Protection of Human Rights Againts The Double Burden of First Girls In Patriarchal Culture And The Sandwich Generation Phenomenon

Desti[1] , Raihanah[2]
Institut Agama Islam Pontianak
desti0267@gmail.com, raihanaha33@gmail.com

Abstract
Patriarchal culture positions men as the primary holders of power, creating gender inequality and limiting women's access to higher education and their freedom to determine their futures. This study examines the influence of patriarchal culture on firstborn daughters experiencing the "sandwich generation" phenomenon from the perspectives of women's protection, gender justice, and human rights. Using a qualitative method, the study analyzes findings from previous research to explore the effects of patriarchy on women's education, future aspirations, and social lives. The findings indicate that firstborn daughters face a double burden due to family responsibilities and patriarchal expectations. Therefore, equality in decision-making, expressing opinions, pursuing aspirations, and accessing education should be strengthened within families and society. Furthermore, independent financial planning before marriage is essential for achieving household stability, supporting children's education, and preventing the continuation of the sandwich generation cycle.

Keywords: Patriarchal Culture, Gender Inequality, Sandwich Generation, First Daughter, Girl.

Introduction

in In Sanskrit, the word for "woman" is derived from the words per empu + an. Per means "being," while empu means "noble," "master," or "skilled." Thus, a woman is defined as a being who possesses nobility or ability. However, the space afforded to women is often limited, particularly in the field of education, due to patriarchal culture.

According to the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language), patriarchy is a family system that places great emphasis on the paternal lineage[1]. This system positions men as the dominant group exercising power over women. Consequently, this has shaped a societal mindset that views women as having no need to pursue higher education, as it is believed that a woman's natural role is solely to manage the household, so there is no need for higher education because, ultimately, women are viewed as merely to conform to that natural role. This social construct dictates that men are prioritized for access to higher education because they are expected to become leaders

[1] Definition of "patriarchy" According to the Great Dictionary of the indonesia Laguage KBBI.com.id

of the family and society. This perspective indirectly reinforces gender stereotypes, as if only men are capable of becoming leaders compared to women, even though leadership ability is not solely determined by gender but rather by an individual's skills and experience in making decisions and fulfilling responsibilities. This situation highlights the gender inequality that women still face in society

Fundamental problems in the social sphere do not arise solely from biological differences or role differentiation, but rather from manifestations of structural injustice that disadvantage one party. Unequal social structures often stifle individual potential and give rise to subordination, marginalization, negative stereotyping, and even the potential for violence[2]. Therefore, the concept of gender equality is championed as an ideal state in which all citizens, regardless of gender, have equal space, accessibility, and opportunities to express their talents and interests and to exercise their fundamental rights.[3]

Within the framework of international and national law, women's rights are recognized as an integral and inseparable part of the guarantee of universal human rights. The principle of equal rights between men and women has been affirmed since the adoption of the United Nations (UN) Charter in 1945. This international recognition was reinforced by the adoption of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1979[4]. Indonesia has formally ratified this international convention through the enactment of Law No. 7 of 1984, as well as the ratification of key international instruments on civil, political, economic, and social and cultural rights.[5]

From a constitutional legal perspective, the foundation of equality among citizens in Indonesia is explicitly enshrined in Article 27(1) of the 1945 Constitution of the Republic of Indonesia.[6] This provision mandates equality before the law and in government without discrimination. In the doctrine of normative legal science, women are often categorfzed as a vulnerable group. This vulnerability arises not from inherent physical weakness, but rather from cultural norms and discriminatory treatment that place women at risk of having their fundamental rights

[2] Definition of “patriarchy”
[3] W. Gusmansyah, "*The Dynamics of Gender Equality in Political Life in Indonesia*," cited in Audina, 149
[4] S. Chahal, "Gender Equality as a New Human Right in India," cited in Audina, 149
[5] 5uu7-1984.doc
[6] The 1945 Constitution of the Republic of Indonesia

violated.Therefore, the state has an obligation to enact affirmative legal regulations and protections to ensure the realization of true justice.

Developments in Indonesia's national legal system are gradually demonstrating progress toward dismantling existing restrictions at every stage of life. This is evident in the transformation of case law and legislation, such as the enforcement of daughters inheritance rights, stricter marriage regulations, and the opening of equal professional access within the judiciar including roles such as judges and public policymakers.

