Elderly in Nursing Homes:
Between *Birr al-Wālidayn* Obligations and Social Dynamics
In Banten Province

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Abstract: The rising trend of placing elderly parents in nursing homes in Banten Province raises questions about its compatibility with Islamic values, particularly the obligation of *birr al-wālidayn*. This study is grounded in the tension between modern socio-economic demands and religious expectations that children provide direct care for their parents. The objective is to examine this practice through the lens of *maqāṣid al-sharī'ah* and assess whether it can still reflect *birr al-wālidayn* within a changing social context. A qualitative approach was employed, using observations and in-depth interviews with families, nursing home staff, and religious leaders. The analysis draws on credo theory, legal authority theory, social change theory, fatwa evolution theory, and fishbone analysis. Findings indicate that social, economic, and legal factors influence the decision to institutionalize older people. When guided by principles of protection and well-being, such practices can align with Islamic teachings. The study contributes theoretically and practically to developing elderly care policies that are religiously grounded and responsive to contemporary societal dynamics.

Keywords*: elderly care; nursing homes; financial support.*

Abstrak: Meningkatnya penempatan orang tua lansia di panti jompo di Provinsi Banten memunculkan pertanyaan tentang kesesuaiannya dengan nilai Islam, khususnya kewajiban *birr al-wālidayn*. Penelitian ini dilatarbelakangi oleh ketegangan antara tuntutan sosial-ekonomi modern dan nilai agama yang mengharuskan anak merawat orang tua secara langsung. Tujuan penelitian ini adalah menganalisis praktik tersebut melalui perspektif maqasid syariah dan menilai apakah tindakan tersebut tetap mencerminkan bentuk birr al-wālidayn. Menggunakan pendekatan kualitatif, data dikumpulkan melalui observasi dan wawancara mendalam dengan keluarga, pengelola panti, dan tokoh agama. Analisis didasari pada teori credo,

perubahan sosial, dan evolusi fatwa, serta analisis fishbone. Hasil menunjukkan bahwa faktor sosial, ekonomi, dan hukum memengaruhi Keputusan menempatkan lansia di panti jompo. Jika didasarkan pada prinsip perlindungan dan kesejahteraan lansia, praktik ini tetap dianggap sesuai syariah. Penelitian ini memberikan kontribusi teoritis dan praktis untuk kebijakan layanan lansia berbasis nilai agama yang adaftif terhadap dinamika Masyarakat kontemporer.

Kata Kunci: perawatan lansia; panti jompo; dukungan keuangan.

Introduction

The increasing placement of elderly parents in nursing homes across Indonesia reflects a profound shift in social and familial structures, driven by urbanization, economic pressures, and changing lifestyle patterns.[1] This phenomenon introduces a complex dilemma in Banten, a province rich in Islamic tradition and cultural heritage. On one hand, formal caregiving institutions provide necessary support and safety for elderly individuals; on the other hand, such arrangements may be perceived as a departure from the traditional Islamic value of *birr al-wālidayn,* which obligates children to honor, care for, and financially support their parents, especially in old age.[2] The tension between fulfilling religious duties and adapting to social realities forms the core concern of this study.[3]

The tension arises from the strong Islamic emphasis on *birr al-wālidayn* (piety and care for one's parents). Traditional interpretations of Islamic teachings stress that children must directly care for and financially support their parents, particularly when they reach old age. Verses such as surah Luqman (31:14) and surah an-Nisa (04:36) emphasize gratitude and good treatment towards parents, aligning spiritual obligations with familial responsibilities. Yet, the modern reality (where children often struggle to balance work and caregiving) introduces complexities. Some choose to place their parents in professional care settings,

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[1] Abir Mohamad Ismail, "'Doing Care, Doing Gender': Towards a Rethinking of Gender and Elderly Care in the Arab Muslim Families in Denmark," *Journal of Religion, Spirituality & Aging* 36, no. 1 (January 2, 2024): 50–68, https://doi.org/10.1080/15528030.2022.2145413.

[2] Syufa'at Syufa'at, Syed Muhammad Saad Zaidi, and Mutholaah Mutholaah, "Sandwich Generation in Contemporary Indonesia: Determining Responsibility in Caring for Elderly under Islamic Law and Positive Law," *Al-Manahij: Jurnal Kajian Hukum Islam*, August 23, 2023, 167–82, https://doi.org/10.24090/mnh.v17i2.9371.

[3] Surga Mey Laura, "Transformasi Panti Jompo: Harusnya Jadi Tempat Penuh Cinta, Bukan Kesepian," https://kumparan.com/kumparanmay/transformasi-panti-jompo-harusnya-jadi-tempat-penuh-cinta-bukan-kesepian-20X0kBqLnJZ, June 4, 2023.

believing this ensures safety and well-being without necessarily compromising Islamic values.[4]

This research is grounded in the problem of reconciling religious values with contemporary caregiving practices. Specifically, it seeks to examine how the practice of entrusting elderly parents to nursing homes can be understood within the framework of *birr al-wālidayn* from an Islamic perspective. In traditional Islamic teachings, children are expected to provide direct care for their aging parents as an expression of devotion and piety. However, the current socio-economic landscape often limits the capacity of children to fulfil this role directly, leading to the adoption of professional care solutions.[5] The central question, therefore, is whether such arrangements can still align with the spirit and intent of Islamic filial obligations, particularly when viewed through the lens of *maqāṣid al-sharī'ah*.[6]

A review of relevant literature reveals three primary strands of scholarly discussion. First, research on *maqāṣid al-sharī'ah,* such as works by Al-Syathibi,[7] Kamali, and contemporary jurists, emphasizes the objectives of Islamic law in preserving life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and dignity, which may support institutional elderly care under certain conditions.[8] Second, studies focused on Islamic social services, including those by Nurhardanti and others, highlight legal frameworks that both mandate and enable elderly support but often overlook the religious dimensions of institutional care.[9] Third, literature on *birr al-wālidayn* emphasizes emotional and physical caregiving, rarely addressing institutional delegation as a legitimate form of fulfilling this obligation. Most of these studies remain abstract, lacking ethnographic grounding, and rarely explore regional contexts such as Banten. This research identifies and addresses this gap by

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[4] Muhammad Al-Fahham, *Berbakti kepada Orang Tua* (Bandung: Irsyad Baitus Salam, 2006).

[5] Suparman Usman, *Hukum Islam Asas-Asas Dan Pengantar Studi Hukum Islam Dalam Tata Hukum Indonesia* (Jakarta: Gaya Media Pratama, 2001). 119

[6] M. Ghoni and M. Affandi, *The Nexus Between Maqasid al Sharia and Affordable Housing Program: A Systematic Review*, Islamiconomic: Jurnal Ekonomi Islam 16, no. 1 (June 30, 2025). https://doi.org/10.32678/ijei.v16i1.647.

