

CHILDFREE AND THE POSITION OF CHILDREN FROM AN ISLAMIC PERSPECTIVE IN INDONESIA (PHENOMENOLOGICAL APPROACH ANALYSIS)

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Abstract

Having children is the hope of every couple, children are the dream of the couple themselves, because children are very important in the sustainability of life. This is because children have important roles and positions, both in family and community life, and children are the next generation of a generation. Some cases in this country make some people have a special view in understanding the meaning of Childfree. The method in this study uses descriptive qualitative, this research is certainly present as a response to the phenomena that are around. With a phenomenological approach, researchers try to capture various problems that exist in society and reveal the meaning contained in them. This study explains that in the context of human life, humans will be faced with two elements of life, namely personal affairs (personality) and environmental or social affairs (Society), and these two elements are interconnected, and there needs to be communal agreement about social life. In marriage, it is human nature to run a home life, and the fulfillment of the fitrah of a household is to have children.

Keywords: *Childfree, Children, Islamic Perspective*

Abstract

Memiliki keturunan adalah harapan setiap pasangan, anak merupakan impian dari pasangan itu sendiri, karena anak sangat penting dalam keberlanjutan kehidupan. Hal ini disebabkan karena anak mendapat peran posisi dan kedudukan penting, baik dalam keluarga maupun kehidupan masyarakat, dan anak merupakan generasi penerus dari suatu generasi. Beberapa kasus di negara ini membuat sebagian masyarakat mempunyai pandangan khusus dalam memahami makna dari *Childfree*. Metode dalam penelitian ini menggunakan kualitatif deskriptif, Penelitian ini tentu hadir sebagai respon terhadap adanya fenomena yang ada di sekitar. Dengan pendekatan fenomenologis, peneliti berusaha menangkap berbagai permasalahan yang ada di masyarakat dan mengungkapkan makna yang terkandung di dalamnya. Penelitian ini menjelaskan bahwa dalam konteks kehidupan manusia, manusia akan dihadapkan pada dua unsur kehidupan, yaitu urusan pribadi (kepribadian) dan urusan lingkungan atau sosial (Society), dan kedua unsur ini saling berhubungan, dan perlu adanya kesepakatan komunal tentang kehidupan sosial. Dalam jalinan pernikahan, sudah menjadi sifat manusia untuk menjalankan kehidupan rumah tangga, dan pemenuhan fitrah sebuah rumah tangga adalah memiliki anak.

Kata kunci: *Childfree, anak, perspektif islam*

INTRODUCTION

A married husband and wife relationship certainly has the wish and willingness to continue the relay of their descendants in the future, as well as yearning for a peaceful and peaceful life, so that a happy family can be realized in living the household ark. Based on Law

Number 1 of 1974 Concerning Marriage in Article 1 the purpose of marriage is to form a happy and eternal family or household based on the One True Godhead.¹

So precious is the presence of the child in the view of Allah SWT, that the identical child has equated with some terms in Islam namely jewelry, as a conditioner of the heart, *Qurrota'ayun*. The Qur'an itself gives its term, in (Qs. al Kahfi 18:46). The child is mentioned as a jeweler in the world. Allah SWT said: "Treasures and children are jewels in the life of the world", in the letter (Ali Imran 3:14) Allah mentions: Made beautiful on (the sight of) man the love of anything desired, namely women, children, treasures of much gold, silver, chosen horses, farm animals, rice fields, and fields. That is the pleasure of living in the world and by God's side is the place of good innocence (heaven).²

The presence of children in the family is happy for the family, having children have a sense of joy and happiness that can affect the psychological feelings of a family. Abdullah Nashih Ulwan said "that in the hearts of parents will grow a love for children and grow a sense of responsibility, with the presence of children they have a sense of love and affection and more attention presence of children in the family is a happiness in itself for the family, by having children a sense of joy and happiness can affect the psychological feelings of a family. Abdullah Nashih Ulwan said "that in the hearts of parents will grow a love for children and grow a sense of responsibility, with the presence of children they have a sense of love and affection and more attention.³

So precious is the presence of the child in the eyes of Allah Swt, which is sometimes equated with the noble term *Dallam* its mention, often regarded as a soothing of the heart, a melting pot of *Lara*. However, today's cases have found many irregularities related to the concept of having children. In the online and print media, it is found that many parents kill their children, and do not appreciate the presence of their children, for fear of not being able to meet their future needs. Poisoning, dumping in waterways, and abortion activities are widely practiced in the country.⁴

In the UN congress discussing the importance of the fate and welfare of children, the

¹ Santi Lisawati, "MELAKSANAKAN HAK-HAK ANAK DALAM PERSPEKTIF ISLAM SEBAGAI UPAYA PENDIDIKAN AGAMA PADA ANAK," *Fikrah: Journal of Islamic Education*, n.d.

