

## **CELIBACY IN THE PERSPECTIVE OF ISLAMIC LAW: IMPLICATIONS FOR HIFZU AL-NASL AND SOCIAL IMPACT**

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### **Abstract**

This study examines the legal provisions surrounding *tabattul* (celibacy) in Islamic law and analyzes its social, religious, psychological, and other implications. The research adopts a qualitative approach within the framework of library research. Data were analyzed using a descriptive critical analysis method to derive conclusions. The findings reveal that the Islamic legal stance on *tabattul* is grounded in the fundamental principles of marriage. Marriage is regarded as a *sunnah* of the Prophet, serving as an act of worship to Allah. For individuals who have the capacity and desire to marry, it is considered obligatory (*wajib*). Conversely, it is not obligatory for those lacking the ability or desire to fulfill marital responsibilities. Moreover, economic concerns are not a valid justification for rejecting marriage, as Allah SWT promises sustenance for married individuals in His divine words. Choosing celibacy without valid reasons can lead to negative consequences for the individual and society, including adverse effects on health, social dynamics, and religious obligations.

**Keywords:** *Tabattul*, Islamic Law, Celibacy, Marriage, Social Impact

### **Abstrak**

Penelitian ini membahas ketentuan hukum mengenai *tabattul* (hidup membujang) dalam perspektif hukum Islam serta menganalisis dampaknya dari segi sosial, agama, psikologis, dan aspek lainnya. Penelitian ini menggunakan pendekatan kualitatif dalam bentuk studi kepustakaan. Data dianalisis dengan metode deskriptif kritis untuk menghasilkan kesimpulan. Hasil penelitian menunjukkan bahwa pandangan hukum Islam terhadap *tabattul* didasarkan pada prinsip-prinsip dasar pernikahan. Pernikahan dipandang sebagai *sunnah* Nabi yang berfungsi sebagai bentuk ibadah kepada Allah. Bagi individu yang memiliki kemampuan dan keinginan untuk menikah, hukum menikah menjadi wajib (*wajib*). Sebaliknya, menikah tidak diwajibkan bagi mereka yang tidak memiliki kemampuan atau keinginan untuk menjalankan tanggung jawab pernikahan. Lebih lanjut, alasan ekonomi tidak dibenarkan sebagai dasar untuk menolak pernikahan, karena Allah SWT telah menjamin rezeki bagi orang yang menikah sebagaimana yang dinyatakan dalam firman-Nya. Memilih untuk tidak menikah tanpa alasan

yang jelas dapat merugikan diri sendiri dan lingkungan, seperti menimbulkan dampak negatif pada kesehatan, dinamika sosial, dan kewajiban agama.

**Kata Kunci:** *Tabattul*, Hukum Islam, Membujang, Pernikahan, Dampak Sosial

## INTRODUCTION

The trend of living alone, or being single, is happening in parts of the world. In the United States, an analysis of Pew Research Center census data found that about four in ten adults aged 25 to 54 (38%) in the US are single. Slowly but surely, the trend of being single for life continues to increase, as well as in Indonesia. The number of young women and men who are reluctant to marry and choose single status in Indonesia is increasing. Of the 65.82 million inhabitants of Indonesia who are categorized as youth, 64.56% are still single; this portion rose sharply by 10.39% in the last decade. The definition of youth in this case is to have an age range of 16-30 years in 2022 or be born between 1992-2006. They are Generation Z, whose percentage of the total population of Indonesia has decreased by about 0.79% in this decade.<sup>1</sup>

Head of the National Population and Family Planning Agency (BKKBN or *Badan Kependudukan dan Keluarga Berencana Nasional*) Hasto Wardoyo said the age of married women in the future will be more backward. The average age of married women now is 22 years or higher than in previous years. In general, the Central Statistics Agency calls the trend of increasing singles in line with improving the quality of life, which is the result of development in various aspects, such as education, health, economy, and culture. Over time, more and more young people are highly educated and have good careers. Meanwhile, at the same time, the gender equality movement continues to strengthen.<sup>2</sup>

Hasto Wardoyo attributes this phenomenon to a transformation in attitudes and perspectives toward marriage. Patriarchal culture is increasingly seen unacceptable by contemporary women. A 2015 BPS survey indicated that unmarried individuals reported greater happiness than those experiencing homelessness.<sup>3</sup>

One of the recommendations of the Prophet Muhammad in the Hadith is to marry and forbid his followers to be single; celibacy is the act of staying away from other people, not socializing, not having sex, not getting married, and electing not to marry. There are also those

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<sup>1</sup> Jumlah Gen Z Jomblo Melonjak, Bonus Demografi RI Terancam!" <https://www.cnbcindonesia.com/research/20230620191054-128-447758/jumlah-gen-z-jomblo-melonjak-bonus-demografi-ri-terancam> diakses pada tanggal 3 Oktober 2023.