[7] Suansar Khatib, "Konsep Maqashid al-Syari`Ah: Perbandingan Antara Pemikiran al-Ghazali dan Al-Syathibi," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 5, no. 1 (December 30, 2018), https://doi.org/10.29300/mzn.v5i1.1436.

[8] A. Bahruddin, "Implementasi maqasid al-shari'ah sebagai solusi problematika sosial dan kemasyarakatan kontemporer," *Ijtihad : Jurnal Wacana Hukum Islam dan Kemanusiaan* 17, no. 1 (June 1, 2017): 1–18, https://doi.org/10.18326/ijtihad.v17i1.1-18.

[9] Nadia Nurhardanti, "Hak Alimentasi Bagi Orang Tua Lansia Terlantar (Studi Kasus di Panti Werdha Majapahit Kecamatan Sooko, Kabupaten Mojokerto)," *Brawijaya Law Student Journal* 4, no. 2 (2015), https://hukum.studentjournal.ub.ac.id/index.php/hukum/article/view/1058.

offering a grounded, localized analysis that integrates Islamic legal theory with practical caregiving challenges.[10]

Article 46, Paragraph 2, Law No. 1 of 1974 Concerning Marriage, states that a child's duty to show love, appreciation, and respect for their parents is not just a moral obligation. The law emphasizes that once a child reaches adulthood, they are responsible for caring for their parents according to their abilities, especially when their parents need support. Fulfilment of parents' needs carried out by a child includes giving part of his income to his parents as a living.[11] Also, in Chapter XIV, article 321 of the Civil Code states that every child is obligated to provide financial support to their parents and direct blood relatives in the ascending line if they are in a state of poverty. This law specifies that a child's duty to support their parents applies only when the parents are financially in need.[12]

The study contributes to the discourse in several meaningful ways. Theoretically, it proposes a contextual reinterpretation of *birr al-wālidayn*, suggesting that delegates care, if grounded in intention and wellbeing, may fulfil Islamic obligations. Practically, it provides insights for religious leaders, caregivers, and policymakers on navigating the evolving dynamics of elderly care in Muslim communities. Methodologically, it applies qualitative fieldwork with ethnographic depth, allowing a nuanced understanding of how religious values are negotiated in everyday decisions. This research uses an interdisciplinary approach with the main theoretical framework of credo theory.[13] This emphasizes the relationship between shahada as a legal commitment and adherence to Islamic teachings,[14] Talcott Parsons' theory of social change,[15] to read the transformation of values in modern society,[16] and Ibn Qayyim al-Jauziyyah's theory of fatwa evolution,[17] to emphasize the flexibility of Islamic law in responding to changing social contexts.[18] These three

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[10] Muhammad Nasib Ar Rifai, *Tafsir Ibn Katsir*, vol. 3 (Jakarta: Gema Insani Press, 1999).

[11] Law No. 1 of 1974 Concerning Marriage.

[12] Subekti, *Hukum Perdata* (Jakarta : Pradnya Paramita, 1999).

[13] Juhaya S. Praja, *Filsafat Hukum Islam* (Bandung: LPPM Unisba, 1995). 56

[14] Imam Syaukani, *Rekonstruksi Epistemologi Hukum Islam Indonesia Dan Relevansinya Bagi Pembangunan Hukum Nasional* (Jakarta: Raja Grafindo Persada, 2006).25

[15] Mansur Faqih, *Runtuhnya Teori Pembangunan dan Globalisasi* (Yogyakarta: Hasist Press, 2022). 67

[16] Endah Ratnawaty Chotim, "Talcott Parsons' Sociological Perspective In Viewing Social Change In Society In The New Normal Era," *Ijd-Demos* 4, no. 1 (April 28, 2022), https://doi.org/10.37950/ijd.v4i1.238; Talcott Parsons, *The Social System* (Free Press, 1968). 21

[17] Ibnu Qayyim al-Jauziyyah, *'Ilamul Muwaqqi'in 'an Robbal 'Alamin*, Jilid 1 (Ryadh: Dar Ibn al Jawazi, 1423).

[18] Syaiful Bahri, "The Construction of Indonesian Political Fiqh: Maqasid Al-Shariah Perspective and Ahmad Ar-Raisuni's Thoughts," *Justicia Islamica* 17, no. 1 (June 2, 2020): 35–52, https://doi.org/10.21154/justicia.v16i1.1671.

approaches are analysed within the broad framework of *maqāṣid al-sharīʿah*,[19] an applied theory that assesses the social action of placing older people in nursing homes.[20]

Furthermore, this research also employs a qualitative ethnographic approach, focusing on two state-run nursing homes in Banten under the authority of the Provincial Social Service.[21] Data were collected through interviews with elderly residents, their children, caregivers, and administrative staff. Complementary methods included participant observation and analysis of institutional documents. Emic and etic perspectives were incorporated to understand caregiving's cultural, religious, and emotional dimensions. The data were analysed using Fishbone Analysis to identify the root causes and motivations behind the decision to entrust elderly care to institutions. By integrating empirical findings with the normative goals of *maqāṣid al-sharīʿah,* this study aims to offer a balanced, critical, and contextually relevant understanding of modern *birr al-wālidayn* within the framework of Indonesian Islamic culture.

Therefore, this study investigates how placing parents in nursing homes affects a child's obligation of *birr al-wālidayn*, especially from the perspective of *maqāṣid al-sharīʿah*. The research explores the reasons behind such decisions, the perceptions of children and older people, and whether this practice can still fulfill Islamic filial duty. Focusing on the nursing homes operated by the Banten Provincial Social Service, the study aims to analyze whether entrusting parents to these facilities aligns with the higher objectives of Islamic law. This research employs a qualitative ethnographic approach rooted in fieldwork. Using both emic and etic perspectives, data were collected through interviews with elderly residents, their children, caregivers, and staff at two nursing homes in Banten. Complementary methods include observation, documentation, and literature review. The data is analyzed using Fishbone Analysis to uncover underlying social, economic, and emotional factors influencing the decision to place parents in nursing homes. This empirical approach aims to present a nuanced understanding of modern *birr al-wālidayn* within the framework of Islamic social ethics.

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[19] Asa'ari Asa'ari et al., "Urgensi Pemahaman Terhadap Maqashid Al-Syari'ah Dan Perubahan Sosial Dalam Istinbath Al-Ahkam," *De Jure: Jurnal Hukum Dan Syar'iah* 13, no. 2 (December 31, 2021): 222–39, https://doi.org/10.18860/j-fsh.v13i2.13818.

[20] Margaret M. Poloma, *Sosiologi Kontemporer* (Jakarta: Rajawali Press, 1994).71

[21] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2006).

