



## **Childfree in Modern Muslim Communities of Lampung and West Java Provinces: A Maqāṣid al-sharī'ah Perspective**

Fathul Mu'in<sup>1</sup>, Miswanto<sup>1</sup>, Relit Nur Edy<sup>1</sup>, Rudi Santoso<sup>1</sup>, Arif Fikri<sup>1</sup>

<sup>1</sup> Universitas Islam Negeri Raden Intan, Lampung, Indonesia

Email: fathulmuin@radenintan.ac.id

### **Abstract**

Recently, being childfree has become a trend in modern Muslim society. Childfree is practiced not only by celebrities but also by common people in Indonesia, particularly in Lampung and West Java provinces. On the one hand, the decision to be childfree is an individual right of each family, but it is considered contrary to the goals of Islamic law, which are to preserve offspring. This study examines the childfree phenomenon in modern Muslim communities in Lampung and West Java through the perspective of maqāṣid al-sharī'ah. This research employed a qualitative method with an ethnographic approach. The research suggested that modern Muslim communities in Lampung and West Java Provinces choose childfree for economic, mental, health, perspective, and environmental reasons. According to maqāṣid al-sharī'ah, being childfree contradicts Sharia's purpose of preserving offspring. Sharia promotes marriage and having healthy offspring. Meanwhile, Sharia cannot justify childfree due to lifestyle or economic factors. Specifically, a fear of not being able to provide for the child's future needs because Allah ensures livelihood for every servant who has faith and works diligently. At the same time, being child-free due to health reasons is permissible.

**Keywords:** Childfree, Muslim families, Maqāṣid al-sharī'ah

### Abstrak

*childfree* telah menjadi tren di masyarakat Muslim modern. *Childfree* tidak hanya dilakukan oleh kalangan selebritis, namun juga masyarakat umum di Indonesia, khususnya di Provinsi Lampung dan Jawa Barat. Di satu sisi, keputusan untuk tidak memiliki anak merupakan hak individu setiap keluarga, namun dianggap bertentangan dengan tujuan hukum Islam, yaitu menjaga kelestarian keturunan. Penelitian ini mengkaji fenomena *childfree* pada komunitas Muslim modern di Lampung dan Jawa Barat melalui perspektif *maqāṣid al-sharī'ah*. Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi. Penelitian tersebut menyarankan agar komunitas Muslim modern di Provinsi Lampung dan Jawa Barat memilih *childfree* karena alasan ekonomi, mental, kesehatan, perspektif, dan lingkungan. Menurut *maqāṣid al-sharī'ah*, tidak memiliki anak bertentangan dengan tujuan Syariah untuk melestarikan keturunan. Syariah mendorong pernikahan dan memiliki keturunan yang sehat. Sementara itu, Syariah tidak bisa membenarkan *childfree* karena faktor gaya hidup atau ekonomi. Khususnya ketakutan tidak mampu mencukupi kebutuhan masa depan anak karena Allah menjamin rezeki bagi setiap hamba yang beriman dan rajin bekerja. Pada saat yang sama, tidak mempunyai anak karena alasan kesehatan diperbolehkan.

**Kata Kunci:** *Childfree, Keluarga Muslim, Maqāṣid al-sharī'ah*

### Introduction

The childfree family phenomenon reflects a significant shift in society's social, religious, and cultural values.<sup>1</sup> Having children was once considered an obligation and an essential component of marriage. However, an increasing number of couples are choosing not to have children or to be childfree for personal, economic, or worldview reasons.<sup>2</sup> Furthermore, this trend has recently grown in developed countries in terms of modernity,<sup>3</sup> including Indonesia. In the midst of dynamic changes in society's social structure and values, being childfree is becoming an open discussion and a lifestyle choice for some married couples.<sup>4</sup>

---

<sup>1</sup> Siti Rahmah, "Studi Kritik Terhadap Pandangan Tren Childfree Menurut Pemahaman Hadis Analisis Sosiologi Keluarga," *El-Sunnah: Jurnal Kajian Hadis Dan Integrasi Ilmu* 4, no. 2 (2023), p. 121–39.