<sup>2</sup> *Ibid.*,

<sup>3</sup> *Ibid.*,

who define celibacy as an act or lifestyle to remain alone with the objective of multiplying ibadah. Marriage in Islam is part of human nature so that a person can assume the mandate of his biggest obligation in himself to the person who is most entitled to education and sustenance. In addition, marriage gives the greatest advantage to other societal interests. The importance of social is to keep direct touch with the human species, retain offspring, maintain the safety of the members of the community from all sorts of diseases that might jeopardize human life, and maintain peace of mind.<sup>4</sup>

In addition to having great benefits, marriage has a very noble purpose, namely forming a *sakinah, mawaddah, and eternal rahmah* family based on the Almighty God. This is in accordance with the formulation contained in law No. 1 of 1974, article 1, that: "Marriage is a physical and mental relationship between a woman and a man as husband and wife with the aim of forming a happy and eternal family (household) based on the Almighty God." In accordance with this formula, marriage is not enough with the bond of birth or mind but must be both. With the bond of spiritual, this marriage becomes a legal act in addition to religious acts.<sup>5</sup> In KHI Article 3, it states that the purpose of marriage is to create a family life that is *sakinah, mawaddah, and rahmah*.<sup>6</sup>

In the context of *maqashid al-Shari'ah*, one of the important objectives of the *Islamic Shari'ah* is *hifzu al-nasl*, which is to maintain and protect offspring. This protection has played a crucial role in ensuring the sustainability of humanity and preserving the quality of life for future generations. This is realized through the institution of legal marriage, which is not only a means of bearing offspring but also maintains human dignity and social stability. According to Abdul Karim Zaidan, marriage is a legitimate mechanism in Islamic law to ensure that offspring are born in an environment of dignity and honor. Zaidan stressed that the main objective of *Hifzu Al-nasl* is to maintain the continuity of mankind and prevent them from destructive behavior, such as adultery and infidelity, which can have a bad impact on the social and moral order.<sup>7</sup>

The phenomenon of celibacy, or unmarried (*tabattul*), is increasingly becoming a trend in modern society, including in Indonesia. This trend is evolving as the social, economic, and cultural views toward marriage shift. Some of the factors that drive this phenomenon include increased education, a focus on career, and a lifestyle. Based on data from the Central Statistics Agency, the number of unmarried youth has increased significantly in the past decade. In 2022,

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<sup>4</sup> Republik Indonesia, Undang-Undang Tentang Perkawinan, 1974, Dikutip dari <https://peraturan.bpk.go.id/home/details/47406/uu-no-1-tahun-1974>, diakses pada 5 oktober 2023.

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<sup>6</sup> Kompilasi hukum Islam indonesia (Jakarta: Ditbinbapera Depag RI: 2000), h. 3.

<sup>7</sup> Abdul Karim Zaidan, *Al-Mufashal Fi Ahkâm Al-Mar'ah Wa Al-Bait Al-Muslim Fi Al-Shari'ah Al-Islamiyah* (Beirut: Muassasah al-Risalah, 1994), h. 120.

around 64.56% of Indonesian youth are still single, a figure that has increased dramatically from previous years.<sup>8</sup> This raises concerns from the Islamic perspective, where marriage is seen as one way of protecting legitimate offspring (hifzu al-nasl) as well as maintaining social and religious stability. Marriage is not only seen as a means to satisfy biological needs but also as an attempt to preserve morality and the social order from prohibited behaviors such as adultery, which could disrupt hifzu al-nasl.

Several previous studies have discussed this phenomenon of remaining single from various perspectives. One of the studies was conducted by Himawan Karel K., which examined the experiences of individuals who choose to live single and how religion influences that decision.<sup>9</sup> Another study by Fadilatul Ilmi highlights the behavior of remaining single in Gunung Sahilan Village and its relevance in Islamic law.<sup>10</sup> Although these studies provide important insights into the social and psychological impacts of living a single life, this research is different because it places greater emphasis on Islamic law, particularly concerning hifzu al-nasl. This study attempts to fill the gap in previous research by highlighting how Islamic law views the phenomenon of singlehood and its impact on the protection of lineage and social morality.

This research aims to analyze the phenomenon of celibacy from the perspective of Islamic law in greater depth, emphasizing its implications for hifzu al-nasl and social order. This research seeks to answer several key questions: How does Islamic law view the decision to live a single life (tabattul)? What are the social, psychological, and religious impacts of this phenomenon in Muslim communities? And more importantly, how does the decision to remain single affect the primary goal of Islamic law in preserving legitimate lineage (hifzu al-nasl)?