Although legal instruments have guaranteed the principle of equality, the unplementation of gender equality on the ground still faces deep-ronted socio-cultural barriers. One dominant factor is the strong doctrine of patriarchy, which divides life's spheres dichotomously placing men in the public sphere (as primary breadwinners, bolders of power, and decision-makers) and confining women to the domestic sphere (household management and child rearing). Stereotypical views that associate women with being naturally weak also slow the pace of public awareness.

This inequality is significantly reflected in the economic and labor sectors. Sociological data show a considerable gap in the Labor Force Participation Rate (LFPR) between men and women. Many women of working age are excluded from the formal labor market due to cultural norms, limited training opportunities, low educational attainment in rural areas, and the prevalence of early marriage Furthermore, for women who do succeed in entering the workforce, new inequalities emerge in the form of the gender wage gap and invisible barmers (the "glass ceiling") to reaching top leadership positions

The challenges for women become even more complex when they must juggle *dual roles*. On one hand, women are expected to fully fulfill reproductive and domestic caregiving responsibilities. On the other hand, economic necessity and the desire for self-actualization drive women to participate in the public productive sectar This double workload often leads to physical and mental strain (burnout), at social expectations frequently require women to rucceed in their careers without neglecting even the slightest aspect of domestic responsibilities.

Overcoming these barriers requires collective synergy between regulatory refiama, public education that combats stigma, and strengthening awareness of women's legal rights so that gender equality is not merely a normative slogan but a just social reality.

This inequality becomes even mare severe when experienced by firstborn daughters trapped in the "sandwich generation" phenomenon. The term "sandwich generation" first introduced by Dorothy Miller in 1981.[7] to the condition of individuals who must provide for their own needs while simultaneously being responsible for their family, such as parents and other siblings. In this context, firstborn daughters often face a double burden: the demands of a patriarchal culture that limits their freedom to pursue education, careers, and social lives, and the demands of their families that require them to serve as both the economic breadwinner and caregiver for other family members. Given these circumstances, the author seeks to examine how human rights are protected in light of the dual roles experienced by firstborn daughters.

Research Methodology

This study employs a qualitative method through the analysis of findings from previous research. Broadly speaking, this study consists of several sections that define the theory, findings, and research materials used as references for the study.[8] This study will discuss research based on books, scientific journals, and an analysis of laws pertaining to human rights, using secondary data that is, analyzing existing legal materials and identifying legal provisions that align with the main obstalles.[9] All of these sources, such as e-books and other online resources, will be cited as references in the main discussion.

Discussion

1. The Double Burden on Firstborn Daughters

The "double burden" refers to a gender that faces greater pressures than the other gender.[10]Michelle et al. (1974) state that the dual role is associated with the concept of cultural dualism-namely, the

[7] Freisya and Maryam, "*Living the Roles of Firstborn and Breadwinner: A Phenomenological Study of the Generation"*.
[8] Ridwan et al., "The Importance of Applying a Literature Review in Scientific Research."
[9] Audina, "Gender Equality from a Human Rights Perspective."
[10] Dahyoko et al., Gender Equality in the Era of Globalization: The Role of Women in Facing the Digital Age.

existence of the domestic sphere and the public sphere.[11] The double burden pertains to women's participation in both traditional and transitional roles. Traditional or domestic roles include a woman's roles as a wife, mother, and homemaker. Meanwhile, transitional roles encompass women's roles as workers, members of society, and agents of development. Girls often face this double burden in their daily lives, particularly eldest daughters who wish to pursue higher education and find themselves caught between a patriarchal culture and the "sandwich generation around them.

Patriarchal culture often deprives women of their rights in life, particularly in the field of education. This mindset is often taken for granted and normalized within society, especially in rural communities where, even today, it is still considered normal for girls who have completed high school (SMA) and wish to pursue higher education to face obstacles, because of a patriarchal culture that assumes women do not need higher education, viewing it as a woman's natural role to manage the household specifically in the kitchen- so why pursue higher education Even when families wish to provide higher education to their daughters but are situated in environments that normalize patriarchy, they face discrimination rather than support. This mindset is still considered normal by society, particularly in rural areas, even though a woman's true nature is the "3Ms"-menstruation, childbirth and breastfeeding-All jobs and access to education should be equal regardless of gender. This patriarchal culture leads to higher education beng viewed as unimportant for women, and based on available data, unemployment among college graduates is rising-with approximately 1 million bachelor's degree holders secking job openings by February 2026.[12] This is what makes the patriarchal culture increasingly normalized, at higher education is seen as merely a waste of time if a graduate ends up unemployed. This situation becomes even more difficult when the eldest daughter in a “sandwich generation” family wishes to pursue higher education.

