. Fortunately, her husband is aware of their parent's tendencies, or they might inadvertently neglect them. However, it is crucial to maintain a clear understanding of one's priorities.³³

The role of parents towards their children is a constant throughout history. In modern times, there is a notable decrease in generational boundaries, with parents viewing their children as a necessity and a source of comfort and support. This is evident in the expectations parents have of their children's upbringing.³⁴ This factor represents a form of filial piety in

³⁰ Andi Hartik and Pythag Kurniati, "Viral, Foto Surat Pernyataan Anak Titipkan Orangtua Di Panti Jompo, Ini Penjelasan Pengelola," *Kompas*, November 2021.

³¹ Esti Wijayana, "40 Anak Minta Orang Tuanya Dirawat Di Panti Jompo Surabaya, Padahal Mampu," *Detikjatim*, November 2022.

³² Bakung et al., "Tanggung Jawab Anak Terhadap Orang Tua Lanjut Usia (Lansia) Di Desa Kaaruyan Kecamatan Mananggu Kabupaten Boalemo."

³³ Kristiani, "Menitipkan Orang Tua Di Panti Jompo Bukan Berarti Durhaka," *Terminal*, 2021.

³⁴ Linnea B. Linde-Krieger and Tuppert M. Yates, "A Structural Equation Model of the Etiology and Developmental Consequences of Parent-Child Role Confusion," *Journal of Applied Development Psychology* 72 (2021), doi:<https://doi.org/10.1016/j.appdev.2020.101216>.

terms of child morality,³⁵ it is based primarily on reciprocity or merit,³⁶ as well as on the recommendation of Islamic law as a form of child morality.³⁷ From an Islamic perspective, children have several rights, including social rights, the right to be accepted by the Muslim community, the right to education, the right to the socialization of Islamic values, the right to fair and equal treatment, the right to physical education, and the right to prosperity and inheritance.³⁸

It is also possible that a parent in the home life may contribute to an awkward and uncomfortable home life for the child's family, particularly if the family is already small in number. Such discord can have a profoundly adverse impact on the family unit, precipitating altercations and even culminating in the dissolution of the marriage, which in turn has a detrimental effect on the well-being of the children or grandchildren.³⁹ In general, it is appropriate for children to care for their parents. This is because many elderly people experience a decline in health, both physically and mentally. This can result in several psychological issues, including anxiety, hopelessness, irritability, sadness, and so on.⁴⁰

Islamic law views on the placing elderly parents in nursing homes

The decision to place one's parents in a nursing home often prompts a re-evaluation of one's previous relationships, habits, and activities.⁴¹ It is widely acknowledged that morals or ethics are spiritual values that can inform the conduct of humankind, particularly about their parents. In the Islamic tradition, morals or ethics are derived from the Qur'an and Sunnah. This is not merely a theory; rather, it is a documented fact that Muslims in the previous golden age of Islam practiced it throughout their lives.⁴² The Qur'anic verse in Surah Al-Isra [17] verse 23 illustrates that it is forbidden for us to say "ah" to our parents. This prohibition extends to disrespectful or neglectful behavior, including ignoring or placing them in a nursing home to avoid conflict with their spouse.

In the contemporary era, the elderly are frequently perceived as a hindrance to the family unit. They are regarded as a source of trouble and difficulty, rather than as a valuable asset. It is not uncommon for family members to place their elderly relatives in nursing homes, which are specifically designed to accommodate the needs of older individuals. The shift in values in intergenerational relationships is a consequence of the absence of the expected care providers

³⁵ Anne Meike Fechter, "The Good Child: Anthropological Perspectives on Morality and Childhood," *Journal of Moral Education* 43, no. 2 (2014), doi:<https://doi.org/10.1080/03057240.2014.909350>.

³⁶ Jerry M. Burger et al., "The Norm of Reciprocity as an Internalized Social Norm: Returning Favors Even When No One Finds Out," *Social Influence* 4, no. 1 (2009), doi:<https://doi.org/10.1080/15534510802131004>.

³⁷ Tika Widiastuti et al., "The Nexus Between Islamic Social Finance, Quality of Human Resource, Governance, and Poverty," *Heliyon* 8 (2022), doi:<https://doi.org/10.1016/j.heliyon.2022.e11885>.

³⁸ Michelle L. O'Brien, "Disruption and Decline: The Gendered Consequences of Civil War and Political Transition for Education in Tajikistan," *Post-Soviet Affairs* 36, no. 2 (2020), doi:[10.1080/1060586x.2019.1701880](https://doi.org/10.1080/1060586x.2019.1701880); Audrey Osler and Jon Arne Skarra, "The Rhetoric and Reality of Human Rights Education: Policy Frameworks and Teacher Perspectives," *Multicultural Education Review* 13, no. 3 (2021), doi:<https://doi.org/10.1080/2005615X.2021.1964265>.

³⁹ Misty L. Heggeness, "Improving Child Welfare in Middle Income Countries: The Unintended Consequence of a ProHomemaker Divorce Law and Wait Time to Divorce," *Journal of Development Economics* 143 (2020), doi:<https://doi.org/10.1016/j.jdeveco.2019.102405>.

⁴⁰ Nurdin and Abdussalam, "Strategi Pendidikan Agama Islam Bagi Orang Tua Lanjut Usia Di Panti Jompo Sosial Bireuen Aceh," *TAZKIYA* 8, no. 1 (2019), doi:<http://dx.doi.org/10.30829/taz.v8i1.413>.

⁴¹ Min Cui et al., "Effects of an Emotional Support Programme on Older Adults Living in Nursing Homes: A Quasi-Experimental," *National Library of Medicine* 45 (2022), doi:[10.1016/j.gerinurse.2022.04.005](https://doi.org/10.1016/j.gerinurse.2022.04.005).

⁴² Muhammad Jauhar Kholish, "Etika Dan Moral Dalam Pandangan Hadis Nabi SAW," *Jurnal An-Nur: Kajian Pendidikan Dan Ilmu Keislaman* 8, no. 1 (2022), doi:<https://doi.org/10.15575/jra.v1i1.14259>.

in the family, since children, grandchildren, and family relatives are occupied with their activities, such as working and attending school. Consequently, nursing homes represent a viable option and a solution to the social changes that occur in society. The decision to place an elderly person in a nursing home is often made by their family, friends, or social environment. In some cases, the elderly person chooses to live in a nursing home. The establishment of nursing homes during periods of transition in family structures and values represents the optimal solution for enabling the elderly to access existing resources to fulfill their needs and achieve a level of welfare for themselves.⁴³

