



## An Analysis of Islamic Law on Childfree's Life Choices

**Rika Diana Siregar**

*Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan*

[rika72752@gmail.com](mailto:rika72752@gmail.com)

### Abstract

Childfree is an agreement made by a husband and wife not to have children during their marriage. There are many reasons why someone and their partner have a view like this. The reasons are: (1) Economic Factors, (2) Mental or Psychological Factors, (3) Personal Factors and Experience, (4) Environmental Factors, (5) Medical Factors, and (6) Educational Factors. This research examines childfree from an Islamic perspective which aims to discuss the phenomenon of childfree which is being stirred up and reaping debate in society and is motivated by cases that are currently being discussed. This study uses a qualitative approach by using a literature review in collecting data. The sources used as references in this research are the Al-Qur'an, scientific journals, Hadith, and other sources. In Fiqh, childfree is a decision that is prohibited in Islam because the application of childfree is based on reasons that seem too mundane such as the economy, education, environment, and others. Whereas in Islam it has been explained that children have many advantages and blessings in this world and the afterlife. Even though no verse directly prohibits childfree, the choice for childfree-ness can be said to be a choice that cannot be justified or blamed because it is an individual right or a right that has been decided with the family which cannot be intervened by other people's views.

**Keywords:** *Islamic Law; Childfree's Life; Choices*

### Abstrak

Childfree adalah perjanjian antara pasangan suami istri untuk tidak memiliki anak selama masa pernikahan. Terdapat banyak faktor yang melatarbelakangi mengapa seseorang dengan pasangannya memiliki pandangan seperti ini. Faktor tersebut diantaranya adalah: (1) Faktor Ekonomi, (2) Faktor Mentalitas atau Psikologis, (3) Faktor Personal dan Pengalaman, (4) Faktor Lingkungan, (5) Faktor Medis, dan (6) Faktor Pendidikan. Penelitian ini mengkaji tentang childfree dalam perspektif Islam yang bertujuan untuk membahas tentang fenomena childfree yang tengah menggeliat dan menuai perdebatan di kalangan masyarakat serta dilatarbelakangi oleh kasus yang sedang marak diperbincangkan. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan literatur review dalam pengumpulan datanya. Adapun sumber yang menjadi acuan dalam penelitian ini yaitu Al-Qur'an, jurnal ilmiah, Hadis dan sumber lainnya. Childfree adalah keputusan yang dilarang dalam Islam dari perspektif fikih karena penerapan childfree didasarkan pada alasan yang terkesan terlalu duniawi, seperti ekonomi, pendidikan, lingkungan dan lainnya. Padahal dalam agama Islam telah diterangkan bahwa memiliki anak dapat memberikan banyak keuntungan dan keberkahan dunia maupun akhirat. Meskipun tidak diterangkan secara langsung dalam ayat Al-Qur'an tentang larangan childfree, keputusan untuk childfree dapat dikatakan sebagai pilihan yang tidak dapat dibenarkan maupun disalahkan karena hal tersebut sebenarnya merupakan hak individu atau hak yang sudah diputuskan bersama keluarga yang sebenarnya tidak bisa diintervensi oleh pandangan orang lain.

**Kata Kunci:** *Hukum Islam; Pilihan Hidup; Childfree*

### Introduction

Basically, getting married and having a household is a dream for every person. In the view of the four imams of the madhhab, namely Imam Maliki, Imam Hanafi, Imam Shafi'i, and Imam Hambali, marriage is a way to legalize the relationship between a man and a woman

\*Corresponding author

through a marriage agreement.<sup>1</sup> The main purpose of marriage is to carry out the Sunnah of the Messenger of Allah and to avoid immoral acts. This is in line with the words of the Prophet PBUH, narrated by At-tirmidhi, which means: "There are four things that are included in the Sunnah of the Messengers: shame, wearing fragrance, praying, and getting married." (HR. At-Tirmidhi). Allah SWT said in the Qur'an surah Ar-Rum: 21 which means "And among the signs (greatness) of His is that He has created spouses for you of your own kind, so that you may be inclined and feel at peace with him, and He has made among you a sense of love and affection. Indeed, in such things there are indeed signs (of Allah's greatness) for those who think." This verse explains the three purposes of marriage, namely Sakinah (tranquility), Mawadah (affection), and Rahmah (Grace). Ideally, marriage has the main purpose of obtaining offspring so that they can continue the family line.<sup>2</sup> Marriage that is sharia by Islam has several other wisdoms, such as as a means of channeling biological needs between men and women who are held by Islam, obtaining tranquility and peace, and having offspring as a means of maintaining and maintaining hifdzu al-nasli.<sup>3</sup> In addition to preserving offspring (nasb), marriage also has an important role in forming a quality generation and fearing Allah.

In today's reality, the term childfree has emerged, the discussion of which is still controversial. This topic is being discussed on social media and continues to cause pros and cons among Indonesians who are married or still single.<sup>4</sup> Even so, childfree is not a new term, this principle has been applied for a long time by couples from various parts of the world, especially from America.<sup>5</sup> Childfree itself is a view or principle formed on the basis of a married couple's agreement not to have children. There are many reasons behind why a person with their partner has this view. Such as fear of poor child development (stunting), economic problems, mental problems (psychological), philosophical reasons and reasons related to environmental damage. Many people who apply this view think that childfree can be the solution and answer to their worries so far.