This research is important to conduct because the increasing trend of living alone not only affects the lives of the individuals involved but also has a broad impact on the social structure of the Islamic community. In Islamic teachings, marriage is the primary means of preserving legitimate lineage and preventing social damage caused by morally illicit behavior. Therefore, understanding this phenomenon in the context of Islamic law and maqashid al-shari'ah, especially related to hifzu al-nasl, becomes very important. This research is expected to make a significant contribution to understanding the social and religious impacts of remaining

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<sup>8</sup> Badan Pusat Statistik (BPS), "Tren Lajang di Kalangan Pemuda Indonesia," *Laporan Statistik Kependudukan Indonesia* (Jakarta: BPS, 2022), h. 32-35.

<sup>9</sup> Himawan Karel K., "Menikah Adalah Ibadah: Peran Agama dalam Mengkonstruksi Pengalaman Melajang di Indonesia," *Jurnal Studi Pemuda* 9, no. 2 (2020):h. 122-130.

<sup>10</sup> Fadilatul Ilmi, "Perilaku Membujang di Desa Gunung Sahilan Ditinjau dari Hukum Islam," *Jurnal Hukum Islam* 8, no. 3 (2019): h. 33-45.

single, as well as providing guidance for academics, scholars, and policymakers in maintaining the values of Sharia amidst the social changes occurring in society.

According to an interview with a man identified as A, the psychological impact on a man who marries late or remains unmarried is as follows: "I am anxious every day, and even though I am 32 years old, I don't think I am married yet." Next, observing these 30-year-olds who are still young and brave enough to marry young. Getting married is simple. There is a possibility that the soulmate already exists. Marriage also requires careful planning. Moreover, the negative impact of not getting married, such as unmanageable worries, can burden the mind and affect the soul because it makes you feel isolated, neglected, and unloved. As a result, he sealed himself off and reflexively suppressed healthier changes for himself. It is possible for someone to intend to take actions that are harmful to themselves and others.<sup>11</sup> From the above exposition, seeing the number of people who are unmarried or not married, the author is interested in writing this article to serve as reading material, to broaden knowledge, and as a reflection and motivation to enter into the bond of marriage.

## **RESEARCH METHODS**

This research is a library research that uses a qualitative method to explore the phenomenon of celibacy (*tabattul*) from the perspective of Islamic law. This method was chosen because the issues examined are more related to the thoughts and understandings of scholars documented in various classical and contemporary literature. The data for this research is sourced from primary literature in Islamic law, such as classical fiqh books, Qur'anic exegesis, hadith, as well as secondary references like scientific journals, articles, and relevant books. The selection of literature is based on the authority and relevance of the topic to the discussion of celibacy and *hifzu al-nasl*.

After the data is collected, the next step is to classify the obtained information according to the main themes relevant to this research. The data is categorized based on sub-themes such as the law of celibacy in Islam, the social and psychological impact of celibacy, and the scholars' views on *hifzu al-nasl*. In this process, the researcher uses content analysis techniques to identify patterns and themes that emerge from the various literature reviewed. The approach used in this research is descriptive critical analysis, where the researcher analyzes the collected literature by comparing various views of scholars and Islamic thinkers regarding the phenomenon of

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<sup>11</sup> Sri wulandari, Skripsi: "*Latar belakang lambatnya laki – laki menikah di kecamatan bilah hulu*", (Medan, Universitas Islam Negeri Sumatera Utara Medan, 2021). h. 29.

celibacy. This analysis process involves critiquing the texts while considering the social, cultural, and legal contexts surrounding them. For example, in examining views on tabattu, this research reviews the opinions of scholars such as Ibn Hazm, who discuss the impact of celibacy on lineage and its effects on society as a whole. This approach aims to produce a more in-depth conclusion regarding the influence of celibacy on the concept of hifzu al-nasl.

## LITERATURE REVIEW

The definition of marriage in terms of language is Adh-dhammu (which means "to join, to gather, or to unite," sometimes also interpreted as "marriage contract," and "Al-wat'u," which means "intercourse" in a metaphorical sense because the contract is the reason for the permissibility of intercourse). According to the understanding of ushul fiqh scholars, marriage is divided into the following meanings. Abu Hanifah opined that the literal meaning of the word "nikah" is intercourse, and its figurative meaning is the marriage contract.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّهُ كَانَ فَاحِشَةً وَمَعْتَابًا وَسَاءَ سَبِيلًا ۚ ٢٢

Translite : Do not marry women whom your fathers have married, except for what has already passed. Indeed, that act is very vile and detested (by Allah) and is the worst of paths. (An-Nisa' / 4: 22).