The aging process is a developmental task that requires humans to become closer to God. While some elderly individuals spend their golden years with their families at home, others must endure the remainder of their lives in nursing homes. The social services provided in nursing homes are not only physical but also spiritual. Islamic religious education can help the elderly to cope with feelings of helplessness and futility, which are common in this stage of life. Islamic education can also help to cultivate religious values, which can increase existing spirituality. This means that even at the elderly stage, the elderly can still carry out their functions and roles well according to their status in the situations and conditions they face.⁴⁴

The interpretation of the verse must be viewed through the lens of *maqasid sharia*, where social responsibility entails the intention to fulfill the mandate, which encompasses religion, life, reason, offspring, and property⁴⁵. *Maqasid sharia* represents an attempt to achieve optimal social welfare. This is achieved through a three-stage development model prioritizing human wants and needs. These are categorized as follows: needs (*dharu'rat*), wants (*hajiyyat*), and refinements (*tahsiniyyat*)⁴⁶. *Maqasid sharia* is the legal content based on the divine texts of the Quran and hadith that act as guidelines for humanity. These texts contain the rules of Islamic law, which govern how Muslims should live.⁴⁷

It is indeed the case that humans, as social creatures, are unable to exist independently. Instead, they must adjust to the norms of personality and outlook on life adopted by the community and nation. This implies that they have a responsibility to themselves, their families, society in general, and, most importantly to God⁴⁸, In particular, the husband in the field of *fiqh munakahat*, or Islamic jurisprudence on marriage, is expected to serve as the head of the household and assume responsibility for his family in both social and spiritual matters. This must be viewed within the broader context of Imam Al-Ghazali's classification of *maqasid*

⁴³ Triana Rosalina Noor and Isna Nurul Inayati, "Pendidikan Agama Bagi Lansia Di Griya Werdha (Sebuah Perspektif Pendidikan Islam Dan Psikologi)," *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam* 19, no. 1 (2021): 141, doi:10.29062/arrisalah.v19i1.574.

⁴⁴ Ibid.

⁴⁵ Helim, *Maqasid Al-Shari'ah versus Ushul Al-Fiqh (Konsep Dan Posisinya Dalam Metodologi Hukum Islam)*, 24–25; Abdul Helim and Aris Sunandar Suradilaga, 'Penggunaan Metode *Maqasid Al-Syari'ah* Sebagai Alat Analisis', *Jurnal Studi Agama Dan Masyarakat* 18, no. 1 (2022): 60, <https://doi.org/10.23971/jsam.v18i1.3925>.

⁴⁶ Salah Alhammadi et al., "Analysing Islamic Banking Ethical Performance from Maqāṣid Al-Sharī'ah Perspective: Evidence from Indonesia," *Journal of Sustainable Finance and Investment* 12, no. 4 (2022), doi:<https://doi.org/10.1080/20430795.2020.1848179>; Wee Chan Au et al., "Running Their Own Show: Malaysian Women Entrepreneurs' Kaleidoscope Careers," *Emerald Publishing: Career Development International* 26, no. 5 (2021), doi:<https://doi.org/10.1108/CDI-02-2021-0043>; Marziana Madah Marzuki et al., "Corporate Social Responsibility and Islamic Social Finance Impact on Banking Sustainability Post-COVID-19 Pandemic," *Heliyon* 9, no. 10 (2023), doi:<https://doi.org/10.1016/j.heliyon.2023.e20501>.

⁴⁷ Asmak Ab Rahman et al., "Insurability and Suicide: Shariah Issues in Underwriting," *Procedia-Social and Behavioral Sciences* 65 (2012), doi:<https://doi.org/10.1016/j.sbspro.2012.11.170>.

⁴⁸ Hari Sutra Disemadi, "Adultery Child Status in Islamic Law and The Civil Code," *LEGAL STANDING: Jurnal Ilmu Hukum* 3, no. 2 (2019), doi:10.24269/lis.v3i2.1877.

sharia, which comprises five fundamental elements: the protection of religion (*maqasid hifz al-din*), life (*maqasid hifz al-nafs*), reason (*maqasid hifz al-aql*), offspring (*maqasid hifz al-nasl*), and property (*maqasid hifz al-maal*)⁴⁹.

From an Islamic perspective, marriage is related to three key concepts: *aqidah* (creed), *ibadah* (worship), and *akhlak* (morality and ethics). These three elements cannot be separated from the principles of *maqasid sharia* and *maslahah*⁵⁰. In Islamic tradition, divorce is regarded as a highly displeasing act in the eyes of Allah. This is evidenced by the words of Ibn Umar ra., who is reported to have said, "Rasulullah Shallahu 'Alaihi Wasallam said: "The lawful action that is wrathful to Allah is *talaq* (divorce)." (This statement is documented in the works of Abu Dawud and Ibn Majah. Hakim deemed it authentic, while Abu Hatim acknowledged it as a *mursal* hadith). From a moral standpoint, the concept of moral values is a multifaceted phenomenon that encompasses a range of activities, including enrichment, personal development, community service, recreation, and nurturing as a form of learning within existing programs⁵¹. This is not an instance of neglect; rather, it is a divinely ordained method of serving and caring for the elderly in nursing homes, mentally, and healthcare facilities. The medical director of St. Luke's Hospital in Sheffield (UK) articulated this perspective in his article, "Millet," which posits that the basic needs of the elderly are kindness, nourishment, and companionship⁵².

It is not always the case that parents in nursing homes are indicative of a negative child. Indeed, many parents are found in such facilities and do not feel burdened. Those who choose to reside in a nursing home have typically been accumulating funds for an extended period, to relieve their children of the burden of providing care. However, there are instances where individuals are financially supported by their children, a situation that is met with gratitude. The decision to reside in a nursing home is ultimately a personal one, influenced by a range of factors. In a nursing home, parents are not isolated; rather, they have the opportunity to interact with other elderly individuals, many of whom are eager to share their experiences and engage in lively discussions about their youth and their successful children. It is also important to note that their health is also monitored. Many nurses volunteer to provide care, from waking to sleeping, for 24 hours a day. Their meals are not delayed, they are given medication on time, and they even engage in light exercise to maintain their physical fitness.⁵³

The function of nursing homes as an ethic of care is the interaction between nurses working together to care for nursing home residents who may cross cultural boundaries, nationalities, and other dimensions in situations of conflict and cooperation. The placement of parents in nursing homes, which is perceived as a cultural denial of a child's devotion to parents, can be an emotionally challenging experience for individuals navigating cultural differences, particularly in urban environments. This can lead to a range of emotional responses, including "mysophobia" (cultural withdrawal and avoidance) and "melophilia" (a

⁴⁹ Qamar Uz Zaman et al., "Does the Interest Tax Shield Align with Maqasid Al Shariah in Finance?," *Borsa Istanbul Review* 19 (2019), doi:<https://doi.org/10.1016/j.bir.2018.07.004>.