The term childfree began to develop and became a controversy in Indonesia when a Muslim influencer named Gita Savitri with her husband Paul Andre Partohap decided not to have children. Their statement is based on the reason that having children is not an obligation but a life choice. Of course, this causes a negative stigma from Indonesian society, especially regarding the decision not to have children. Although in fact the decision was a personal

---

<sup>1</sup> Hallymah Thussadyah Maura Putri, Husna Khatimah, dan Muhammad Siraji, "The Concept of Professional Kafa'ah (Hirfah) in Perspective; Imam Malik, Imam Shafi'i, and The Correlation of The Opinion of Sheikh Muhammad Arsyad Al-Banjari in Kitab An-Nikah," *Legitima: Jurnal Hukum Keluarga Islam* 6, no. 1 (2023): 16–38, <https://ejournal.uit-lirboyo.ac.id/index.php/as/article/view/3993>.

<sup>2</sup> Ainun Najib dan Fahmi Basyar, "Islamic Family Law and Law No. 1 the Year 1974 Concerning the Role of the Husband in Building a Household," *Review of Islamic Studies* 2, no. 1 (2023): 27–33, <https://www.ojs.pps-ibrahimiy.ac.id/index.php/ris/article/download/475/243>.

<sup>3</sup> M. Zidny Nafi'Hasbi, Makhrus Munajat, dan Abdul Qoyum, "A Conceptual Framework of The Islamic Human Development Index (I-HDI) and its Relationship with Maqāsid Al-Shari'ah," *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah* 7, no. 2 (2023): 258–73, <https://ejournal.unisba.ac.id/index.php/amwaluna/article/view/10910>.

<sup>4</sup> Andi Sadriani, "Perspectives of Young Couples on the Childfree Phenomenon in Makassar City," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 10 (2024): 923–30, <http://jurnal.peneliti.net/index.php/JIWP/article/view/9302>.

<sup>5</sup> Jamie N. Luchenski, "The Politics of Choice: Women's Experiences of Deciding to Be Childfree" (PhD Thesis, 2023), <https://qspace.library.queensu.ca/server/api/core/bitstreams/1a71299e-1f86-4592-9afd-d07f4a0a8618/content>.

decision for both of them. However, by publishing it on social media, such as opening opportunities for netizens to intervene in their privacy, which causes pros and cons until finally this topic becomes a controversy. The majority of Indonesian people have the view that children are the purpose of marriage.<sup>6</sup> That is why many Indonesian people who are married but have not been able to have children are looking for various ways and solutions to get pregnant quickly. Moreover, in Islam, children are gifts and sustenance, which if you prevent the birth of children, it is the same as rejecting sustenance itself.

There are many views from scholars regarding the decision to have children in a marriage. The first view is expressed by Al-Ghozali from the Shafi'i school that only a husband has the right to decide to have children, so a wife has no right to reject her husband's decision.<sup>7</sup> Second, the opinion of the majority of Hanafiyah scholars says that those who have the right to determine whether or not to have children are husbands and wives.<sup>8</sup> Third, the opinion among Hanafiyah scholars and some Shafi'iyah scholars is of the opinion that what determines whether or not to have children is not only the right of the husband and wife, but the community, while still emphasizing the decision on the husband and wife.<sup>9</sup> Fourth, the opinion held by hadith experts, where the right to determine whether or not to have children lies in the interests of the community or can be called the interests of the State.

Research on childfree as a life choice has attracted the attention of various academics, both from social, cultural, and legal perspectives. In the context of Islamic law, several previous studies have addressed this issue from different perspectives. For example, research by Syaifuddin Zuhdi et. al. examines Islamic jurisprudence's views on a couple's decision not to have children. This study highlights the role of maqāṣid al-sharī'ah in assessing childfree choices, especially related to the protection of offspring (hifz al-nasl), as well as the limitations of its abilities and consequences in the perspective of shlaw.<sup>10</sup> Another study by Mawloud Mohadi, highlights the ethical and moral dimensions in Islamic law regarding couples who choose not to have children.<sup>11</sup> This study focuses on how the concept of family responsibility in Islam is translated in a modern context and concludes that childfree decisions are acceptable under certain conditions, such as health reasons or the couple's shared well-being. This study

---

<sup>6</sup> Muhammad Zulfi Al'Ghani dan S. Susilo, "Fertility in Child Marriage Families: In-Depth Investigation In Indonesia," *Changing Societies & Personalities*. 2024. Vol. 8. Iss. 2: *Demographic Well-Being as a Factor of Social Development* 8, no. 2 (2024): 465–90, <https://elar.urfu.ru/handle/10995/137262>.

<sup>7</sup> Mujamil Qomar dan Agus Zaenul Fitri, "Innovative Learning Strategies for Islamic Religious Education Based on Merdeka Belajar Curriculum in Vocational High Schools," *Al-Hayat: Journal of Islamic Education* 8, no. 3 (2024): 966–81, <https://ejournal.alhayat.or.id/index.php/ajie/article/view/43>.

<sup>8</sup> Asman Asman, "Comparative Analysis of the Istinbath Methods of the Shafi'i and Hanafi Schools Regarding the Role of the Wali Mujbir in Marriage Law," *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum* 9, no. 1 (2024): 29–46, <https://ejournal.uinsaid.ac.id/index.php/al-ahkam/article/view/9447>.

<sup>9</sup> Nizam Ubaidilah dan Asmaul Husna, "Regulation of Maintenance in Islamic Family Law: Implications for Family Welfare," *International Journal of Health, Economics, and Social Sciences (IJHESS)* 5, no. 4 (2023): 601–12, <https://jurnal.unismuhpalu.ac.id/index.php/IJHESS/article/view/6639>.