The terrs "sandwich generation" was popularized by Dorothy A. Miller (1981), a professor of social work in the United States.[13] The

[11] Dahyoko et al., Gender Equality in the Era of Globalization: Women's Roles in Facing the Digital Age.
[12] Total Number of Unemployed College Graduates - Search
[13] Freisya and Maryam, Fulfilling the Roles of Firstborn and Breadwinner: A Phenomenological Study of the Generation.

"sandwich generation" refers to a generation that finde itself "squeezed between hvo different generations namely, between their aging parents on one side and their children or siblings on the other, who are still dependent and range in age from eighteen years or older When the eldest child in a family experiencing the "sandwich generation" phenomenon must work after completing high school to meet their own needs-or even to support their younger siblings and parents-why should the eldest child bear such a heavy burden They should be provided for by their parents in terms of living expenses and education, rather than shouldering such a beavy Inad. Just because the first child was born first does not mean they must bear all the financial responsibilities.

When faced with a patriarchal culture but living in a family that provides financial support, the eldest daughter can still resist that culture. However, when she experiences the double burden of living in a patriarchal environment and also facing the “sandwich generation” dynamic within her family where she has no opportunity for higher education what role does the protection of human rights play in addressing the dual challenges faced by the eldest daughter.

2. Human Rights Protection in the Dual Roles Experienced by Firstborn Daughters.

The issue of the dual roles experienced by eldest daughters must be framed within the context of human rights because the burden of family responsibilities is fundamentally inseparable from every individual’s right to protection, respect, and the opportunity to lead a life of dignity. Human rights are inherent to human beings and relate to human dignity; thus, the fulfillment of human rights is not only about freedom from acts of violence but also about ensuring the conditions that allow a person to develop appropriately.[14] Setiawan et al. explain that human rights are the crystallization of humanitarian values and are closely linked to law and justice, while the protection, promotion, enforcement, and fulfillment of human rights are the responsibility of the state.[15]

In this context, the eldest daughter holds a unique position because her status as the firstborn often results in greater social expectations

[14] Pamungkas, D. D., in Setiawan, E. B., et al. (2023). *Human Rights Law*. PT Sada Kurnia Pustaka, pp. 16–17. The concept of human rights in the document is explained as rights inherent to human beings that must be respected, protected, and upheld.
[15] Setiawan, E. B., et al. (2023). *Human Rights Law*. PT Sada Kurnia Pustaka, pp. 9–10.

compared to her younger siblings. Being the eldest child can mean that a girl is viewed not only as a family member but also as someone expected to help with household chores, look after younger siblings, assist her parents, and even contribute to the family's economic well-being. If these demands are excessive and limit a child's opportunities to receive an education, rest, socialize, develop her potential, and shape her future, then the issue is no longer merely about family obligations but has entered the realm of rights protection. This analysis aligns with the findings of Nurjanah et al., who noted that the double burden on women occurs when women simultaneously fulfill domestic and productive roles, and that this situation can affect their physical and psychological well-being as well as their opportunities for self-development.[16]

Referring to Law No. 35 of 2014, Article 9, Paragraph 1, which states: Every child has the right to education and instruction for the purpose of personal development and intellectual growth in accordance with their interests and talents therefore, every child has the right to an education without being burdened with additional responsibilities. In this study, the eldest child faces a double burden stemming from patriarchy and the "sandwich generation" phenomenon. On one hand, this "sandwich generation" dynamic prevents the eldest child from continuing their education because they must support not only their own needs but also those of their younger siblings and even their parents even though the eldest child was also born as a child,

According to Hurlock (1999), firstborns tend to exhibit more mature behavior because, from a young age, they interact more frequently with adults and automatically assume greater responsibilities compared to their siblings.

However, just because they were the first to be born to their parents and have frequently been given responsibilities from a young age does not mean they must bear the burden of and prioritize their family's needs to the point of having to bury their dreams because they are trapped in the "sandwich generation" situation.