⁵⁰ Calvin W.H. Cheong, "Risk, Recilienci, and Shariah-Compliance," *Research in International Business Anf Finance* 55 (2021), doi:<https://doi.org/10.1016/j.ribaf.2020.101313>; Abdul Helim et al., "Cumulative Versus Alternative Conditions: A Study of Polygyny Permits in Indonesia From the Perspective of the Legal Certainty Principle," *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 1 (2023), doi:<https://doi.org/10.18860/j-fsh.v15i1.15384>.

⁵¹ Ahmed Mansoor Alkhan and M. Kabir Hassan, "Does Islamic Mircofinance Serve Maqāsid Al-Shari'a?," *Borsa Istambul Review* 21, no. 1 (2021), doi:<https://doi.org/10.1016/j.bir.2020.07.002>.

⁵² Nina Millett, "Hospice: Challenging Society's Approach to Death," *Health & Social Work* 4, no. 1 (1979), doi:<https://doi.org/10.1093/hsw/4.1.130>.

⁵³ Kristiani, "Menitipkan Orang Tua Di Panti Jompo Bukan Berarti Durhaka."

positive view of cultural diversity that attracts individuals to urban areas with diverse cultures).⁵⁴

It is evident that ethical care practices are essential in nursing homes, particularly with regard to the residents and their families. Ethics in care practices serve to highlight the interdependence of those engaged in care work and provide a framework for reimagining a caring future. When an elderly person becomes physically or cognitively dependent, the provision of care is often formalized and outsourced to the nursing home, as the consequences of limited resources and competing interests between the elderly, their families and the nursing home are borne by this aspect of ordinary care work.⁵⁵

Nursing homes from the perspective of *Maqasid Sharia* and social welfare

Concerning matters of worship, parents are allowed to practice their religion according to their own beliefs. This is for the benefit of their children, who need not concern themselves with their parents' religious practices. The caretaker of the orphanage is entrusted with the responsibility of caring for the parents. Nevertheless, if one has the opportunity, it is beneficial to spend time with one's parents and monitor their progress at the nursing home. This could involve accompanying one's spouse and grandchildren on visits to their grandparents at the facility nursing homes.⁵⁶

The aforementioned context aligns with the perspective of *maqasid sharia*, which is part of *maqasid sharia*. *Maqasid sharia* represents the intention desired by the perpetrator of the law (human; *mukallaf*) in all matters throughout their life, whether related to intentions, words, or actions. From this analysis, it can be discerned that there is a distinction between good and bad actions, between worship and social life, whether in religious life or the state. All of these are observed to be in accordance or contrary to *maqasid sharia*.⁵⁷

Consequently, the legal status of the intermediary is contingent upon the objective of the transaction (*li al-wasail hukm al-maqasid*), the meaning of this rule is that it is morally reprehensible to entrust our parents to nursing homes to discard them. Rather, the intention is to maintain our moral obligations to our parents. For example, we work by entrusting our children to them for care. The principle of intention (*qa'idah al qasd*) states that actions are judged by the underlying intention (*al-umur bi maqasidiha*).⁵⁸ If our objective is to place our parents in a nursing home solely to avoid circumstances that contravene our moral and religious beliefs, such as instances of discord between the couple or an increase in the family's financial situation, then this can be regarded as an act of divine will. This principle is based on the premise that the prevention of specialized hazards can effectively mitigate the impact of common hazards (*yuhtamal ad-dharar al-khas li al-ajl al-dharar al-'am*).⁵⁹ In Islamic law, as outlined in the Qur'an, an individual who has reached an age of maturity, or who has become

⁵⁴ Shirlena Huang and Brenda S.A. Yeoh, "Multicultural Encounters in Singapore's Nursing Homes: A Care Ethics Approach," *Ethnic and Racial Studies* 43, no. 5 (2020): 873–91, doi:10.1080/01419870.2019.1687924.

⁵⁵ Zhe Yan, "An Ethical Glimpse into Nursing Home Care Work in China: Mei Banfa," *Ethics and Social Welfare* 14, no. 4 (2020): 417–24, doi:10.1080/17496535.2020.1839182.

⁵⁶ Kristiani, "Menitipkan Orang Tua Di Panti Jompo Bukan Berarti Durhaka."

⁵⁷ Helim and Suradilaga, 'Penggunaan Metode *Maqasid Al-Syari'ah* Sebagai Alat Analisis', 57–70.

⁵⁸ Jalal ad-Din 'Abd ar-Rahman As-Suyuti, *Al-Asybah Wa an-Naza'ir Fi Qawa'id Wa Furu' Fiqh Asy-Syafi'iyah* (Beirut, Lebanon: Dar al-Kutub al-'Ilmi'yah, 1983), 8.

⁵⁹ 'Abd al-Kari>m Zaida>n, *Al-Wajiz Fi Syarh Al-Qawa'id Al-Fiqhiyah Fi Al-Syari'ah Al-Islamiyah* (Bei, Lebanon: Mu'assasah ar-Risalah, 2001), 93; Mustapa Tajdin, 'Post-Islamism in Morocco and the Politics of Shari'a: Al-Raysuni's Utilitarianism and El-Othmani's Silent Secularity', *The Journal of the Middle East and Africa* 13, no. 3 (2022): 295–316, <https://doi.org/https://doi.org/10.1080/21520844.2022.2039039>.

an adult, is held to a moral obligation to care for and provide for their parents, regardless of their gender.⁶⁰

From the perspective of *maqasid sharia*, the practice of placing elderly parents in nursing homes does not constitute disobedience or a failure to fulfill one's duties to one's parents. Rather, it is a means of fulfilling God's will and aligning with the objectives of *maqasid sharia*. Nursing homes are not intended to be a dumping ground for the elderly. Rather, they are a means of improving social welfare, as stated in Law Number 13 of 1998:⁶¹

1. Religious and mental spiritual services;
2. Health services;
3. Employment service;
4. Training and education services;
5. Ease of use of public facilities, amenities and infrastructure;
6. Convenience in legal services and assistance;
7. Social protection;
8. Social Support

Older individuals may be particularly vulnerable at certain stages of life, such as the aging process, due to a need for assistance or a desire to feel secure. Interestingly, a person may seek a warm environment with a focus on cooperation and care, rather than competition and separation. Being in a nursing home may indicate that elderly parents are receiving improved health and well-being care management.⁶²

For instance, in the United States, nursing homes have a program called hospice, which is a home care (health worker) program that is a growing sector of the health care workforce that caters specifically to the elderly.⁶³ Although the term "hospice" is not a new one, its current usage has only become widely recognized in the past 20 years. In an era of medical technology and hospitals emphasizing humanistic care, hospice is defined as the provision of a comfortable and caring environment for elderly patients.⁶⁴ Nursing homes are primarily concerned with custodial care and assisting with activities of daily living. In contrast, hospice care places a greater emphasis on psychosocial and spiritual needs.⁶⁵ A sense of control is essential to one's psychological and physical well-being. Substitutes for nursing home care include hospices, home care providers, and hospitals, each of which competes with nursing homes. Given the rapid growth of the hospice benefit, the emergence of specialized places for

⁶⁰ Rokhmat Sucipto, "How Does Islamic Law and National Law Look at the Relinquishing of Children's Responsibilities to Their Parents?," *Journal of Law and Legal Reform* 1, no. 4 (2020), doi:<https://doi.org/10.15294/jllr.v1i4.39888>.