² Al-Quran dan Terjemahnya, *Al-Quran dan Terjemahnya* (Saudi Arabia: Muja'mma' Al Malik Fahd Li Tiba'at Mush-haf Asy-Syarif, n.d.).

³ Abdullah Nashih Ulwan, *Tarbiyah al-aulad fi al-Islam*, ed. oleh Jamaluddin Miri (Jakarta: Pustaka Amani, 2007).

⁴ Uswatul Khasanah dan Muhammad Rosyid Ridho, "CHILDFREE PERSPEKTIF HAK REPRODUKSI PEREMPUAN DALAM ISLAM," *Al-Syakhsyiyah: Journal of Law & Family Studies* 3, no. 2 (Desember 2021): 104–28, <https://doi.org/10.21154/syakhsyiyah.v3i2.3454.hlm> 106

12th of no November was designated as the day of the child and began to be commemorated every year, the day of the child was commemorated along with the enactment of the declaration of the rights of the child in 1989,⁵ And the concept of this Children's Day has been established by 178 countries in the world. the UN congress established 4 basic rights for every child first: the right to the exercise of survival, second: the right to a decent life to grow and develop, third: the right to protection, and fourth: the right to actively participate in any matter of a positive nature.⁶

It is important to understand by a part of society that the presence of the child and the protection of the child.⁷ As well as coaching and education of children a must that every parent has, therefore it is important to discuss in this research program with an approach angle with the relevant method to find bright and comprehensive spots.

The purpose of this study is to be studied and researched the effectiveness of Islam. The method used is qualitative phenomenology looking for secondary and primary data and some facts and sources in online media. So that the benefits of this research can be used as an enhancer of science.⁸

METHOD

In this study using qualitative method.⁹ This research certainly comes as a response to the existence of phenomena that exist around. With a phenomenological approach, researchers seek to capture various problems that exist in society and reveal the meaning contained in them. The primary and secondary sources contained in this study are sourced from several Islamic media and encyclopedias related to the problem being discussed.¹⁰

RESULTS AND DISCUSSION

A. Child in the Qur'an (Normative Studies)

In the Qur'an, the term children have been found in several verses to indicate the meaning of "child" in terminology that means "al *walad*" or ujamaa "al *awlad*", as found in (Qs. al-Anfal: 28 and Qs. al-Attaghobun: 15-14, "al-Ibn" jama' "al *banun*", (Qs. Luqman:13, Qs. al-Kahfi: 46, Qs. al-Imran: 14), "al-*ghulam*", (Qs. Maryam: 7, Qs. As-

⁵ Pemda DIY, Aturan Pemerintah Daerah Khusus Istimewa Yogyakarta (Yogyakarta, issued 1989).

⁶ "Peran Wanita Pekerja Pabrik Dalam Pendidikan Akhlak Anak (Studi Kasus Wanita Pekerja Pabrik di RW O4 Desa Ketitang Jawa Tengah)," n.d.

⁷ Sulaiman Saat et al., "KEDUDUKAN ANAK DALAM ALQURAN (Suatu Pendekatan Pendidikan Islam)," vol. 1 (Januari-Juni, 2018).

⁸ Miwa Patnani, Bagus Takwin, dan Winarini Wilman Mansoer, "Bahagia tanpa anak? Arti penting anak bagi involuntary childless," *Jurnal Ilmiah Psikologi Terapan* 9, no. 1 (Januari 2021): 117, <https://doi.org/10.22219/jipt.v9i1.14260>.

⁹ Syaiful Karim Daryanto, "Pembelajaran abad 21," *Pembelajaran abad 21 Yogyakarta*, 2017, 276.