Therefore, the term "eldest daughter" should not be used to justify the imposition of disproportionate responsibilities. The status of being the firstborn is a position within the family structure, not a basis for

[16] Nurjanah, R. A., Imron, A., Sarmini, & Setyawan, K. G. (2026). The meaning of the double burden for women in families with child brides and its relevance to social studies education. *Dialektika Pendidikan IPS, 6*(1), pp. 252–253.

curtailing a child's fundamental rights. The principle of human rights equality requires that every person be treated as a legal subject with rights that must be respected, protected, and guaranteed.[17] Equality does not mean that all individuals must be treated identically in every situation; rather, treatment must take into account the specific circumstances and vulnerabilities of each individual.[18]

From this perspective, the dual role of the eldest daughter can be understood as an issue of imbalance between family obligations and individual rights. Children can still have moral responsibilities within the family, but these responsibilities must not develop into exploitation, discrimination, or the denial of rights. Thus, the protection of human rights does not mean eliminating children's contributions to family life, but rather ensuring that such contributions occur in a reasonable manner, appropriate to their age, abilities, and best interests, and do not sacrifice their fundamental rights.

The dual roles experienced by women do not necessarily stem from individual choice but can arise from social constructs that position women as the primary bearers of domestic responsibilities. Research by Nurjanah et al. indicates that the burden of the "is the result of social constructs that position women as the ones performing both domestic work and productive activities, while this disparity is linked to the norms, values, culture, and social relations that have developed within society.[19]

This framework becomes particularly relevant when analyzing eldest daughters. In patriarchal family environments, the division of labor tends to be gendered, meaning that tasks such as caring for others, cleaning, cooking, looking after younger siblings, or assisting with household chores are more readily assigned to girls. At the same time, the status of being the eldest child can reinforce the expectation that she must serve as a "role model" for her younger siblings and assist her parents. When these two constructs intersect, the eldest daughter may face a layered burden first because she is a girl and second because she is the firstborn.

This burden can become invisible because it is often considered "normal" in family life. In fact, research on the double burden shows

[17] Gustaliza, R. B. (2023). Economic, Social, and Cultural Rights: Well-being and Equality. In E. B. Setiawan et al., *Human Rights Law*. PT Sada Kurnia Pustaka, pp. 54–55.

[18] Smith, R. K. M., Høstmælingen, N., Ranheim, C., et al. (2008). *Human Rights Law*. PUSHAM UII, p. 55, as cited in Gustaliza (2023).

[19] Nurjanah, R. A., Imron, A., Sarmini, & Setyawan, K. G. (2026), p. 255.

that this condition is not a natural state but rather arises through a continuous social process that consistently positions women as the ones responsible for the domestic sphere.[20] Furthermore, the feminist perspective in this research views the double burden as a form of injustice stemming from unequal power dynamics between men and women.[21]

Thus, labels such as "the eldest daughter must be more understanding," "must help her mother," or "must take care of her younger siblings" need to be critically examined if they are used to continuously shift adult responsibilities onto children. In the context of human rights protection, adherence to family norms cannot be used as a justification for disregarding a child's dignity. If such expectations cause a girl to lose opportunities to attend school, rest, socialize, receive parental attention, or develop her talents, then a conflict arises between family norms and the obligation to protect children's rights.

According to Rogina et al., women who experience a double burden face not only issues of time and energy allocation but also physical, emotional, and social pressures, as well as limitations in education and self-development.[22] These findings can be interpretively applied to understand the position of the eldest daughter: when excessive domestic responsibilities are imposed from a young age, the impact has the potential to reduce the space for the child to undergo a normal developmental process.

One of the rights most vulnerable to the effects of dual roles is the right to education. Education is not merely an activity for acquiring knowledge but is a crucial instrument for developing one's abilities, independence, and future. The human rights documents used in this study classify the right to education as part of economic, social, and cultural rights that must be respected and fulfilled.[23]

In the context of eldest daughters, disruptions to education can occur both directly and indirectly. Directly, a child may be asked to drop out of school or reduce her educational commitments to help the family. Indirectly, the child may continue attending school but is required to perform a significant amount of household chores before or after school, thereby limiting time for studying, rest, and self-development activities. Therefore, a child's mere presence in school

[20] Ibid., p. 255.
[21] Ibid., p. 255.
[22] Ibid., pp. 257–258.
[23] Gustaliza, R. B. (2023), pp. 44–55.

does not automatically prove that their right to education has been substantively fulfilled.

The findings of the study by Nurjanah et al. reinforce this argument, as the double burden on women has been shown to be linked to the loss of educational opportunities and one's youth.[24] In that study, the participants also experienced ambivalence: they could feel proud of being able to fulfill their family responsibilities, but at the same time felt pressure and regret over the loss of educational opportunities and their teenage years.[25]

This analysis indicates that the sacrifices made by eldest daughters should not be understood merely as a form of filial piety toward their parents. Such sacrifices can only be considered a healthy contribution to the family if they are carried out proportionally and do not deprive the child of her basic rights. If an eldest daughter must constantly choose between helping the family and studying, then the issue is no longer one of "a lack of responsibility" on the child's part, but rather an unfair structure of responsibility distribution.