⁶¹ Marjohan, "Perlindungan Hukum Terhadap Orang Jompo Di Panti (Studi Kasus Di Panti Jompo Kota Palembang)," *NURANI* 18, no. 2 (2018), doi:<https://doi.org/10.19109/nurani.v18i2.1883>.

⁶² Rosa M. Pacheco Baldó, "American Individualism and Masculinity? The Case of Nursing Homes," *Journal for Cultural Research* 24, no. 4 (2020): 301–14, doi:[10.1080/14797585.2020.1835444](https://doi.org/10.1080/14797585.2020.1835444).

⁶³ Thomas Christian et al., "Trends in the Receipt of Consistent Hospice Professional Visits at the End of Life and Ratings of Hospice Care Quality," *Innovation in Aging* 4, no. 1 (2020), doi:[10.1093/geroni/igaa057.228](https://doi.org/10.1093/geroni/igaa057.228).

⁶⁴ Julie A. Stutzbach et al., "Older Adults in Skilled Nursing Facilities Demonstrate Low Physical Activity During and After Discharge," *National Library of Medicine* 33, no. 15 (2022), doi:[10.1080/09638288.2021.1892838](https://doi.org/10.1080/09638288.2021.1892838).

⁶⁵ Nancy Kusmaul et al., "Structural Characteristics of Nursing Homes and Social Service Directors That Influence Their Engagement in Disaster Preparedness Processes," *Journal of Gerontological Social Work: Special Issue Nursing Home Social Work Research* 65, no. 7 (2021), doi:[10.1080/01634372.2021.1933293](https://doi.org/10.1080/01634372.2021.1933293); Stephen Spiro et al., "The Cost of Visit-Based Home Care for up to Two Weeks in the Last Three Months of Life: A Pilot Study of Community Care Based at a Hospice-at-Home Service in South East of England," *National Library of Medicine* 37, no. 4 (2020), doi:[10.1080/07370016.2020.1809856](https://doi.org/10.1080/07370016.2020.1809856).

the elderly or elderly, and efforts by nursing homes to specialize, it is likely that the trend of hospice care in nursing homes will continue.⁶⁶

Although the name of the hospice program differs between the United States and Indonesia, the objective of the program in Indonesian nursing homes is comparable to that in the United States. Indeed, for researchers, the nursing home program is more beneficial than the hospice program, where hospice care is provided in nursing homes. In contrast, hospice care is driven by the needs of patients and families, rather than the practice norms and business models of private hospice institutions.⁶⁷ Hospice care is highly regarded by families and has been demonstrated to reduce the need for hospitalization, encourage appropriate medical care at the end of life, and provide patients and families with support for death at home if desired.⁶⁸ The nursing homes in Indonesia implement a program that identifies the needs of parents with social services for the elderly. These services include the provision of shelter, life guarantees such as food and clothing, health maintenance, and the facilitation of leisure time, including recreation, social, mental, and religious guidance. The objective of this program is to enable parents to enjoy their old age with inner and outer peace.⁶⁹

By the *maqasid sharia* perspective, it is reaffirmed that placing parents in a nursing home is not a disobedience of an adult child. Rather, it is a means of maintaining Islamic law to preserve religion, reason, honor, offspring (family), and property. Behavior that is considered to violate these goals is prohibited if the behavior set to achieve these goals violates morals, such as rebelling or disobeying the parents.⁷⁰

In this case, the placement of parents based on the perspective of *maqasid sharia* is aimed at maintaining the integrity of the children's own families. Therefore, the placement of parents in nursing homes should not be considered wrong or disobedient. The freedom of will and action based on individual rights can be tested and held accountable for their efforts (to choose and act).⁷¹

Looking at the previous data, there are various reasons why married children place their parents in nursing homes, such as children feeling unable to care for their parents due to busy work, children being unable to provide the level of care their parents need, which leads to their decision to place their parents in a nursing home. There are even parents who volunteer to be placed in a nursing home themselves for reasons of loneliness, to avoid distress to their children and grandchildren, the existence of a disharmonious family environment and unruly behavior of parents, and the demands of daily life at home can cause parents to become

⁶⁶ Nicholas G. Castle et al., "Special Care Hospice Units in Nursing Homes," *The Hospice Journal* 12, no. 3 (1997), doi:<https://doi.org/10.1080/0742-969X.1997.11882869>.

⁶⁷ Jennifer M. Reckrey et al., "Receipt of Hospice Aide Visits Among Medicare Beneficiaries Receiving Home Hospice Care," *National Library of Medicine* 63, no. 4 (2022), doi:[10.1016/j.jpainsymman.2021.12.019](https://doi.org/10.1016/j.jpainsymman.2021.12.019).

⁶⁸ Lara Dhingra et al., "Low Hospice Utilization in New York State: Comparisons Using National Data," *Journal of Pain and Symptom Management* 63, no. 4 (2022), doi:<https://doi.org/10.1016/j.jpainsymman.2021.12.013>.

⁶⁹ Riska Miranti and Amsal Amr, "Pendekatan Komunikasi Interpersonal Pengasuh Dalam Memberikan Pelayanan Bagi Lansia Di Panti Jompo (Studi Di UPTD Rumoh Seujahtra Geunaseh Sayang, Lamglumpang Kecamatan Ulee Kareng Kota Banda Aceh)," *Jurnal Ilmiah Mahasiswa FISIP Unsyiah* 2, no. 2 (2017).

⁷⁰ Mohd Zailani Mohd Yusoffa et al., "The Effect of Spiritual and Social Norm in Moral Judgement," *International Journal of Adolescence and Youth* 51, no. 2 (2022), doi:<https://doi.org/10.1080/02673843.2022.2156799>; Hyemin Han and Kelsie J. Dawson, "Improved Model Exploration for the Relationship between Moral Foundations and Moral Judgment Development Using Bayesian Model Averaging," *Journal of Moral Education* 51, no. 2 (2021), doi:<https://doi.org/10.1080/03057240.2020.1863774>.

⁷¹ Wan Norhasniah Wan Husina and Haslina Ibrahim, "Religious Freedom, The Malaysian Constitution and Islam: A Critical Analysis," *Procedia-Social and Behavioral Sciences* 217 (2016), doi:<https://doi.org/10.1016/j.sbspro.2016.02.152>.

negligent even though they have good intentions, especially coupled with sons-in-law/daughters-in-law, who are unwilling to take care of and look after their parents.

