

# Well-Being support by Sandwich generation in the Films Cinta Pertama, Kedua, dan Ketiga

Shanty Sudarji <sup>a,1,\*</sup>, Rustono Farady Marta <sup>b,2</sup>, Hana Panggabean <sup>b,3</sup>, Devi Jatmika <sup>d,4</sup>

<sup>a,c</sup> Faculty of Psychology, Atma Jaya Catholic University of Indonesia, Jakarta, 12930, Indonesia

<sup>b</sup> Communication Science Department, Universitas Satya Negara Indonesia, Jakarta, 12240, Indonesia

<sup>d</sup> Faculty of Education, University Malaya, Kuala Lumpur, 50603, Malaysia

<sup>1</sup> shanty.202100130005@student.atmajaya.ac.id\*; <sup>2</sup> rustono.farady@atmajaya.ac.id; <sup>3</sup> hana.panggabean@atmajaya.ac.id;

<sup>4</sup> s2120454@siswa.um.edu.my

\* corresponding author

## ARTICLE INFO

### Article history

Received 2023-04-14

Revised 2023-11-20

Accepted 2023-11-28

### Keywords

Sandwich Generation

Well-Being

Philip Mayring

Content Analysis

Interpretative

## ABSTRACT

Large families are very common in Indonesian culture. Individuals living in extended families with multigenerational childcare responsibilities are known as the Sandwich Generation. The challenges involved in multi-generational parenting impact the lifestyle of the Sandwich Generation as a whole, including personal time, career development, and financial stability. The Sandwich Generation is at risk for various mental health problems, including stress, depression, and anxiety, due to increased pressure and demands. The objective of this research is to see the picture of well-being support in the sandwich generation as reflected in the films *Cinta Pertama*, *Kedua*, dan *Ketiga*. The research method used to review the films *Cinta Pertama*, *Kedua*, dan *Ketiga* is Content Analysis by Philip Mayring with an interpretive paradigm. Abstraction, explication, and arrangement were carried out to analyze this film. There are three things that can be concluded from the content analysis of the films *Cinta Pertama*, *Kedua*, dan *Ketiga*. First, the dynamics of the life of the sandwich generation are described as full of problems. Second, the main character Dewa is described as having well-being support from his family. Third, the well-being support obtained cannot be separated from the standard culture that exists in Indonesia, namely *Guyub*, where people live in harmony and support each other as a family member.

This is an open access article under the [CC-BY-SA](#) license.



## 1. Introduction

Well-being support is need by the Sandwich Generation so that they can carry out their multi-roles in harmony [1],[2]. The Sandwich Generation and the dynamics of their lives have been widely echoed in Indonesia through various social media. Social media users are growing rapidly in Indonesia; their use cannot be separated from increasingly technology-literate people [3]. Indonesia often encounters nuclear and extended families [4]. A family will generally be involved in interactions with each other; these interactions can arise in the form of nurturing, self-development, and emotional and financial support Family structure and women's employment in Indonesia. Families containing three to four generations are increasingly common in contemporary society [5]. Individuals who live in extended families can generally be involved in multi- generational parenting and those who fall into this category are referred to as the Sandwich Generation [6],[7].

The community generally interprets the Sandwich Generation as only financially dependent on their parents and children, as advertised on the <https://sikapiuangmu.ojk.go.id/> page regarding the Sandwich Generation as those who are financially squeezed by the generation above them. And the

ages below it, so to break the chain of the Sandwich Generation, they need to make financial preparations. Another advertisement from the <https://tirto.id/> page in collaboration with the insurance company Allianz also stated the same thing, namely that to break the chain of Sandwich Generation, pension funds must be planned properly. The problems faced by the Sandwich Generation are not as simple as this and are not limited to financial issues [8], [9], [10], [11], [12]. Apart from advertisements from OJK and Tirto. id, the description of the Sandwich Generation also appears in *Cinta Pertama*, *Kedua*, & *Ketiga* Film. The film, directed by Ginatri S. Noer, premiered in Indonesian cinemas on January 6, 2022, with a 1 hour and 45 minutes viewing time. The dynamics of the life of the Sandwich Generation are beautifully packaged in this film. The social segment is the main reach of a film where films have the ability to reach many people to see and enjoy what is presented [13].

The problem to be raised in the films *Cinta Pertama*, *Kedua*, dan *Ketiga* is the dynamics of the life of the sandwich generation played by Dewa. The problems faced include the fact that Dewa has to bear the economic burden for his children, namely Suri and Ratu, who are married but still need financial assistance from Dewa, and also Raja who has not yet found a permanent job, apart from that Dewa also has to take care of his mother who lives with him and is experiencing health problems. This condition has an impact on Dewa's psychological well-being. Next, the researchers wanted to see how Dewa was able to go through the twists and turns of his life as the Sandwich Generation in the films *Cinta Pertama*, *Kedua*, dan *Ketiga*.