Therefore, the protection of the right to education must be directed toward preventing a division of domestic labor that causes girls to fall behind academically. Families need to establish a proportional division of tasks among all family members without basing that division solely on gender or birth order. Schools also need to be spaces capable of recognizing when a student is experiencing an excessive domestic burden, so that support is not only focused on academic achievement but also on the child's social circumstances.

The protection of human rights for eldest daughters is also linked to the right to health. A double burden not only leads to physical exhaustion but can also cause emotional stress when an individual must meet multiple demands simultaneously. According to Nurjanah et al., who found that a double burden can cause physical and psychological stress and increase women's vulnerability, especially when support from partners and family is inadequate.[26]

In the context of eldest daughters, psychological stress can arise from the expectation that they must always be the most responsible child. These expectations can create pressure to always help out, not disappoint parents, look after younger siblings, and handle various household chores. If these expectations persist, the child may

[24] Nurjanah, R. A., Imron, A., Sarmini, & Setyawan, K. G. (2026), p. 258.
[25] Ibid., p. 258.

[26] Ibid., pp. 258–259.

experience a conflict between personal needs and family demands. Therefore, the protection of children's health must encompass psychological well-being, not just physical condition.

This demonstrates that the scope of human rights protection cannot be limited to the presence or absence of physical violence. Violations of human rights and dignity can occur through social practices that continuously limit a person's opportunities for development.

Although the Constitution guarantees human rights for women, protection in practice remains inadequate because women still face various forms of violence and injustice.[27]

Thus, if an eldest daughter experiences emotional distress due to family burdens, the protective response should not wait until severe disorders emerge. The principle of human rights protection requires preventive action. Families, schools, communities, and the state must create an environment that allows children to express their difficulties without fear of being viewed as unfilial or irresponsible.

The right to development is a crucial aspect in understanding the protection of eldest daughters. Children are not merely future adults who must be prepared to meet family needs, but individuals with potential, aspirations, and a future. When most of a child's time is spent fulfilling domestic responsibilities, opportunities to participate in educational activities, organizations, sports, the arts, social interactions, or other pursuits may be reduced.

This indicates that the double burden restricts girls' freedom of action and hinders their access to education, healthcare, and personal development for the future.[28] These findings suggest that the issue of the double burden has broader dimensions than mere exhaustion from work. The double burden can affect a person's ability to determine the course of their own life.

From the perspective of the eldest daughter, personal development is crucial because childhood and adolescence are periods of identity formation. If a child is consistently positioned as a "substitute parent" in domestic work, there is a risk that her identity will be shaped primarily by her role in serving the family. In the long term, this pattern can lead her to measure her self-worth based on how well she meets the needs of others.

Therefore, human rights protection must ensure a balance between family responsibilities and individual rights. An eldest daughter may

[27] Agustiwi, A. (2023). Human Rights and Women's Rights. In E. B. Setiawan et al., *Human Rights Law*. PT Sada Kurnia Pustaka, p. 66.

[28] Nurjanah, R. A., Imron, A., Sarmini, & Setyawan, K. G. (2026), p. 255.

help her parents and younger siblings, but she also has the right to time for herself. The principle of equality demands that domestic responsibilities not be automatically imposed on women simply because of certain gender constructs.[29]

Protection for eldest daughters cannot be left solely to the family. From a human rights perspective, the state has an obligation to protect, promote, enforce, and fulfill human rights. *The Human Rights Law* textbook explicitly links the state's responsibility to human rights protection and states that this obligation is affirmed in Article 28I, paragraph (4) of the 1945 Constitution of the Republic of Indonesia.[30] The state's responsibility in this context does not necessarily mean that the state must intervene in every household matter. The state must establish systems capable of preventing the exploitation and discrimination of children, providing access to education and healthcare, strengthening child protection services, and ensuring the availability of easily accessible complaint mechanisms. The protection of women also requires cooperation among the government, civil society, educational institutions, and protection agencies.[31]

This becomes increasingly important in communities where the concept of "family shame" or the notion that domestic issues are not appropriate for public discussion remains deeply entrenched.

In the context of eldest daughters, these mechanisms can be directed toward detecting excessive burdens of caregiving and domestic work. Schools, village governments, women's and children's protection agencies, and the community can all be part of an early detection system. With such an approach, human rights protection is not merely reactive after a violation occurs, but is preventive by identifying conditions that could potentially infringe upon children's rights.