<sup>10</sup> Syaifuddin Zuhdi dkk., "The Confiscation of Husbands' Wealth as A Collateral for Post-Divorce Child Support: Perspective of Maqāṣid Al-Shari'ah," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 912–33, <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/17326>.

<sup>11</sup> Mawloud Mohadi, "Normative Islamic conceptualizations of families and kinship through maqasid perspectives: A comprehensive literature study," *Malaysian Journal of Syariah and Law* 11, no. 2 (2023): 290–309, <https://mjsl.usim.edu.my/index.php/jurnalmjssl/article/view/459>.

also emphasizes the importance of considering the benefits and harms in making these decisions.

In addition, research by Ya'arit Bokek-Cohen discusses how cultural and religious norms influence reproductive choices, including childfree decisions. The study found that in Muslim communities, the choice not to have children is often seen as a violation of social and religious norms.<sup>12</sup> However, this view is not entirely rigid, as contemporary scholars are beginning to see this decision in the framework of individual freedom that remains based on sharia principles. Another research by Muhsan Syarafuddin reviews the issue of childfree from the perspective of Islamic jurisprudence and ethics. This research discusses how Islamic law does not expressly prohibit the decision not to have children, but emphasizes the importance of intentions, underlying reasons, and implications for *maqāṣid al-sharī'ah*. The author also highlights that the choice of childfree is acceptable in certain situations, such as for reasons of the couple's health or emotional well-being, as long as the decision does not violate the basic principles of sharia.<sup>13</sup> Another study conducted by Muhammad Miftah Alkausar examined how religious and cultural norms affect the acceptance of childfree decisions. This research shows that childfree decisions often find resistance in Muslim communities because they are considered contrary to traditional family values in Islam.<sup>14</sup> However, the author also notes that there is room for flexibility in Islamic law that allows couples to make this decision, as long as it does not involve moral violations or religious responsibilities.

Basically, when a couple chooses not to have children, then the purpose of marriage to form a family of *Sakinah, Mawadah and Warahmah* can still be achieved. However, this is contrary to the view of Imam Shafi'i who views the main purpose in marriage as protecting the *nasab* and obtaining offspring. This is based on the hadith of the Prophet which means "Marry potential women, have many offspring, because I and you are competing to multiply offspring". In addition, in the hadith of the Prophet narrated by Abu Daud, an-Nasa'i and Ahmad that the Prophet PBUH said, "Marry a loving woman and have many offspring. So indeed I will be proud of the number of you in front of the other ummah on the Day of Resurrection. In previous research, it has been explained that textually there is no verse in the Qur'an that specifically prohibits childfree. As for having children in Islam, it is not an obligation so it is not a sin if a couple decides not to have children. Therefore, childfree is not a prohibited act because every couple has their own rights in managing their household, including the decision to have children or not. However, it must be noted that in Islam children are considered sustenance, so there is a famous saying "many children have a lot of sustenance". The birth of a child in Islam is a blessing to be thankful for. This is because basically children are wedding gifts that can bring harmony in a family if both parents are spiritually and physically ready. Contains background, rationale, and/or urgency of the research.

---

<sup>12</sup> Ya'arit Bokek-Cohen, Ibtisam Marey-Sarwan, dan Mahdi Tarabeih, "Violating Religious Prohibitions to Preserve Family Harmony and Lineage among Sunni Muslims," *Marriage & Family Review* 58, no. 3 (3 April 2022): 245–70, <https://doi.org/10.1080/01494929.2021.1953667>.

<sup>13</sup> Muhsan Syarafuddin dan Ahmad Fauzi, "Childfree, millennial marriage disorientation, and Islamic family law perspectives," *Communications in Humanities and Social Sciences* 3, no. 2 (2023): 77–84, <https://chss.kipmi.or.id/journal/article/view/59>.

<sup>14</sup> Muhammad Miftah Alkausar dan Ita Rahmania Kusumawati, "Child-free Lifestyle in Muslim Societies: A Review of Islamic Law and Indonesian Kiai Figures Perspective," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 8, no. 2 (2023): 138–52, <https://journal.iaimnumetrolampung.ac.id/index.php/jf/article/view/3862>.

## Method

This study uses a qualitative approach with the aim of exploring a deep understanding of the childfree phenomenon which is the main topic in this study. The qualitative approach was chosen because it allows researchers to analyze in detail and in depth various perspectives related to the phenomenon, especially in the context of Islamic law. The subject of this research consists of scientific journals, books, articles, and other sources that are valid and can be accounted for academically.<sup>15</sup> The selection of this subject aims to obtain relevant data and support the analysis of the issues studied. The main focus of this study is the analysis of Islamic law on childfree life choices, namely the couple's decision not to have children. In data collection, the literature review method is used as the main technique. Through literature review, researchers collect various views and arguments from authoritative sources, such as fiqh books, opinions of contemporary scholars, and relevant research results.

This approach is expected to provide a solid basis to support the researcher's opinion and enrich the analysis.<sup>16</sup> This study seeks to provide a comprehensive explanation of how Islamic law views childfree life choices. For this reason, the researcher conducts in-depth analysis and review of various written sources, both from a religious, social, and cultural point of view, which are in line with the research theme. This approach not only aims to understand the phenomenon of childfree normatively in Islamic law, but also to explore the social and spiritual implications of such decisions. Thus, this research is expected to be able to make a significant scientific contribution to the discourse of Islamic law and the dynamics of modern life choices.

