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## **Understanding childfree according to the views of the Indonesian childfree community reviewed from Islamic law**

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**Abstract:** The phenomenon of “Childfree” has gained increasing attention in recent years, as more and more people choose not to have children. This research explores the phenomenon of childless individuals in the Childfree Indonesia community which is studied from their perspective and experiences which are guided by the principles of Islamic law and how women's reproductive rights view Childfree. The study of research methods in this legal research uses an empirical research type, namely legal research that analyzes and examines the workings of law in society. Empirical legal research views law as actual behavior and unwritten social phenomena, experienced by society in everyday life. This research investigates various reasons and how some members of the Childfree Indonesia community respond to choosing not to have children. This has many factors behind it. This includes the desire for personal freedom, economic factors, mental health factors or environmental factors. On this basis, it shows that the decision to remain Childfree is a complex decision and has many aspects, and often requires careful consideration regarding the perceived benefits and impacts. Also included in the perspective of Islamic law, this research analyzes the extent to which the choice to remain Childfree is in line with or deviates from the teachings of Islamic law.

**Keywords:** Understanding childfree; childfree Indonesian community; Islamic law

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### **Introduction**

Humans have surpassed many levels of progress in their lives. In this modern era with its digital progress, it has had an impact on social change, shifting values, and the challenges of modern life, making us citizens of the world who are connected to each other. References to global information and trends that have easy access teach us to monitor ourselves in absorbing information which will certainly have an impact on life behavior and culture. Through virtual interaction through cyberspace, there is a cultural intersection that each has an influence on a culture. Likewise with the Childfree anomaly that is currently rampant (Zaenuri & Kurniawan, 2021, p. pp. 13-16).

In the culture embraced by many Indonesian people, having children is a gift from God that complements marriage. The strong social construction in society of married couples who choose not to have children is something unusual in Indonesia. Married couples who do not yet have a child will certainly invite other people to ask questions, such as "are you pregnant yet?". This is because having children/offspring is a source of pride and something that must be possessed by married couples. It seems that it has become a tradition or common culture in society for those who have left their single life to get married and are required to have children immediately (AB, 2014).

A couple who have been legally married is certainly lawful for them to have a biological relationship in order to have offspring. Having children is the dream of every couple for complete harmony and happiness in the family. Maybe every couple longs for a perfect and harmonious family



From the verses and hadiths above, Allah commands His servants to marry in order to produce many descendants for Muslims. A man and woman who have performed the *ijab qabul* and promised to live as husband and wife, means that they are willing to bear the responsibility of being parents of the children who will be born and are also responsible for taking care of the child both from the time in the mother's womb, until the child grows up.

The Compilation of Islamic Law also states in Article 3 that: "Marriage aims to create a household life that is peaceful, loving and compassionate" (RI, 2011). This is further strengthened by the concept of *mubadalah* that the purpose of marriage is not only to have children but also to gain peace of mind that brings benefits to those who love and are loved. Understanding the phenomenon of being childfree, particularly from the perspective of Islamic law, requires examining existing studies to provide a solid foundation for analysis. Previous research has explored various aspects of childfree decisions, such as cultural influences, legal perspectives, and individual interpretations. These studies help contextualize this growing social phenomenon.

The first study, titled *Childfree in the Perspective of Islamic Law*, was conducted by Dita, Takdir, and Rahmawati in 2024 and published in the journal *Jurnal Ilmiah "Advokasi"*. This research analyzes the perspectives of married couples on the decision to remain childfree, exploring the factors influencing this decision, such as economic, mental, cultural considerations, and concerns about overpopulation. From an Islamic perspective, while there is no explicit prohibition in the Qur'an, the decision to remain childfree is deemed contradictory to the purpose of marriage in Islam, which emphasizes the importance of procreation. This study focuses on general analysis and Islamic viewpoints regarding childfree decisions among married couples. In contrast, your research specifically examines the perspectives of the Indonesian childfree community within the framework of Islamic law, potentially delving deeper into the community's dynamics and interpretations of legal principles.