Several studies on the Sandwich Generation have been carried out in Indonesia, one research stated that financial factors were not the main thing that burdened the Sandwich Generation; on the contrary, they felt helped by their parents or in-laws [6], [11]. Nearby because they can help with childcare and other domestic work, this is indirectly also influenced by Indonesian cultural factors which are thick with community, where in this community everyone feels more comfortable if they are in a group that can provide support, can walk harmonious, and tend to avoid confrontation so as not to create conflict [14]. Quality families can also be made through preventive and curative efforts to deal with various problems or problems that may arise in the process [15],[16]. Another study conducted on working women of the Sandwich Generation found that multi-generational parenting can be a burden, especially for working women, because they have multiple roles; on the one hand, they are required to play a position as a mother, as a child, as a wife and the obligations they must fulfil at work [5], [11], [8], [9]. All these demands have a great potential to cause stress, anxiety, and depression, especially if all the needs arise simultaneously and their support system is not functioning as expected. Researchers are interested in conducting further research on the well-being of the Sandwich Generation with the hope that the results of this study can fill the gap and add to the wealth of studies regarding the Sandwich Generation in Indonesia. There has been a lot of previous research on the female Sandwich Generation, in this research the phenomenon of the life of the male Sandwich Generation, namely Dewa as the main character in the films *Cinta Pertama*, *Kedua*, dan *Ketiga*, is raised.

This research on the Sandwich Generation is important because those who fall into this category are individuals of productive age, and as is well known that the effective age population plays an important role in the progress of a nation, even though not all the productive age are included in the Sandwich Generation category. Based on a pilot study conducted by researchers, it was found that the stress that appeared in the Sandwich Generation was caused by emotional factors, not financial factors [7]. This emotional factor, among others, appears in the form of conflicts that occur with the generation above it, generally arising due to differences of opinion in parenting or the upper age who interferes in the household affairs of the Sandwich Generation.

Moreover, in Indonesian culture, it is very common to find someone part of a large family (extended family). This large family generally has fathers, mothers, parents or grandparents, children, and other relatives. BPS data in 2020 [17] shows that the increase in the elderly population (elderly) in Indonesia can cause social and economic impacts on the elderly themselves, their families, and the social environment. The Ministry of Health 2019 also noted an increase in the number of older adults; it was stated that in 2010 there were 18 million people (7.6%) in the elderly category, and in 2019, it increased to 25.9 million people (9.7%).) of the total population of Indonesia. This number is predicted to increase to 48.2 million people (15.8%) in 2035 [17].

## 2. Theoretical Framework

### 2.1. Sandwich Generation

Like a sandwich, the Sandwich Generation is normally squeezed by the top layer, namely parents or in-laws, and the bottom layer is their children; in other words, there are at least three generations who live and gather in one family, both those who live together or who live close together [18],[19],[20],[21],[22],[23]. At the beginning of the term, Sandwich Generation was popularized, namely in 1981 in California by Dorothy Miller, and there was a limitation of research subjects based on their age category, which refers to women who are in the middle adult age range with an age range of 45 to 65 years [25]. Subsequent studies no longer limit the individual's age and gender included in the classification of the Sandwich Generation. However, special limitations are still applied, namely someone over 18 years of age and having responsibility or a role in looking after and caring for parents and children. Or in-laws so that this situation describes multi-generational parenting.

The challenges involved in multi-generational parenting impact the lifestyle of the Sandwich Generation as a whole, including personal time, career development, and financial stability. Cattanaach and Tebes [24] show that the Sandwich Generation is at risk for various mental health problems, including stress, depression, and anxiety, due to increased pressure and demands. Parenting will become more and more complicated for the Sandwich Generation who is working and demanding in the workplace. On the other hand, they are charged with caring for elderly parents and balancing the needs of their children. For some people, caring for children and elderly relatives can be stressful, especially for those who have small children or more than one child [24]. The situation may become more complicated with more than one older adult to care for. Stress can also arise due to the magnitude of the emotional demands [25]. The squeezed situation experienced by the Sandwich Generation is vulnerable to bringing them into conflict within the family [2],[26],[15].

### 2.2. Well-Being Support

Well-being refers to how individuals feel psychologically, this well-being is often associated with life satisfaction, as well as happiness [25],[27],[28]. This multi-generational care certainly has a broad impact on the lives of the Sandwich Generation; in this case, the demands, and burdens they feel can affect their well-being [5],[11],[25]. Someone who has well-being should have: (1) the ability to accept himself, (2) the ability to build relationships with other people, (3) have independence, (4) the ability to control his social environment, (5) the ability to set goals life and (6) able to realize his potential consistently and continuously [28]. In short, it can be said that someone who has well-being has happiness because he can accept and develop himself optimally [29],[30],[31]. Well-being has six dimensions, namely: (1) Autonomy, (2) Self- acceptance, (3) Positive relationships with others, (4) Environmental control, (5) Life goals, and (6) Personal growth. The dimensions of autonomy, environmental mastery, life goals, and personal growth increase with age [27],[32],[33]. It was further explained that age was not a differentiator for self-acceptance and positive relationships with others. Still, it was said in this study that women had better well-being than men, this could be due to the mindset, coping strategies, and interpersonal skills of women tend to be better than men [8]. The Sandwich Generation has the potential to experience subjective burdens because of its multi-generational upbringing. This personal burden can appear in the form of stress, anxiety, emotional disturbances, and health problems [29],[18],[24]. Well-being support can be obtained from various sources, including spouse, children, extended family, workplace, and also the surrounding environment [1],[31],[34],[35]. Well-being support also allows the Sandwich Generation to carry out appropriate coping strategies to minimize role conflicts that occur in their lives [7],[32],[36]. Positive relationships with other people will also make individual feel supported [37].

## 3. Method

The research method uses a qualitative approach with an interpretive paradigm to analyze *Cinta Pertama*, *Kedua*, & *Ketiga* film, which show a picture of the life of the Sandwich Generation. Each researcher will, of course, have a different interpretation of an object of study [38],[39]. Furthermore, this research will use Philipp Mayring's perspective on content analysis. Mayring [40] suggests that content analysis can be used to analyze texts using adjusted stages and procedures. Mayring explains that analytical methods must be used to interpret research, namely summary, explication, and structuration [41],[42].