¹⁰ D. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan Tindakan*, 2013.

shafat: 101). The terms *al walad, aulad, al ibn, al tiflu, al Ghulam, al banin*, often also used by the Prophet Muhammad SAW, in a hadith, it is mentioned: "*Children are like butterflies in heaven*".¹¹

In QS.al-Furqan: 74, Allah describes the child as "*qurrata a'yun*" (heart conditioner), in another verse (QS. Al -Kahfi: 46), described as "*zinatul hayatiddunya*". Such is the fact that every parent views a child as a gem that is highly valued for its existence, whether rich or poor or as busy as anything, it feels incomplete in life if it has not been blessed with a child. His life felt desolate, lonely, and meaningless. Finally, he was willing to sacrifice wealth, time, and energy to yearn for the existence of the baby. It is told in the Qur'an about how the prophet Zacharias complained to Allah which has been revealed in the holy book of surah al Maryam: 4-6 "O my Lord, verily my bones have been weak and my head has been filled with gray hair, and I have never been disappointed in praying to Thee, O my Lord. And verily I am afraid of my mawali after my death, while my wife is a barren man, so bestow me from thy side a child who shall inherit me and inherit a part of the family of *Ya'qub*; and make him, O my Lord, a self-righteous man."

The prayer of the prophet Zacharias illustrates that the position of the child for the parents is as the heir, not just the heir in the field of property, more than that the child becomes the spearhead of the successor of the relay that will make his parents happy in the hereafter., for this reason, the prophet Zakaria did not break the prayer begging to be blessed with a child.

The role of the *child* in the teachings of Islam is as the charity of the parents whose uninterrupted reward will continue to flow until the end of life, as Rasulullah SAW said, "When a man dies, then break up his charity except for the three of things, namely the charity of *Jariyah*, useful knowledge and *Waladun* of pious children who pray for their parents" (HR. Bukhari Muslim).

B. The childfree phenomenon in Indonesia (Scientific and Empirical)

Phenomena are sometimes an element that is sometimes taken into consideration, therefore many lessons can be seen and taken from every occurrence. So phenomena are

¹¹ Patnani, Takwin, dan Mansoer, "Bahagia tanpa anak? Arti penting anak bagi involuntary childless."

also referred to as the material for interpreting the nature of thought. Fenomena is also a study of Islam by researchers understanding and analyzing the symptoms that occur.¹²

According to Charles, phenomenology has several patterns of its own in its approach, including an attempt to understand other religions or find symptoms so that a community enters into it.¹³ Charles also considered that this phenomenology became the basic structure in the grouping of phenomena of religious-related phenomena by identifying the boundaries of religious and linguistic communities.

Childfree is a term that refers to a person¹⁴ or couple who chooses not to have children. Childfree is different from Childless¹⁵. Childlessness is more of a condition where a person without a child is caused by circumstances. The history of childfree dates back to the first appearance of the English language in the 20th century, when St. Augustine was a follower of the belief of Mannerism, that having children was one of the immoral attitudes of the era.

Childfree is a choice made by a person or partner, while childless is influenced by external factors such as miscarriage, barrenness, or other physical and biological conditions.¹⁶ The rise of news in the mass media about child-free cases has an impact on some people as if this decision has become a trend among young people who have just had a wedding.

They agreed not to have offspring, not because they were infertile in the reproductive apparatus, certain reasons made some of them choose to be childfree, such as the experience of living less harmoniously, interfering with their activities as workers. And of course life choices, as well as the environment.

The phenomenon of not having children has begun to develop in recent times, after one of the "Youtubers" Gita Savitri and Cinta Laura Keihl made a statement in online media through an upload published by Narasi newsroom on August 27, 2021. Gita revealed, " There is no plan to have children, and there was never any intention to have children, I didn't want to be a mother, and I didn't feel there was an obligation to bear

¹² Suparlan Suparlan, "Metode dan Pendekatan dalam Kajian Islam," *Fondatia* 3, no. 1 (2019): 83–91, <https://doi.org/10.36088/fondatia.v3i1.185>. Hlm. 89

¹³ Suparlan. 89

¹⁴ Dhimas Adi Nugroho et al., "Tren Childfree dan Unmarried di kalangan Masyarakat Jepang," *COMSERVA Indonesian Jurnal of Community Services and Development* 1, no. 11 (April 2022): 1023–30, <https://doi.org/10.36418/comserva.v1i11.153>.