Theory of Parental Custody About Child Support and Filial Piety

According to Hurlock, a nursing home is a residence specially designed for older adults. It provides all the necessary facilities for older adults to enjoy time with their parents and receive physical and spiritual services.[22]

As civilization develops, social institutions, also known as nursing homes for older people, are growing. A place of gathering of people, carried on in the past that Good voluntarily or was handed over by the family to be taken care of, managed by the government, or the private sector, the existence of nursing homes as a means of social welfare services for the neglected or at-risk elderly.[23] The presence of elderly care helps the elderly to be able to maintain their personality and guarantee life in a way reasonably Good in a way physical and psychological under the general problems of the elderly, which are aimed at fulfilling the needs of older people so that in the day his parents in peaceful state born and inner with undergo process his ageing with healthy and independent.[24] The existence of changes in life in a family, in a way, will indirectly impact elderly parents, causing them to become neglected. Neglect means not just because of the economic provisions, but also because it is neglected due to a busy family or the absence of a family to care for them. So, the circumstances make older people live in a nursing home.

Maintenance is influenced by marriage, kinship, and ownership.[25] With the marriage bond, the husband is obliged to provide for his wife and children, and if the husband cannot fulfil the obligation to provide maintenance to his wife, it can be called the husband's debt to the wife.

As for kinship, which requires maintenance according to the opinion of the scholar's cleric *madzhab*, there are four different differences only in order: the *Malikiyyah* ulama are stricter in this regard than the *Syafi'iyyah*, *Hanafiyyah*, and *Hanabilah* ulama.

First, according to the Maliki school of thought, the obligatory maintenance is for the father. And the child, in a way, said, " No, which other? So, living is obligatory

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[22] R.S Mariam, *Mengenal Lanjut Usia Dan Perawatannya* (Jakarta: Salemba Medika, 2008).60.

[23] Daniel Behrendt et al., "Integrating Social Support into Interventions among the Elderly in Nursing Homes: A Scoping Review Protocol," *BMJ Open* 12, no. 2 (February 1, 2022): e055692, https://doi.org/10.1136/bmjopen-2021-055692; Manijeh Dehi and Farahnaz Mohammadi, "Social Participation of Older Adults: A Concept Analysis," *International Journal of Community Based Nursing & Midwifery* 8, no. 1 (January 1, 2020): 55–72, https://doi.org/10.30476/ijcbnm.2019.82222.1055.

[24] Cun Li et al., "Promoting Older Residents' Social Interaction and Wellbeing: A Design Perspective," *Sustainability* 12, no. 7 (January 2020): 2834, https://doi.org/10.3390/su12072834.

[25] Abu Bakar Jabir Al-Jazari, *Pola Hidup Muslim: Minhajul Muslim Mu'ammalah Indonesia* (Bandung: Remaja Rosdakarya, 1991).

for father, mother, son, and daughter. Maintenance is not obligatory for the grandfather, the grandmother, and the grandson. *Second*, the Syafi'i of thought thinks that the kinship entitled to maintenance is both parents and above, such as grandfathers, grandmothers, and family above it, and kinship children below. *Third,* the Hanafi thought that the law gives life to *mahram* relatives because of marriage. This means that everyone still considered a mahram must be supported, but not for close relatives who are not mahram. *Fourth,* the school of Hanbali: living expenses are mandatory for every close family that gets an inheritance, either permanently or only gets part companions, from *usul, furu'*, and relatively close like a brother, uncle, along with his children.[26] Thus, brothers are also considered mahram if they come from the same lineage, such as father, mother, and their children and daughters, and whether they get a share of the inheritance. As for a brother with no direct lineage, like an aunt or uncle, it is not mandatory to give alimony because his/her kinship is weak; however, they still receive the inheritance if there are no heirs. If heirs are not included due to a lack of kinship, they are not obligated to support them.[27]

As explained in Surah al-Isra verses 23-24 regarding the prohibition of speaking harshly to parents, the following: for your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them ˹even˺ 'ouch,' nor yell at them. Rather, address them respectfully.[28]

For most clerics, the principles of obligatory sustenance provision are father, grandpa, mother, grandma, and lineage upward path, if there is one. The word father is also used for grandfather and everyone who causes the baby's birth. That's what my mother said, too, and it's used for grandmothers and above. Al-Qur'an uses the word *abawain* (both parents) for Adam and Eve.[29]

Priest Malik argues that the category principle is only for the biological father and mother to be supported. Grandparents are not included from the father's and mother's sides. However, the correct opinion is the opinion of the majority of scholars. The provision of sustenance is also influenced by the existence of

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[26] Muhammad Abdul Ghoni and Muhammad Taufiq Affandi, "The Nexus Between Maqasid al Sharia and Affordable Housing Program: A Systematic Review," *Islamiconomic: Jurnal Ekonomi Islam* 16, no. 1 (June 30, 2025), https://doi.org/10.32678/ijei.v16i1.647.

[27] Wahbah Al-Zuhaili, *Fiqih Islam Wa Adillatuhu*, Jilid10 ed. (Jakarta: Gema Insani Press, 2010). 87.

[28] Qur'an.com. Link: https://quran.com/17

[29] Syamsul Anwar, "Sending Older Parents to the Nursing Home from the Perspective of Islamic Law," *IJISH (International Journal of Islamic Studies and Humanities)* 6, no. 2 (October 10, 2023): 100–112, https://doi.org/10.26555/ijish.v6i2.9280.

ownership, exemplified by the ownership of enslaved people. The sustenance for enslaved people must be given according to their rights, both men and women. The sustenance is in the form of decent clothing, adequate food, and other basic needs that are customary for enslaved people to obtain.[30]

The term *birr al-wālidayn* can be interpreted as a child's doing good to both parents who gave birth, cared for him, and looked after him. *birr al-wālidayn* is also often meant as doing good/being dutiful to both parents.[31] In linguistics, *birr al-wālidayn* means being devoted to people who say "devoted", "service", and "devotion." Also originates from the Sanskrit word *bhakti*, which means "devotion, serving". According to the Dictionary of Indonesian Language (KBBI), devotion is a submissive and respectful statement. Another meaning of filial piety is actions that express loyalty (love, respect, submission). Example: Devotion to God Almighty, devotion of a child to his parents. Doing good or being filial to parents is everyone's recommendation, as expressed by a thank you to the service person who gave birth, cared for, raised, guided, and educated children until adulthood. In Islamic teachings, the position of devotion to parents is not just to repay services or favours but also as a practice that has a very noble position before Allah SWT.[32]

In psychology, the obligation to be filial to parents is known as filial piety. Being filial is defined as an attitude of respect and obedience to parents.[33] Has the meaning of a positive condition where a person or child does well to a person or his parents, which covers the fulfilment of parents' needs behaviorally and emotionally, in the form of behaviour that includes payment, responsibility, sacrifice, and emotions, which include love and affection, harmony, and respect. In other words,

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[30] Wahbah Al-Zuhaili, *Fiqih Islam Wa Adillatuhu*, Jilid 10 (Jakarta: Gema Insani Press, 2010). 91.