The first is a summary, namely reducing the material in such a way and only retaining content that is considered important and relevant to the discussion of the material, summaries are generally carried out using abstractions [41], it can be said that in this abstraction process paraphrasing will be carried out in the *Cinta Pertama*, *Kedua*, & *Ketiga* film, several scenes will be displayed as a unit of analysis using also Ryff's Well-being theory, (2) Explication, namely an explanation, or clarification with the aim of deepening the discussion of the material [41],[43]. Explication is carried out by tracing the use of words and grammar used, then analyzing the context related to well-being support in the sandwich generation, and the next process is 3) Structuring, namely filtering certain aspects of a material that is structured according to a certain content, form, and scale [44] which will then be linked to theory of Well-being. The secondary object of this research is the film *Cinta Pertama*, *Kedua*, & *Ketiga* directed by Ginatri S. Noer, starring Angga Yunanda (Raja), Putri Marino (Asia), Slamet Rahardjo Djarot (Dewa), Ira Wibowo (Linda), Widi Mulia (Ratu), Ersya Mayori (Suri), Elly Luthan (Grandmother Nur), Asri Welas (Diana), and other actors. This 1 hour 45-minute film tells the story of the Sandwich Generation in their daily interactions with one generation above it and two generations below it. The main character that will be discussed in this research is Dewa, where Dewa as the Sandwich Generation lives at home with his biological mother (Grandmother Nur) and her child (Raja).

The procedures in the research include selecting films based on the phenomenon raised, namely the sandwich generation, then conducting a literature study regarding well-being support, then the researcher analyzes the content using Philip Mayring's theory.



#### 4. Results and Discussion

The films *Cinta Pertama*, *Kedua*, & *Ketiga* tells the story of two families. First is the family of Dewa, where Dewa's wife has died, and Dewa lives with Grandmother Nur (Dewa's mother) and Raja (Dewa's son). Dewa's two daughters, Ratu, and Suri, already live with their respective families, but they often stay in touch. The second family is Lydia and her daughter, named Asia. Lydia has breast cancer and has had a mastectomy. During Lydia's illness, Asia, who was in college then, chose to sacrifice her future and her dreams to take care of Lydia. One day, Dewa went to the hospital to check his health; in this hospital, Dewa met Lydia, and Raja met Asia.


The meeting continues to the ballroom, where Lydia and Asia teach dance. Long story short, Dewa and Lydia finally got married. In the end, it was told that Dewa had Alzheimer's, a disease that Grandma Nur also suffered. Alzheimer's had a significant impact on Dewa, not only on his physical condition and cognitive decline but also on Dewa's psychological condition. He felt he could no longer be the head of the family and decided to go to a nursing home because he didn't want to be a burden to Raja and his children. Raja felt sad and disappointed when Dewa chose to stay in a nursing home; at that time, Grandma Nur supported her by hugging Raja. Then, in the end, Raja, Ratu, Suri, and Asia went to the nursing home to invite Dewa back. In the end, Dewa and Lydia reunited with the rest of the family. The first interpretation of the analysis carried out is an abstraction, wherein the generalization of a scene will be selected according to the discussion to be studied. The conception will be presented in the following table below.

##### 4.1. Abstraction

**Table 1.** Well-Being Support in *Cinta Pertama*, *Kedua*, & *Ketiga*'s Film

No.	Scene	Duration	Well-Being Domain	Well-Being Justification
1		09:10	Autonomy	Dewa has their own residence, and are able to support the generation of the upper and lower layers. He is also able to make decisions independently.
2		19:45	Self-Development	Dewa learns to dance. He has the motivation to develop himself by learning something new, namely dance.



3		38:06	Purpose of life	Dewa invites Lydia to marry, he is able to accept Lydia who is not confident with her physical condition. Dewa's goal in life is to marry Lydia and spend the rest of his life with her.
4		57:42	Positif relationship with others	Dewa is able to build positive relationships with the upper-class generation, namely Grandmother Nur, the lower-class generation, namely her children, and with other people outside her family, namely Lydia and Asia.
5		57:12	Environmental control	Dewanta is able to liven up the atmosphere at family dinners, able to unite her family as well as Lydia's family.
6		1:48:59	Accepting yourself	Dewa finally accepted his condition, suffering from Alzheimer's disease, he was able to make peace with his surroundings.

The films *Cinta Pertama*, *Kedua*, & *Ketiga* open with a dialogue between Dewa and Raja, where Dewa asks Raja why he hasn't been able to get a permanent job. Dewa kept peeking from behind the door to see how the conversation between Raja and his friend was going. In multi-generational care carried out by the Sandwich Generation, they are often faced with higher burdens or demands if they have to bear their children who should already be financially independent but, in fact, still have to depend on their parents [44]. Financially, Dewa is described as the Generation of Sandwiches that can meet the needs of clothing, food, and shelter; He has his own house, and Raja also has a car which he uses to earn money by becoming an online driver. However, it is felt that this sufficiency will not last long if Raja does not immediately get a permanent job because his income as an online driver is uncertain every month. In short, it can be said that Dewa has his autonomy (scene 1). Autonomy is one of the dimensions of well-being, which will generally increase as a person ages [27],[32],[33]. One day, Dewa was asked to deposit some money to someone who claimed to be helping Raja who was involved in drugs; in short, it turned out to be a fraud. As a result, Dewa, Raja, Ratu, and Suri got into a fight and blamed each other. Financial conditions are often found to be one of the triggers for conflict in the Sandwich Generation family [15].