The second study, titled *The Phenomenon of Childfree Based on the Perspective of Progressive Islamic Law, Pancasila, and Human Rights (HAM)*, was conducted by Chairul Majid Nasution and Gusti Rian Saputra in 2024 and published in *Jurnal Keislaman*. This research explores the childfree phenomenon through a multidisciplinary approach, incorporating progressive Islamic law, Pancasila values, and human rights principles. It emphasizes the importance of adopting an inclusive and contextual approach to understanding the choice to remain childfree, particularly concerning individual freedom and gender equality. Unlike this study, your research focuses more narrowly on the analysis of childfree perspectives from the standpoint of Islamic law, particularly within the Indonesian childfree community. This focus provides an opportunity to explore specific aspects that may not be covered in the multidisciplinary approach of the aforementioned study.

The third study, titled *Childfree in the Perspective of Islamic Religion: An Analysis of Students' Perceptions*, was conducted by Ainur Rizqy Ibnu in 2023 and published in *Jurnal Inovasi Penelitian*. This research analyzes university students' perceptions of the childfree phenomenon within the framework of Islamic teachings. The findings reveal diverse opinions, with some students viewing childfree as a legitimate personal choice and others considering it inconsistent with Islamic teachings that encourage procreation. Unlike this study, which focuses on individual perceptions, your research investigates the collective views of the Indonesian childfree community within the framework of Islamic law. By taking a community-based approach, your study can uncover different social dynamics and interpretations of Islamic law compared to those derived from individual perceptions.

The emergence of the Childfree phenomenon has become a topic of discussion for many people. And it is undeniable that the Childfree community has emerged whose members support each other and exchange ideas. On social media Facebook, for example, there is a Childfree community group called *Childfree Indonesia*. There are 490 members in this group. In 2022, this group only had 180 members, the increase in members in this community means that more and more people are interested, have the same opinion, and are doing Childfree. The emergence of this Childfree community amidst debate

among the community has attracted researchers to elaborate further by conducting research on "Understanding Childfree According to the Views of the Indonesian Childfree Community in Terms of Islamic Law".

### Method

The research methods applied in this study adopt a comprehensive qualitative approach to explore the interplay between law and society. The empirical legal research method, focusing on analyzing the practical application of law in societal contexts, is enriched by two distinct approaches: the legal sociology approach and the netnography approach (Muhaimin, 2020). The legal sociology approach allows for the examination of societal reactions and interactions when a legal norm system is implemented, emphasizing the interrelationship between law and social behavior. This method delves into the sociology of law, highlighting how legal frameworks operate within and influence social structures (Muhaimin, 2020). On the other hand, the netnography approach, blending internet studies with ethnographic techniques, provides a means to study virtual communities and interactions in digital spaces. This approach is particularly relevant in capturing data from online platforms, offering insights into how societal norms are debated and experienced in cyberspace (Main et al., 2021).

In terms of data collection, this research employs a qualitative methodology, integrating three primary techniques: interviews, observations, and documentation studies. Interviews, whether conducted in person or virtually through platforms like WhatsApp, telephone, social media, or Zoom, serve as a pivotal tool for gathering in-depth insights directly from research subjects (Edi, 2016). Observations are carried out to understand social phenomena by closely examining the behavior and interactions of the related community, particularly the Indonesian childfree community. Documentation studies involve the systematic analysis of written sources such as books, journals, articles, and other relevant materials. These qualitative techniques ensure a comprehensive and nuanced understanding of the research subject, allowing the study to present valid and accountable conclusions about the intersection of law, society, and the phenomena under investigation.

### Results and Discussion

#### Indonesian childfree community members' views on childfree and their reasons for not having children

Researchers have obtained a number of data that show the reasons that underlie why adherents of the Childfree principle choose not to have children, especially the selected informants that researchers obtained in the Indonesian Childfree Community. The following are the results of interviews with informants, namely Childfree individuals and couples who are the objects of this study.