[31] Fauzi Fathur Rosi and Noer Halimah Asyihabi, "Birr Al-Wālidayn: Studi Komparatif Penafsiran Surah al-Isrā' 23-24 Perspektif Ibn Kathīr Dan M. Quraish Shihab," *Journal of Islamic Scriptures in Non-Arabic Societies* 1, no. 2 (June 29, 2024): 152–67, https://doi.org/10.51214/jisnas.v1i2.941; Mirza Mahbub Wijaya et al., "Islamic Philosophy Perspective on Birr Al-Walidain," *Living Islam: Journal of Islamic Discourses* 5, no. 2 (December 27, 2022): 171–86, https://doi.org/10.14421/lijid.v5i2.4051.

[32] Antina Antina, Irawati Irawati, and Rida Jelita, "Makna Berbakti Pada Orang Tua Dalam Perspektif Anak Usia Dini di TK Kasih Maitreya Selatpanjang Kabupaten Kepulauan Meranti," *Jurnal Maitreyawira* 4, no. 1 (April 3, 2023): 42–48, https://doi.org/10.69607/jm.v4i1.74; Abir Mohamad Ismail, "Doing Piety through Care: Embodied Enactments of the Qur'an and Gender Perceptions in Muslim Families in Contemporary Denmark," *Postscripts: The Journal of Sacred Texts, Cultural Histories, and Contemporary Contexts* 14, no. 1 (July 18, 2023): 177–94, https://doi.org/10.1558/post.26046.

[33] Jianfeng Li et al., "The Role of Filial Piety in the Relationships between Work Stress, Job Satisfaction, and Turnover Intention: A Moderated Mediation Model," *International Journal of Environmental Research and Public Health* 18, no. 2 (January 2021): 714, https://doi.org/10.3390/ijerph18020714.

devotion is expressed through care, showing respect, speech, pleasing, obeying, and providing financial support, which children do towards their parents.[34]

Birr al-wālidayn, or filial piety to parents, is commanded in religion. For a Muslim, doing good and being devoted to parents is not just about fulfilling normative demands of morality and norm courtesy, but also fulfilling normative religion, or in other words, obeying the commands of Allah SWT and His Messenger SAW.[35]

This research introduces a new perspective on *birr al-wālidayn* as a novelty. Traditionally, children were expected to care for their parents directly. However, there is now a shift in understanding that *birr al-wālidayn is not just about direct caregiving but also about supporting parents in becoming* independent. Entrusting parents to a nursing home or care facility can also be considered an act of *birr al-wālidayn*, as long as it ensures their well-being. This means parents must also be prepared to be less dependent on their children. In this context, nursing homes can act as intermediaries, helping children fulfil their duty of care and financial support for their parents. This approach aligns with *maqāṣid al-sharī'ah* (the objectives of Islamic Law), emphasizing the importance of maintaining strong parent-child relationships even when physical caregiving is delegated to professionals.[36] The idea is that placing parents in a care facility does not mean severing ties but instead ensuring their needs are met in the best possible way. This change reflects broader social shifts. While children may place their parents in nursing homes due to life's demands, this decision is not an absolute requirement. The study applies creed theory as its foundational framework, analyzing *maqāṣid al-sharī'ah* and the Islamic obligations of children toward their parents. Rooted in *syahadatain*, this theory helps explain how Islamic legal scholars view the balance between religious duties and practical caregiving solutions.[37]

Implementing Islamic law is based on a pledge when someone declares that he has embraced Islam by saying the two-word creed. When somebody pronounces

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34 Indah Pratiwi and Ivan Muhammad Agung, "Keberbaktian Remaja Pada Ayah: Pendekatan Indigenous Psychology," *Jurnal Psikologi Islam Dan Budaya* 5, no. 1 (May 17, 2022): 47–58, https://doi.org/10.15575/jpib.v5i1.16498; Majid Yousefi Afrashteh et al., "The Relationship between the Meaning of Life, Psychological Well-Being, Self-Care, and Social Capital, with Depression and Death Anxiety in the Elderly Living in Nursing Homes: The Mediating Role of Loneliness," *Heliyon* 10, no. 9 (May 15, 2024), https://doi.org/10.1016/j.heliyon.2024.e30124.

35 Yulian Purnama, "Berbakti Kepada Orang Tua," *Buletin at Tauhid YPIA*, 2022.

36 Abdurrohman Kasdi, "Actualizations of Maqashid Al-Shariah in Modern Life: Maqashid al-Shariah Theory As a Method of the Development of Islamic Laws and Shariah Economics," *Justicia Islamica* 16, no. 2 (November 19, 2019): 247–68, https://doi.org/10.21154/justicia.v16i2.1666.

37 Suparman Usman, *Hukum Islam Asas-Asas dan Pengantar Studi Hukum Islam Dalam Tata Hukum Indonesia*. 119

shahadatain, he also states that he believes in the truth and is willing to practice all the laws in Islam's teachings, Good related to *mahdah* worship, and *gairu mahdah*. A person's attachment to Islamic law is based on the *syahadatain*. Islamic legal experts make it one of the theories in implementing Islamic law, called the syahadat theory.[38]

Theory Credo is a continuation of the principle of *Tawhid* in the philosophy of Islamic law. The person confessed that there is nothing Lord besides Allah and the Prophet Muhammad s.a.w). That is the envoy of Allah, so he must be obedient and obey what has been ordered by Allah SWT. This is exemplified by His Messenger as found in the Qur'an and Sunnah.[39]

This theory is ideal for guaranteeing the existence and prospects of Islamic law in Indonesia. The main pillar, followed by other elements, is the strong aspect of faith for its adherents, which is essential for practicing and guarding the existence of Islamic law.[40] Theory credo, according to the author, is the theory that is most free from criticism and comments. Because of its universal nature, people will quickly understand and believe it.[41]

The middle theory used in this study is Talcott Parsons' theory of social change, which states that every human being must experience changes that have a limited or broad influence.[42] Social change is considered functional if it positively impacts the public. Changes related to economics, technology, geography, and biology can cause changes in aspects of social life. The paradigm of social change theory discusses how a society can change along with the processes surrounding that change.[43]

Sociologists argue that the tendency for social changes to occur is a natural symptom that arises from human interaction. Social change happens because there are changes in elements that maintain the balance of society, such as geographical,

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[38] Imam Syaukani, *Rekonstruksi Epistemologi Hukum Islam Indonesia Dan Relevansinya Bagi Pembangunan Hukum Nasional*. 25

[39] Juhaya S. Praja, *Filsafat Hukum Islam*. 56

[40] Muh Haras Rasyid, "Dinamika Hukum Islam dan Aktualisasi Teori-Teori Berlakunya Hukum Islam Di Indonesia," *Diktum: Jurnal Syariah Dan Hukum* 11, no. 1 (January 14, 2013): 15–23, https://doi.org/10.35905/diktum.v11i1.65.