Therefore, the reasons why parents are placed in nursing homes are a benefit to both parties to achieve the five basic elements of *maqasid sharia*, namely parents can concentrate on worship (*maqasid hifz ad-din*), protecting the lives of parents (*maqasid hifz al-nafs*), guarding against negative thoughts between them (*maqasid hifz al-aql*), preventing children from doing wrong when they gather in the same house (*maqasid hifz al-nasl*), and including maintaining good relations as an asset between parents and children (*maqasid hifdz al-maal*).⁷²

The placement of parents in nursing homes must also determine the benefits that cover all levels of Islamic society. In determining the benefit, there is sometimes a conflict about the obligation of a child who is disobedient or disobedient. On the one hand, if the parents follow their children, it is feared that the parents will interfere with their children's family problems or economic limitations. To overcome this, the strongest benefit is chosen as a reason. This is following the principles of Islamic jurisprudence, specifically the maxim:

إِذَا تَعَارَضَتْ مَصْلَحَتَانِ وَتَعَدَّرَ جَمْعُهُمَا فَإِنَّ عِلْمَ رَجُلَانِ إِحْدَاهُمَا قُدِّمَتْ⁷³

"If there are two conflicting benefits and it is difficult to compromise between the two, then what is sought is the stronger of the two".

Accordingly, it can be argued that parents should be cared for by their children under the Islamic legal principle of *maqashid asy-Syari'ah*, which requires children to assume responsibility for their elderly parents. This responsibility can be fulfilled in two ways: by providing care for parents at home or by placing them in nursing homes. It can be posited that children should care for their parents at home, rather than placing them in nursing homes, given the services, efforts, love, and support that parents provide in caring for and raising their children until the present day. Nevertheless, if a child elects to place their parents in a nursing home, it is presumed that this decision is made for the benefit of the parents and in response to an urgent situation. It is therefore expected that the child will engage in a discussion with their parents regarding this decision. For children who assume the role of caregiver for their elderly parents, it is of paramount importance to demonstrate good speech, gentle treatment, and a heart that is always prayerful. This is particularly true for children who entrust their elderly parents to the care of nursing homes, where they must adhere to the same standards of conduct. These standards include speaking gently, visiting regularly, giving more attention, communicating frequently, and striving to make their parents happy. Additionally, it is essential to maintain a heart that is always prayerful for their parents' happiness in this world and in the hereafter.⁷⁴ Therefore, the results of this study are expected to provide information to the community, especially to someone who is married and wants to place his parents in a nursing home is not a form of child disobedience, it can be a common good (*maslahah*), as long as it does not break the relationship between families and children

⁷² Muhammad Chairul Huda and Ilyya Muhsin, 'Liminality Rituals of Interfaith Families: Symbolic Interactionism and Maqāshid Sharia Perspectives', *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 5, 2 (2022): 1-20, <http://dx.doi.org/10.30659/jua.v5i2.20488>; Zaman et al., "Does the Interest Tax Shield Align with Maqasid Al Shariah in Finance?"

⁷³ Abu Muhammad 'Izz ad-Din 'Abd al-'Azi z ibn 'Abd As-Salam, *Qawa'id Al-Ahkam Fi Masalih Al-Anam* (Beirut, Lebanon: Dar al-Kutub al-'Ilmiyah, 1999), 43.

⁷⁴ Bakung et al., "Tanggung Jawab Anak Terhadap Orang Tua Lanjut Usia (Lansia) Di Desa Kaaruyan Kecamatan Mananggu Kabupaten Boalemo."

also avoid the sandwich generation. The results of this study are undoubtedly contentious, particularly when viewed through the lens of divergent trends. Nevertheless, the findings of this study can serve as a reference point to prevent the immediate assumption of unfaithfulness in children who leave their parents in nursing homes.

Conclusions

Based on the method of *ushul fiqh* based on *maqasid sharia*, leaving parents in nursing homes is not a form of lack of moral values of a child to his parents, but a form of God's will aim at supporting the life of parents. The main basis for researchers to believe that this is not something bad because there are certain factors such as when parents join children who are married, they are usually used as servants or considered a burden in life. For the sake of benefit (common good), entrusting parents is the best way for a child to avoid harm (*mudharat*) in his family life to avoid hostility or conflict between parents and sons-in-law/daughters-in-law, so it would be better to entrust parents to a nursing home to maintain harmony between families.

Moreover, leaving parents in a nursing home does not mean breaking the relationship between children and parents, but leaving parents in a nursing home avoids the badness (*mudharat*) of abandoning or throwing away parents, so it is better to leave them in a nursing home to maintain their honor. It also preserves some parts of *maqasid sharia* such as protecting the lives of parents (*hifz al-nafs*), allowing parents to concentrate on worship (*hifz al-din*), guarding against negative thoughts between them (*hifz al-'aql*), preventing children from doing wrong when they congregate in the same house (*hifz al-nasl*), and including the maintenance of good relations as an asset between parents and children (*hifdz al-maal*). Thus, it is expected that this research will be able to provide knowledge and further reflection on the placement of parents in nursing homes, especially about the sandwich generation.

References

- Adlini, Miza Nina et al. "Metode Penelitian Kualitatif Studi Pustaka." *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022). <https://doi.org/10.33487/edumaspul.v6i1.3394>.
- Alhammadi, Salah et al. "Analysing Islamic Banking Ethical Performance from Maqāsid Al-Sharī'ah Perspective: Evidence from Indonesia." *Journal of Sustainable Finance and Investment* 12, no. 4 (2022). doi:<https://doi.org/10.1080/20430795.2020.1848179>.
- Alimashariyanto, M. et al. "The Role of Parents in Parenting from Islamic Law Perspectives: Study of Muslim Families in Ambang II Village." *At-Turās: Jurnal Studi Keislaman* 9, no. 1 (2022). doi:<https://doi.org/10.33650/at-turas.v9i1.3707>.
- Alkhan, Ahmed Mansoor, and M. Kabir Hassan. "Does Islamic Microfinance Serve Maqāsid Al-Sharī'a?" *Borsa Istanbul Review* 21, no. 1 (2021). doi:<https://doi.org/10.1016/j.bir.2020.07.002>.
- Alwana, Hanif Aidhil. "Aliran Pemikiran Ushul Fiqh Dan Pengaruhnya Terhadap Pendekatan Hukum Islam." *Juris: Jurnal Ilmiah Syariah* 19, no. 2 (2020): 147–62. doi:[10.31958/juris.v19i2.2375](https://doi.org/10.31958/juris.v19i2.2375).
- Ardiansyah et al. "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif." *IHSAN: Jurnal Pendidikan Islam* 1, no. 2 (2023). <https://doi.org/10.61104/ihsan.v1i2.57>.
- As-Salam, Abu Muhammad 'Izz ad-Din 'Abd al-'Aziz ibn 'Abd. *Qawa'id Al-Ahkam Fi Masalih Al-Anam*. Beirut, Lebanon: Dar al-Kutub al-'Ilmiyah, 1999.
- As-Suyuti, Jalal ad-Din 'Abd ar-Rahman. *Al-Asybah Wa an-Naza'ir Fi Qawa'id Wa Furu' Fiqh Asy-Syafi'iyah*. Beirut, Lebanon: Dar al-Kutub al-'Ilmiyah, 1983.