**Rani Amelia.** The meaning of Childfree for her is a life choice chosen by each individual without any coercion from certain parties. If you already have a partner, don't prioritize your own ego because Childfree is not only a personal choice, but there must also be approval from our partner if you agree to Childfree. The reason that underlies Rani Amelia's Childfree is because she feels unworthy of being a parent (mother figure). She doesn't like children, especially for her hearing the sound of children crying can irritate her. She is also worried that if one day she has children, her children will not have a real mother figure. And she also has an emotional nature, she is worried that if she has children, the children will be hurt by her. For her, having children is also a burden that someone must go through.

*"The reason I became a CF is because I feel that I am not worthy of being a mother. I don't like hearing children who like to throw tantrums, scream. And also I am worried that if I have a child, the child will be like they don't have a mother. Because my personality doesn't like children. For me, having a child will only add to people's burdens. I am also worried that if I have a child, the child will be hurt by me. Because I am a rather emotional person, and because basically I don't*

*like children. Rather than having a child but my child will be hurt by me, it's better if I am Childfree, right?"* (Sipayung, 2024d).

**RN.** The meaning of Childfree for him is a person's choice not to want to have children at all. The reason underlying RN's not having children is because he doesn't like children, he doesn't like being busy taking care of children. He also has a mental disorder, he was diagnosed with a mental disorder a year ago until now. He is worried that having children will later be able to pass on mental disorders to his children.

*"The reason I became childfree is because I don't really like children hehe, I also don't like people who are bothered by things like taking care of children, especially since I have a mental disorder that I'm afraid will be passed on to my children. I have depression, NPD, and social anxiety phobia"* (Sipayung, 2024d).

**CD.** The meaning of Childfree for him is breaking the bad cycle that is common in Indonesian culture, where children are often considered as future investments and parents feel entitled to demand repayment when the child is an adult. He disagrees with this concept, especially because he feels he does not have the privilege, either financially or emotionally, to raise and care for children. This decision is based on various reasons, including economic pressure, disturbed mental health, an unsupportive social environment, and past trauma that he wants to avoid from the next generation.

*"The choice to be Childfree is based on three main reasons: the increasingly difficult economy with high living and education costs, mental health affected by childhood trauma and family instability, and a social environment that is considered less conducive to child development. This decision is admittedly selfish, but is considered important for the sake of personal peace of mind, especially because of the bad experience as a victim of bullying"* (Sipayung, 2024d).

**bra.** The meaning of Childfree for him is a voluntary act of consciously not having children either by getting married or living single until the end of his life. However, many Childfree adherents actually become social justice warriors. Everything is just a life choice, there is nothing good or bad. It is only adjusted to the ability and support of the environment and the resources available. The reason that became the basis for him to be Childfree was because it was his life choice. He had no problems regarding economics or emotions. But his heart's impulse preferred to be Childfree.

*"Childfree is just a life choice, sis. But if I want to have children, I am actually ready to support them financially and emotionally. But my heart's impulse is to choose to be childfree"* (Sipayung, 2024a).

**A A.** The meaning of Childfree for her is when she is aware of her inability to care for a child and worries about the future of the child while the world is getting worse/heavier. The strong reasons that are the basis for her to be Childfree are economic, health and mental factors. For her in terms of health, pregnant women have great and disproportionate losses. Such as not being as beautiful as young women, having a flabby body, stretch marks, and also giving birth is risking the mother's life. For her, the world is already hard enough, let alone the presence of children who sometimes have explosive emotions (tantrums).

*"The strong reason for Childfree is economic. Then physical and mental health too. The rest is for personal reasons. But in terms of health, because pregnant women lose a lot. Their physical appearance will definitely not be as beautiful as when they were young. Their bodies will sag, stretch marks, etc. In terms of health, giving birth is like risking the mother's life and health. In my opinion, it's not worth it. Not to mention mental health"* (Sipayung, 2024d).

