

## The Childfree Phenomenon Based on Islamic Law and Its Respond on Muslim Society

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### Abstract

This study aims to determine the cause of married couples choosing the childfree trend and to describe the impact of the development of the childfree trend in Muslim society. In addition, this study also aims to learn about childfree law from the perspective of Islamic law in various perspectives. This study is field research. The data collection technique in this research is using a survey. Respondents in this study amounted to 215 people. Based on the survey results, several significant findings related to the childfree phenomenon were found, among others: the factors that most influence married couples to choose the childfree trend are economic factors as much as 42% and health factors as much as 21.5%. The majority of informants, as much as 54%, stated that the childfree phenomenon might impact the social life of the Muslim community. The conclusion of the childfree law on the grounds of economic and social factors is that it is forbidden. Likewise, childfree use of permanent types of contraception is illegal. The childfree for reasons of health and trauma factors (psychological disorders); the law is permissible. Public rejection of the childfree trend due to economic factors is around 56.3%. Meanwhile, the community's rejection of the childfree trend for reasons to be happier is around 76.2%.

**Keywords:** Childfree Phenomenon; Islamic law; muslim society

## Introduction

The phenomenon of childfree is starting to develop in Indonesian Muslim society. This childfree phenomenon has begun to be discussed by the general public and has raised many pros and cons.<sup>1</sup> The decision not to have children is considered contrary to the construction of Indonesian society regarding the concept of the ideal family. Couples who choose not to have children have a tenuous husband and wife relationship.<sup>2</sup> The construction of society views that having children can increase satisfaction and happiness in life, but on the other hand, there is an acknowledgment that having children involves significant time and financial costs and can reduce life satisfaction and happiness.<sup>3</sup> Married couples who cannot bring children into married life (involuntary childless) will experience several negative impacts on household harmony, including couples feeling disappointed and causing frustration and sometimes causing couples to blame each other for the causes of the absence of children, polygamy, lack of love for each other, prolonged conflict, feeling inadequate. Match and experience pressures that lead to divorce.<sup>4</sup>

This childfree phenomenon started to go viral in Indonesia, starting with the viral news of a famous YouTuber named Gita Savitri Devi, who decided not to have children. Gita Savitri Devi has 1.26 million subscribers on her YouTube channel, which contains her videos about opinions, daily vlogs, and others. The woman familiarly called Gita is a scholar who graduated from the department of pure chemistry at Freiheit University, Germany, in 2017. Gita and her husband, Paul Andre Partohap, decided not to have children or be childfree because they considered it, not an obligation. On her website on November 11, 2018, Gita revealed several reasons for starting a childfree discourse in her: financial, educational, cultural, and health. All of these reasons are taken based on his life experience.<sup>5</sup>

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<sup>1</sup> Sitti Muliya Rizka et al., "Childfree Phenomenon in Indonesia," *Proceedings of AICS - Social Sciences* 11, no. 0 (2021): 336.

<sup>2</sup> Tiara Hanandita, "Konstruksi Masyarakat Tentang Hidup Tanpa Anak Setelah Menikah," *Jurnal Analisa Sosiologi* 11, no. 1 (2022): 128.

<sup>3</sup> Tiara Hanandita, "Konstruksi Masyarakat Tentang Hidup Tanpa Anak Setelah Menikah," *Jurnal Analisa Sosiologi* 11, no. 1 (January 28, 2022): 127, <https://doi.org/10.20961/jas.v11i1.56920>.

<sup>4</sup> Brina Dita Lestari and Veronika Suprapti, "Proses Pencapaian Happiness Pada Pasangan Suami Dan Istri Yang Mengalami Involuntary Childless," *Jurnal Psikologi Pendidikan Dan Perkembangan* 7, no. 4 (2018): 58, <http://journal.unair.ac.id/JPPP@proses-pencapaian-happiness-pada-pasangan-suami-dan-istri-yang-mengalami-involuntary-childless-article-12824-media-53-category-10.html>.