## Result and Discussion

### Childfree as a Solution

The term childfree has begun to become a topic of conversation in Indonesian society recently. Many Indonesian people agree or disagree with the existence of this principle.<sup>17</sup> Couples who decide to be childfree are considered to be difficult to be happy, because according to the stigma of Indonesian society, children are the source of happiness in a marriage. This happens because children are considered valuable assets that are priceless and are able to give a new color to married life. In fact, happiness is a subjective thing. This means that the happiness of each individual is different from each other and cannot be generalized. Some people may be happy when they have children in their marriage and some may already feel that it is enough to be alone with their partner.

---

<sup>15</sup> Audrey Alejandro dan Longxuan Zhao, "Multi-Method Qualitative Text and Discourse Analysis: A Methodological Framework," *Qualitative Inquiry* 30, no. 6 (Juli 2024): 461-73, <https://doi.org/10.1177/10778004231184421>.

<sup>16</sup> Bui Thanh Khoa, Bui Phu Hung, dan Mohsen Hejsalem Brahm, "Qualitative Research in Social Sciences: Data Collection, Data Analysis and Report Writing," *International Journal of Public Sector Performance Management* 12, no. 1/2 (2023): 187-209, <https://doi.org/10.1504/IJPSPM.2023.132247>.

<sup>17</sup> Thita M. Mazya, Kholis Ridho, dan Ali Irfani, "Religious and cultural diversity in Indonesia: Dynamics of acceptance and conflict in a multidimensional perspective," *International Journal of Current Science Research and Review* 7, no. 7 (2024): 4932-45, [https://www.researchgate.net/profile/Kholis-Ridho-2/publication/382199893\\_Religious\\_and\\_Cultural\\_Diversity\\_in\\_Indonesia\\_Dynamics\\_of\\_Acceptance\\_and\\_Conflict\\_in\\_a\\_Multidimensional\\_Perspective/links/66928771af9e615a15e3285b/Religious-and-Cultural-Diversity-in-Indonesia-Dynamics-of-Acceptance-and-Conflict-in-a-Multidimensional-Perspective.pdf](https://www.researchgate.net/profile/Kholis-Ridho-2/publication/382199893_Religious_and_Cultural_Diversity_in_Indonesia_Dynamics_of_Acceptance_and_Conflict_in_a_Multidimensional_Perspective/links/66928771af9e615a15e3285b/Religious-and-Cultural-Diversity-in-Indonesia-Dynamics-of-Acceptance-and-Conflict-in-a-Multidimensional-Perspective.pdf).

There are many factors why married couples agree not to have children in their marriage. The first factor that affects a person's decision to live a child-free life can be seen from the economic aspect. Many couples cite economic factors as the reason they do not have children. The unmarried younger generations are also worried that they will not be able to meet the needs of their children and will burden their marriage later.<sup>18</sup> In reality, the cost of living for children is indeed very large. Starting from the needs while still in the womb, birth costs, equipment and baby needs to the child's future savings. So many couples make childfree as a solution to their economic problems, because financial maturity has a very important role when having children. The second is mental/psychological factors. Becoming a parent is not an easy thing. There are many things that must be prepared, including mental readiness. Lack of mental readiness can make a person have poor parenting for their children. Not a few children experience trauma due to poor parenting. This is because parents do not have enough knowledge about parenting and the mentality that is not ready to educate and raise children. Parents who have mental readiness can use their potential to overcome existing challenges. Mental readiness is also associated with overcoming fears that exist inside.

Many couples who decide not to have children actually feel afraid of several things, such as fear of the process related to pregnancy, fear of failing to educate children, fear of their child being born with a disability, and some are even afraid of gaining weight. Third, personal factors and experience are also one of the factors that affect a person's decision to live without children. Not everyone likes the existence of children.<sup>19</sup> Some of them even feel uncomfortable when they have to be around children. Many couples who decide not to have children actually feel afraid of several things, such as fear of the process related to pregnancy, fear of failing to educate children, fear of their child being born with a disability, and some are even afraid of gaining weight. Third, personal factors and experience are also one of the factors that affect a person's decision to live without children. Not everyone likes the existence of children. Some of them even feel uncomfortable when they have to be around children.

Fourth, environmental factors. In today's social environment, there are people who choose to be childfree because they have seen the reality in the surrounding environment. Many parents abandon their children and consider their children only as an investment that can later finance and take care of them when they are old. For some people, such an action is considered quite selfish and unwise because as a parent, children should not be seen as an investment tool only, but children are a gift that has the right to determine and choose their own path in life.<sup>20</sup> In addition, the natural environment, which is currently quite worrying, also participates in a person's decision to live a child-free life. The overpopulation that is now occurring is one of the causes of damage to nature and the environment. Overpopulation can cause a deterioration in environmental quality and cause many new problems such as the

---

<sup>18</sup> Ayat J. Nashwan dan Lina Alzouabi, "The aftermath of the Syrian crisis: A glimpse of the challenging life of widowed and divorced refugee women in Jordan," *Mental Health and Social Inclusion* 28, no. 5 (2024): 522-37, <https://www.emerald.com/insight/content/doi/10.1108/MHSI-01-2023-0007/full/html>.

<sup>19</sup> Silke J. Dyer dkk., "Men leave me as I cannot have children': women's experiences with involuntary childlessness," *Human reproduction* 17, no. 6 (2002): 1663-68, <https://academic.oup.com/humrep/article-abstract/17/6/1663/2919233>.

<sup>20</sup> Tonya Williams Bradford, "Intergenerationally gifted asset dispositions," *Journal of Consumer Research* 36, no. 1 (2009): 93-111, <https://academic.oup.com/jcr/article-abstract/36/1/93/1845938>.

widespread need for land for settlements, the increasing amount of waste and garbage, poverty and hunger everywhere, unhealthy air, and the extinction of animals and plants due to the high needs that must be met by humans. Therefore, currently many couples make overpopulation as their reason for not having children.