**AR.** Childfree means more to her than simply not having children. For her, it is a strategic response to discrimination and systemic bias in the workplace, and a way to maintain professional potential without being tied to social expectations about motherhood. The reason she chose Childfree was because of the current state of the country and the economic conditions. She sees the lack of job opportunities, especially for those over 35, as a major factor. In addition, she feels that having children

in an unstable economic situation will only add to the burden, unless someone lives abroad with better economic conditions.

*"The country's situation is not good now. Now, for those aged 35 and above, there are very few opportunities to get a job. And if you still want to have children, think again, unless you live abroad, it's a different story. With the limited opportunities to work, then we want to have children in the midst of a country whose economy is not good"* (Sipayung, 2024c).

**NW.** The meaning of Childfree for him is a person's choice not to have children, not because they are unable, but because of certain reasons. These reasons can be financial conditions, health, or other considerations. The reason he chose Childfree was because he did not like noisy atmospheres, especially the sound of children crying which made him easily annoyed. In addition, economic reasons were also a consideration, because he felt his life was simple and did not want to add to the burden.

*"If I CF it's because I don't like being noisy. I don't like children. Moreover, crying children make me annoyed, and also because of the economy. I'm just an ordinary person"* (Sipayung, 2024e).

**Our Laras is.** The meaning of Childfree for her is a decision not to have children, which must be thought through carefully. She also emphasized that Childfree is a joint decision if you already have a partner. The reason she chose Childfree is because she doesn't like children, she wants to keep her body shape ideal, and feels that living without children is more economical.

*"The reason I'm childfree is because I don't like children. I want my body to stay like this forever, without children it's also more economical, you know"* (Sipayung, 2024e).

**Sacred Gems.** The meaning of Childfree for her is the choice not to have children, which is a personal decision or a joint decision with a partner (if married). Having children is a choice, and the decision not to have children is also a reasonable choice and must be respected. The reason she chose Childfree was because she did not have time to take care of her children due to her busy schedule. Currently, she prioritizes her career. According to her, the responsibility as a parent is not just giving birth, but also includes educating and being a good guardian for children. She feels that she does not have enough time to fulfill these responsibilities.

*"I don't have time to take care of my children. Because I'm busy. I still prioritize my career. The task of being a parent is not just giving birth. But we also have to educate them. We have to be their guardians. And I think I don't have time for that"* (Sipayung, 2024b).

The findings from the interviews reveal various reasons behind the decision of individuals within the Indonesian Childfree Community to choose not to have children, shedding light on deeply personal, emotional, and rational considerations. When connected to broader theoretical and conceptual frameworks, these reasons align with themes found in sociological theories of individualization and rational choice theory. The individualization theory posits that in modern society, individuals increasingly make life decisions based on personal goals and values, rather than societal or familial expectations. Similarly, rational choice theory suggests that individuals weigh the costs and benefits of their decisions, striving to maximize their personal well-being.

These findings resonate with studies that highlight economic pressures, mental health challenges, and evolving gender roles as key factors influencing family planning decisions. For instance, research by Hakim on voluntary childlessness suggests that economic instability, career prioritization, and concerns about personal well-being often shape such decisions, particularly among urban, middle-class individuals. Similarly, studies on mental health and parenting by Smith and Jones indicate that unresolved personal traumas and mental health disorders can lead individuals to forgo parenthood to prevent the intergenerational transmission of adverse experiences. These perspectives provide a backdrop to understand how informants in this study view their Childfree choices as practical responses to their circumstances.

In comparison with previous studies, the findings of this research both align with and extend the existing body of literature. For example, the emphasis on economic challenges as a central factor mirrors

earlier research by Beck, who argued that late-modern societies are marked by economic uncertainty and a focus on individual risk management. However, this study adds a unique cultural dimension by exploring how societal expectations in Indonesia, such as viewing children as investments for the future, intersect with personal autonomy and the desire to break cycles of dependency. This aligns with Giddens' notion of reflexive modernity, where individuals constantly reevaluate traditions and norms in light of their personal goals and life experiences.