¹⁵ Patnani, Takwin, dan Mansoer, "Bahagia tanpa anak? Arti penting anak bagi involuntary childless."

¹⁶ Amy Blackstone, "Childless... or Childfree?," *Contexts* 13, no. 4 (November 2014): 68–70, <https://doi.org/10.1177/1536504214558221>.

children, so I didn't feel like I had to have children to entertain myself, and we had no reason to have children, and we were happy."17.

The same thing was raised by Laura Love, she argued that "I like to see the facts. The world is now very overpopulated. There are too many humans living in this world. Why should I give birth to one more human being if I can adopt a child who now has no one to look after?"18. This phenomenon began to be discussed in the community. This gives rise to many perceptions between the pros and cons.

According to Joyce Abma19 "The decision not to have children or childfree, is not like an on and off switch, but rather a continuum. Women delay or do not want to be mothers because of work, education, or because of unwanted partners, they live a life they enjoy."

In childfree studies Dr. Tri Rejeki Andayani, S. Psi., M. Si. A psychologist from the University as early as March, fak. Medicine, he argues, that the childfree decision is not easy, because it will involve two large families in discussing this, indeed only marriage involves only two individuals (husband and wife), so the decision is best when the family agrees. Nevertheless, this will offend the people, when this becomes alien to them because the cultural system and customs do not accept the childfree phenomenon.20

Even within a few years, some people have considered it to be commonplace, as evidenced by the rise of Facebook groups, and several telegram accounts that have become their domain in discussing and exchanging related information that the adherents of beliefs have descendants (Childfree).

Childfree Group	Number of Members
Respectfully Childfree	18.000
This reinforced my childfree	31.000
Childfree and Lovin it	11.000
Childfree chick confidential	10.000
The Childfree choice	34.000

Table 1. Childfree Understanding Group on Social media

¹⁷ Narasi newsroom, "Tanggapan Influencer tidak ingin mempunyai keturunan" (indonesia, n.d.).

¹⁸ The dan Hermansyah, "Belum Siap Punya Anak" (indonesia, 2021).

¹⁹ Sosial Science, CDC dan National Center for healt statistics (n.d.).

²⁰ Patnani, Takwin, dan Mansoer, "Bahagia tanpa anak? Arti penting anak bagi involuntary childless."



Table 2. Graph of birth rate in Indonesia

If you see data released by word bank²¹, The number of births in Indonesia continues to decline, even in 2019 the crude birth rate per 1000 population in Indonesia is at 17.75. This data is evidenced by the results of the population census issued by the central statistics agency, where there is a decrease in population growth. The population growth rate in 2010-2021 showed a figure of 1.3%, down from the previous period in 2000-2010 showing a figure of 1.49%.

From some of the literacy and views of childfree practitioners, several aspects can be shared as to why this phenomenon occurs²²: The reason for the desire to choose childfree, a person's happiness does not have to be measured by having children, There is no strong reason why one should have a child, Born into a toxic family, so afraid to give birth to a child²³, Born into a poor family, afraid that posterity will fall into poverty, Is an LGBT couple who cannot have children, Wants to focus on self-development.

Some of the factors driving childfree desires, Environmental factors such as the number of humans who damage the environment, Social environmental factors, feeling the world is not a safe place to give birth to children, Economic factors of fear cannot meet the life needs of a child born

Some childfree decisions that should receive serious attention, If the reason for childfree is a mental problem, it needs psychological healing, Health conditions are expected to get healing, after undergoing the healing process, it is said that they are ready to have children. Consequences if choosing childfree in Indonesia, Verbal violence from society, Negative stigma from the environment, Instability of marriage.

²¹ World Bank, jumlah angka kelahiran di Indonesia (2021).

²² Em Paper, "Media Indonesia," *humaniora*, September 2021.