Ever since meeting with Lydia at the hospital, Dewa had sensed a match between them. Dewa then took a dance class guided by Lydia and Asia (scene 2); Dewa's self-development was seen in this case. He was motivated to learn something new that had never been done before. The existence of self-development and the learning process of doing something new can improve a person's well-being [45],[46],[47]. Over time, love began to grow between the two, and in short, Dewa asked Lydia to marry when Diana, Lydia's best friend, died. An individual who has psychological prosperity knows the purpose of his life or what he wants; in this case, Dewa wants to invite Lydia to marry and spend the rest of his life together (scene 3); he also sincerely accepts Lydia's condition, which at that time felt that she was not perfect as a woman because she only has one breast. Love is one of the things that is significantly related to a person's subjective well-being and psychological well-being [48]. Love can motivate a person to do good things and lead to happiness [49]. Dewa is also described as having positive relationships with other people; in this case, it can be seen from their relationship with Lydia and Asia. Dewa can socialize and build good relationships with other people and the opposite sex (scene 4). In addition, Dewa is also described as a child who is patient in taking care of his mother (Grandmother Nur) every day; Dewa prepares medicines that Grandma Nur must consume, then He also helps Grandmother Nur to bathe and clean herself and on several occasions Dewa accompanying Grandma Nur to dance so that Grandma Nur feels happy. Even though Grandmother Nur has Alzheimer's and has the potential to forget her child, Dewa still treats her with patience and love. Multi-generational care will be lighter and less burdensome for the Sandwich Generation if done voluntarily [11].

Dewa's concern for Grandmother Nur can also have a positive impact on her relationship with the generation above her; Dewa is not only able to fulfil the food and other physical needs of

Grandma Nur, but he can also fulfil the emotional needs of Grandma Nur by always accompanying her and willing to do activities with her (scene 5). Parenting of the Sandwich Generation for the generation above it will run without a hitch if it is done with sincerity and is not seen as a burden, the quality of the relationship will also be maintained between this generation if they can respect and support each other [6],[18],[11],[25]. Multi-generational parenting certainly poses challenges for the Sandwich Generation, especially if their age is no longer young [7]. Dewa in his old age also experienced Alzheimer's just like Grandmother Nur. At first Dewa felt himself useless and tried to distance himself from the family so as not to burden his family but in the end Dewa was able to accept his condition and make peace with the situation (scene 6).

Growing old will be felt by everyone, no exception. In this film, it is depicted that the ages of Dewa and Grandma Nur are not far apart; they are only 16 years apart. In his old age, Dewa had to take care of Grandma Nur and her children, where it was told that her daughter, Suri, was also experiencing financial problems. In addition, the deception experienced by Dewa made him run out of saving money, so in the end, he decided to sell his house. The proceeds from the home sale will be given to her children and will also be used to support Grandma Nur's needs and for herself and Lydia. The Sandwich Generation is financially responsible for supporting the lives of the layers above and below. Dewa sold his house and decided to move to another, simpler place. All this was done so that He could provide for the needs of all family members who still depend on him. Entering old age, a person will face the stigma of retirement age. In general, at this age, they are prone to financial problems if the retirement period is not well prepared [50]. Furthermore, it is stated that financial problem can reduce a person's well-being because there is a feeling of unhappiness caused by anxiety about whether or not their needs will be fulfilled in the future [19], [29],[50].

#### 4.2. Explication

Dewa's upbringing for Grandma Nur can also be caused by self-compassion where Dewa wants to do good and live it without complaining; someone with good self-compassion will find it easier to face problems in his life and be calm instead of blaming himself themselves or others for their conditions [51],[52]. Dewa also loves his family very much; he is willing to give all of his savings to save Raja from people who turn out to be deceiving him; besides that, he is ready to sell his house so that he can give the money to Ratu, Suri, and Raja as well as to pay for Grandma Nur's care and to finance her life with Lydia as well as Asia. The house holds many memories, especially regarding the late Dewa's wife, who died when Raja was born. The researchers concluded that well-being support from the family can help the sandwich generation overcome role conflicts that occur in their lives. Role dynamics can run harmoniously if this support is obtained on an ongoing basis.

Dewa accidentally overhears a fight between Lydia, Asia, and Raja one day. Dewa vaguely catches that Asia and Raja are in love with each other. This condition causes conflict between the four of them. Dewa was disappointed with Raja, who was not honest with his feelings and did not want to tell Dewa about his love for Asia. Dewa said, "why won't you ever think about your future?" this disappointment is the second time since the first conflict between Dewa and Raja regarding Raja, who never got a permanent job. Dewa was disappointed this second time and felt guilty because he could marry Lydia while Raja had to sacrifice his love for Asia relentlessly. One of the coping strategies used by the Sandwich Generation is problem-focused coping in the form of confrontative coping [24],[53]. One of the well-being supports obtained by the sandwich generation arises from the coping strategies used, confrontational coping strategies are generally more effective in overcoming problems than emotional coping strategies. Confrontational coping strategies focus on solving problems, not avoiding problems [7],[32].