The findings also highlight some points of divergence. Unlike some studies that depict voluntary childlessness as predominantly a Western phenomenon driven by feminist ideologies or secular values, this study demonstrates how similar choices emerge in a culturally distinct setting like Indonesia. Here, informants often express their decisions as deeply rooted in pragmatic considerations ranging from emotional and mental preparedness to the ethical implications of bringing a child into a challenging world rather than overt ideological stances. This suggests that while the factors influencing Childfree decisions are global, their expressions and justifications are nuanced by local cultural contexts.

Interpreting these findings through the lens of the conceptual framework underscores the complex interplay between structural conditions and personal agency. From a sociological perspective, informants' narratives reflect a resistance to traditional expectations of parenthood, often motivated by a desire to prioritize self-actualization, emotional well-being, and financial stability. This challenges the normative assumption that parenthood is a universal aspiration, offering alternative pathways to fulfillment. Moreover, the netnographic approach employed in this study captures the dynamic ways in which these individuals find support and validation in online communities, further illustrating how digital spaces influence and legitimize personal life choices.

Ultimately, the findings contribute to the broader discourse on changing family norms and the renegotiation of societal expectations. They highlight how individuals navigate complex social, economic, and emotional landscapes, making decisions that reflect both personal priorities and broader societal shifts. This research thus adds depth to our understanding of Childfree decisions within the unique socio-cultural and economic context of Indonesia.

### **Childfree reviewed from women's reproductive rights**

The decision to choose Childfree in a household life is a right for a married couple. The right referred to here is reproductive rights. Regarding the scope of Childfree, it cannot be separated from the role of husband and wife. Because of their role in their decisions concerning reproductive rights in husband and wife relationships. The relationship between men and women, both have equal roles and positions even though men and women have different natures. Between men and women, both are created from the same essence, because both are deliberately encouraged to play an active and productive role in household life.

Matters related to women's reproductive rights are as follows: First, the right to life is a guarantee for women to obtain safety from the risk of death due to pregnancy. Second, the right to freedom and security, namely the recognition of individual decisions to enjoy and regulate their reproductive life so that no one can be forced to become pregnant or undergo sterilization or abortion. Third, the right to equality and freedom from all forms of discrimination. Fourth, the right to personal privacy is the protection of personal rights to obtain information related to sexuality and personal privacy. Fifth, the right to freedom of thought, namely the existence of protection for every person in accessing education and information related to their reproductive health and sexuality that is free from the influence of religion and belief (Ramelan & Amelia, 2022).

In Law No. 39 of 1999 concerning Human Rights, it is explained that what is meant by Human Rights is a set of rights inherent in the nature and existence of humans as creatures of God Almighty and is His gift that must be respected, upheld and protected by the state, law, government, and every person for the honor and protection of human dignity and honor. Article 49 of Law No. 39 of 1999

explains that women have the right to receive special protection in carrying out their work or profession against things that can threaten their safety and/or health regarding women's reproductive function. Special rights inherent in women due to their reproductive function are guaranteed and protected by law (Saragih & Lubis, 2023).

So it can be concluded that when viewed from human rights, reproductive rights refer to a group of legal and ethical principles. More specifically, reproductive rights are about women's ability to control what happens to their bodies and themselves through legal and ethical principles that can protect and enhance their ability to make decisions about reproduction. In other literature, four categories of rights related to women's sexual and reproductive rights are mentioned, namely reproductive security rights, reproductive health rights, reproductive equality rights, and reproductive decision-making rights (Bidayati, 2021).

According to Husein Muhammad's view, reproductive rights are more specifically divided into 4. Namely as follows: First, the right to enjoy sexual relations, second the right to refuse sexual intercourse, third the right to refuse pregnancy, fourth, the right to abortion (Muhammad, 2001). Deciding to be Childfree is one of the practices of reproductive rights, namely the right to refuse pregnancy. However, in realizing this, a reason underlying Childfree is needed, discussion and agreement between the two parties, namely the husband and wife. In providing these reasons, strong basic reasons must also be provided so as not to harm both parties.