²³ Nugroho et al., "Tren Childfree dan Unmarried di kalangan Masyarakat Jepang."Hlm. 1024

C. Childfree from an islamic perspective (Integration-Interconnection)

This research explains that in the context of human life, humans will be confronted by two elements of life, namely personal affairs (*personality*) and environmental or social affairs (*Society*), and these two elements are interconnected, and there is a need for communal agreement on social life. In the fabric of marriage, it is certainly human nature to carry out a domestic life, and the fulfillment of the *fiitrah* of a household is one of having children.

Having children is essentially the *fiitrah* of God, in addition to the religious side and traditional rituals. childfree also carries an influence that is an important reason for the survival of the next generation of humans, (*Hifz al-nnas*) guarding human offspring. If all humans on this earth, adhere to the understanding that childfree is the solution of choice as a human being, it will certainly affect the development of the human ecosystem itself. There will be a gap in the following year. Instinctively, the female reproductive system should be used as well as possible, because it is all for the sake of our offspring later. Good communication among spouses is necessary in household status.²⁴

The purpose of marriage is none other than for the good and benefit of both spouses, both *dunyawi* and *ukhrawi*. Hasan Sayyid Hamid Khitab in his book, *Maqâsidun Nikâh* who quotes the opinion of Ibnul Qayyim al-Jauziyyah in his book *I'lâmul Muwaqqi'in* explains the purpose of marriage.

"Similarly, in marriage, the goal is to maintain the continuity of the human kind, and to give birth to godly offspring. This reason is also essentially the reason for the marriage to be married. There for it is impossible to imagine the existence of a godly child without marriage, so getting married is the reason that intercedes it. The pious son is the intention of sharia and the sensible. If there is no marriage, then there will be no righteous children."

From the aspect of the law of *fiqh*, this phenomenon can be likened to an agreement between husbands and institutions to deny the existence of offspring in their household, as *fiqh* replied, before sperm enters the ovum, the *fiqh* has the following view: first, unmarried, second, self-aggrandizement is not set, and thirdly doing '*azl* expelling

²⁴ Maqa S Idi dan Abdul Mustaqim, "FENOMENA CHILDFREE DALAM PERSPEKTIF TAFSIR," 2022. Hlm. 88

sperm outside. It falls into the category of choosing not to have offspring or by thwarting pregnancy.²⁵

The importance of the role of the child so that the Qur'an and hadith clearly discuss the child in special studies, and the pseudo-importance of affection, with the child's sense of belonging, empathy and respect begin to grow. As discussed in the background and introduction, that Islam views the position of the child as very special, the child is mentioned as a jewel, in Qs. al Kahfi 18:46 it is explained

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلٌ

"Treasures and children are the adornments of the life of the world but the practices that are eternally righteous are better rewarded on the side of your Lord and better to be hope"

In one study of Markaz Tadabbur under the supervision of Shaikh Prof. Dr. Umar bin Abdullah al-Muqbil, professor of the shari'a faculty of Qashim University - Saudi Arabia, he interpreted this verse as quoting from the words of ali bin abi talib "Property and children are limited to profit in the world, while the practice of shalih is the benefit of the hereafter, and sometimes Allah combines the two for the people he wants". Treasures and children are referred to as the jewels of the world because from treasures a person gets beauty and expediency, while from children he gets strength and support that is why children are called world jewelry.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

Spiritually human life does not stop at the world level alone, but will continue until the doomsday, the question that arises whether our charity and reward is enough after our death, to face the day of calculation of Allah Almighty, this process will become very long and complicated, after we die, moving the dimensions of nature, to the hereafter. Therefore, the prophet Ibrahim asked Allah to be given a shaleh offspring, because he was afraid that after his death, no one would continue his struggle to spread the teachings of Allah Almighty.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

²⁵ Muhammad Khatibul Umam dan Nano Romadlon Auliya Akbar, "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 (Desember 2021): 157–72, <https://doi.org/10.19105/al-manhaj.v3i2.5325>. Hlm. 159

And people say. O our lord, bestow upon us our spouses and our descendants as comforters of the heart, and make us leaders for the devout (Qs. al-Furqan 74)

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

That is heaven 'adn they enter in it with the righteous of his fathers, his spouses, and posterity, while angels enter into their places from all doors (Qs. ar-Ra'd 23)

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

And those who have faith, and whose posterity follow them in the faith, we associate their children and grandchildren with them, and We do not deduct in the least from their charitable merits. Each human being is bound by what he does (Qs. at-Thur 21).