- Au, Wee Chan, et al. "Running Their Own Show: Malaysian Women Entrepreneurs' Kaleidoscope Careers." *Emerald Publishing: Career Development International* 26, no. 5 (2021). doi:<https://doi.org/10.1108/CDI-02-2021-0043>.
- Bakung, Dolot Alhasni et al. "Tanggung Jawab Anak Terhadap Orang Tua Lanjut Usia (Lansia) Di Desa Kaaruyan Kecamatan Mananggu Kabupaten Boalemo." *NUSANTARA: Jurnal Pengabdian Kepada Masyarakat* 2, no. 3 (2022). <https://doi.org/10.55606/nusantara.v2i3.1442>.
- Burger, Jerry M. et al. "The Norm of Reciprocity as an Internalized Social Norm: Returning Favors Even When No One Finds Out." *Social Influence* 4, no. 1 (2009). doi:<https://doi.org/10.1080/15534510802131004>.
- Cahyaningrum, Ditasari et al. "Jaminan/Agunan Pada Lembaga Keuangan Syariah Dan Konvensional: Studi Pustaka (Library Research) Dan Bibliometrik VOSviewer." *Zenodo* 7, no. 1 (2023). doi:<https://doi.org/10.5281/zenodo.10078573>.
- Castle, Nicholas G. et al. "Special Care Hospice Units in Nursing Homes." *The Hospice Journal* 12, no. 3 (1997). <https://doi.org/10.1080/0742-969X.1997.11882869>.
- Cheong, Calvin W.H. "Risk, Resilience, and Shariah-Compliance." *Research in International Business Anf Finance* 55 (2021). <https://doi.org/10.1016/j.ribaf.2020.101313>.
- Christian, Thomas, et al. "Trends in the Receipt of Consistent Hospice Professional Visits at the End of Life and Ratings of Hospice Care Quality." *Innovation in Aging* 4, no. 1 (2020). doi:10.1093/geroni/igaa057.228.
- Cui, Min, et al. "Effects of an Emotional Support Programme on Older Adults Living in Nursing Homes: A Quasi-Experimental." *National Library of Medicine* 45 (2022). doi:10.1016/j.gerinurse.2022.04.005.
- Dedi, Syarial. "Ushul Fiqih Menurut Paradigma Filsafat Ilmu (Kajian Ontologi, Epistemologi, Dan Aksiologi)." *Al-Istinbath Jurnal Hukum Islam* 5, no. 2 (2020). <http://dx.doi.org/10.29240/jhi.v5i2.1829>.
- Dhingra, Lara et al. "Low Hospice Utilization in New York State: Comparisons Using National Data." *Journal of Pain and Symptom Management* 63, no. 4 (2022). <https://doi.org/10.1016/j.jpainsymman.2021.12.013>.
- Disemadi, Hari Sutra. "Adultery Child Status in Islamic Law and The Civil Code." *LEGAL STANDING: Jurnal Ilmu Hukum* 3, no. 2 (2019). doi:10.24269/ls.v3i2.1877.
- Ellaway, Anne, et al. "Are Social Comparisons of Homes and Cars Related to Psychosocial Health?" *International Journal of Epidemiology* 33, no. 5 (2004). doi:<https://doi.org/10.1093/ije/dyh197>.
- Fechter, Anne Meike. "The Good Child: Anthropological Perspectives on Morality and Childhood." *Journal of Moral Education* 43, no. 2 (2014). <https://doi.org/10.1080/03057240.2014.909350>.
- G.Ouslander, Joseph, and David C. Grabowski. "COVID-19 in Nursing Homes: Calming the Perfect Storm." *Journal of the American Geriatrics Society* 68, no. 10 (2020). <https://doi.org/10.1111/jgs.16784>.
- Gadbois, Emily A. et al. "Identifying Strategies That Promote Staff and Resident Influenza and COVID-19 Vaccination in Nursing Homes: Perspectives from Nursing Home Staff." *Geriatric Nursing* 54 (2023). <https://doi.org/10.1016/j.gerinurse.2023.09.006>.
- Grabowski, David C., and Vincent Mor. "Nursing Home Care in Crisis in the Wake of COVID-19." *JAMA* 324, no. 1 (2020). doi:10.1001/jama.2020.8524.
- Gurwitz, Jerry H. et al. "Advancing Clinical Trials in Nursing Homes: A Proposed Roadmap to Success." *Geriatric Nursing* 45 (2022). doi:10.1016/j.gerinurse.2022.02.005.