Legal protection for eldest daughters must also be analyzed sociologically because the existence of legal rules does not always guarantee changes in social behavior. Achmad Ali explains that the sociology of law is useful for understanding the law by connecting it to social contexts and realities, as well as analyzing the effectiveness of the law within society.[32]

This argument is important because the dual roles of eldest

[29] Gustaliza, R. B. (2023), p. 55.
[30] Setiawan, E. B. (2023). Introduction to Human Rights: Understanding Basic Concepts. In *Human Rights Law*. PT Sada Kurnia Pustaka, p. 10.
[31] Agustiwi, A. (2023), pp. 66–67.
[32] Ali, A. (2012). *Principles of Civil Evidence Law*. Kencana, pp. 141–142.

daughters often unfold within the private sphere of the family. Normatively, children's rights can be guaranteed by law, but in daily life, social norms exist that make such burdens seem normal. This means the main issue is not merely a lack of regulations, but also the gap between legal norms and social norms.

A sociological approach to law allows the analysis to shift from the question "Does the law protect children?" to a more critical one: "Do children actually experience this legal protection in their daily lives?" If an eldest daughter formally has the right to education but must reduce her study time due to household chores, then there is a gap between normative protection and substantive protection.

In this context, the law must be understood as part of the social system. Change cannot be achieved through regulation alone but must also involve family education, changes in parenting practices, a fair division of labor, and increased public awareness of gender equality.

The issue of the eldest daughter's dual roles also involves a dimension of the burden of proof should the situation escalate into a dispute or an alleged rights violation. A. Chmad Ali explains that the burden of proof is case-specific and cannot be simply determined such that one party is always the one required to prove its case.[33]

This is relevant because domestic burdens are often undocumented. Unlike physical violence, which may leave certain evidence, the stress caused by household chores, restrictions on study time, or the demands of caring for younger siblings can occur repeatedly and be viewed as a family norm. Therefore, legal protection must take the social context into account so that a child's experiences are not easily dismissed simply because they are difficult to prove through conventional evidence.

From a sociological perspective on law, social facts are crucial for understanding how a rule functions in real life.[23] Consequently, testimony, a child's educational circumstances, patterns of household chores, family communication, and changes in a child's behavior can all be part of the context that helps illustrate the existence of a disproportionate burden. However, the assessment of evidence must still be conducted in accordance with applicable legal provisions and must not be based solely on gender assumptions.

Based on this comprehensive analysis, the protection of human rights for eldest daughters must be directed toward a paradigm shift. Eldest daughters must not be viewed primarily as "family helpers," but as

[33] Ibid., pp. 142–144.

rights-holders with their own interests, needs, and futures. The principle of equality demands that the division of family responsibilities not be based on gender or birth order in a discriminatory manner.[34]

The division of family responsibilities must be carried out proportionally based on age, ability, health status, education, and available time. Thus, helping the family can remain part of character education and family solidarity, but it must not become an obligation that sacrifices the child's basic rights.

Furthermore, families need to understand that child protection is not merely an obligation to meet material needs, but also an obligation to provide space for children to grow, learn, rest, socialize, and set their own aspirations. Research on the double burden shows that emotional and family support can help women fulfill their roles more calmly, whereas a lack of support increases psychological stress.[35]

Schools also hold a strategic position as spaces of protection. Gender-sensitive education can foster awareness that domestic work is a shared responsibility and should not automatically be assigned to girls. Research by Rogina et al. shows that learning about the double burden can be used to build critical awareness, empathy, and an understanding of the importance of fair role-sharing.[36]

Ultimately, the protection of human rights for eldest daughters must be understood as an effort to create a balance between family responsibilities and individual rights. Family burdens must not be resolved by as this risks perpetuating the same relational patterns when these girls reach adulthood.

Thus, the dual roles of eldest daughters are not merely a family matter, but a human rights issue when such demands infringe upon their rights to education, health, rest, self-development, freedom to determine their future, and the opportunity to receive equal treatment. Effective protection requires the simultaneous involvement of families, schools, communities, and the state. The state is responsible for ensuring a protection system; families are responsible for creating a fair division of roles; schools are responsible for creating an environment sensitive to gender inequality; while communities are responsible for changing norms that normalize the sacrifice of girls.

[34] Gustaliza, R. B. (2023), p. 55.
[35] Nurjanah, R. A., Imron, A., Sarmini, & Setyawan, K. G. (2026), pp. 258–259
[36] Ibid., pp. 260–261.