This unhealthy world situation makes some people think that childfree can be the right solution to save the world from more serious damage. Fifth, medical or health factors. Someone who is physically unhealthy needs more care and attention so they are worried that it will be a hassle when they have children because they still need care. They also feel worried about their diseases that may decline in their children.<sup>21</sup> Their situation is what then encourages them to have no children or childfree. The sixth or last factor is the education factor. The higher a person's education, the broader his thinking will be. So that thoughts about themselves and their lives can be different from the majority of people. Most people who decide not to have children or childfree are people who have a high education and usually live in urban areas. The decision not to have children comes from educated people as a result of long thinking about their lives.

Apart from the factors described above, things about parenting are also one of the reasons why couples choose not to have children or childfree. Being a parent is a big responsibility because parents have an important role in the sustainability of each child, such as moral, physical, and ratio responsibilities.<sup>22</sup> In addition, parents also have an obligation to nurture, guide, and educate their children. With so many duties and responsibilities that parents have, most people feel worried that in the future they will not be able to be good parents for their children. This is what makes many people choose childfree as a solution to various problems and worries that occur in their lives. In Islam it is also recognized that not all couples have the ability or desire to have children, and in this case couples who do not have children can channel their energy and time to perform other worship and do good to others in society.

### **Childfree as a controversy**

Basically, having offspring in a marriage is human nature from the past to the present. Couples who decide not to have children are considered antinatarian groups and commit deviant behavior, because society considers that women who do not have children cannot fulfill their nature as women in their entirety. Even in Islamic teachings, having good offspring is one of the goals of marriage. This is explained in QS. An-Nisā verse 1 which means: "O man! Fear your Lord who created you from the one self (Adam), and (Allah) created his mate (Eve) from him; and out of them Allah multiplied many men and women. Fear Allah who in His name you (keep) family relationships. Indeed, Allah always guards and watches over you.

In addition to being a nature that should be grateful, children are a means of worship because they can be a means for parents to obtain rewards and happiness in this world and in

---

<sup>21</sup> Chisato Yamazaki dan Hisao Nakai, "Understanding Mothers' Worries about the Effects of Disaster Evacuation on Their Children: A Cross-Sectional Study," *International journal of environmental research and public health* 20, no. 3 (2023): 1850, <https://www.mdpi.com/1660-4601/20/3/1850>.

<sup>22</sup> An Ras Try Astuti, "Meta-Analysis of Children's Moral Education in the Digital Era: A Bibliometric Analysis (1977-2021)," *Khizanah al-Hikmah: Jurnal Ilmu Perpustakaan, Informasi, dan Kearsipan* 12, no. 1 (2024): 172-82, <https://journal.uin-alauddin.ac.id/index.php/khizanah-al-hikmah/article/view/38545>.

the hereafter. In addition, there is a hadith that says that the prayer of a righteous child is one of the three practices that will not be interrupted even though the person has died. In line with this, Allah SWT has affirmed through His words in Q.S Ali-Imran Verse 14 which means: "It is made beautiful in the human eye the love of what is desired, namely: women, children, many treasures of gold, silver, selected horses, livestock and fields. That is the joy of living in the world, and in the sight of Allah is the good place of return (paradise).

Contrary to the above, the childfree trend that is now emerging continues to reap pros and cons in the community. This is because childfree is a principle taken by a couple not to have children in their marriage, both biological and adopted children. In fact, for whatever reason, it is contrary to the purpose of marriage as written in the verses of the Qur'an, one of which is QS. An-Nahl verse 72 which has answered the reason why childfree is wrong. In the verse it is stated that Allah will arrange and provide sustenance to his servants so that if they choose the childfree path for that reason, there is no need to worry too much. It can be understood that in writing there is not a single verse that discusses the prohibition of childfree. But in fact, through the verses stated in the Qur'an, it encourages humans to have legitimate offspring from marriage. Seeing the reversal that is happening now is quite sad, where married couples reject the continuation of offspring, but same-sex couples, such as gays and lesbians, are actually looking for ways to have children. In fact, marriage between a man and a woman described in Islam has the ability to protect people from many things that are haram outside of a legal bond. Getting married and having offspring without preparation is not something that should be done. Moreover, if it causes a lot of disputes and quarrels that end in divorce. However, that doesn't mean taking the childfree decision to live without children is something that can be justified.

Some of the controversies that often occur are related to the decision of some couples to go childfree. The first controversy is related to social pressure, where couples who choose to be childfree often feel pressured by the surrounding environment, such as family, friends, or society that views having children as the norm. This social pressure is caused by the expectation of society that every couple must have children in order to be considered a normal life. This causes frequent negative and sensitive questions to be asked to childfree couples. So many people will assume that childfree couples are often considered selfish individuals, unwilling to take responsibility or even have no purpose in life. This social pressure can cause discomfort and the onset of feelings of being less accepted by the community.