[41] Abdullah Jarir, "Teori-Teori Berlakunya Hukum Islam Di Indonesia," *Al-Ahkam* 14, no. 2 (December 31, 2018): 77–90, https://doi.org/10.37035/ajh.v14i2.1489.

[42] Ahmad Fauzan and Ilma Silmi Nufus, "The Problems of Neuroparenting Based on Contemporary Islamic Family Law," *MILRev: Metro Islamic Law Review* 3, no. 2 (December 11, 2024): 198–216, https://doi.org/10.32332/milrev.v3i2.9791.

[43] Mansour Faqih, *Runtuhnya Teori Pembangunan Dan Globalisasi*. 67

biological, economic, and cultural elements.[44] According to Parsons, the paradigm in the theory of social change discusses how society changes and the processes that occur in these changes. The problem in this study leads to the paradigm of social facts, using the theory of Structural Functionalism, namely a social system consisting of several parts or elements that have a mutually integrated relationship in balance.[45]

Talcot Parsons' theory of social change is in line with the theory of Ibn Qayyim al-Jauziyyah (w.751 H / 1350 AD) was a jurist, mujtahid, and mujaddid of the 8th century Hijri, a disciple of the Shaykh of Islam Ibn Taimiyyah formulated a rule that reads: "Fatwas or laws change according to changes in time, place, circumstances, intentions, and customs." [46]

This theory means that a change in a fatwa is based on changes in time, place, conditions, intentions, and customs. The theory changes fatwa due to place, time, condition, motivation (purpose), and tradition (custom), which are examples of Ibn Qayyim's brilliant thoughts. This principle can prove Islamic law's universality and flexibility as a sharia adaptable in every space and time.[47]

In formulating scientific deepening related to the theme study, the author uses the theory of *maqāṣid al-sharī'ah* as an applied theory (application of theory), which will look for correlation continuity between the act of entrusting elderly parents to the Banten Province Social Services and the provision of maintenance and filial piety to the parents.

Al-Syathibi, in his book al Muwaffaqaat, mentions five *maqāṣid al-sharī'ah* that have been put forward by scholars, namely: *ḥifẓ al-din, ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-mal,* and *ḥifẓ al-nasl*. These five objectives of the *shari'ah* must be maintained by strengthening and solidifying various aspects on the one hand and carrying out various preventive and repressive efforts on the other hand so that the *maqasid* is not lost in the process of life that continues to change.[48] In terminology, *maqāṣid al-sharī'ah* can be interpreted as values and meanings used as goals and intended to be

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[44] Margaret M. Poloma, *Sosiologi Kontemporer*, 71; Toru Kobayashi et al., "Social Windows for Elderly Nursing Home," in *2024 IEEE International Conference on Consumer Electronics (ICCE)*, 2024, 1–3, https://doi.org/10.1109/ICCE59016.2024.10444399.

[45] Bernard Barber, "Talcott Parsons on the Social System: An Essay in Clarification and Elaboration," *Sociological Theory* 12, no. 1 (1994): 101–5, https://doi.org/10.2307/202038; Jawdat Said and Afra Jalabi, "Law, Religion and the Prophetic Method of Social Change," *Journal of Law and Religion* 15, no. 1/2 (2000): 83–150.

[46] Mughniatul Ilma, "Reconstruction of the Concept of Maḥram in Women's Safar Based on Ibnu Qayyim al-Jauziyyah's Legal Change Theory," *Juris (Jurnal Ilmiah Syariah)* 20, no. 2 (December 15, 2021): 147, https://doi.org/10.31958/juris.v20i2.4303.

[47] Ibnu Qayyim al-Jauziyyah, *'Ilamul Muwaqqi'in 'an Robbal 'Alamin*.

[48] Abu Ishak al-Syatibi, *Al-Muwaafaqat Fii Ushuli Al Syari'ah*, Jilid 1 (Beirut Lebanon: Dar El Marefah, 1997). 34.

realized by the creator Allah SWT behind making Sharia and law, researched by mujtahid scholars from Sharia texts.[49]

Reasons Why Children Allow Their Parents to Live in Nursing Homes

There are different types of maintenance in Islamic teachings, such as *mu'awadhah* and *mu'awanah*. *Mu'awadhah* is maintenance based on the bond between husband and wife, where the husband is obliged to provide for the wife. If the wife does not receive this maintenance, it becomes a debt from the husband. On the other hand, it refers to providing for their children until they reach adulthood, and children, in turn, must provide for their parents in their old age, creating a reciprocal system of care. Parents who care for their children until adulthood are responsible for *hadhonah* (childcare), and children who care for their elderly parents practice *birr al-wālidayn* (dutifulness to parents). In contrast, children who neglect their parents are called *ququl walidain* (disobedient children). These obligations, both in terms of child support and devotion to parents, are essential. However, social security may be more reliable in practice than ethical security. In cases where children are unable to care for their parents, nursing homes can provide a solution, either at the child's request or in the absence of children.[50]

The reasons children may entrust their parents to nursing homes include past behaviour of the parents that hurt the family, lack of children or spouse, temperamental behaviour, illness, shame about in-laws caring for their parents, neglect, or simply the busyness of the children.[51]

Nursing homes must meet certain criteria as recipients of a power of attorney. These include the readiness of management and family trust (from heirs or close relatives) and a comfortable, caring environment for elderly residents. At nursing homes in Banten Province, Indonesia, elderly residents experience good physical, emotional, and social care. The nursing home institutions also have clear legal standing, with registration numbers confirming their official status.[52]

The law on child support and filial piety in nursing homes is based on the *maqāṣid al-sharī'ah* theory, which aims to maintain the welfare of humans through principles like *ḥifẓ al-nasl* (preservation of lineage), *ḥifẓ al-nafs* (preservation of life), *ḥifẓ al'aql* (preservation of intellect), *ḥifẓ al-maal* (preservation of wealth), and *ḥifẓ al-*

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[49]   Jasser Auda, *Fiqh Al- Maqāṣid Ināṭat Al-Ahkām Bi Maqāṣidihā* (Herndon, 2007). 51.

[50]   Achmad Bahtiar, General Secretary of Mathlaul Anwar Banten Province, *interview,* April 22, 2024.