From this perspective, the success of human rights protection cannot be measured solely by the existence of regulations. Protection can only be considered effective if the eldest daughter is truly able to live her life as a child: receiving an education, maintaining her health, developing her potential, having time to rest and socialize, and having equal opportunities to determine her future. This is the substantive meaning of human rights protection: ensuring that family responsibilities do not become an excuse to diminish a girl's dignity and fundamental rights.

Conclusion

The research findings indicate that human rights protection cannot be limited to the presence or absence of physical violence. This study found that eldest daughters face a double burden when living in a patriarchal environment and within a family experiencing the "sandwich generation" dynamic, as they are also born as children who must be provided with a sense of security, affection, and the opportunity to pursue an education all the way through higher education. Violations of human rights and dignity can occur through social practices that continuously limit a person's opportunities for development, education, and the space to express themselves. The dual roles shouldered by an eldest daughter are not merely a matter of household duties but concern crucial human rights. The unequal division of domestic and economic labor resulting from the intersection of cultural gender norms and the status of the firstborn child is often viewed as a matter of course in the name of "obedience to the family." Meanwhile, when these expectations are allowed to become excessive, the impact can be significant potentially depriving or restricting children's basic rights, such as rest time, a proper education, mental health, and the opportunity to develop their personal competencies, as well as the fundamental rights they are rightfully entitled to.

Bibliography

Audina, Dhea Januastasya. “Gender Equality from a Human Rights Perspective.” *Nomos: Journal of Legal Research* 2, no. 4 (2022): 148–154. https://doi.org/10.56393/nomos.v1i6.602.

Hidayat, R. “Determinants of Career Barriers for Women in the Bureaucracy of Cirebon Regency.” *Sosfilkom: Journal of Social Sciences, Philosophy, and Communication* 11, no. 2 (2017): 18–25.

Ismail, Z., M. Lestari, P. Rahayu, and F. Eleanora. “Gender Equality from Normative and Sociological Perspectives.” *Sasi* 26, no. 2 (2020): 154–161.

Krisnalita, L. Y. “Women, Human Rights, and Related Issues in Indonesia.” *Binamulia Hukum* 7, no. 1 (2018): 71–81.

Nuraeni, Y., and I. L. Suryono. “An Analysis of Gender Equality in the Field of Labor in Indonesia.” *Nakhoda: Journal of Public Administration* 20, no. 1 (2021): 68–79.

Sari, G. R., and E. Ismail. “The Controversy Over Gender Equality Mainstreaming in Indonesia.” *Journal of Ushuluddin Research* 1, no. 2 (2021): 51–58.

Agustiwi, A. (2023). Human rights and women’s rights. In E. B. Setiawan, D. D. Pamungkas, D. Y. Permana, R. B. Gustaliza, A. Agustiwi, I. Mardiyanto, P. M. Dewi, D. P. A. Ningtyas, & Ridayani, *Human Rights Law*. PT Sada Kurnia Pustaka.

Ali, A. (2012). *Principles of Civil Evidence Law*. Kencana.

Gustaliza, R. B. (2023). Economic, Social, and Cultural Rights: Well-being and Equality. In E. B. Setiawan, D. D. Pamungkas, D. Y. Permana, R. B. Gustaliza, A. Agustiwi, I. Mardiyanto, P. M. Dewi, D. P. A. Ningtyas, & Ridayani, *Human Rights Law*. PT Sada Kurnia Pustaka.

Nurjanah, R. A., Imron, A., Sarmini, & Setyawan, K. G. (2026). The Meaning of the Double Burden for Women in Families with Child Brides and Its Relevance to Social Studies Education. *Dialektika Pendidikan IPS, 6*(1), 252–263.

Pamungkas, D. D. (2023). The History of Human Rights: From Their Origins to the Present. In E. B. Setiawan, D. D. Pamungkas, D. Y. Permana, R. B. Gustaliza, , A. Agustiwi, I. Mardiyanto, P. M. Dewi, D. P. A. Ningtyas, & Ridayani, *Human Rights Law*. PT Sada Kurnia Pustaka.

Setiawan, E. B. (2023). Introduction to Human Rights: Understanding Basic Concepts. In E. B. Setiawan, D. D. Pamungkas, D. Y. Permana, R. B. Gustaliza, A. Agustiwi, I. Mardiyanto, P. M. Dewi, D. P. A. Ningtyas, & Ridayani, *Human Rights Law*. PT Sada Kurnia Pustaka.