In confrontative coping, Dewa directly confronted Raja, eventually leading to increasingly complicated and unresolved problems. Another coping strategy in this film is the emotion-focused coping performed by Dewa in the form of escape-avoidance [11],[54],[44]. At that time, Dewa was sentenced to suffer from Alzheimer's. This verdict made Dewa's psychological condition worse; he felt like a failure as the head of the family and thought that he was a lot of trouble to his family, especially when he sometimes couldn't remember the way back to his house or he didn't remember where he wanted to go and then got lost. Finally, Dewa decided to go away from his family and chose to live in a nursing home with Lydia, who faithfully accompanied him. Emotion-focused coping can help someone overcome sadness due to their problems, but this coping is only temporary

because the root of the problem is still there and unresolved [24]. Conflict in the family can threaten the resilience and integrity of the family, while the worst condition as a result of competition in the family is the occurrence of separation or division in the family [15],[26],[55],[56]. In this condition, Dewa's well-being is disturbed; he cannot accept the fact that he has Alzheimer's disease and has the potential to hurt his family if he stays with them; he even thinks that his decision to ask Lydia to marry was also due to his mental disorder due to Alzheimer's disease.

Grandmother Nur, in this film, does not have much dialogue, even implicitly portrayed as a passive parent. Still, in the end, she empathetically comforts and hugs Raja, who was sad because he felt abandoned by Dewa at that time. Long story short, because of Grandmother Nur and Asia's support, Raja, along with Asia, Ratu, and Suri, decided to visit Dewa in the nursing home and persuaded him to return home. At that time, Dewa refused to meet his family, so Lydia became an intermediary between them. In the end, Lydia asked Dewa to take responsibility and solve his problems with his family by confronting them directly. The discussion of this film only focuses on the Dewa family, who then blend into one family with Lydia and Asia. The condition of Asia, who sacrificed herself and her future to care for Lydia, who has breast cancer, is not shown and interpreted here because Asia does not have children, so it cannot be included in the Sandwich Generation category [6],[18],[11],[19].

### 4.3. Structuring

The films *Cinta Pertama*, *Kedua*, & *Ketiga* depict the condition of the Sandwich Generation, which is required to provide care for the layers above it and, at the same time, have to bear the life of their dependent child. Through films, people can absorb information about a certain phenomenon, viewers can receive messages actively from the movies they consume [57],[58]. Dewa who are in the Sandwich Generation category are described as stubborn in the eyes of Raja; this can be seen in Dewa, who always refuses to be invited to see a doctor, then Dewa, who forces him to drive a car even though he doesn't have an active driving license. As well as during a fight with Raja about work and love matters between Raja and Asia.

However, on the other hand, in the eyes of Ratu and Suri, Dewa is a gentle, patient father figure. He is also very concerned about the lives of his children and their parents, namely Grandmother Nur. Dewa, who has self-compassion, takes care of Grandma Nur willingly. He looks very patient and thorough in caring for Grandma Nur, who has Alzheimer's. Self-compassion is a condition in which a person can be kind and warm to himself and will also be reflected in his attitude to others [52]. The relationship between the Sandwich Generation and the layer above it can run harmoniously if the care is given voluntarily, sincerely, and with reciprocal love [5].

*Cinta Pertama*, *Kedua*, & *Ketiga* film also describe the condition of the Sandwich Generation, which is vulnerable to stress due to the financial conditions imposed on them. The economic conditions are increasingly felt if the upper-class generation does not have pension funds that can be used to meet their needs [9],[16],[19],[59]. Dewa decided to sell his house to provide for the living needs of his children, Grandmother Nur, and himself and Lydia. This condition, if prolonged, can certainly reduce the Psychological Well-Being of the Sandwich Generation. However, various previous studies found that financial conditions are not the main problem that can cause stress in the Sandwich Generation [2],[18],[9],[11],[29]. Several scenes in this film also seem to imply the burden of the Sandwich Generation's dependents if their age is not too far from the upper layer generation, and on the other hand, they are too far away from their youngest child. Dewa is only 16 years older than Grandma Nur, while Raja is 51. In old age, Dewa, physically weak, had to take care of his parents and dependent children. This condition is even more burdensome if the upper generations suffer from diseases that require intensive supervision [6],[24],[20]. However, a friendly culture, especially in the extended family, can strengthen the relationship between family members, and they can always support each other. In Indonesian community, a comfortable and harmonious group atmosphere is depicted because all members work in harmony, support and cooperate, and accept each other in a calm and peaceful atmosphere [60],[61]. The family also has a role to facilitate the development of each member so that they can live happily and in harmony [62].

Individual well-being of the main character is depicted in this film. The first well-being is Autonomy, represented by the figure of Dewa, who can determine for himself what he wants to do and what he doesn't want to do; the scene that shows Autonomy is seen when Dewa decides when he wants to go to the hospital for check-up, then when he decides to sell his home, and when he

chose to live in a nursing home. The second is self-development, as illustrated in the scene where Dewa decides to learn something new, namely dance. The third domain is the purpose of life; this is shown in the scene where Dewa decides to marry Lydia and chooses to spend the rest of his life with her. Fourth is environmental control, where which is seen when Dewa can embrace and unite Lydia's family with his family; at the beginning, it appears that Ratu and Suri do not approve of Dewa's relationship with Lydia, plus when they know Asia's job is only as a dance teacher. Still, in the end, they all can be united by Dewa. The next domain is positive relationships with other people; in this case, it can be seen in the scene where Dewa takes care of Grandma Nur, when Dewa and Lydia invite Grandma Nur to dance, and when Dewa can enter Lydia's life and finally invites Lydia to marry. Lastly is self-acceptance; in this case, Dewa needs a process to finally accept his condition, which was sentenced to have Alzheimer's disease. At the end of the film, it is described that Dewa can take his shape and can reunite with all his family members.