Second, the emergence of discriminatory attitudes carried out by local residents. In the opinion of some people, couples who do not have children are considered to be disadvantaged or unable to carry out their responsibilities as a couple. This can lead to discrimination and negative stereotypes against couples who choose to be childfree of their own volition. This discrimination can come from anywhere and anytime. Childfree couples can experience discrimination at their workplace because they are considered not to have the same priorities as coworkers who have children.<sup>23</sup> In addition, discrimination can also come in the form of pressure and coercion from families who may perceive childfree partners as irresponsible and

---

<sup>23</sup> Thais França, "No Less of a Woman': Examining the (Invisible) Life of Childfree Women Academics during the COVID-19 Pandemic," *Journal of Gender Studies* 31, no. 8 (17 November 2022): 956-68, <https://doi.org/10.1080/09589236.2022.2125863>.



long-thought-out people. This discrimination and negative stereotypes can have a detrimental impact on their mental health and quality of life. Therefore, it is very important to respect each individual's life choices and not force them.<sup>24</sup> Third, the fear of losing the inheritance. As is known, in some customs and cultures of the community, couples who do not have children can lose their inheritance and social status because they do not have someone who will inherit the wealth that their ancestors had. Therefore, the option for childfree became strongly opposed because having offspring was considered essential to maintain the family heritage.<sup>25</sup> Finally, the emergence of negative stigma against women. Although the decision to childfree is the result of an agreement between husband and wife, in reality the wife or woman often receives greater stigma and pressure than the man. Women are considered to be the ones responsible for child care, so the decision not to have children can be considered something abnormal and not in accordance with the expected gender role.

Women who decide to be childfree are often associated with their selfish nature because they do not want to give their time and attention to children. In addition, some people also state that being a mother is the only way to become a full woman. There are also those who think that women who decide to be childfree will have difficulty finding a partner because they cannot accept their life choices. These stereotypes are what make childfree women feel guilty, feel that they do not meet the social demands of becoming a mother and feel that they are not "complete". This stereotype is not only detrimental to women who choose to be childfree but also detrimental to society itself because it narrows the view of the role of women in family and society. In a hadith narrated by Ibn Hibban which means: "Anas bin Malik (may Allah be pleased with him) said, "The Messenger of Allah (peace and blessings of Allaah be upon him) commanded marriage and strictly forbade celibacy and said, "Marry a woman who is very loving and who has many children because I will be proud of you before the Prophets on the Day of Resurrection. From the hadith, it can be seen that the Prophet (saw) à partir de is, il y a une petite fille qui a été mise à contribution et qui a été créée par un groupe de personnes qui a été créée pour un ton de technologie. The virtues of having children include: 1) Getting blessings in this world and in the hereafter, 2) As a charity, 3) Increasing piety, 4) Getting intercession and 5) Obtaining a high degree in heaven. D'autre part, il y a un ton élevé dans le domaine de la distribution.

### **Childfree as a Stereotype**

In the mass media, women are often portrayed with typical stereotypes, namely as figures who are only suitable at home as housewives and caregivers, dependent on men, unable to make important decisions, and involved only in a certain number of professions. In addition, women are also often positioned as sexual objects, fetish objects, objects of harassment and violence, and are often positioned as victims even though they are actually positioned wrongly. Gender stereotypes like this are influenced by patriarchal ideologies that position women as objects. Article 1 paragraph (7) of PERMA Number 3 of 2017 concerning Guidelines for

---

<sup>24</sup> Christine Emmer, "Addressing health inequalities: mental health and health behaviors in the face of discrimination," 2024, <https://madoc.bib.uni-mannheim.de/68256>.

<sup>25</sup> Wijdatun Nabila dkk., "A Feminist Study of the Childfree Trend in Generation Z: A Normative Review," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 02 (2024): 143–58, <http://journal.walideminstitute.com/index.php/sicopus/article/view/142>.

Adjudicating Women Facing the Law stipulates that gender stereotypes are general views or impressions of attributes or characteristics that should be possessed and played by women or men. This stereotype is an unbalanced judgment and occurs due to the tendency to generalize without differentiation. Therefore, gender stereotypes are not a balanced assessment of a group of people, and should not be used in decision-making or restricting individual freedom.

The gender stereotypes that continue to be attached to women can make it difficult for them to make different decisions.<sup>26</sup> Questions related to marriage and progeny continue to be asked to adult women as if they are a benchmark for one's success or happiness. Even though each individual has their own benchmark of happiness. Gender stereotypes in marriage can affect a couple's relationship, especially if one partner feels pressured or unable to meet the expectations given. It is important for married couples to avoid gender stereotypes in marriage and build a relationship that is fair, supportive and based on each couple's individual needs and interests. This is seen in the case of childfree, where women are often expected to have children after marriage, even though the decision is against the woman's wishes. In Islam itself, women and men have the same position and rights in social life.

The prohibition for women not to have children actually does not exist but it is indeed recommended for married couples to have children. The "campaign" carried out by the influencer who is often called Gitasav and her husband is actually their effort to eliminate existing stereotypes.<sup>27</sup> However, childfree itself is still very taboo among Indonesian people, so this has reaped many pros and cons. Therefore, such "deviant" views are better kept to their own and only involve the opinions of people who do have the right to participate in the decision. This is because the decision to childfree only has an impact on the individual himself along with his or her partner. In addition, in the context of marriage, it is important for couples to understand and respect each other's life choices, including the choice to have or not have children. Negative stereotypes and social pressures should not influence a couple's decision to choose the life path that they consider most appropriate for themselves. Moreover, the issue of childfree still needs to be studied more deeply so that campaigning for it is not a wise decision.

## **Conclusion**

In Indonesia, childfree is a very popular topic and has become a controversy. The Prophet (peace and blessings of Allaah be upon him) encouraged his people to marry women who were fertile and had many offspring. Allah SWT has also said in Qs. Al-Isra' verse 31 which means "And do not kill your children for fear of poverty". Therefore, for couples who get married and then do not want to have children because they are afraid that their financial needs will not be met, then this is the wrong thing. Although there is no verse that explains the prohibition of childfree, through the hadith and verses of the Qur'an that have been explained previously as a childfree Muslim is not in accordance with the words of the Prophet (peace and blessings of Allaah be upon him). In addition, if a couple chooses to be childfree, the virtues obtained from

---

<sup>26</sup> Rosana Carvalho Silva dkk., "Everything changes but nothing changes: gender stereotypes in the Italian population," *Archives of Women's Mental Health* 27, no. 4 (2024): 537, <https://pmc.ncbi.nlm.nih.gov/articles/PMC11230945/>.