Smith, R. K. M., Høstmælingen, N., Ranheim, C., Arinanto, S., Falaakh, F., Soeprapto, E., Kasim, I., Rizki, R. M., Marzuki, S., Agus, F., Yudhawiranata, A., Sudjatmoko, A., Pradjasto, A., Eddyono, S. W., & Riyadi, E. (2008). *Human Rights Law*. Center for Human Rights Studies, Islamic University of Indonesia (PUSHAM UII).

Audina, Dhea Januastasya (2022)

Hidayat, R. (2017)

Indonesia. *Undang-Undang Dasar Negara Republik Indonesia Tahun 1945*.

Republik Indonesia. *Undang-Undang Nomor 7 Tahun 1984 tentang Pengesahan Konvensi Mengenai Penghapusan Segala Bentuk Diskriminasi Terhadap Wanita (Convention on the Elimination of All Forms of Discrimination Against Women)*. Lembaran Negara Republik Indonesia Tahun 1984 Nomor 29, Tambahan Lembaran Negara Nomor 3277.

Republik Indonesia. *Undang-Undang Nomor 35 Tahun 2014 tentang Perubahan atas Undang-Undang Nomor 23 Tahun 2002 tentang Perlindungan Anak*. Lembaran Negara Republik Indonesia Tahun 2014 Nomor 297, Tambahan Lembaran Negara Nomor 5606.

Republik Indonesia. 2014. *Undang-Undang Nomor 35 Tahun 2014 tentang Perubahan atas Undang-Undang Nomor 23 Tahun 2002 tentang Perlindungan Anak*. Lembaran Negara Republik Indonesia Tahun 2014 Nomor 297, Tambahan Lembaran Negara Nomor 5606.

Audina, Dhea Januastasya. "Kesetaraan Gender dalam Perspektif Hak Asasi Manusia." *Nomos: Jurnal Penelitian Ilmu Hukum* 2, no. 4 (2022): 148–54.

Agustiwi, A. "Hak Asasi Manusia dan Hak Perempuan." Dalam *Hukum Hak Asasi Manusia*, disunting oleh Endrianto Bayu Setiawan dkk. Banten: PT Sada Kurnia Pustaka, 2023.

Gustaliza, R. B. "Hak Ekonomi, Sosial, dan Budaya: Kesejahteraan dan Kesetaraan." Dalam *Hukum Hak Asasi Manusia*, disunting oleh Endrianto Bayu Setiawan dkk. Banten: PT Sada Kurnia Pustaka, 2023.

Hidayat, R. "Determinasi Hambatan Karir Perempuan Pada Birokrasi Di Kabupaten Cirebon." *Sosfilkom: Jurnal Ilmu Sosial, Filsafat dan Komunikasi* 11, no. 2 (2017): 18–25.

Ismail, Z., M. Lestari, P. Rahayu, dan F. Eleanora. "Kesetaraan Gender Perspektif Normatif Dan Sosiologis." *Sasi* 26, no. 2 (2020): 154–61.

Krisnalita, L. Y. "Wanita, Hak Asasi Manusia, Dan Permasalahannya Di Indonesia." *Binamulia Hukum* 7, no. 1 (2018): 71–81.

Nuraeni, Y., dan I. L. Suryono. "Analisis Kesetaraan Gender Dalam Bidang Ketenagakerjaan Di Indonesia." *Nakhoda: Jurnal Ilmu Pemerintahan* 20, no. 1 (2021): 68–79.

Pamungkas, D. D. "Sejarah Hak Asasi Manusia: Dari Asal Usul Hingga Masa Kini." Dalam *Hukum Hak Asasi Manusia*, disunting oleh Endrianto Bayu Setiawan dkk. Banten: PT Sada Kurnia Pustaka, 2023.

Sari, G. R., dan E. Ismail. "Kontroversi Pengarusutamaan Kesetaraan Gender Di Indonesia." *Jurnal Penelitian Ushuluddin* 1, no. 2 (2021): 51–58.

Smith, Rhona K. M., N. Høstmælingen, C. Ranheim, S. Arinanto, F. Falaakh, E. Soeprapto, I. Kasim, R. M. Rizki, S. Marzuki, F. Agus, A. Yudhawiranata, A. Sudjatmoko, A. Pradjasto, S. W.

Eddyono, dan E. Riyadi. *Hukum Hak Asasi Manusia*. Yogyakarta: Pusat Studi Hak Asasi Manusia Universitas Islam Indonesia (PUSHAM UII), 2008.