## 5. Conclusion

Cinta Pertama, Kedua, dan Ketiga film was able to depict the life of the Sandwich Generation. There are three things that can be concluded from the content analysis carried out. First, the dynamics of the life of the sandwich generation are described as full of problems ranging from financial problems, health problems, and psychological problems that arise due to economic problems and the burden of intergenerational care that they have to bear. Second, well-being which consists of six domains, namely autonomy, self-development, self-acceptance, life purpose, environmental mastery, and positive relationships with other people is well depicted in this film. At the end of the story, the main character Dewa is described as having happiness and prosperity because his family can be united due to the support of family members; there is a sense of belonging and mutual respect, mutual love. Third, the well-being support obtained cannot be separated from the standard culture that exists in Indonesia, namely *Guyub*, where people live in harmony and support each other as a family members. In Indonesian culture, *Guyub* is characterized by conditions between families who support each other, look after each other and live side by side in harmony.

## References

- [1] H. H. Hsieh, Y. C. Wang, and J. T. Huang, "Core self-evaluations, perceived organizational support, and work-related well-being: Testing a moderated mediation model," *Pers. Rev.*, vol. 48, no. 3, 2019, doi: 10.1108/PR-04-2018-0128.
- [2] S. Aazami, K. Shamsuddin, and S. Akmal, "Assessment of Work–Family Conflict Among Women of the Sandwich Generation," *J. Adult Dev.*, vol. 25, no. 2, 2018, doi: 10.1007/s10804-017-9276-7.
- [3] H. Herawati, R. F. Marta, H. R. G. Panggabean, and C. Wang, "Social Media and Identity Formation: Content Analysis of Movie 'Eighth Grade,'" *J. Soc. Media*, vol. 5, no. 2, 2021, doi: 10.26740/jsm.v5n2.p385-408.
- [4] I. M. Alam, S. Amin, and K. McCormick, "Family Structure and Women's Employment in Indonesia," *Curr. Polit. Econ. South, Southeastern, Cent. Asia*, vol. 29, no. 1, 2020.
- [5] M. Silverstein, A. Tur-Sinai, and N. Lewin-Epstein, "Intergenerational Support of Older Adults by the 'Mature' Sandwich Generation: The Relevance of National Policy Regimes," *Theor. Inq. Law*, vol. 21, no. 1, 2020, doi: 10.1515/til-2020-0004.
- [6] S. Manor, "Being a Working Grandmother, Mother, and Daughter at the Same Time: A 'Double Sandwich' in a Four-generation Family," *J. Fam. Issues*, vol. 42, no. 2, 2021, doi: 10.1177/0192513X20921520.
- [7] S. Sudarji, H. Panggabean, and R. F. Marta, "Challenges of the Sandwich Generation: Stress and coping strategy of the multigenerational care," *Indig. J. Ilm. Psikol.*, vol. 7, no. 3, 2022, doi: 10.23917/indigenous.v7i3.19433.
- [8] K. L. Evans, J. Millstead, J. E. Richmond, M. Falkmer, T. Falkmer, and S. J. Girdler, "Working sandwich generation women utilize strategies within and between roles to achieve role balance," *PLoS One*, vol. 11, no. 6, 2016, doi: 10.1371/journal.pone.0157469.
- [9] A. M. Steiner and P. C. Fletcher, "Sandwich Generation Caregiving: A Complex and Dynamic Role," *J. Adult Dev.*, vol. 24, no. 2, 2017, doi: 10.1007/s10804-016-9252-7.