<sup>2</sup> Saini, "Daftar Wilayah RI Yang Warganya Pilih Childfree, Ramai-Ramai Ogah Punya Anak," *Al-Ashlah: Jurnal Hukum Keluarga dan Hukum Islam*, 2024.

<sup>3</sup> Bhambhani, C, "Examining a nonconformist choice: The decision-making process toward being childfree couples. *International Journal of Sociology*," 2020,

<sup>4</sup> Erfaniah Zuhriah et al., "Childfree, the Digital Era, and Islamic Law: Views of Nahdlatul Ulama, Muhammadiyah, and Gender Activists in Malang, Indonesia," *Samarah* 7, no. 3 (2023), p. 1606–1626.

Several factors influence households to choose childfree, including human rights concerns, fears of stunting in children, economic,<sup>5</sup> mental, and other considerations. Some members of the younger generation, known as Generation Z, choose not to marry because they are concerned about their ability to meet their children's future needs.<sup>6</sup> Many individuals believe that being childfree solves household problems.<sup>7</sup> Research findings show that the number of childless people has increased by about 15-25% in various countries around the world.<sup>8</sup> This development cannot be separated from the rapid development of social media, which is now used to spread the concept of childfree throughout the community.<sup>9</sup>

The Childfree movement has gained popularity in Indonesia due to comments made by influencer Gita Savitri and other public figures on social media platforms.<sup>10</sup> According to statistical data 2023, West Java had the second-largest number of childfree followers in Indonesia, up from 7.8% to 11.3%.<sup>11</sup> Likewise, Lampung Province in Sumatra has a relatively large number of childfree followers and has become a topic of discussion in various circles, including among students.<sup>12</sup> The childfree phenomenon in Lampung Province is partly due to the influence of Western thought.<sup>13</sup>

The childfree phenomenon is a new problem in society that requires a solution. Childfree contradicts religious values that promote the continuation of offspring.<sup>14</sup> Lineage is highly significant in Islam.<sup>15</sup> and it is associated with

---

<sup>5</sup> Al-Farisi, S, 'Childfree Dalam Perspektif Fiqh Al-Aulawiyat. Maqasid: Jurnal Studi Hukum Islam', Vol. 3. No. 2 (2020), p. 2615-2622.

<sup>6</sup> Komala, D., & Warmiyati D.W., M. T, 'Proses Pengambilan Keputusan Pada Pasangan Suami Istri Yang Memilih Untuk Tidak Memiliki Anak. Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni', 6.1 (2022), p. 119.

<sup>7</sup> Uswatul Khasanah and Muhammad Rosyid Ridho, 'Childfree Perspektif Hak Reproduksi Perempuan dalam Islam', *Al-Syakhshiyah: Journal of Law & Family Studies*, 3.2 (2021), p. 104-128.

<sup>8</sup> Blackstone, A, & Stewart, M. D, "Choosing to be Childfree: Research on the Decision Not to Parent. *Sociology Compass*" 6, no. 9 (2012), p. 718-27.

<sup>9</sup> Basten, S. (2009). Voluntary childlessness and being Childfree: The Future of Human Reproduction. *The Future of Human Reproduction*, 5, p. 1-23.

<sup>10</sup> Bening, S, 'Selain Gita Savitri, Ini 6 Public Figure Yang Memutuskan Untuk Childfree.', 2021. [https://www.parapuan.co/read/532874233/sela\\_in-gita-savitri-ini-6-public-figure-yangmemutuskan-untuk-childfree](https://www.parapuan.co/read/532874233/sela_in-gita-savitri-ini-6-public-figure-yangmemutuskan-untuk-childfree)

<sup>11</sup> Nafilah Sri Sagita K, "Daftar Wilayah RI Yang Warganya Pilih Childfree, Ramai-Ramai Ogah Punya Anak," Detik, 2024, <https://health.detik.com/berita-detikhealth/d-7634548/daftar-wilayah-ri-yang-warganya-pilih-childfree-ramai-ramai-ogah-punya-anak>.