<sup>5</sup> Karunia Haganta, Firas Arrasy, and Siamrotul Ayu Masruroh, "Manusia, Terlalu (Banyak) Manusia: Kontroversi Childfree Di Tengah Alasan Agama, Sains, Dan Krisis Ekologi," *Konferensi Integrasi Interkoneksi Islam Dan Sains* 4, no. 1 (February 23, 2022): 309.

This childfree phenomenon has attracted the interest of several researchers to conduct a more in-depth study of the Islamic religion, including research conducted by M. Irfan Farraz Haecal, Hidayatul Fikra, and Wahyudin Darmalaksana with the title *Analysis of the Childfree Phenomenon in Society: The Study of Takhrij and Syarah Hadith with an Approach Islamic law*. This research is a literature review with a qualitative approach through the takhrij hadith method in Islamic law. The findings in this study are the status of the quality of the hadith of the Prophet Muhammad narrated by Imam an-Nasa'i No. 3175 concerning the recommendation to multiply children is the hadith Sahih bil al-Makna. Childfree because it is harmful (dangerous) if giving birth to a child is legally allowed while childfree on the grounds of fear of being unable to educate children or due to the desire to achieve a better career, or other reasons that are not based on an emergency ('illat), then this is not according to Islamic law. The initial childfree law was makruh, but this law can be shifted into permissible if there is 'illat according to the perspective of Islamic law.<sup>6</sup>

Nailis Shofita carried out further research, Raushani Azza and Syahrozad Khunaifah with *Childfree Problems and Their Solutions From An Islamic Perspective*. This study determined the problem of childfree and its solution in the view of Islam. This research used the Library Research method or literature review with a qualitative research approach. In the view of Islam, the results of this study show that married couples who choose childfree include acts that are against nature because having children is a blessing and human nature. Islam also responds to child freedom with several arguments about the primacy of kids in the family.<sup>7</sup>

The research's on childfree has been done is very different from the my research. A significant contribution of this study is that this study does not only talk about the legal status of childfree in the perspective of Islamic law but this study describes the reasons why married couples choose the childfree trend, describes the development of the children trend in the millennial generation and its respond on muslim society.

This research was field research that used a quantitative approach<sup>8</sup> with a descriptive method. Descriptive research is one type of research that aims to systematically describe, factually and accurately, the facts of population

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<sup>6</sup> M. Irfan Farraz Haecal, Hidayatul Fikra, and Wahyudin Darmalaksana, "Analisis Fenomena Childfree Di Masyarakat: Studi Takhrij Dan Syarah Hadis Dengan Pendekatan Hukum Islam," *Gunung Djati Conference Series* 8 (January 13, 2022): 220.

<sup>7</sup> Nailis Shofita, Raushani Azza, and Syahrozad Khunaifah, "Childfree Problems And Their Solutions From An Islamic Perspective," *Eduwest - Journal Of Universal Studies* 1, no. 12 (December 20, 2021): 1389, <https://doi.org/10.36418/edv.v1i12.309>.

<sup>8</sup> Musda Asmara and Lilis Sahara, "Problems with Choosing a Mate in Islam for People Who Choose a Mate through Social Media," *Nusantara: Journal Of Law Studies* 1, no. 1 (December 16, 2022): 42.

characteristics or try to describe phenomena in detail.<sup>9</sup> This study described why married couples choose the childfree trend, describe the development of the childfree trend in the millennial generation, and the impact of childfree understanding on the Muslim community. The data collection technique in this research is using a survey. Respondents in this study were 125 people, consisting of married couples who chose the childfree trend, the unmarried millennial generation, and Islamic religious leaders in Bengkulu, Palembang, and Lampung provinces. The sampling selection technique used a proportional sampling technique with the following criteria: (1) married couples who choose the childfree trend, (2) the millennial generation who are ready to get married, and (3) religious leaders who understand Islamic law. The instrument used is a Likert scale model. The data obtained were analyzed using the statistical percentage technique.