- [10] A. Vasumathi, "Work life balance of women employees: a literature review," *Int. J. Serv. Oper. Manag.*, vol. 29, no. 1, 2018, doi: 10.1504/ijssom.2018.088477.
- [11] S. J. Jang, D. Song, K. Baek, and A. Zippay, "Double child and elder care responsibilities and emotional exhaustion of an older sandwiched generation: The mediating effect of self-care," *Int. Soc. Work*, vol. 64, no. 4, 2021, doi: 10.1177/0020872819833425.
- [12] A. O'Sullivan, "Pulled from all sides: The sandwich generation at work," *Work*, vol. 50, no. 3, 2014, doi: 10.3233/WOR-141959.
- [13] M. I. Jati Kusuma, "Messages of parents affection for children in the movie bulan terbelah di langit amerika," *Int. J. Commun. Soc.*, vol. 1, no. 2, pp. 89–96, Sep. 2019, doi: 10.31763/ijcs.v1i2.47.
- [14] E. Wenardjo and H. Panggabean, "Influence of Caring and Empathy on Students' Multiculturalism Mediated by Christianity: Role of University Core Values," *Psychol. Res. Urban Soc.*, vol. 4, no. 1, 2021, doi: 10.7454/proust.v4i1.120.
- [15] A. A. Soomro, R. J. Breitenacker, and S. A. M. Shah, "Relation of work-life balance, work-family conflict, and family-work conflict with the employee performance-moderating role of job satisfaction," *South Asian J. Bus. Stud.*, vol. 7, no. 1, 2018, doi: 10.1108/SAJBS-02-2017-0018.
- [16] A. N. Febrianti BNS, T. Susanto MN RN PHN PhD, and H. Rasni MN RN, "Family Function and Nutritional Status among under-Five Children: A Cross- Sectional Study among Extended Family in Panti Public Health Center, Jember Regency of Indonesia," *Int. J. Caring Sci.*, vol. 15, no. 1, 2022.
- [17] BPS, *Statistical Yearbook of Indonesia 2023*. 2023.
- [18] K. Goto, "The 'New-Normal' Life of a Sandwich Mom in a Sushi World," *Des. Manag. Rev.*, vol. 31, no. 3, 2020, doi: 10.1111/drev.12241.
- [19] M. J. Urick, "The aging of the sandwich generation," *Generations*, vol. 41, no. 3, 2017.
- [20] S. I. White-Means and R. M. Rubin, "Parent caregiving choices of middle-generation Blacks and Whites in the United States," *J. Aging Health*, vol. 20, no. 5, 2008, doi: 10.1177/0898264308317576.
- [21] M. Peter and V. Tim, *The Personal Branding Phenomenon: Realize greater influence, explosive income growth and rapid career advancement by applying the branding techniques of prah, Martha & Michael*. United States of America: Personal Branding Press Publishing, 2002.
- [22] L. Cena, M. Rota, S. Calza, B. Massardi, A. Trainini, and A. Stefana, "Estimating the Impact of the COVID-19 Pandemic on Maternal and Perinatal Health Care Services in Italy: Results of a Self-Administered Survey," *Front. Public Heal.*, vol. 9, 2021, doi: 10.3389/fpubh.2021.701638.
- [23] C. Launay and P. Maugiron, "Integration of a peer support worker to a psychiatric healthcare team: The role and its functions," *Ann. Med. Psychol. (Paris)*, vol. 175, no. 8, 2017, doi: 10.1016/j.amp.2017.08.002.
- [24] L. D. Riley and C. P. Bowen, "The Sandwich Generation: Challenges and Coping Strategies of Multigenerational Families," *Fam. J.*, vol. 13, no. 1, 2005, doi: 10.1177/1066480704270099.
- [25] C. Williams, "Perspectives on Labour and Income - The sandwich generation," *Perspect. Labour Income*, vol. 5, no. 9, 2004.
- [26] J. S. Michel, L. M. Kotrba, J. K. Mitchelson, M. A. Clark, and B. B. Baltes, "Antecedents of work-family conflict: A meta-analytic review," *J. Organ. Behav.*, vol. 32, no. 5, 2011, doi: 10.1002/job.695.
- [27] C. D. Ryff and C. L. M. Keyes, "The Structure of Psychological Well-Being Revisited," *J. Pers. Soc. Psychol.*, vol. 69, no. 4, 1995, doi: 10.1037/0022-3514.69.4.719.
- [28] C. D. Ryff, "Happiness is everything, or is it? Explorations on the meaning of psychological well-being," *J. Pers. Soc. Psychol.*, vol. 57, no. 6, 1989, doi: 10.1037/0022-3514.57.6.1069.
- [29] L. a P. Schumacher, R. MacNeil, K. Mobily, M. Teague, and H. Butcher, "The Leisure Journey for Sandwich Generation Caregivers," *Ther. Recreation J.*, vol. 46, 2012.
- [30] E. L. Deci and R. M. Ryan, "Hedonia, eudaimonia, and well-being: An introduction," *J. Happiness Stud.*, vol. 9, no. 1, 2008, doi: 10.1007/s10902-006-9018-1.

- [31] S. K. Singh, R. K. Pradhan, N. P. Panigrahy, and L. K. Jena, "Self-efficacy and workplace well-being: moderating role of sustainability practices," *Benchmarking*, vol. 26, no. 6, 2019, doi: 10.1108/BIJ-07-2018-0219.
- [32] O. E. Omreore and C. L. Nwanzu, "Examining the Relationship among Work-Leisure Conflict, Coping Self-Efficacy, Psychological Flexibility and Psychological Wellbeing," *Pakistan J. Commer. Soc. Sci.*, vol. 16, no. 2, 2022.
- [33] P. Garg and R. Rastogi, "Effect of Psychological Wellbeing on Organizational Commitment of Employees.," *ICFAI J. Organ. Behav.*, vol. 8, no. 2, 2009.
- [34] S. Ilyas, G. Abid, and F. Ashfaq, "Enhancing the perceived organizational support, perceived ethical-philanthropic CSR and subjective well-being: the role of ethical leadership," *Int. J. Ethics Syst.*, vol. 39, no. 4, 2023, doi: 10.1108/IJOES-04-2022-0084.
- [35] P. Prakitsuwan and G. P. Moschis, "Well-being in later life: a life course perspective," *J. Serv. Mark.*, vol. 35, no. 1, 2021, doi: 10.1108/JSM-08-2019-0316.
- [36] K. L. Edwards, Y. M. Eaton-Stull, and S. Kuehn, "Police Officer Stress and Coping in a Stress-Awareness Era," *Police Q.*, vol. 24, no. 3, 2021, doi: 10.1177/1098611120984162.
- [37] S. Wibowo, R. F. Marta, and H. Panggabean, "Discourse of family well-being and the value of work at RPTRA's testimonial videos," *J. Masy. dan Budaya*, vol. 21, no. 3, 2019.
- [38] R. F. Marta, K. L. Syarnubi, C. Wang, I. P. Cahyanto, R. Briandana, and M. Isnaini, "Gaining public support: Framing of esports news content in the COVID-19 pandemic," *SEARCH J. Media Commun. Res.*, vol. 13, no. 2, 2021.
- [39] W. Changsong, L. Kerry, and R. F. Marta, "Film distribution by video streaming platforms across Southeast Asia during COVID-19," *Media, Cult. Soc.*, vol. 43, no. 8, 2021, doi: 10.1177/01634437211045350.
- [40] P. Mayring, "Qualitative content analysis: Theoretical foundation, basic procedures and software solution (free download via Social Science Open Access Repository SSOAR)," *Forum Qual. Sozialforschung/Forum Qual. Soc. Res.*, no. 10, 2014.
- [41] M. Gläser-Zikuda, G. Hagenauer, and M. Stephan, "The potential of qualitative content analysis for empirical educational research," *Forum Qual. Sozialforsch.*, vol. 21, no. 1, 2020, doi: 10.17169/fqs-21.1.3443.
- [42] F. Kohlbacher, "The use of qualitative content analysis in case study research," *Forum Qual. Sozialforsch.*, vol. 7, no. 1, 2006.
- [43] M. Schreier, C. Stamann, M. Janssen, T. Dahl, and A. Whittal, "Qualitative content analysis: Conceptualizations and challenges in research practice-introduction to the FQS special issue 'qualitative content analysis I,'" *Forum Qual. Sozialforsch.*, vol. 20, no. 3, 2019, doi: 10.17169/fqs-20.3.3393.
- [44] S. Luna, F. Rivera, and P. Ramos, "Dual caregiving by grandmothers with older relatives: Personal factors influencing health and stress," *J. Health Psychol.*, vol. 26, no. 11, 2021, doi: 10.1177/1359105319893112.
- [45] R. A. Emmons and D. Chow, "Happiness Is Everything, or Is It?," *Contemp. Psychol. A J. Rev.*, vol. 39, no. 9, 1994, doi: 10.1037/034645.
- [46] P. C. Jackman, H. Henderson, G. Clay, and A. H. Coussens, "The relationship between psychological wellbeing, social support, and personality in an English police force," *Int. J. Police Sci. Manag.*, vol. 22, no. 2, 2020, doi: 10.1177/1461355720907620.
- [47] A. Czerw, "Diagnosing Well-Being in Work Context – Eudemonic Well-Being in the Workplace Questionnaire," *Curr. Psychol.*, vol. 38, no. 2, 2019, doi: 10.1007/s12144-017-9614-8.
- [48] S. Nyholm, "The medicalization of love and narrow and broad conceptions of human well-being," *Cambridge Q. Healthc. Ethics*, vol. 24, no. 3, 2015, doi: 10.1017/S0963180114000644.
- [49] L. Radoilska and E. Ceva, "Ethical Theory and Moral Practice at 24," *Ethical Theory Moral Pract.*, vol. 24, no. 1, 2021, doi: 10.1007/s10677-021-10169-5.