Scholars About the prohibition of a man marrying a woman who has been married to his biological father, where "marriage" in this verse refers to sexual intercourse and not the marriage contract. The Syafi'i and Maliki scholars argue that the word "nikah" in its literal sense refers to the marriage contract, and in its figurative sense, it refers to consummation. This opinion is the opposite of the first opinion. The Hanbali scholars believe that the word "nikah" is a combination of the marriage contract and consummation because Islamic law sometimes uses the word "nikah" in the sense of a marriage contract and sometimes in the sense of consummation without further explaining the actual meaning.<sup>12</sup>

Marriage is a teaching of the Prophets and Messengers. This shows that marriage is not merely a human affair, but there is a very strong divine aspect to it. That is why marriage was exemplified by the Messengers and became part of their teachings, to be emulated by humanity.<sup>13</sup> Berbased on the Qur'an Surah Ar Ra'd verse 38:

<sup>12</sup> Saiful Millah dan Asep Saepudin, "Dualisme Hukum Perkawinan Islam di Indonesia", (Jakarta: Amzah, 2019), h. 120.

<sup>13</sup> Kosim, *Fiqh Munakahat I*, Vol 148, (Depok: Rajagrafindo Persada, 2019), h.12.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ  
بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ الْكَلِّ أَجَلٍ كِتَابٌ ٣٨

Translite : Indeed, We have truly sent messengers before you (Prophet Muhammad) and We granted them wives and offspring. It is not possible for a messenger to bring a sign (miracle) except by the permission of Allah. For every era, there is a decree. (Q.S. Ar-Ra'd/13:38)

One of the purposes of marriage is to avoid sinful acts, because all humans have instincts and tendencies towards their own gender that biologically demand to be channeled correctly. If it is not channeled correctly, what emerges is deviation and disgrace. The prevalence of free mixing, the phenomenon of abortion among students, pregnancies outside of marriage, infidelity, and so on, serve as evidence that this inclination towards lust is very natural in nature. Therefore, it must be channeled correctly and with dignity, namely through marriage.

In reality, marriage is encouraged in Islam, but under certain conditions, its legal consequences can change. In certain conditions, marriage can become obligatory, recommended, permissible, discouraged, or even forbidden. Obligatory, a person can be required to marry when the desire to marry has emerged and it has become difficult for them to avoid adultery, as well as for those who are financially capable. Sunnah, Marriage can be merely a sunnah, applicable if someone is already capable but does not yet fear falling into zina. Makruh, For those who have no income at all and do not have the ability to engage in sexual relations, it is makruh to get married. Haram, the prohibition in marriage can arise due to many reasons, including if someone is not financially capable and is very likely unable to provide for their family in the future, the lack of ability to engage in sexual relations also becomes a factor in the prohibition of marriage. Marriage can also become haram if the conditions for validity and obligations are not fulfilled or even violated. There are many classifications of marriage that are prohibited in Islam, such as mut'ah marriage (a type of temporary marriage) and syighar marriage. (seperti barter). Indications of injustice occurring in the household can also make marriage haram to undertake. Permissible, applicable to those who have neither hindering nor encouraging factors for marriage.<sup>14</sup>

### ***Understanding Celibacy***

Celibacy which means a term for someone who is unmarried and has decided not to marry.<sup>15</sup> Being single in Arabic is called "tabattul," which means deciding not to marry and distancing oneself

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<sup>14</sup> Anis Rochmana, Skripsi: "*Pilihan Tidak Menikah Dalam Perspektif Hak Asasi Manusia Dan Hukum Islam*", (Yogyakarta, Universitas Islam Indonesia , 2022), h. 52.

<sup>15</sup> M.K Abdullah Spd, "*Kamus Lengkap Bahasa Indonesia*", (Jakarta: Sandro Jaya, 2008), h. 83.

from other people, not socializing, not engaging in sexual relations, wanting to be free and not marry. Imam An-Nawawi, may Allah have mercy on him, said: Being single here means distancing oneself from women and not marrying because one wants to continue worshiping Allah.<sup>16</sup>

Marriage is one of the commands given by the Prophet Muhammad (peace be upon him) to his followers, including young people who generally do not yet have a stable life. If the young man has sufficient ability to provide for a family, then he has fulfilled that command. Besides channeling instinctual drives, namely sexual needs, marriage also has an equally important purpose. The goal is the guarantee of human sustainability. Therefore, the Prophet Saw. forbidding his people to live in celibacy.