- Han, Hyemin, and Kelsie J. Dawson. "Improved Model Exploration for the Relationship between Moral Foundations and Moral Judgment Development Using Bayesian Model Averaging." *Journal of Moral Education* 51, no. 2 (2021). <https://doi.org/10.1080/03057240.2020.1863774>.
- Hartik, Andi, and Pythag Kurniati. "Viral, Foto Surat Pernyataan Anak Titipkan Orangtua Di Panti Jompo, Ini Penjelasan Pengelola." *Kompas*. November 2021.
- Heggeness, Misty L. "Improving Child Welfare in Middle Income Countries: The Unintended Consequence of a ProHomemaker Divorce Law and Wait Time to Divorce." *Journal of Development Economics* 143 (2020). <https://doi.org/10.1016/j.jdeveco.2019.102405>.
- Helim, Abdul, et al. "Bapalas as Alternative Dispute Resolution of Fighting on Muslim Dayak Community in Muara Teweh, Central Kalimantan." *Samarah* 6, no. 1 (2022): 331–45. doi:10.22373/sjhc.v6i1.12379.
- — —. "Cumulative Versus Alternative Conditions: A Study of Polygyny Permits in Indonesia From the Perspective of the Legal Certainty Principle." *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 1 (2023). <https://doi.org/10.18860/j-fsh.v15i1.15384>.
- — —. *Maqasid Al-Shari'ah versus Ushul Al-Fiqh (Konsep Dan Posisinya Dalam Metodologi Hukum Islam)*. Yogyakarta, Indonesia: Pustaka Pelajar, 2019.
- — —. *Metodologi Penetapan Hukum Islam: Ushul Fiqh Praktis (1)*. Yogyakarta, Indonesia: Pustaka Pelajar, 2023.
- Helim, Abdul, and Aris Sunandar Suradilaga. "Penggunaan Metode Maqasid Al-Syari'Ah Sebagai Alat Analisis." *Jurnal Studi Agama Dan Masyarakat* 18, no. 1 (2022): 57–70. doi:10.23971/jsam.v18i1.3925.
- Huang, Shirlena, and Brenda S.A. Yeoh. "Multicultural Encounters in Singapore's Nursing Homes: A Care Ethics Approach." *Ethnic and Racial Studies* 43, no. 5 (2020): 873–91. doi:10.1080/01419870.2019.1687924.
- Husina, Wan Norhasniah Wan, and Haslina Ibrahim. "Religious Freedom, The Malaysian Constitution and Islam: A Critical Analysis." *Procedia-Social and Behavioral Sciences* 217 (2016). <https://doi.org/10.1016/j.sbspro.2016.02.152>.
- Indriyani, Riska Andista, and Anjar Sri Ciptorukmi Nugrahen. "Kontradiksi Antara Kewajiban Anak Kepada Orangtua Dengan Anak Menggugat Orangtua." *Jurnal Privat Law* 7, no. 2 (2019). <https://doi.org/10.20961/privat.v7i2.39337>.
- Khair, Otti Ilham. "Analisis Landasan Filosofis, Sosiologis Dan Yuridis Pada Pembentukan Undang-Undang Ibukota Negara." *ACADEMIA: Jurnal Inovasi Riset Akademik* 2, no. 1 (2022). <https://doi.org/10.51878/academia.v2i1.1037>.
- Kholish, Muhammad Jauhar. "Etika Dan Moral Dalam Pandangan Hadis Nabi SAW." *Jurnal An-Nur: Kajian Pendidikan Dan Ilmu Keislaman* 8, no. 1 (2022). <https://doi.org/10.15575/jra.v1i1.14259>.
- Kristiani. "Menitipkan Orang Tua Di Panti Jompo Bukan Berarti Durhaka." *Terminal*, 2021.
- Kusmaul, Nancy, et al. "Structural Characteristics of Nursing Homes and Social Service Directors That Influence Their Engagement in Disaster Preparedness Processes." *Journal of Gerontological Social Work: Special Issue Nursing Home Social Work Research* 65, no. 7 (2021). doi:10.1080/01634372.2021.1933293.
- Linde-Krieger, Linnea B., and Tuppert M. Yates. "A Structural Equation Model of the Etiology and Developmental Consequences of Parent-Child Role Confusion." *Journal of Applied Development Psychology* 72 (2021). <https://doi.org/10.1016/j.appdev.2020.101216>.
- Lustyantie, Ninuk, and Figiati Indra Dewi. "Leech's Politeness Principle in Lenong Betawi Humorous Dialogue Entitled 'Anak Durhaka.'" *ENGLISH REVIEW: Journal of English*

- Education* 7, no. 2 (2019). doi:10.25134/erjee.v7i2.1731.
- Marjohan. "Perlindungan Hukum Terhadap Orang Jompo Di Pantti (Studi Kasus Di Pantti Jompo Kota Palembang)." *NURANI* 18, no. 2 (2018). <https://doi.org/10.19109/nurani.v18i2.1883>.
- Marzuki, Marziana Madah, et al. "Corporate Social Responsibility and Islamic Social Finance Impact on Banking Sustainability Post-COVID-19 Pandemic." *Heliyon* 9, no. 10 (2023). doi:<https://doi.org/10.1016/j.heliyon.2023.e20501>.
- Meenu et al. "Changing Family Structures and Impact on the Care of Elderly in Family: A Review." *International Journal of Advances in Engineering and Management (IJAEM)* 4, no. 7 (2022). doi:10.35629/5252-0407806813.
- Millett, Nina. "Hospice: Challenging Society's Approach to Death." *Health & Social Work* 4, no. 1 (1979). <https://doi.org/10.1093/hsw/4.1.130>.
- Miranti, Riska, and Amsal Amr. "Pendekatan Komunikasi Interpersonal Pengasuh Dalam Memberikan Pelayanan Bagi Lansia Di Pantti Jompo (Studi Di UPTD Rumoh Seujahtra Geunaseh Sayang, Lamglumpang Kecamatan Ulee Kareng Kota Banda Aceh)." *Jurnal Ilmiah Mahasiswa FISIP Unsyiah* 2, no. 2 (2017).
- Muchtar, Henni. "Analisis Yuridis Normatif Sinkronisasi Peraturan Daerah Dengan Hak Asasi Manusia." *Humanus: Jurnal Ilmiah Ilmu-Ilmu Humaniora* 14, no. 1 (2015). <https://doi.org/10.24036/jh.v14i1.5405>.
- Mukarromah, Wahdatur Rike Uyunul. "Pengaruh Dan Dampak Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Di Desa Mayang Jember." *Rechtenstudent Journal* 1, no. 1 (2020). <https://doi.org/10.35719/rch.v1i1.13>.
- Nakagomi, Atsushi, et al. "Social Isolation and Subsequent Health and Well-Being in Older Adults: A Longitudinal Outcome-Wide Analysis." *Social Science & Medicine* 327, no. 115937 (2023). <https://doi.org/10.1016/j.socscimed.2023.115937>.
- Noor, Triana Rosalina, and Isna Nurul Inayati. "Pendidikan Agama Bagi Lansia Di Griya Werdha (Sebuah Perspektif Pendidikan Islam Dan Psikologi)." *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam* 19, no. 1 (2021): 141. doi:10.29062/arrisalah.v19i1.574.
- Nurdin, and Abdussalam. "Strategi Pendidikan Agama Islam Bagi Orang Tua Lanjut Usia Di Pantti Jompo Sosial Bireuen Aceh." *TAZKIYA* 8, no. 1 (2019). <http://dx.doi.org/10.30829/taz.v8i1.413>.
- O'Brien, Michelle L. "Disruption and Decline: The Gendered Consequences Ff Civil War and Political Transition for Education in Tajikistan." *Post-Soviet Affairs* 36, no. 2 (2020). doi:10.1080/1060586x.2019.1701880.
- Osler, Audrey, and Jon Arne Skarra. "The Rhetoric and Reality of Human Rights Education: Policy Frameworks and Teacher Perspectives." *Multicultural Education Review* 13, no. 3 (2021). <https://doi.org/10.1080/2005615X.2021.1964265>.
- Pacheco Baldó, Rosa M. "American Individualism and Masculinity? The Case of Nursing Homes." *Journal for Cultural Research* 24, no. 4 (2020): 301–14. doi:10.1080/14797585.2020.1835444.
- Pelu, Ibnu Elmi A.S., and Ahmad Dakhoir. "The Role of Ijtihad and the Development of Sharia Financial Technology Products in Indonesia." In *Proceedings of the 1st Conference on Islamic Finance and Technology*. Sidoarjo: EUDL European Union Digital Library, 2020. <http://dx.doi.org/10.4108/eai.21-9-2019.2293937>.
- Priyatno, Prima Dwi, and Isti Nuzulul Atiah. "Melirik Dinamika Cryptocurrency Dengan Pendekatan Ushul Fiqih." *Jurnal Ilmiah Ekonomi Islam* 7, no. 3 (2021).