[51]   Sri Agustina, Nurse in the Services and Nursing Department Banten Province, *interview,* March 5, 2024.

[52]   Megawati Cahyani, Pengelola Lansia, Dinas Perlindungan Sosial Provinsi Banten, *interview,* March 5, 2024.

din (preservation of religion). These principles are fulfilled through the stages of *dharuriyyat* (necessities), *hajjiyat* (desirables), and *tahsiniyat* (perfections). Additionally, the *wakalah* (representation) theory is applied, where children or relatives give their power of attorney to nursing homes to care for their elderly parents. This power of attorney is supported by the *ijarah* (payment for services) theory, in which children or relatives pay the nursing home for care, reinforcing the law of filial duty.

Children's treatment of their elderly parents in nursing homes can be classified into three levels. First, children fulfil their elderly parents' needs, visit them, and provide financial support, which aligns with the *maqāṣid al-sharī'ah* theory of *ḥifẓ al-din* (preserving religion) and *ḥifẓ al-nafs* (preserving life). Second, some children provide for their parents financially but do not visit them. This can also be seen as fulfilling *ḥifẓ al-din* and *ḥifẓ al-'aql* (preserving intellect), as they ensure their parents' basic needs are met while avoiding feelings of loneliness or neglect. Third, there are instances where children do not meet their parents' needs, which is considered a failure in fulfilling their filial duty.

One of the main factors driving parents to choose nursing homes is the desire to avoid loneliness. In old age, parents often experience the loss of peers or family members who can accompany them, leading to feelings of isolation. Nursing homes offer a more socially enriched environment with people of similar ages, providing opportunities for interaction and forming new social bonds. This is essential for maintaining the psychological well-being of elderly individuals, as social isolation can impact their mental and physical health.[53]

However, more complex reasons also contribute to this decision. In some cases, nursing home care arises from past behaviours of parents that were less supportive or even harmful to the family. This can create feelings of shame or tension within the family, eventually encouraging children to seek alternative care outside the home. In this case, the role of the family in maintaining harmonious relationships is crucial, as the decision to entrust parents to nursing homes is influenced not only by the parents' physical condition but also by emotional dynamics and the history of family relationships.

Although there are valid reasons for children to choose nursing homes as a residence for their parents, the role of the family remains critical. In social theory, the family is regarded as the social unit responsible for caring for elderly or

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[53] Megawati Cahyani, Elderly Management, Banten Province Social Protection Service, *interview*, March 5, 2024.

dependent members. Therefore, parents' care outside the home, such as in nursing homes, should be based on the parents' best interests. This includes factors like comfort, health, and happiness that may not always be achievable in a family environment due to time and resource limitations. However, it is important to note that parental care in nursing homes should not be considered a final solution. While nursing homes may provide good facilities and health services, they cannot fully replace the love and attention that children or close family members can offer. Families still have a moral and legal obligation to provide financial and emotional support to their parents, even if they live in nursing homes. Therefore, children need to maintain regular communication, visit their parents, and ensure that their emotional needs are also met.[54]

The research conducted by Nyimas and Evi Yuliyana also highlights the behaviour of children in placing their parents in nursing homes, the study identified three main reasons behind the decision to put elderly parents in a nursing home: first, the elderly parent lives alone without family members (such as children or grandchildren), second, emotional conflicts from the past between parent and child lead the child to avoid providing care in old age, and third; the child is unable to provide care due to the parent's mental health issues or physical illnesses requiring special attention.[55] The important contribution from this study revealed that the psychosocial and emotional aspects underlying children's decisions to place their parents in nursing homes. These decisions are often not merely rooted in neglect or indifference.

It is important to understand that the decision to place parents in nursing homes not only affects the family but also the psychological well-being of the parents. Studies show that parents living in nursing homes often experience feelings of isolation and sometimes feel like a burden to their families. Therefore, nursing homes must create a supportive environment with programs that promote social interaction, physical activities, and mental well-being while respecting the dignity and personal freedom of residents. On the other hand, society must adopt a more open understanding of this phenomenon and avoid negative stigma against children who choose to entrust their parents to nursing homes. Every family has unique conditions, and the decision to care for parents in nursing homes should be

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[54] Megawati Cahyani, Elderly Management, Banten Province Social Protection Service, *interview*, March 5, 2024.

[55] Melinna Anggraini and Ramadhan Syahmedi Siregar, "The Children's Responsibility toward Parents Deposited in Social Foundations in Review of Law No. 1 of 1974," *Law Development Journal* 5, no. 4 (January 13, 2024): 458–70, https://doi.org/10.30659/ldj.5.4.458-470..

respected if it is the best choice for the parents' well-being. Society should support families facing these challenges and refrain from judging their decisions.[56]

Moreover, based on interviews with residents and caretakers of the nursing homes, various factors lead children or relatives to place elderly parents in nursing homes. The most dominant factors are the psychological and social conditions of older people that are considered difficult to manage at home. For example, some elderly individuals have temperamental personalities[57] or suffer from mental disorders and dementia,[58] making their families feel overwhelmed or even threatened when trying to care for them directly. In addition, physical conditions such as stroke also become a significant reason, where family members cannot meet intensive caregiving needs.

Another motive is abandonment, either because the children have moved away and no longer provide care,[59] or due to family conflicts, divorce, or even the absence of children.[60] There are also more pragmatic reasons, such as the nursing home serving as a temporary place while the children's house is being renovated,[61] or due to being single and having no close family.[62]

In terms of financial support, most elderly residents are funded by their children or close relatives, such as nieces, nephews, or siblings, with payments generally being consistent. However, there are also cases where financial support is irregularly covered by the Nursing Homes or the Department of Social Affairs (Dinas Sosial). Other elderly individuals, particularly those who are classified as people with mental disorders, receive assistance from the Department of Social Affairs in the form of food packages and free accommodation, indicating the state's intervention in supporting elderly individuals who have no family caretakers.

Placing older people in nursing homes is not solely driven by economic reasons. Still, it is a complex decision involving psychological and social aspects, family conflicts, and limitations in home caregiving capacity. Nursing homes become both a last resort and a middle-ground solution for families facing the challenge of caring for high-risk elderly individuals who require special attention. Thus, the nursing homes serve not just as a symbol of abandonment, but as a safe

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[56] Sri Agustina, Nurse in the Services and Nursing Department Banten Province, *interview*, March 5, 2024.

[57] D, IS, and S, Banten Province, *interview*, May 2024.

[58] W, Y, and Winarno, Banten Province, *interview*, May 2024.

[59] Sy, and Su, Banten Province, *interview*, May 2024.

[60] Im and Am, Banten Province, *interview,* May 2024.

[61] Su, Banten Province, *interview*, May 2024.