## Discussion

The Childfree phenomenon in married couples has existed for a long time; ever since the 1970s, there have been childfree studies in the research literature. Childfree is defined as a person who does not have children in marriage and does not want to have children in the future.<sup>10</sup> Childfree has become a hotly discussed issue in Indonesia, especially on social media. Childfree is a reasonably controversial phenomenon because, in the cultural construction of Indonesian society, children are considered a gift from God. Children are also one of the goals of marriage.<sup>11</sup>

Marriage without children is new construction in Indonesian society that incidentally supports pro-fertility.<sup>12</sup> Childfree begin to grow and develop due to several factors. The reasons people decide not to have children can be influenced by several factors, namely: (a) The rapidly increasing socio-economic factors make more and more women have careers and delay marriage related to women's roles as wives and career women; (b) The shift in age at first marriage, the shift in age at marriage has become a trend in Asia for the past ten years; (c) Delaying having children due to personal reasons, such as personal time, time with a partner, pursuing higher goals or career paths, wanting to collect money

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<sup>9</sup> A. Muri Yusuf, *Metodologi Penelitian* (Jakarta: PT. Kencana, 2014), 81.

<sup>10</sup> Jennifer Watling Neal and Zachary P. Neal, "Prevalence and Characteristics of Childfree Adults in Michigan (USA)," *Plos One* 16, no. 6 (June 16, 2021): 4, <https://doi.org/10.1371/journal.pone.0252528>.

<sup>11</sup> Eva Fadhilah, "Childfree Dalam Perspektif Islam," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 3, no. 2 (2021): 72, <https://doi.org/10.20885/mawarid.vol3.iss2.art1>.

<sup>12</sup> Elizabeth A. Hintz and Clinton L. Brown, "Childfree and 'Bingoed': A Relational Dialectics Theory Analysis of Meaning Creation in Online Narratives about Voluntary Childlessness," *Communication Monographs* 87, no. 2 (April 2, 2020): 244–66, <https://doi.org/10.1080/03637751.2019.1697891>.

for child care (d) Biological factors, namely choosing not to have children to avoid passing on the disease passed on to his son.<sup>13</sup>

Childfree is a couple's decision to choose not to have both biological and adopted children. Based on Houseknecht, childfree since 1970 is defined as a person who does not have children and does not wish to have children in the future.<sup>14</sup> Childfree is a term for people who decide not to have children. Some people consider this decision a selfish decision. However, some think that the decision is not selfish but based on mature and conscious thought. Deciding to have children means that you also have to be ready to take on all the responsibilities of being a parent, likewise if you choose to be childfree.<sup>15</sup>

Childfree is different from Childless. Childless is more of a condition where someone is without children due to circumstances. Childfree is a choice made by a person or partner, while childless is influenced by external factors such as miscarriage and other physical and biological conditions. In the construction of society in Indonesia, childless children seem to be more tolerated than their peers who choose and make childfree decisions.<sup>16</sup> Couples who choose not to have children can also be called voluntary childlessness or "childless by choice."<sup>17</sup>

### **The Reasons Married Couples Choose the Childfree Concept**

Indonesia is a pronatalist country, as evidenced by the pressure from society for married couples to immediately have children because if they do not have children, their marriage is considered imperfect. Society interprets the presence of a child as hope and the next generation for husband and wife. From a social and economic perspective, the presence of children can improve the family's economy because children are considered to bring sustenance and

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<sup>13</sup> Devita Komala and Maria Tri Warmiyati Dewi, "Proses Pengambilan Keputusan Pada Pasangan Suami Istri Yang Memilih Untuk Tidak Memiliki Anak," *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni* 6, no. 1 (April 30, 2022): 120, <https://doi.org/10.24912/jmishumsen.v6i1.13536.2022>.

<sup>14</sup> Abdul Hadi, Husnul Khotimah, and Sadari, "Childfree Dan Childless Ditinjau Dalam Ilmu Fiqih Dan Perspektif Pendidikan Islam," *Joel: Journal of Educational and Language Research* 1, no. 6 (January 28, 2022): 648.