- a. From Sa'ad bin Abi Waqqash, he said: The Messenger of Allah (PBUH) once forbade 'Uthman bin Mazh'un from living a celibate life. If the Messenger of Allah had allowed him to live a celibate life, we would have been castrated. (HR. Bukhari dan Muslim).<sup>18</sup>
- b. In addition, there is also a prohibition against living a celibate life in another hadith of the Prophet, which means: From Qatadah, from Hasan, from Samurah, that the Prophet (peace be upon him) forbade (living) celibacy. Then Qatadah said, "We sent several messengers before you, and we gave them wives and children." (HR. Tirmidhi and Ibn Majah).
- c. Abu Marwan Muhammad bin Utsman Al Utsmani narrated to us, he said, Ibrahim bin Sa'd narrated to us from Az Zuhri from Sa'id Ibnul Musayyab from Sa'd, he said, "The Messenger of Allah (SAW) once forbade Ustman bin Mazh'un from remaining celibate forever, solely for the purpose of worshiping Allah SWT. If he had permitted it, we would have castrated ourselves." (HR. Bukhari Muslim number).<sup>17</sup> Apart from the Hadith of Bukhari and Muslim, there are also hadiths in sunan Tirmidhi to be the main Hadith assisted by the Sharah of hadith from The Book of Tuhfatul Ahwazi sharah Sunan Tirmidhi and sharah book of Bukhari.

The entire history of the show that the Messenger of Allah peace be upon Him. he strictly forbade his people to live in celibacy. this prohibition still applies to people who want to be single with the aim of increasing the time to worship Allah, such as praying Tahajjud every day throughout the night or fasting sunnah throughout the year.<sup>18</sup>

Islam is the only religion that encourages and memberinya motivates everyone to marry. In contrast, agama-agama other religions just praise celibacy. For example, in Buddhism it

<sup>16</sup> Ibnu Qayyim al-Jauziyah, "*Madarij As-salikin*", juz II, h. 29.

<sup>17</sup> Abu Abdillah Muhammad bin Ismail Bukhari, "*Shahih Bukhari*", (Riyadh: Bayit Al-Afkar Ad-Dauliyya, 1419 H/1998 M), h. 1006-100.

<sup>18</sup> Ahda Bina, "*Hukum Perkawinan*", <https://ahdabina.wordpress.com/2018/06/03/rasulullah-saw-melarang-umatnya-hidup-membujang/>, Di akses pada tanggal 15 November 2023.



is considered that a saint is one who does not want to take a wife. And so it is in the Christian religion. But in the religion of Islam, the one who is yang reprehensible is the one who does not want to marry. So, if a person has reached the time of marriage, but still postpones it for this reason ini and that, then when he dies, his condition is the worst for a believer mukmin who dies.<sup>19</sup>

On the contrary, the Jahiliyyah people take pride in remaining single until old age. They believe that they will be the envy of women if they remain single. Such an attitude is actually an act of disbelief, as it goes against Allah's command to populate and prosper this earth and to take care of it in the best possible way. Therefore, how can we prosper it if its inhabitants do not want to reproduce? And as a result, humanity will become extinct in one generation.<sup>20</sup>

Marriage guarantees that a person's fortune will not diminish because it is shared with their children and spouse, but rather that the doors to their fortune will be opened even wider.<sup>21</sup> Humans will not be able to predict the sustenance granted by Allah Swt, for example, he might say, "if I live alone my salary is enough, but if I later have a wife my salary will not be enough!". This statement is false, as it contradicts the Holy Qur'an and the hadiths of the Prophet Muhammad Saw. Allah Swt commands marriage, and if they are poor, Allah Swt will surely help by providing sustenance for them.<sup>22</sup>

Single people should fast because fasting can suppress the surge of lust, in accordance with the hadith of the Prophet which means: From Abdullah bin Mas'ud, he said, the Messenger of Allah (SAW) said to us, "O young men, whoever among you can afford to marry, let him marry. Because it is more effective in lowering the gaze and guarding the private parts. And whoever cannot afford it, let him fast, because fasting can reduce his lust."(Mutafaq alaih).<sup>23</sup>

Whereas the virtue of living with a family is like the virtue of a person who engages in jihad compared to someone who does not participate in jihad. (berdiam di rumah). Another striking difference is in the matter of worship. One rak'ah in prayer performed by a married

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<sup>19</sup> Kasmuri Selamat, "*Pedoman Mengayuh Bahtera Rumah Tangga*", (Jakarta : Kalam Mulia, 1998), h. 5.

<sup>20</sup> *Ibid.*, h.