[62] Ir and In, Banten Province, *interview*, May 2024

space and rational solution to the limitations families face in caring for emotionally and physically vulnerable elderly individuals.

Placement of the Elderly In Nursing Homes And Children's Obligations: Fishbone Analysis

The main issue (fish head) discussed is placing elderly individuals in nursing homes and the children's obligation toward their parents. These two issues are interrelated and influenced by various factors that affect children's decisions to place their parents in nursing homes. The categories of analysis (major bones) are divided into five problems:

Table 1. Typology of Findings

No.	Category		Key Points
1.	Children's Obligations Toward Parents	a.	Islamic teachings emphasize the duty of children to care for their parents, including financial support.
		i.	Lack of understanding about parental financial support (nafkah) in Islam.
		b.	Children have obligations of financial support and filial piety (*birr al-wālidayn*).
		i.	Lack of religious education about *Birr al-wālidayn*.
		c.	Changing perceptions of children's obligations alongside social changes
		i.	Children's difficulties in balancing work and parental care.
2.	Social Dynamics and Changes in Fatwas	a.	Social Change Theory (Talcott Parsons)
		i.	Change in family structure and elderly caregiving patterns.
		ii.	The increasing elderly population is due to longer life expectancy.
		iii.	Globalization and modernization are altering family interactions.
		b.	Fatwa Change Theory (Ibnu Qayyim Al-Jawziyya)
		i.	Adaptation of Islamic legal views to changing social conditions
		ii.	Adjustment of Islamic law to the development of the times.
3.	Social and Economic Facts	a.	Children's busy work schedules and urbanization
		i.	Increasing economic burdens on children
		b.	Financial inability to care for parents at home
		i.	Older people without savings or health insurance

		c.	Lifestyle changes reduce time for elderly care.
		i.	Higher home care costs compared to nursing homes
4.	Societal Views and Cultural Norms	a.	Negative assumptions toward children, placing parents in nursing homes
		i.	Differences in perspectives between younger and older generations
		b.	Social stigma associates this act with disobedience to religious and cultural norms.
		i.	The perception that placing older people in nursing homes is neglecting responsibility
		ii.	Lack of literacy about the benefits of elderly care consistent with Islamic principles
5.	Evaluation through Maqasid Shariah	a.	Maqasid Shariah Theory (Imam Al-Shatibi)
		i.	Nursing homes with Islamic facilities can maintain elderly welfare.
		ii.	Existence of fatwas supporting elderly placement under certain conditions
		iii.	Balance among economic, social, and religious aspects in decision making
		b.	Assessment of whether elderly placement meets the five main principles
		i.	Preserving religion (*ḥifẓ al-din*)
		ii.	Preserving life (*ḥifẓ al-nafs*)
		iii.	Preserving intellect (*ḥifẓ al'aql*)
		iv.	Preserving lineage (*ḥifẓ al-nasl*)
		v.	Preserving wealth (*ḥifẓ al-maal*)

Source: Formulated by authors, 2025.

From the table above, it can be seen that children's duty to care for and meet the needs of their parents, including providing financial support, is a significant aspect of Islamic teachings. However, many children struggle to fully understand and fulfill these responsibilities, particularly in a modern context characterized by fast-paced lifestyles and economic pressures. According to Juhaya S. Praja's credo theory, this obligation becomes increasingly ambiguous as social changes reduce direct family interactions, making it difficult for children to fully engage with their duties toward their parents. Furthermore, a lack of religious education on *birr al-wālidayn* leads to a misunderstanding among children regarding their obligations. Religious education is crucial in raising awareness and fostering a sense of responsibility in parents. Without proper religious guidance, children may not fully appreciate the depth of their obligations and how they align with Islamic teachings.

Another challenge children face is balancing work and caregiving responsibilities. In today's busy society, many children struggle to juggle their professional commitments with the need to care for elderly parents. As a result, some children opt for nursing homes as a more practical solution, as they are unable to provide the necessary care and attention to their parents at home.

The next category is social changes, such as shifts in family structure and caregiving patterns, which significantly impact how children care for elderly parents. According to Talcott Parsons' theory of social change, these shifts influence the availability of time and resources for caregiving. In many cases, families can no longer care for elderly parents at home, prompting them to seek alternatives like nursing homes. The growing elderly population, due to longer life expectancy, further complicates caregiving responsibilities. As people live longer, children face increased social and economic burdens in caring for their ageing parents. This situation often leads children to choose nursing homes as a place for their parents, as they struggle to manage the financial and emotional demands of caregiving. Globalization and modernization have also changed how families interact with children, who often live far from their parents due to work or education; the ability to provide direct care is limited. This geographical distance leads to placing parents in nursing homes more commonly, as it is seen as a practical solution when faced with limited interaction and caregiving capacity.

Furthermore, children's work commitments, particularly in urban areas, make caring for their parents at home difficult. Many children, especially those with full-time jobs in large cities, struggle to manage caregiving responsibilities and their professional lives. Economic pressures, such as the high cost of living and work-related stress, also contribute to the decision to place parents in nursing homes as a more manageable and cost-effective option. The financial burden of providing care for elderly parents at home is another critical factor. The costs associated with medical care, medications, and daily living expenses are often prohibitively high for many families. As a result, some families may not have the financial means to provide the necessary care at home and opt for nursing homes, where care can be provided more affordably.

The fourth category: In many cultures, there is still a strong social stigma attached to children who choose nursing homes for their parents. Such decisions are often seen as neglect or failure to adhere to cultural and religious norms. This stigma can place additional emotional pressure on children, who may feel guilty or judged for putting their parents in nursing homes. Generational differences in views on

nursing homes also play a role in how these decisions are perceived. Younger generations view nursing homes as practical and acceptable solutions for elderly care. In contrast, older generations may consider such choices a betrayal of family values and religious principles. These differing perspectives contribute to the complex emotional and social dynamics surrounding the decision to place parents in nursing homes.

The fifth category evaluates the issue through the lens of *maqāṣid al-sharī'ah* (the higher objectives of Islamic law as articulated by Imam Al-Shatibi. This evaluation considers whether nursing homes, especially those with Islamic facilities, uphold the welfare and dignity of older people, the supporting fatwas that allow for institutional care under certain conditions, and the balance required among economic, social, and religious factors. It further assesses the practice against the five key *maqasid* principles.

From an Islamic perspective, nursing homes that are equipped with Islamic facilities can be a valid choice for elderly care as long as they meet the principles of *maqāṣid al-sharī'ah.* These principles include the protection of religion, life, intellect, lineage, and wealth. If a nursing home adheres to these guidelines, it can ensure the well-being of elderly individuals while maintaining their dignity and religious values. Additionally, fatwas may emerge that support placing elderly individuals in nursing homes under specific conditions. These fatwas would emphasize the importance of meeting older people's physical, mental, and spiritual needs. As long as these requirements are fulfilled, placing parents in nursing homes can align with Islamic teachings, offering a viable solution to the challenges faced by families in caregiving.