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

And you shall not kill your children for fear of poverty. It is we who will give sustenance to them as well as to you. Indeed, killing them is a great sin. (Qs. al-Isra' 31)

As much as God's affection for His servants is, God loves children more than parents. Hence God forbids parents to kill their children (only) for fear of poverty. As a real guarantee, that God will bear all the needs as long as they live on the right path. God proclaims "killing a child is an act that contains great sin," meaning among the greatest sins, having lost affection for one's own child, great iniquity, and killing a child who has never sinned and never sinned maxed out. In the hadith also the Messenger of Allah SAW affirmed²⁶, it has been told to me abu abdullah al aghar of Abu hurairah he said; Rosulullah Saw said:

"Indeed, the good that will accompany a believer after he dies is the knowledge he teaches and spreads, the son of the shalih he left behind and the Qur'an he inherited, or the mosque he built, or the house he built for ibn sabil, or the river he flowed (for others), or the alms he took out of his possessions in his health and lifetime, and will accompany him after death."²⁷

²⁶ Irfan Farraz Haecal, Hidayatul Fikra, dan Wahyudin Darmalaksana, "Analisis Fenomena Childfree di Masyarakat: Studi Takhrij dan Syarah Hadis dengan Pendekatan Hukum Islam," *Gunung Djati Conference Series* 8 (2022): 73–92. 228

²⁷ Sunan Ibnu Majah, *dalam Kitab Hasyiatu sindi ibn Majah*, Cari Hadist online akses 12 November 2021, pkl 13.00.

D. An Analysis of childfree fiqh law based on hadith approach

In this sub-chapter, the researcher will conduct an analysis of fiqh law through the hadith approach. The hadith editor chosen is a hadith which contains the Prophet's order to marry a woman who is fertile and loving. The editorial of the hadith is as follows

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَنْبَأَنَا الْمُسْتَلِمُ بْنُ سَعِيدٍ عَنْ
مَنْصُورِ بْنِ زَادَانَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ 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 أَفَأَتَزَوَّجُهَا فَنَهَاهُ ثُمَّ
أَتَاهُ الثَّانِيَةَ فَنَهَاهُ ثُمَّ أَتَاهُ الثَّلَاثَةَ فَنَهَاهُ فَقَالَ تَزَوَّجُوا الْوُلُودَ الْوُدُودَ فَآتَى مَكَاتِرَ بِكُمْ (سنن
النسائي 3193)

"Abdur Rahman bin Khalid told us, he said: Yazid bin Harun told us, he said: Al Mustalim bin Sa'id told us from Manshur bin Zadzan from Mu'awiyah bin Qurrah from Ma'qil bin Yasar it said: a man came to Rasulullah sallallahu 'alaihi wa sallam and said, "Indeed, I found a woman who has position and wealth, but she is barren, can I marry her?" So he forbade it, then he came to him a second time and he forbade it, then he came to him a third time, then he forbade it and said: "Marry a fertile and loving woman, because I am proud of your many children." (Sunan Nasa'i 3193)"

This hadith is considered hasan by Nashiruddin Al Albani. In addition to An Nasa'i *Sunan An Nasa'i Sughro*, hadiths with related themes are also narrated in Sunan Abu Dawud 1757, Ibnu Majah 1849, Musnad Ahmad bin Hambal 12373 and 13308, Sahih Ibnu Hibban 4118 and 4147. Based on the above redaction, we can it can be seen at a glance that the Prophet ordered to marry fertile and loving women.

This certainly indicates that the Prophet did not recommend it childfree. When viewed from *Asbab al wurud* The Messenger of Allah answered the question of a man who wants to marry an honorable and wealthy woman among his people while he is According to the Perspective of Islamic Law, the recommendation to have children is not punished until it is obligatory, but there is no doubt that the Prophet forbade denying the presence of offspring so that the phenomenon of childfree being punished is *makruh*, even though there are scholars who argue differently.²⁸ The legal status of *makruh* to choose not to have children can be different, if the decision is something that can be chosen to avoid much greater harm, such as the condition of a woman's uterus is weak so

²⁸ Irfan Farraz Haecal, Hidayatul Fikra, dan Wahyudin Darmalaksana, "Analisis Fenomena Childfree di Masyarakat: Studi Takhrij dan Syarah Hadis dengan Pendekatan Hukum Islam," *Gunung Djati Conference Series*, 8 (2022), 73–92 <<https://conferences.uinsgd.ac.id/gdcs Analisis>>.

that when forced to conceive and give birth can threaten the survival of one or both of them for expectant mothers and expectant babies.