<sup>21</sup> *Ibid.*, h. 7.

<sup>22</sup> Yazid Bin Abdul Qadir Jawas, "*Hadiah Istimewa Menuju Keluarga Sakinah*", (Depok: Pustaka Khazanah Fawa'id, 2018 ), h. 13.

<sup>23</sup> Ibnu Hajar al-Asqalany, "*Bulughul Maram*", (Taqiq oleh Samir bin Aminal-Zahiry), h. 291.

person is more virtuous than 70 rak'ahs performed by an unmarried person.<sup>24</sup> Among the factors that cause a person to choose a single life, namely no passion with the opposite sex.<sup>25</sup> Someone chooses to live a single life perhaps because they no longer have desires for the opposite sex, men are not attracted to women, or women are not attracted to men. But that doesn't mean that someone is homosexual. This can happen because he may have been repeatedly disappointed by the opposite sex. Until finally, he concluded that everyone is as bad as his opposite gender. Or, he might have experienced an unpleasant psychology regarding the opposite gender. For example, having witnessed his father's harsh behavior towards his mother when he was a child, or vice versa. Those experiences unconsciously made him have a negative judgment about the opposite sex. Until finally, he lost interest in the opposite sex and was reluctant to build a serious relationship in a marital bond with them.

Another reason is because they feel happier living without marriage. The choice to live as a bachelor can also be because someone feels happier living without marriage. By being single, he can freely do whatever he wants. He doesn't have to be bothered with all the daily issues in his household life, doesn't have to worry about his husband or wife, and doesn't have to be troubled with taking care of all the needs of his children. Basically, he is as free as can be. It's nice to be single, without burdens, and he can enjoy his life more. Biological needs are met without getting married. Someone chooses to live a single life also because they feel that all their biological needs can be fulfilled without getting married. The prevalence of pornographic content and the ease of finding other outlets for sexual desires freely in society are certainly the main causes of the emergence of such perceptions and attitudes.

The choice not to marry is due to a disease that can be transmitted to a partner or offspring, and some have been diagnosed with not having a long lifespan, so they choose not to marry. Additionally, the time spent with a partner will be relatively short, and on the other hand, they feel pity for the partner who will be left behind.

### **Analysis Of Celibacy In The General Study Of *Hifzu Al-Nasl*.**

Wahbah al-Zuhaili also emphasized that one of the important wisdoms of marriage is to protect lineage. With the existence of marriage, the relationship between men and women becomes legitimate in the eyes of religion and law, so that the children born have a clear and

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<sup>24</sup> Imam Al-Ghazali, "*Etika Perkawinan*", (Jakarta: Pustaka Panjimas, 1993) h. 9.

<sup>25</sup> Salman Kholis Op., Cit. h. 16.

honorable status. Moreover, families formed from legitimate marriages will become the foundation for the creation of a stable and harmonious society.<sup>26</sup>

A similar view was expressed by Yusuf al-Qaradawi, who explained that preserving lineage is not only important from a religious perspective but also one of the essential elements in the development of human civilization. Children born from legitimate marriages are expected to grow up with good moral guidance, so that they can become a generation capable of continuing social and religious responsibilities.<sup>27</sup> In several accredited journals, the importance of *hifzu al-nasl* is also widely discussed. Hermanto Agus, for example, explains that marriage has an important function in maintaining legitimate descendants. Agus also highlights how Islamic law provides protection for the rights of children and descendants, so that families formed through marriage have a clear responsibility in educating and raising children.<sup>28</sup> Furthermore, Himawan Karel K. revealed that living a single life can affect a person's social and psychological balance. Marriage, from a religious perspective, is one way to maintain emotional and social stability, as well as to ensure that the offspring born can be protected and guided within a legitimate family environment.<sup>29</sup>

Fadilatul Ilmi also emphasized the importance of preserving lineage through marriage. He examined the impact of celibacy on the continuity of generations, showing that not marrying can lead to social instability, both for individuals and communities. Furthermore, Kosim stated that marriage is not just about the relationship between husband and wife, but also serves as a means to maintain societal morality and social order. According to him, children born from legitimate relationships will grow up under guidance that aligns with religious values, thus protecting society from various moral crises.

Lastly, N. Hidayah highlighted the importance of marriage in maintaining the continuity of descendants, especially among the poor community. Hidayah emphasized that Islam provides a solution for society not to delay marriage, because through marriage, Allah promises ease of sustenance for those who are pious. Thus, the theory of *hifzu al-nasl* in *maqashid al-shari'ah* emphasizes the importance of protecting lineage through marriage. This is a tangible manifestation of God's love for humanity, because through legitimate marriage, future generations are protected morally, socially, and religiously. In the Compilation of Islamic Law,

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<sup>26</sup> Wahbah al-Zuhaili, *Al-Fiqh al-Islami wa Adillatuhu*, Jilid 7 (Damascus: Dar al-Fikr, 2008), h. 413.