<sup>15</sup> Uswatul Khasanah and Muhammad Rosyid Ridho, "Childfree Perspektif Hak Reproduksi Perempuan Dalam Islam," *Al-Syakhsyiyah: Journal of Law & Family Studies* 3, no. 2 (December 11, 2021): 116, <https://doi.org/10.21154/syakhsyiyah.v3i2.3454>.

<sup>16</sup> Siti Faridah, "Childfree: Fenomena Childfree Dan Konstruksi Masyarakat Indonesia | Heylawedu," accessed April 10, 2022, <https://heylawedu.id/blog/childfree-fenomena-childfree-dan-konstruksi-masyarakat-indonesia>.

<sup>17</sup> Iriani Indri Hapsari and Siti Rianisa Septiani, "Kebermaknaan Hidup Pada Wanita Yang Belum Memiliki Anak Tanpa Disengaja (Involuntary Childless)," *Jurnal Penelitian Dan Pengukuran Psikologi* 4, no. 2 (2015): 49, <https://doi.org/10.21009/JPPP.042.07>.

receive positive social recognition from the community.<sup>18</sup> These reasons reinforce the demand for offspring in the pronatalist society. Along with the times, the mindset of a small number of married couples in Indonesia chooses not to have children, and sociologists consider changing mindsets to be an exciting thing.<sup>19</sup> Several main factors cause so many married couples who choose to be childfree in their marriage. Based on the results of a survey conducted, several significant findings were found regarding the reasons why a married couple chose not to have children in their marriage,

### **The Reasons Married Couples Choose Childfree**

Table 1. Reasons Married Couples Choose Childfree Concept (N = 214)

No	The Reasons Married Couples Choose Childfree	F	Percent
1	Economic Factor	90	42.1%
2	Health Factor	60	21.5%
3	Association Factor	43	20.1%
4	Trauma Factors (Psychological Disorders)	12	5.6%
5	Other Factors	9	10.7%

The total number of informants who answered why a married couple chose Childfree was 214. From this data, it can be seen that the most influencing factors for married couples to choose the childfree trend are economic factors, followed by health factors and social factors (influenced by their friends).

### **The Impact of the Childfree Phenomenon on the Muslim Community**

Based on the results of the survey conducted, several significant findings related to the impact of husband and wife choose not to have children in their marriage in the Muslim community,

#### **The Impact of The Childfree Phenomenon On The Muslim Community**

Table 2. Impact of the Childfree Phenomenon on the Muslim community (N=215)

No	The Impact of the Childfree Phenomenon on the Muslim Community	F	Percent
1	Yes	52	24.21%
2	Not	47	21.9%
3	Possible	116	54%

Most informants stated that the childfree phenomenon answered "maybe" when asked whether child freedom impacted Muslim society. This

<sup>18</sup> Berlia Sukmawati and Mu'ammad Khadafi, "Family Achievements That Are Sakinah, Mawaddah, Warahmah," *MIL.Rev: Metro Islamic Law Review* 1, no. 2 (December 27, 2022): 243–56.

<sup>19</sup> Hanandita, "Konstruksi Masyarakat Tentang Hidup Tanpa Anak Setelah Menikah," 2.

opinion is reinforced by Islam's teachings, which encourage its people to have many children.<sup>20</sup> Children is one of the goals of marriage, so logically the Muslim community rejects the childfree phenomenon.

### Trend Childfree Islamic Law Perspective

Childfree from the Islamic law perspective will be studied in detail from two aspects. First, the aspect of the reason why married couples choose the childfree trend. Second is the aspect of how to do or implement childfree itself. Different reasons for choosing the childfree trend will also give birth to legal differences. Based on the survey results, it was found that several factors make married couples choose the childfree trend, including economic factors, health factors, social factors, and trauma factors (psychological disorders). Therefore, it is necessary to analyze Islamic law one by one on these factors. In the view of Islam, the childfree phenomenon can be analogized with the Family Planning (birth control) program.<sup>21</sup> The Family Planning (birth control) program on the grounds of economic factors is strictly prohibited for several reasons: The Word of God in Surah Al-An'aam verse 151

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

*"Do not kill your children because of poverty (you). We will provide sustenance to you and them."*