Other harm can also be in the form of medical problems cause mothers are not allowed to have children because it can threaten the life and mental health of the expectant mother.²⁹ If such a case occurs, then the legal status of what was originally *makruh* becomes *mubah* (permissible) because of *'illat* (cause). This certainly does not apply to anyone who chooses it deliberately.

E. Decision of Indonesian Ulama related childfree

When viewed from the statement by the Chairman of the MUI Dakwah Commission, Ahmad Zubaidi, explained that Islam prohibits marriage if it has the intention of having no offspring (children). Zubaidi says:

"Continuing offspring is one of the objectives of the Shari'a itself. So Islam strongly encourages it and the Koran also indicates that the purpose of marriage is to have children. So basically, the purpose of marriage is to preserve offspring. And if there are people who marry with the aim of being childfree, that is clearly against Islam."

According to Zubaidi, marriage carried out without the intention of having children is an act of immorality which will cause sin for the perpetrator. This is because one of the goals of marriage is to have children.³⁰ However, Zubaidi's statement contradicts the Pasuruan MUI Decision. DPMUI Pasuruan City that childfree permissible for legally married couples if there is an agreement between them. This is because marriage is not solely for biological needs, but social responsibility and future needs.³¹

At least, there are two reasons why the Pasuruan MUI allows it childfree. *First*, phenomenon childfree that it does not conflict with the Shari'a Law. *Second*, the legal nature of having offspring (children) in Islam is a suggestion, not an order.³²

²⁹ Witri Oktavia, Erda Fitriani, dan Selinaswati, "Kehidupan Perkawinan Pasangan Tanpa Anak," *Jurnal Perspektif: Jurnal Kajian Sosiologi dan Pendidikan*, 3.2 (2020), 332–39 <<http://perspektif.ppj.unp.ac.id/index.php/perspektif/article/view/234>>.

³⁰ Umar Mukhtar, "Islam Melarang Gaya Hidup Childfree," *republika.id*, 2021 <[https://www.republika.id/posts/19664/islam-melarang-gaya-hidup-childfree#:~:text=Ketua Komisi Dakwah Majelis Ulama Indonesia %28MUI%29%2C KH,adalah salah satu tujuan dari syariat itu sendiri.](https://www.republika.id/posts/19664/islam-melarang-gaya-hidup-childfree#:~:text=Ketua%20Komisi%20Dakwah%20Majelis%20Ulama%20Indonesia%20KH,adalah%20salah%20satu%20tujuan%20dari%20syariat%20itu%20sendiri.)> [diakses 16 Juni 2023].

³¹ Ulinuha Abdurrahman dan M. Faiz Nashrullah, "Pandangan Majelis Ulama Indonesia Terhadap Pasangan Suami Istri Yang Memutuskan Tidak Punya Anak," *Sakina: Journal of Family Studies Family Studies*, 6.4 (2022), 5–10.

³² Abdurrahman dan Nashrullah.

CONCLUSION

It should be a collective reflection that Allah Almighty knows better how humans live happily with ultimate happiness. The concept of life apart from the Islamic concept that Allah Almighty handed down, only leads to misery, which looks as if there is happiness. Allah SWT created man and the entire universe so that Allah SWT knows best and understands the concepts and ways to be happy too.³³

Of course, the concept of childfree will not be in accordance with the teachings of Islam, there are many conflicting points including: Having children is human nature and the happiness of parents is having children, Having children and educating them with baik including sunnah, There have been many Qur'anic and hadith propositions that advocate having children, Children bring rizki with Allah's permission, The child is the source of happiness that will care for and take care of us in the future, the child is the most precious charity of jariyah, who will pray for us if we die in the future.

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³³ Dr. raenul bahrein, *at- Tauhid childfree dalam pandangan islam*, edisi 4, 2018

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