<sup>27</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (SAGE, 2018), h. 25.

<sup>28</sup> Hermanto Agus, "Larangan Perkawinan Perspektif Fikih dan Relevansinya dengan Peraturan Hukum Perkawinan di Indonesia," *Asas 2* (2019): h. 56-70.

<sup>29</sup> Hasibuan Mara Ongku, "Tabattul Menurut Ibn Hazm (W. 456 H) Dalam Perspektif Hukum Keluarga Islam (Al-Ahwal Al-Syakhsiyah)," *Jurnal Studi Islam* 8, no. 3 (2020): h. 89-102.

there is no explanation regarding the legal issues of marriage during illness that limits household harmony. However, it can be used as a guideline found in Article 2 of the Compilation of Islamic Law and the discussion of illness that hinders household harmony, which states that marriage is a contract with a very strong binding force. (mitsaq ghalizhan). Therefore, that article can be used as a basis to argue that marrying while sick is not in accordance with the Compilation of Islamic Law, because marrying while sick (with the potential for death) is predicted to be temporary.<sup>30</sup>

In the Qur'an, there is a command from Allah about the encouragement to marry and a solution for those experiencing economic difficulties (Q.S. An-Nur/24:32). In verses 32 and 33 of Surah An-Nur, it is explained that anyone who is still single should promptly fulfill the marriage obligation. If financial matters are the obstacle, then indeed, Allah will arrange it. Then the other meaning of the verse is God's command to help men or women who are still single to get married, just as a servant should be helped by their master to hasten the marriage in a good way. Therefore, it is not permissible for anyone to refrain from marrying due to lack of material means or economic difficulties, because indeed Allah will provide sustenance through any means.<sup>31</sup>

Ismail Yunus's opinion in the introduction to Islamic economics explains that "Working is a process of obtaining something that serves as a factor for an individual in maintaining the continuity of life. According to Ismail Yusanto in his book Introduction to Islamic Economics, one of the strong motivations for every activity in working is to obtain a result in the form of a decent salary to maintain the continuity of life."<sup>32</sup> There is no explicit evidence regarding focusing on a career and choosing not to marry, but generally speaking, adult humans have sexual desires that need to be channeled, and the most ideal path in terms of health and norms is through marriage. Therefore, as long as being single can suppress and control the desires one has, or even if one does not have strong desires, it is acceptable to focus on a career. However, if one already has strong desires or biological needs, it is better to prioritize the Sunnah and the commands of Allah by getting married rather than just fulfilling material needs.<sup>33</sup>

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<sup>30</sup>Tribuana Robi Rendra, "*Hukum Menikah Ketika Sakit Yang Menghalangi Keharmonisan Rumah Tangga Analisis Pendapat Imam Malik Bin Anas*", (Al-Fikra 18, No. 1. 2019), h. 127.

<sup>31</sup> Hidayah, N. "Implementasi Ayat 32 Dan 33 Surat An-Nur Tentang Penyegeeraan Dan Penundaan Pernikahan." *Istidal: Jurnal Studi Hukum Islam* (2020).

<sup>32</sup> Yusanto Ismail, "*Pengantar Ekonomi Islam*", (Bogor: Al-Izzah, 2009), h. 7.

<sup>33</sup> *Ibid.*,h. 7.

The Qur'an explains that humans are created in pairs. Allah SWT has created humans in pairs, namely male and female. The history of our ancestors shows that Adam was created in pairs with Eve. Therefore, it is natural and inherent for humans to pair with the opposite sex and be attracted to them. Liking the same gender is a form of sexual deviation that has occurred from ancient times to the present. Whether experienced by men or women, regardless of their background, Islam does not condone such actions. If it is indeed psychological factors or other factors that cause a lack of interest in the opposite sex, leading to the decision not to marry, it is advisable to refrain from committing the actions of the people of Prophet Lot.<sup>34</sup>

### **The Effects Of Celibacy**

Living a single life is not a risk-free choice. Many negative impacts will arise if this lifestyle continues to develop in society. The negative impacts include those on health, social aspects, and religion. If the attitude of not wanting to start a family or not wanting to marry has become a culture within a nation's society, then it reflects that the majority of its youth's social lives are heading towards the brink of destruction and decline. Without the obedience and closeness of a servant to their God, their soul becomes detached and uncontrollable by divine values. When this happens, they will surely soon fall into the world of pleasure and sexuality. They will be plunged into the filth and depravity of their sexual libido. They will be trapped into taboos, prostitution, dating, and illicit relationships.<sup>35</sup>