The next argument is Surah Al-Israa verse 31,

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

*"And do not kill your children for fear of poverty. We will provide sustenance to them as well as to you. Indeed, killing them is a very big sin."*

According to Mahmud Shaltut, the Family Planning (birth control) program should not be legal when the goal is to implement it because of fear of poverty or problems resulting from having many children. This prohibition law is based on the fact that the availability of food on Earth will not decrease even though the number of people is increasing, so there is no need to worry about food shortages. Humans only need to make good use of natural resources and protect them from extinction or damage so that they can become a source of life for humans.<sup>22</sup> Lack of food causes people to be afraid to have many

<sup>20</sup> Warsito Warsito, "Hadist Perintah Memperbanyak Keturunan Tinjauan Textual Dan Kontekstual Dalam Prespektif Ekonomi," *Riwayah: Jurnal Ilmu Hadis* 4, no. 1: 145, accessed May 19, 2022, <https://doi.org/10.21043/riwayah.v4i1.3118>.

<sup>21</sup> Emilia Sari, "Keluarga Berencana Perspektif Ulama Hadis," *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 1 (January 22, 2019): 57, <https://doi.org/10.15408/sjsbs.v6i1.10452>.

<sup>22</sup> Zikri Darussamin, Armansyah Armansyah, and Ahmad Zikri, "The Urgency of Maturity to Get Married and Its Relevance to Family Life Goals," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 May (May 23, 2023): 229, <https://doi.org/10.29240/jhi.v8i1.5324>.

children, so many parents kill their children for fear of poverty.<sup>23</sup> The fear of having many children is a fear that has existed since the days of ignorance when ignorant people kill their children for fear of poverty.<sup>24</sup> While the Family Planning (birth control) program on the grounds of social factors is also considered *haram* (prohibited) because there is no reason accepted by the Shari'a (*udzur syar'i*), the law of origin of the Family Planning (birth control) program is *haram*, so to change it requires a strong reason that the Shari'ah can accept. The Family Planning (birth control) program on the grounds of health factors and trauma factors (psychological disorders) was deemed permissible on the grounds of *udzur syar'i*.

The second important aspect being studied is the method chosen by married couples in realizing the childfree trend. Childfree goals can be realized, of course, by using contraceptives, either permanently or temporarily. In Islam, temporary contraception can be analogous to "*Azl*."<sup>25</sup> *Azl*, in biological terms called coitus interruptus, is a term used to name the husband's act of releasing sperm outside the wife's vagina.<sup>26</sup> This *azl* action is meant by the husband as a form of preventing the Pregnancy of the woman (wife). The practice of *azl* has actually been studied by scholars for a long time, and *azl* is a classic theme that until now, has a practical impact on the lives of Muslims. One of the developments of this *Azl* law is the Family Planning (KB) program, which regulates the spacing of pregnancies using condoms, among others. The problem of preventing Pregnancy in this century is an extension of the *Azl* law.<sup>27</sup>

The majority of scholars allow *azl* based on the hadith of the Prophet Muhammad narrated by a friend of Jabir:<sup>28</sup>

<sup>23</sup> Syarifah Rahmatillah and Nurlina Nurlina, "Pencegahan Perkawinan di Bawah Umur (Analisis Terhadap Lembaga Pelaksana Instrumen Hukum di Kec. Blangkejeren Kab. Gayo Lues)," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 2, no. 2 (May 29, 2019): 470, <https://doi.org/10.22373/sjhk.v2i2.4748>.

<sup>24</sup> Ibnu Irawan and Nasrullah Nasrullah, "Argumentasi Keluarga Berencana Dalam Hukum Islam (Studi Fatwa Syaikh Mahmud Syaltut)," *Jawi* 3, no. 2 (2020): 189, <https://doi.org/10.24042/jw.v3i2.8078>.