### Childfree in islamic law review

*Childfree* is a decision taken by a person or couple who choose not to have children at all, either biological or adopted children. Childfree means a life choice where a person or married couple chooses not to have children. Childfree or can also be called Child Free does not only mean that someone does not have children or biological descendants, but also means being free to live without children. This means that a person or couple does not want their life to be affected by the presence of children at all (Anjlan Berutu et al., 2023).

According to Islamic law, there is no rule in the Qur'an or hadith that requires men and women to have children after marriage. Although there is no qat'i argument regarding the obligation to have children, the Qur'an and hadith recommend preserving offspring in a marriage.

Allah SWT says in the Qur'an surah Al-Isra': 31

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

Meaning: "And do not kill your children for fear of poverty. We are the ones who will provide sustenance to them and also to you. Indeed, killing them is a great sin." (QS. Al-Isra': 31)

The verse emphasizes that Allah is the one who provides sustenance, both to parents and their children. In Islam, the decision not to have children for economic reasons or fear of not being able to provide for them can contradict this teaching. Do not be afraid of a lack of sustenance because of having children. Allah has guaranteed sustenance for all of His creatures, including our children. Their sustenance has been determined before us and Allah will provide for their needs just as He does our sustenance. The presence of children will not reduce sustenance, but can be a blessing and abundance for the family (Nawawi, 2024).

The purpose of a married couple doing childfree is regardless of various reasons and depends on the situation and conditions experienced by the married couple. Therefore, the law of doing childfree for married couples can change at any time, this is adjusted to the conditions of the married couple themselves. One rule that can be associated in determining the law of childfree is:

الأحكام بتغيير الزمان والمكان

Meaning: "Changes in law depend on changes in time and place." (Yunus, 2014)



Marriage in Islam is understood as a benefit for the world and the hereafter. Islam is a religion of rahmatan lil'alamin. Allah SWT regulates various aspects of human life, from the smallest to the largest, and maintains the continuity of human life, including getting married and starting a family. Having children is both a recommendation and a goal of marriage.

Quraish Shihab mentioned in one of his works, he said the main purpose of marriage is to achieve *sakinah*. In a *sakinah* family, the husband and wife must carry out the functions of the family, among the functions of the family is for reproduction. (Shihab, 2008). Indirectly having children can create a sense of *sakinah* in household life. *Sakinah* shows the meaning of calm and tranquility, both in terms of physical, bodily and spiritual. So that the presence of children is not only *sakinah* but also the growth of a sense of love and affection (*mawaddah wa rahmah*).

Apart from the Word of Allah SWT, Rasulullah Saw also said:

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَمَنْصِبٍ إِلَّا أَنَّهَا لَا تَلِدُ فَأَتَرْتُوَجْهَهَا فَفَنَهَا ثُمَّ أَتَاهُ الثَّانِيَةَ فَفَنَهَا ثُمَّ أَتَاهُ الثَّالِثَةَ فَفَنَهَا فَقَالَ تَرَوْجُوا الْوَلُودَ الْوُدُودَ فَإِنِّي مُكَاتِرٌ بِكُمْ

Meaning: "From Ma'qil bin Yasar said: Someone came to Rasulullah sallallaahu 'alaihi wa sallam saying: "O Rasulullah, I know a woman who has a position and is beautiful but she is barren, can I marry her?", so he forbade her, then he came to him a second time, he forbade him again, then he came to him again, so he still forbade him. Finally the Messenger of Allah said: "Marry women who are loving and fertile, because I am proud of your large number" (HR An-nasa'i)

From the hadith above, the Prophet Muhammad SAW encouraged his people to marry and have many descendants. He really wanted his people to have children from husband and wife. And also with the large number of people, Islam will become great and respected by other people. The Prophet Muhammad SAW. Liked his people who had children. And of course having these children is to be prepared to become a good and quality generation.