Finally, (Fish Tail) as a comprehension statement in this fishbone analysis, placing elderly individuals in nursing homes is not merely a sign of children's disobedience (*'uquq al-walidain*), but rather the result of complex structural and cultural interactions. The root cause analysis reveals that children's decisions are influenced by social factors (such as urban migration and limited time due to work), economic limitations (inability to provide direct care), and evolving interpretations of Islamic law more adaptive to contemporary needs and societal changes. Within this context, the principles of *maqāṣid al-sharī'ah* offer a normative framework that justifies institutional elderly care, as long as the core objectives of Shariah (such as *ḥifẓ al-nafs* and *ḥifẓ al-'aql*) are fulfilled. Thus, entrusting elderly parents to professional care can still be regarded as *birr al-wālidayn* (filial piety), as long as their well-being and dignity are maintained holistically. This finding aligns with the

thought of al-Syatibi, who emphasized that Islamic law is flexible and must ensure public welfare by changing social contexts.

Figure 1. Fishbone Analysis (Ishikawa Diagram)
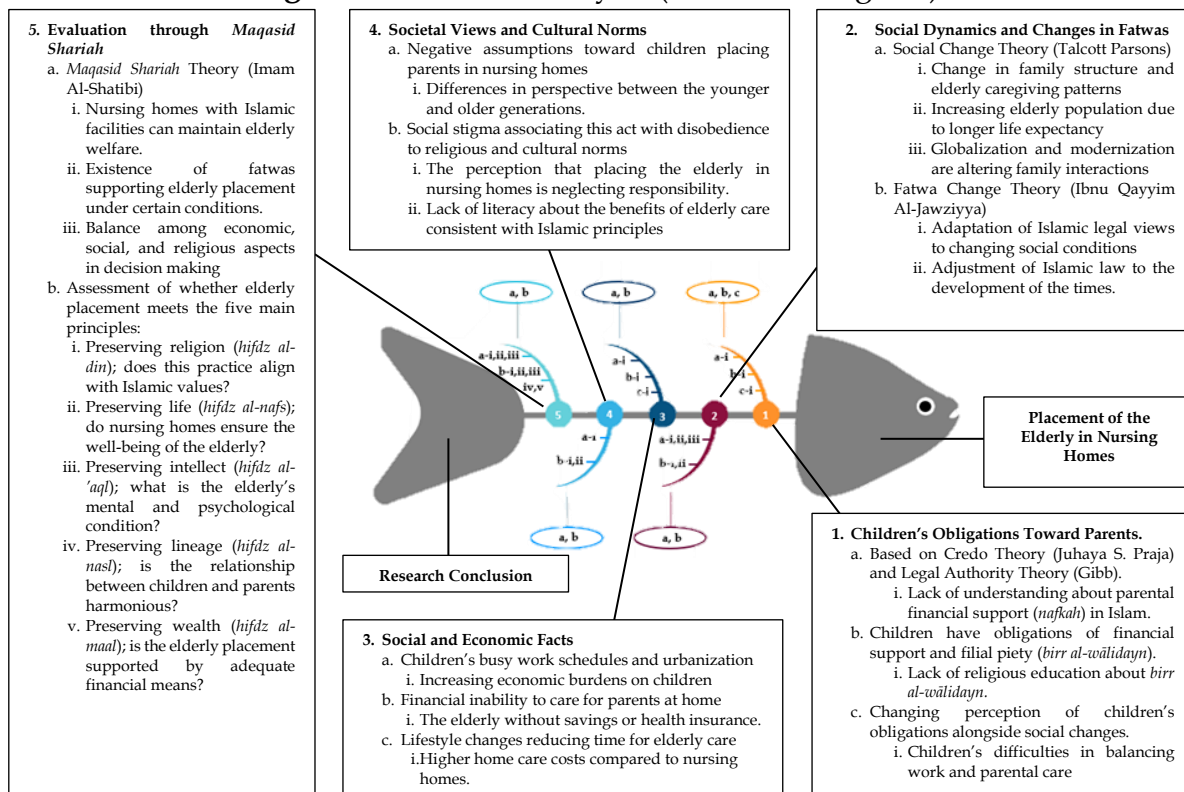
Source: Authors, 2025 (Edited).

As mentioned before and figured in Figure 1 above, the main issue (head of the fish) centers on the decision to place elderly parents in nursing homes and how children fulfill their filial duties (*birr al-wālidayn*), reflecting tensions between traditional Islamic caregiving and modern challenges. The fishbone's major bones represent the five principles of *maqāṣid al-sharī'ah*: protection of religion (ensuring Islamic values in care), life (safety and well-being of elders), intellect (mental and emotional support), lineage (maintaining family dignity and relationships), and wealth (managing economic sustainability of care). The tail of the fish reveals that this practice stems from complex social, economic, and cultural factors such as a busy lifestyle, financial constraints, changing family structures, and evolving Islamic legal interpretations. Ultimately, the fishbone analysis shows that when aligned with these five maqasid principles, nursing homes can validly fulfil filial obligations, demonstrating Islamic law's flexibility as emphasized by al-Syatibi.

Conclusion

The decision to place elderly parents in nursing homes is a complex issue that must be understood within the context of Islamic teachings, contemporary social dynamics, and evolving cultural norms. While Islamic law emphasizes the duty of children to care for their parents (*birr al-wālidayn*), this obligation does not necessarily preclude the placement of parents in professional care, provided their physical, emotional, and spiritual well-being is maintained. The empirical findings reveal that such decisions often arise from practical challenges, including the absence of family members, emotional conflicts, the need for specialized medical care, and children's economic or time constraints. These challenges are further exacerbated by shifts in family structure due to urbanization, modernization, and changing societal roles. Therefore, placing parents in nursing homes is not simply an act of neglect or disobedience (*'uquq al-walidain*), but a pragmatic response to contemporary realities. Viewed through the lens of *maqāṣid al-sharī'ah*, such arrangements can be justified if they uphold essential Islamic principles, such as the preservation of life (*ḥifẓ al-nafs*) and intellect (*ḥifẓ al-'aql*), and involve continued familial support. In conclusion, institutional elderly care should not be seen as abandonment but as a viable, context-sensitive option that aligns with Islamic principles and social responsibility. It requires sustained familial involvement to ensure love, respect, and care, fulfilling moral and religious duties adaptively and compassionately. This research highlights the need for further exploration into the intersection of Islamic law, cultural shifts, and modern caregiving practices.

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