<sup>25</sup> Nano Romadlon Auliya Akbar and Muhammad Khatibul Umam, "Childfree Pasca Pernikahan: Keadilan Hak-Hak Reproduksi Perempuan Perspektif Masdar Farid Mas'udi Dan Al-Ghazali," *Al-Manhaj: Journal of Indonesian Islamic Family Law* 3, no. 2 (2021): 159, <https://doi.org/10.19105/al-manhaj.v3i2.5325>.

<sup>26</sup> D. Atighetchi, "The Position of Islamic Tradition on Contraception," *Medicine and Law* 13, no. 7–8 (1994): 717.

<sup>27</sup> Mursyid Djawas, Misran Misran, and Cut Putrau Ujong, "Azl sebagai Pencegah Kehamilan (Studi Perbandingan antara Mazhab Hanafi dan Mazhab Syafi'i)," *El-Usrah: Jurnal Hukum Keluarga* 2, no. 2 (December 12, 2019): 235, <https://doi.org/10.22373/ujhk.v2i2.7657>.

<sup>28</sup> La Ode Ismail Ahmad, "Azl (Coitus Interruptus) Dalam Pandangan Fukaha," *Diktum: Jurnal Syariah Dan Hukum* 8, no. 1 (January 9, 2010): 5, <https://doi.org/10.35905/diktum.v8i1.293>.



كُنَّا نَعْرِزُ وَالْقُرْآنُ يَنْزِلُ

*We did azl (coitus interruptus) at the time of the Prophet Muhammad. At the time, the verses of the Qur'an were still being revealed (and there is not a single verse that forbids it. (Narrated by Bukhari and Muslim)*

In another narration it is stated,

كُنَّا نَعْرِزُ عَلَى عَهْدِ رَسُولِ اللَّهِ -صلى الله عليه وسلم- فَبَلَغَ ذَلِكَ نَبِيَّ اللَّهِ -صلى الله عليه وسلم- فَلَمْ يَنْهَنَا.

*We used to do 'azl in the time of the Prophet sallallahu 'alaihi wa sallam, and it reached his ears, but he did not forbid it. (HR. Muslim)*

The opinion of scholars who allow *azl* is supported by Imam Ghozali; he argues that *azl* (Coitus Interruptus) is legal (not prohibited). Among the reasons that encourage the permissibility of '*azl*' are: (1) to maintain the health of the mother due to frequent births, (2) to avoid the difficulties of life due to many children, and (3) to maintain the beauty of the mother.<sup>29</sup> Meanwhile, scholars consider permanent contraception, such as tubectomy and vasectomy, haram (prohibited). Vasectomy and tubectomy are illegal because they cause infertility permanently.<sup>30</sup> More details on childfree law from the perspective of Islamic law can be seen in the table below,

### The Law of Childfree on Islamic law Perspective

Table 3. Law of Childfree on Islamic law Perspective

No	Factors/reasons childfree	for Law	Type of contraception used	Law
1	Economic factors	Haram	Permanent contraception	Haram
2	Social factors	Haram	Non-permanent contraception	Mubah
3	Health factor	Mubah		
4	Trauma factors (physiological disorders)	Mubah		

The conclusion of the childfree law on the grounds of economic and social factors is that it is forbidden. Likewise, childfree use of permanent types of contraception is illegal. Meanwhile, the law is permissible to be childfree for reasons of health and trauma factors (psychological disorders). The permissibility here is temporary; when it is healthy and not sick (the trauma is cured), the childfree law becomes haram again. In principle, childfree use of

<sup>29</sup> Rifdatus Sholihah, "Hukum Mencegah Kehamilan Perspektif Imam Ghazali Dan Syekh Abdullah Bin Baaz," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 9, no. 1 (June 3, 2019): 81, <https://doi.org/10.15642/alhukama.2019.9.1.76-102>.

<sup>30</sup> Zamzam Mustofa, Nafiah Nafiah, and Dyna Prasetya Septianingrum, "Hukum Penggunaan Alat Kontrasepsi Dalam Perspektif Agama Islam," *Ma'alim: Jurnal Pendidikan Islam* 1, no. 02 (December 13, 2020): 97, <https://doi.org/10.21154/maalim.v1i02.2625>.

non-permanent types of contraception is allowed as long as this childfree is carried out with the aim of healing (health).