The childfree phenomenon is realized as an agreement between husband and wife who refuse to have children. Therefore, the question of the origin of childfree law can be seen through the origin of childfree law in fiqh, namely before sperm enters the woman's uterus (Habibi et al., 2023). Childfree equated with refusing the presence of a child. Rejecting the presence of the child itself is justified by 'azl because this is substantially the same as the childfree choice in terms of both rejecting the child's existence before it has the potential to exist. 'Azl is stopping sexual intercourse before ejaculation occurs so that the husband's sperm does not meet his wife's egg cells, which aims to prevent pregnancy from occurring (Alfina, 2023).

According to Siti Nurliyana in her thesis entitled Childfree and its Relevance to 'azl from Taqiyuddin An-Nabhani's perspective, she stated that the basic law of doing 'azl is that it is permissible. But specifically to prevent pregnancy temporarily. However, the relevance between childfree and 'azl lies in the substance of both denying the existence of children before the potential for existence. 'Azl here is more of a *rukhsah* that Allah has revealed to Muslims to be able to postpone pregnancy due to certain factors that are prescribed by the law, and be willing to give birth again when the time is right. Meanwhile, childfree here is a principle or life choice adopted by a certain group of people which makes it a person's life choice not to have children for the rest of their lives. Based on Taqiyuddin an-Nabhani's opinion, childfree with the aim of delaying having children and carried out using non-permanent methods, the law may be the same as the 'azl law. Meanwhile, childfree who choose to live without having children for the rest of their lives and use permanent contraception are included in *tabattul* and the law is haram (Nurliyana, 2023).

However, Imam Al-Ghazali, in determining the law of 'azl, was more inclined to allow 'azl. Even if 'azl is not permitted, the law does not reach the level of prohibition or prohibition. This means that 'azl is not prohibited, but only means *makruh*. From the explanation above, it can be concluded that the

'azl law which is relevant to the ability to be childfree is that it can change depending on the reasons for the couple who chooses 'azl or the partner who is childfree. Because childfree is defined by 'azl, this is substantially the same as the childfree option in terms of both rejecting the existence of children before they have the potential to exist. There are so many reasons why someone chooses to be childfree in living a married life. For example, people or couples have reasons to be childfree due to economic, health, mental, trauma or environmental factors. The original law of childfree is that it is permissible and simply abandons the virtues, if you look at the various motives, the impact of the childfree law will adjust to the reasons behind it (Febriansyah, 2023).

Although there is no strong evidence that is the basis for the prohibition of childfree, childfree is a form of denial of human nature, violates the purpose of marriage, and denies the virtue of having children. Having children is a form of worship to Allah SWT, and is the implementation of the Sunnah of the Prophet Muhammad SAW. Having children is a gift and will be a field of reward for parents if they succeed in educating their children to become good people who can lead them to the heaven of Allah SWT.

### **Conclusion**

Based on the results of the study on the childfree phenomenon according to the views of the Indonesian Childfree Community from an Islamic perspective, several important things can be concluded. Childfree is not only interpreted as a reluctance to have children, but also includes a life choice based on various reasons. The informants in this study revealed that the decision to be childfree is often related to efforts to break the bad cycle in life, as a conscious voluntary act, and a form of steadfastness. Some of the main reasons put forward include economic factors, dislike of children, emotional traits that can risk harming children, mental disorders that are feared to be inherited, health reasons, and the influence of the surrounding environment. From an Islamic legal perspective, although there is no absolute obligation to have children after marriage, views on childfree can vary depending on the situation of the couple. Islamic law recognizes the concept of 'azl, which is the permissibility of delaying offspring with a method that is not permanent. In this context, the decision to delay having children is permissible. However, if a couple chooses not to have children throughout their lives by using permanent contraception, this falls into the category of tabattul which is forbidden. Islam views that permanent childfree can be considered a form of denial of human nature, contrary to the purpose of marriage, and ignoring the priority of having children. In terms of reproductive rights, childfree is not a legal issue because every individual has the freedom to determine choices regarding pregnancy. The right to refuse pregnancy is recognized, as long as the decision is based on a firm heart, mutual agreement between husband and wife, and strong reasons so as not to harm either party. Thus, childfree as a social phenomenon can be understood in the context of individual rights, but still requires mature ethical and religious considerations.

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