Know this, young men who do not marry will experience: First, suffering from pain due to retained sperm. Because, if a person's sperm is too abundant, it will flow to the brain. Abubakar bin Zakaria said: "I once saw a group of people who had an extremely large amount of sperm." Second, engaging in forbidden activities. Because, when they refrain from having intimate relations, the sperm cells in their bodies become accumulated. As a result, a feeling of restlessness envelops their soul. Because of their restlessness, they run (indulge) in something they have left behind, causing them to forget and become excessively immersed in worldly desires. Third, being fond of minors and engaging in deviant sexual practices.<sup>36</sup>

The social impact of this act of *tabattul* (celibacy) will result in very detrimental effects on society. Firstly, there will be a decline in the quality of productive human resources due to the emergence of HIV/AIDS caused by the rampant prostitution. Secondly, there will be a loss

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<sup>34</sup> *Ibid.*, h. 8.

<sup>35</sup> Sidik Hasan dan Abu Nasma, "*Lets Talk About Love*", (Jakarta: Tiga Serangkai: 2008), hal. 81.

<sup>36</sup> *Ibid.*, h. 81

of the continuity of the institution of marriage, which will gradually lead to the extinction of good regeneration and role models for the future.

Indeed, sometimes married life is mixed with something exhausting, like the fatigue brought on by having children or the demands of other needs such as household furniture. However, all of it will feel beautiful if someone feels sincere and their soul is satisfied. On the other hand, a single person will feel emptiness in their life. For someone who is single, youth is like a king, but they will become a servant deserving of pity when they grow old and are still alone. Meanwhile, for those who are married, the husband and wife, sometimes in the early days of their marriage, they often face difficulties in various aspects. However, as their marriage ages, they become a king reigning over everything in the house, and they will never again feel the sadness and loneliness that those who are still alone in their old age experience (unmarried).<sup>37</sup>

Moreover, most people who do not want to get married, even though they are capable of doing so, will always have impure thoughts and a desire to commit adultery, which is one of the factors that sever and distance the relationship between humans and their Lord. As for those who do not want to marry and remain steadfast in their religious teachings, there is still a possibility for them to fall into disgraceful behavior. Ibn Mas'ud said: "Even if I have only 10 days left to live, I would prefer to marry, so that I do not remain single when I meet Allah." Indeed, Islam is a dynamic religion. (dalam kehidupannya). It does not stop at mere desires and nature, but always provides motivation and opens up space for development. That is not surprising. Because all of it is truly the rhythm of human existence and it would be foolish to fight against it. The truth is to guide and direct nature, that is a fortune. Islam always provides a way for its followers to feel happy and thrive in building a joyful life. When Islam prohibits adultery and the consumption of intoxicants, it means nothing other than ensuring that its followers remain healthy and strong. So that the very valuable time can be utilized for something more beneficial. Not like the assumption of some people who do not know, which is to say that it is intended to limit human pleasure.<sup>38</sup>

The negative impact caused by the act of living a single life is very bad. Clearly, such a lifestyle endangers human health, morality, psychology, economy, society, and religion. We also know how the Prophet Muhammad disagreed with his three companions who expressed themselves in worship by fighting against their human nature and changing what was not appropriate, under the perception of approaching God. Thus, he informed them that what they

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<sup>37</sup> *Op, cit.*, hal. 8.

<sup>38</sup> Al- Istanbuli Mahmud Mahdi, "*Kado Perkawinan*", (Jakarta: Pustaka Azzam, 1999), hal. 23.

had done could actually distance them from Islam and the essence of humanity. Where they occupy themselves with fighting the desires of the soul. Therefore, being single will not forever be free from sin, and only a small fraction can be saved from it. (dosa).<sup>39</sup>

## CONCLUSION

Tabattul (remaining single) in the perspective of Islamic law is permissible under the condition of having strong reasons, where a person chooses not to marry due to clear factors that create a prohibition for them to marry, such as abnormalities or other factors that cannot bring benefit to the person and their future partner. This is supported by the argument that marriage can be obligatory, recommended, permissible, discouraged, or forbidden for a person based on their reasons and background. Apart from that, refusing to marry for economic reasons is also not justified, as Allah SWT in His word has guaranteed economic capability for someone who marries. Someone who refuses to marry for unclear reasons is greatly harming themselves and their environment in terms of health, social aspects, religion, and so on.

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<sup>39</sup> *Ibid.*, hal. 24

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