Based on the results of the survey conducted, several significant findings were found regarding the views of the Muslim community towards Islam husband and wife choose not to have children in their marriage,

### **The Response of the Muslim community to the Childfree Trend as an Understanding that Violates Islamic teachings**

Table 4. The Response of the Muslim Community to the Childfree trend as an Understanding that Violates Islamic Teachings (N=214)

No	The Response of the Muslim Community to the Childfree Trend as an Understanding that Violates Islamic Teachings	F	Percent
1	Violating Islamic teachings	88	41.1%
2	Do not violate Islamic teachings	50	23.4%
3	Do not know	76	35.5%

Total informants answered questions about the Response of the Muslim community to the Childfree trend as an understanding that violates Islamic teachings were 214 informants. The Response of the Muslim community to the Childfree trend as an understanding that violates Islamic teachings is 163 informants.

### **The View of the Muslim Community Toward Childfree**

Indonesia is a country that is classified as a pronatalist country with a total fertility rate of 2.26, and 93% of the people believe that the presence of children is an essential thing in marriage. In Indonesian society, the perfect family picture is father, mother, and children.<sup>31</sup> With strong pronatalist values, children have an essential meaning for most people in Indonesia. A study from Fahmi and Pinem (2018) on the Riau Malay community shows that children are considered to provide social benefits as a source of peace and social status, economic benefits as a source of income and guarantees for old age, cultural benefits as heirs, religious benefits as a mandate from God and conditioning, in the household and psychological benefits as a source of satisfaction for the family. Several ethnic groups in Indonesia are known to emphasize the importance of having children for marriage. For example, in the Batak tribe, there is a hagabeon value, which is a value that emphasizes the importance of

<sup>31</sup> Rena Kinnara Arlotas, Puja Miranda, and Hasneli Hasneli, "Gambaran Kebahagiaan Pada Wanita Involuntary Childless di Kenagarian Batubulek Kecamatan Lintau Buo Utara Kabupaten Tanah Datar," *Al-Qalb: Jurnal Psikologi Islam* 12, no. 2 (September 30, 2021): 226, <https://doi.org/10.15548/alqalb.v12i2.3213>.

having children as the successor to the lineage.<sup>32</sup> A study of childless couples in Makassar shows a stigma against couples who do not have children due to 4 conditions: no family regeneration, no inheritance, no one to care for in old age, and no one to pray for when they die.<sup>33</sup>

Based on the results of a survey conducted by researchers, essential findings were found regarding married couples who are interested in following the childfree trend,

**The Trend of Childfree**

Table 5. Married Couples Who Are Interested In Following the Childfree Trend (N=214)

No	Married Couples Who Are Interested In Following The Childfree Trend	F	Percent
1	Yes	35	16.4%
2	Not	179	83.6%

The total number of informants who answered questions about being interested in joining the childfree trend was 214. Married couples who are not interested in following the childfree trend are 179 informants. Although the interest in following the concept of childfree is still relatively low, it is possible that one day this understanding will grow and be in demand by married couples. Currently, most Muslim communities believe that childfree understanding is a category of understanding that is dangerous if followed. The logic is simple if all married couples use the concept of childfree, then all humans will automatically perish from this Earth. This phenomenon is called genocide euphemistically. Human regeneration will not occur, and annihilation will occur automatically. This opinion is based on a survey conducted in the field.

Based on the results of the survey conducted, several significant findings were found regarding the views of the Muslim community towards Islam husband and wife choose not to have children in their marriage,

<sup>32</sup> Siska Fahmi and Mbina Pinem, “Analisis Nilai Anak dalam Gerakan Keluarga Berencana bagi Keluarga Melayu,” *Jupii: Jurnal Pendidikan Ilmu-Ilmu Sosial* 10, no. 1 (June 29, 2018): 112–19, <https://doi.org/10.24114/jupii.v10i1.9653>.