- [50] V. M. Lamarche and J. J. Rolison, "Hand-in-hand in the golden years: Cognitive interdependence, partner involvement in retirement planning, and the transition into retirement," *PLoS One*, vol. 16, no. 12 December, 2021, doi: 10.1371/journal.pone.0261251.
- [51] K. A. Chistopolskaya, E. N. Osin, S. N. Enikolopov, E. L. Nikolaev, G. A. Mysina, and S. E. Drovosekov, "The Concept of Self-compassion: a Russian Adaptation of the Scale by Kristin Neff," *Cult. Psychol.*, vol. 16, no. 4, 2020, doi: 10.17759/chp.2020160404.
- [52] C. Kim and H. Ko, "The impact of self-compassion on mental health, sleep, quality of life and life satisfaction among older adults," *Geriatr. Nurs. (Minneap.)*, vol. 39, no. 6, 2018, doi: 10.1016/j.gerinurse.2018.06.005.
- [53] J. A. Meurs and P. L. Perrewé, "Cognitive activation theory of stress: An integrative theoretical approach to work stress," *J. Manage.*, vol. 37, no. 4, 2011, doi: 10.1177/0149206310387303.
- [54] H. W. Krohne, "Stress and Coping Theories," in *International Encyclopedia of the Social & Behavioral Sciences*, 2001.
- [55] P. Abbott, R. Brooker, and J. Reath, "Managing the hope and worry of housing renewal—supporting well-being in the emerging community," *Heal. Promot. J. Aust.*, vol. 30, no. 3, 2019, doi: 10.1002/hpja.205.
- [56] J. H. Greenhaus and T. D. Allen, "Work-family balance: A review and extension of the literature," *Handb. Occup. Heal. Psychol. (2nd ed.)*, no. August, 2011.
- [57] A. G. Gorman and L. R. Matter, "The Medium Is the Message: Busman's Honeymoon as Play, Novel, and Film," *Clues A J. Detect.*, vol. 23, no. 4, 2005, doi: 10.3200/clus.23.4.54-62.
- [58] S. E. Shahid and A. Ashfaq, "Coca-Cola and PepsiCo advertising in Pakistan: changing trends of cultural values manifested in television commercials," *JRSP*, vol. 58, no. 2, 2021.
- [59] B. Knop and K. L. Brewster, "Family Flexibility in Response to Economic Conditions: Fathers' Involvement in Child-Care Tasks," *J. Marriage Fam.*, vol. 78, no. 2, pp. 283–292, Apr. 2016, doi: 10.1111/jomf.12249.
- [60] S. S. Indriani and D. Mulyana, "Communication Patterns of Indonesian Diaspora Women in Their Mixed Culture Families," *J. Int. Migr. Integr.*, vol. 22, no. 4, pp. 1431–1448, Dec. 2021, doi: 10.1007/s12134-021-00812-6.
- [61] H. Panggabean, J. Murniati, and H. Tjitra, "Profiling intercultural competence of Indonesians in Asian workgroups," *Int. J. Intercult. Relations*, vol. 37, no. 1, pp. 86–98, Jan. 2013, doi: 10.1016/j.ijintrel.2012.04.002.
- [62] N. F. Kusumaningrum, "The Impact of divorce on the main male character, Steve Miller, as reflected in Nicholas Sparks's the last song," *Commicast*, vol. 2, no. 1, p. 23, 2021, doi: 10.12928/commicast.v2i1.2735.