<sup>27</sup> Morgan Marckres, "Female Politicians and the Way That Gender Stereotypes and the Male-Dominated Power Structure Influence the Way They Run Their Campaigns," 2023, [https://digitalcommons.bryant.edu/honors\\_history/55/](https://digitalcommons.bryant.edu/honors_history/55/).

having a child will not be felt either in this world or in the hereafter. According to the author himself, choosing to be childfree is an individual right or a right that has been decided with the family that actually cannot be intervened by other people's views. As a human being who has this right, the author believes that everyone has the freedom to choose their own life path even though the path chosen is not the same as most people. However, it would be good if this view was not imposed with the views of others so that it did not open up opportunities for intervention from various views of the community.

## References

- Alejandro, Audrey, dan Longxuan Zhao. "Multi-Method Qualitative Text and Discourse Analysis: A Methodological Framework." *Qualitative Inquiry* 30, no. 6 (Juli 2024): 461–73. <https://doi.org/10.1177/10778004231184421>.
- Al'Ghani, Muhammad Zulfi, dan S. Susilo. "Fertility in Child Marriage Families: In-Depth Investigation In Indonesia." *Changing Societies & Personalities. 2024. Vol. 8. Iss. 2: Demographic Well-Being as a Factor of Social Development* 8, no. 2 (2024): 465–90. <https://elar.urfu.ru/handle/10995/137262>.
- Alkausar, Muhammad Miftah, dan Ita Rahmania Kusumawati. "Child-free Lifestyle in Muslim Societies: A Review of Islamic Law and Indonesian Kiai Figures Perspective." *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 8, no. 2 (2023): 138–52. <https://journal.iaimnumetrolampung.ac.id/index.php/jf/article/view/3862>.
- Asman, Asman. "Comparative Analysis of the Istinbath Methods of the Shafi'i and Hanafi Schools Regarding the Role of the Wali Mujbir in Marriage Law." *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum* 9, no. 1 (2024): 29–46. <https://ejournal.uinsaid.ac.id/index.php/al-ahkam/article/view/9447>.
- Astuti, An Ras Try. "Meta-Analysis of Children's Moral Education in the Digital Era: A Bibliometric Analysis (1977-2021)." *Khizanah al-Hikmah: Jurnal Ilmu Perpustakaan, Informasi, dan Kearsipan* 12, no. 1 (2024): 172–82. <https://journal.uin-alauddin.ac.id/index.php/khizanah-al-hikmah/article/view/38545>.
- Bokek-Cohen, Ya'arit, Ibtisam Marey-Sarwan, dan Mahdi Tarabeih. "Violating Religious Prohibitions to Preserve Family Harmony and Lineage among Sunni Muslims." *Marriage & Family Review* 58, no. 3 (3 April 2022): 245–70. <https://doi.org/10.1080/01494929.2021.1953667>.
- Bradford, Tonya Williams. "Intergenerationally gifted asset dispositions." *Journal of Consumer Research* 36, no. 1 (2009): 93–111. <https://academic.oup.com/jcr/article-abstract/36/1/93/1845938>.
- Dyer, Silke J., Naeemah Abrahams, Margaret Hoffman, dan Zephne M. van der Spuy. "Men leave me as I cannot have children': women's experiences with involuntary childlessness." *Human reproduction* 17, no. 6 (2002): 1663–68. <https://academic.oup.com/humrep/article-abstract/17/6/1663/2919233>.
- Emmer, Christine. "Addressing health inequalities: mental health and health behaviors in the face of discrimination," 2024. <https://madoc.bib.uni-mannheim.de/68256>.
- França, Thais. "'No Less of a Woman': Examining the (Invisible) Life of Childfree Women Academics during the COVID-19 Pandemic." *Journal of Gender Studies* 31, no. 8 (17 November 2022): 956–68. <https://doi.org/10.1080/09589236.2022.2125863>.
- Khoa, Bui Thanh, Bui Phu Hung, dan Mohsen Hejsalem Brahmi. "Qualitative Research in Social Sciences: Data Collection, Data Analysis and Report Writing." *International Journal of Public Sector Performance Management* 12, no. 1/2 (2023): 187–209. <https://doi.org/10.1504/IJPSPM.2023.132247>.