<sup>33</sup> Miwa Patnani, Bagus Takwin, and Winarini Wilman Mansoer, “Bahagia Tanpa Anak? Arti Penting Anak Bagi Involuntary Childless,” *Jurnal Ilmiah Psikologi Terapan* 9, no. 1 (January 15, 2021): 119, <https://doi.org/10.22219/jipt.v9i1.14260>.

### **The Response of The Muslim Community to Childfree Trend as A Dangerous Ideology**

Table 6. The Response of The Muslim Community to The Childfree Trend As A Dangerous Ideology (N=215)

No	The Response of The Muslim Community to The Childfree Trend As A Dangerous Understanding	F	Percent
1	Agree	93	43.3%
2	Disagree	88	40.9 %
3	Possible	34	15.8%

The total number of informants who answered the survey was 215. From this survey, an important finding was that the number of informants stated the Childfree trend as a dangerous ideology was 93 informants. Even though people think that the childfree trend is dangerous teaching, people are more accepting of childfree, which occurs because of health factors. This condition is based on the survey results,

### **The Response of The Muslim Community to Childfree Trend Due to Health Factors**

Table 7. The Response of The Muslim Community to The Childfree Trend Due to Health Factors (N=215)

No	The Response of The Muslim Community to The Childfree Trend Due to Health Factors	F	Percent
1	Agree	96	45.1%
2	Disagree	91	42.7%
3	Not care	26	12.2%

Two hundred fifteen informants gave answers to the survey. From this survey, an important finding was found that 96 informants agreed that a married couple chose Childfree because of health factors. It is different if a husband and wife choose Childfree because of economic factors; most people reject or express their disagreement. This condition is based on the survey results,

### **The Response of The Muslim Community to Childfree Trend Due to Economic Factors**

Table 8. The Response of The Muslim Community to The Childfree Trend Due to Economic Factors (N=215)

No	The Response of The Muslim Community to The Childfree Trend Is Due To Economic Factors	F	Percent
1	Agree	72	33.5%
2	Disagree	121	56.3%
3	Not care	22	10.2%

Two hundred fifteen informants gave answers to the survey. From this survey, an important finding was found that 121 informants stated that they disagreed if a married couple chose Childfree because of economic factors. Public rejection of the childfree trend due to economic factors is around 56.3%. While the community's rejection of the childfree trend for reasons to be happier amounted to around 76.2%. This condition is based on the survey results,

**Muslim Society's Response to Childfree Trends Due to Happier Factors**

Table 9. Muslim Society's Response to Childfree Trends Due to Happier Factors (N=214)

No	Muslim Society's Response to Childfree Trends Due to Happier Factors	F	Percent
1	Agree	28	13.1%
2	Disagree	163	76.2%
3	Not care	23	10.7%

Total informants who wanted to answer questions about the Response of the Muslim community to the Childfree trend because of the factor to make them happier were 214 informants. The community's rejection of the childfree trend for reasons to be happier totalled 163 informants.

**Conclusion**

After conducting in-depth research, several important conclusions were found, including: First, the phenomenon of childfree was caused by several factors. The most influencing factors for married couples to choose the childfree trend are economic factors as much as 42% and health factors as much as 21.5%. Most informants (54%) stated that the childfree phenomenon might impact the social life of the Muslim community. Second, the childfree law of each married couple is different from one another. Childfree because of economic factors and social factors is *haram*. Likewise, childfree use of permanent types of contraception is illegal. Meanwhile, the law is permissible to be childfree for reasons of health and trauma factors (psychological disorders). The permissibility here is temporary; when it is healthy and not sick (the trauma is cured), the childfree law becomes *haram* again. However, childfree for reasons of health factors and trauma factors (psychological disorders), the law is permissible. The permissibility here is temporary; when it is healthy and not sick (the trauma is cured), the childfree law becomes *haram* again. In principle, childfree use of non-permanent types of contraception is allowed as long as this childfree is carried out with the aim of healing (health). Third, the community's rejection of the childfree trend due to economic factors is around 56.3%. At the same time, the community's rejection of the childfree trend for reasons to be happier amounted to around 76.2%.

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