- <http://dx.doi.org/10.29040/jiei.v7i3.3590>.
- Putri, Arum Ekasari. "Evaluasi Program Bimbingan Dan Konseling: Sebuah Studi Pustaka." *JBKI: Jurnal Bimbingan Konseling Indonesia* 4, no. 2 (2019). doi:<http://dx.doi.org/10.26737/jbki.v4i2.890>.
- Rahman, Asmak Ab et al. "Insurability and Suicide: Shariah Issues in Underwriting." *Procedia-Social and Behavioral Sciences* 65 (2012). <https://doi.org/10.1016/j.sbspro.2012.11.170>.
- Reckrey, Jennifer M. et al. "Receipt of Hospice Aide Visits Among Medicare Beneficiaries Receiving Home Hospice Care." *National Library of Medicine* 63, no. 4 (2022). doi:10.1016/j.jpainsymman.2021.12.019.
- Rivard, Suzanne. "Unpacking the Process of Conceptual Leaping in the Conduct of Literature Reviews." *The Journal of Strategic Information Systems* 33, no. 1 (2024). <https://doi.org/10.1016/j.jsis.2024.101822>.
- Ruslan. "Aliran Pemikiran Ushul Fiqh Dan Pengaruhnya Terhadap Pendekatan Hukum Islam." *JIEMAS: Jurnal Ilmiah Ekonomi, Manajemen Dan Syariah* 1, no. 3 (2022). <https://doi.org/10.55883/jiemas.v1i3.1>.
- Sinder, Rike. "An Islamic Notion of Natural Law: On Teleological Natural Law Thinking in Uṣūl Al-Fiqh." *Oxford Journal of Law and Religion* 10, no. 3 (2021). <https://doi.org/10.1093/ojlr/rwac007>.
- Smith, John. "Trends in Elderly Care: The Shift Towards Nursing Homes." *Journal of Aging Studies* 15, no. 2 (2020).
- Sopyan, Yayan, et al. "Child Exploitation by Parents in Early Marriage: Case Study in Cianjur West Java, Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023). doi:10.22373/sjkh.v7i3.14804.
- Spiro, Stephen, et al. "The Cost of Visit-Based Home Care for up to Two Weeks in the Last Three Months of Life: A Pilot Study of Community Care Based at a Hospice-at-Home Service in South East of England." *National Library of Medicine* 37, no. 4 (2020). doi:10.1080/07370016.2020.1809856.
- Stutzbach, Julie A. et al. "Older Adults in Skilled Nursing Facilities Demonstrate Low Physical Activity During and After Discharge." *National Library of Medicine* 33, no. 15 (2022). doi:10.1080/09638288.2021.1892838.
- Sucipto, Rokhmat. "How Does Islamic Law and National Law Look at the Relinquishing of Children's Responsibilities to Their Parents?" *Journal of Law and Legal Reform* 1, no. 4 (2020). doi:<https://doi.org/10.15294/jllr.v1i4.39888>.
- Susanti, Retna. "Politik Uang Dalam Pemilu Ditinjau Dari Perspektif Yuridis Sosiologis." *Lex Renaissance* 6, no. 3 (2021). <https://doi.org/10.20885/JLR.vol6.iss3.art10>.
- Suyatno. "Analisa Perlindungan Data Pribadi Pengguna Fintech Berdasarkan Pendekatan Yuridis Normatif Di Indonesia." *YUME: Journal of Management* 5, no. 4 (2022). <https://doi.org/10.37531/yum.v5i3.3299>.
- Tajdin, Mustapa. "Post-Islamism in Morocco and the Politics of Shari'ah: Al-Raysuni's Utilitarianism and El-Othmani's Silent Secularity." *The Journal of the Middle East and Africa* 13, no. 3 (2022). <https://doi.org/10.1080/21520844.2022.2039039>.
- TIM. *Mushaf Al-Qur'an Dan Terjemah: Dilengkapi Dengan Asbabun Nuzul Dan Doa Pilihan*. Jakarta, Indonesia: Ummul Qura, 2020.
- Triono, Helbet. "Penitipan Orang Tua Di Panti Sosial Tresna Werdha Kota Bengkulu Perspektif Hukum Islam Dan Hukum Positif." Universitas Islam Negeri Fatmawati Sukarno Bengkulu, 2022.
- White, Elizabeth M. et al. "Front-Line Nursing Home Staff Experiences During the COVID-19

- Pandemic." *Journal of the American Medical Directors Association* 22, no. 1 (2021). <https://doi.org/10.1016/j.jamda.2020.11.022>.
- Widiastuti, Tika, et al. "The Nexus Between Islamic Social Finance, Quality of Human Resource, Governance, and Poverty." *Heliyon* 8 (2022). <https://doi.org/10.1016/j.heliyon.2022.e11885>.
- Wijayana, Esti. "40 Anak Minta Orang Tuanya Dirawat Di Panti Jompo Surabaya, Padahal Mampu." *Detikjatim*, November 2022.
- Yan, Zhe. "An Ethical Glimpse into Nursing Home Care Work in China: Mei Banfa." *Ethics and Social Welfare* 14, no. 4 (2020): 417–24. doi:10.1080/17496535.2020.1839182.
- Yuliana, Evi. "Perilaku Anak Terhadap Penitipan Orang Tua Di Panti Jompo Dalam Tinjauan Hukum Islam (Studi Kasus Di Yayasan Srikandi Bandar Surabaya Lampung Tengah)." IAIN Metro Lampung, 2021.
- Yusoffa, Mohd Zailani Mohd, et al. "The Effect of Spiritual and Social Norm in Moral Judgement." *International Journal of Adolescence and Youth* 51, no. 2 (2022). <https://doi.org/10.1080/02673843.2022.2156799>.
- Zaidan, 'Abd al-Karim. *Al-Wajiz Fi Syarh Al-Qawa'id Al-Fiqhiyah Fi Al-Syari'ah Al-Islamiyah*. Beirut, Lebanon: Mu'assasah ar-Risalah, 2001.
- Zaman, Qamar Uz et al. "Does the Interest Tax Shield Align with Maqasid Al Shariah in Finance?" *Borsa Istanbul Review* 19 (2019). <https://doi.org/10.1016/j.bir.2018.07.004>.