- Luchenski, Jamie N. "The Politics of Choice: Women's Experiences of Deciding to Be Childfree," 2023. <https://qspace.library.queensu.ca/server/api/core/bitstreams/1a71299e-1f86-4592-9afd-d07f4a0a8618/content>.
- Marckres, Morgan. "Female Politicians and the Way That Gender Stereotypes and the Male-Dominated Power Structure Influence the Way They Run Their Campaigns," 2023. [https://digitalcommons.bryant.edu/honors\\_history/55/](https://digitalcommons.bryant.edu/honors_history/55/).
- Mazya, Thita M., Kholis Ridho, dan Ali Irfani. "Religious and cultural diversity in Indonesia: Dynamics of acceptance and conflict in a multidimensional perspective." *International Journal of Current Science Research and Review* 7, no. 7 (2024): 4932–45. [https://www.researchgate.net/profile/Kholis-Ridho-2/publication/382199893\\_Religious\\_and\\_Cultural\\_Diversity\\_in\\_Indonesia\\_Dynamics\\_of\\_Acceptance\\_and\\_Conflict\\_in\\_a\\_Multidimensional\\_Perspective/links/66928771af9e615a15e3285b/Religious-and-Cultural-Diversity-in-Indonesia-Dynamics-of-Acceptance-and-Conflict-in-a-Multidimensional-Perspective.pdf](https://www.researchgate.net/profile/Kholis-Ridho-2/publication/382199893_Religious_and_Cultural_Diversity_in_Indonesia_Dynamics_of_Acceptance_and_Conflict_in_a_Multidimensional_Perspective/links/66928771af9e615a15e3285b/Religious-and-Cultural-Diversity-in-Indonesia-Dynamics-of-Acceptance-and-Conflict-in-a-Multidimensional-Perspective.pdf).
- Mohadi, Mawloud. "Normative Islamic conceptualizations of families and kinship through maqasid perspectives: A comprehensive literature study." *Malaysian Journal of Syariah and Law* 11, no. 2 (2023): 290–309. <https://mjsl.usim.edu.my/index.php/jurnalmjssl/article/view/459>.
- Nabila, Wijdatun, Hasna Al Jauza, Maryam Maryam, Hannisyah Hannisyah, Inas Nur Faizah, Farida Ummu Zahra, Alifah Alifah, Muya Saroh, Febryan Hidayat, dan Muttorik Alil Abasir. "A Feminist Study of the Childfree Trend in Generation Z: A Normative Review." *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 02 (2024): 143–58. <http://journal.walideminstitute.com/index.php/sicopus/article/view/142>.
- Nafi'Hasbi, M. Zidny, Makhrus Munajat, dan Abdul Qoyum. "A Conceptual Framework of The Islamic Human Development Index (I-HDI) and its Relationship with Maqāsid Al-Sharī'ah." *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah* 7, no. 2 (2023): 258–73. <https://ejournal.unisba.ac.id/index.php/amwaluna/article/view/10910>.
- Najib, Ainun, dan Fahmi Basyar. "Islamic Family Law and Law No. 1 the Year 1974 Concerning the Role of the Husband in Building a Household." *Review of Islamic Studies* 2, no. 1 (2023): 27–33. <https://www.ojs.pps-ibrahimiy.ac.id/index.php/ris/article/download/475/243>.
- Nashwan, Ayat J., dan Lina Alzouabi. "The aftermath of the Syrian crisis: A glimpse of the challenging life of widowed and divorced refugee women in Jordan." *Mental Health and Social Inclusion* 28, no. 5 (2024): 522–37. <https://www.emerald.com/insight/content/doi/10.1108/MHSI-01-2023-0007/full/html>.
- Putri, Hallymah Thussadyah Maura, Husna Khatimah, dan Muhammad Siraji. "The Concept of Professional Kafa'ah (Hirfah) in Perspective; Imam Malik, Imam Shafi'i, and The Correlation of The Opinion of Sheikh Muhammad Arsyad Al-Banjari in Kitab An-Nikah." *Legitima: Jurnal Hukum Keluarga Islam* 6, no. 1 (2023): 16–38. <https://ejournal.uit-lirboyo.ac.id/index.php/as/article/view/3993>.
- Qomar, Mujamil, dan Agus Zaenul Fitri. "Innovative Learning Strategies for Islamic Religious Education Based on Merdeka Belajar Curriculum in Vocational High Schools." *Al-Hayat: Journal of Islamic Education* 8, no. 3 (2024): 966–81. <https://ejournal.alhayat.or.id/index.php/ajie/article/view/43>.
- Sadriani, Andi. "Perspectives of Young Couples on the Childfree Phenomenon in Makassar City." *Jurnal Ilmiah Wahana Pendidikan* 10, no. 10 (2024): 923–30. <http://jurnal.peneliti.net/index.php/JIWP/article/view/9302>.

- Silva, Rosana Carvalho, Marika Vezzoli, Valentina Menesello, Mattia Meattini, Riccardo Sartori, dan Alessandra Minelli. "Everything changes but nothing changes: gender stereotypes in the Italian population." *Archives of Women's Mental Health* 27, no. 4 (2024): 537. <https://pmc.ncbi.nlm.nih.gov/articles/PMC11230945/>.
- Syarafuddin, Muhsan, dan Ahmad Fauzi. "Childfree, millennial marriage disorientation, and Islamic family law perspectives." *Communications in Humanities and Social Sciences* 3, no. 2 (2023): 77–84. <https://chss.kipmi.or.id/journal/article/view/59>.
- Ubaidilah, Nizam, dan Asmaul Husna. "Regulation of Maintenance in Islamic Family Law: Implications for Family Welfare." *International Journal of Health, Economics, and Social Sciences (IJHESS)* 5, no. 4 (2023): 601–12. <https://jurnal.unismuhalu.ac.id/index.php/IJHESS/article/view/6639>.
- Yamazaki, Chisato, dan Hisao Nakai. "Understanding Mothers' Worries about the Effects of Disaster Evacuation on Their Children: A Cross-Sectional Study." *International journal of environmental research and public health* 20, no. 3 (2023): 1850. <https://www.mdpi.com/1660-4601/20/3/1850>.
- Zuhdi, Syaifuddin, Khudzaifah Dimiyati, Kelik Wardiono, Rahma Shofia, dan Abdul Hakim. "The Confiscation of Husbands' Wealth as A Collateral for Post-Divorce Child Support: Perspective of Maqāṣid Al-Sharī'ah." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 912–33. <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/17326>.