<sup>12</sup> Riris Almutiroh et al., "Fenomena Childfree Dalam Pandangan Mahasiswa Beragama Islam," *Nizham Journal of Islamic Studies* 11, no. 01 (2023), p. 53-63.

<sup>13</sup> Sri, "Heboh Soal Childfree, Ini Tanggapan MUI Lampung," 2023, <https://kupastuntant.co/2023/02/12/heboh-soal-childfree-ini-tanggapan-mui-lampung>.

<sup>14</sup> Joanne Doyle, Julie Ann Pooley, dan Lauren Breen, "A Phenomenological Exploration of the Childfree Choice in a Sample of Australian Women," *Journal of Health Psychology* 18, no. 3 (2013), p. 397-407.

inheritance.<sup>16</sup> Furthermore, one of the purposes of marriage is to establish a *sakinah* (tranquil), *mawadah* (love), and *rahmah* (affectionate) family, as well as to give birth to the best generation on Earth.<sup>17</sup>

Families are one of society's most important foundations, with each member interacting with one another, sharing responsibilities, and providing support in many aspects of life. The formation of families is based on religious values and involves creating a harmonious environment filled with love<sup>18</sup> and tranquility.<sup>19</sup> A family becomes a place for learning, growing, developing<sup>20</sup> and practicing cooperation and *mubadalah*.<sup>21</sup> Marriage is a form of worship that provides a sense of security for one another<sup>22</sup> to do good, and neither party acts arbitrarily.<sup>23</sup>

Every family has the personal right to choose not to have children for a variety of reasons. However, it is necessary to review *maqāsid al-shar'ah* to ensure that Muslim households' decisions are based on religious values because if the phenomenon of childfree spreads in Indonesian society, particularly among Muslim families, it is feared that it will result in a decrease in the Muslim population and an increase in LGBT practices.

Previous researchers have addressed the childfree issue using various approaches. Erfaniah Zuhriah, for example, discusses how digital media influences childfree in Malang, East Java, based on the perspectives of ulema and gender activists. This study found that the law of childfree, according to the Nahdlatul Ulama organization, Muhammadiyah, and gender activists, is two: *haram* (forbidden) and *mubah* (permitted).

<sup>15</sup> Fathul Mu'in, Meli Yanti, "Pengaruh Pemahaman Masyarakat Terhadap Pergantian Nasab Anak Oleh Ayah Angkat Perspektif Hukum Islam," *Syakhshiyah Jurnal Hukum Keluarga Islam* Jilid 3, no. terbitan 2, p. 176-192.

<sup>16</sup> Fathul Mu'in And Others, 'The Practice Of Substitute Hairs In Indonesian Religious Court: Restricted Interpretation', *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 16.1 (2023), p. 141.

<sup>17</sup> Abdul Rahman Ghozali, *Fiqh Munakahat*, (Jakarta : Kencana Perdana Media Grup, 2010), p.22

<sup>18</sup> Muhammad Asnawi, *Nikah Dalam Perbincangan dan Perbedaan*, (Yogyakarta: Darussalam, 2004), p. 19

<sup>19</sup> Ahmad Azhar Bashir, *Hukum Perhawinan Islam* (Yogyakarta: UII Press, 1997), h. 14

<sup>20</sup> Fathul Mu'in and Hendriyadi Hendriyadi, 'Analisis Perbandingan Batas Usia Perkawinan Di Mesir Dan Indonesia', *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 1.1 (2020). p. 80.

<sup>21</sup> Efa Rodiah Nur, Fathul Mu'in, dan Hamsidar Hamsidar, "The Reconstruction of The Livelihood Concept from A Mubādalāh Perspective in Lampung Province," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 3 (2023), p. 1897.

<sup>22</sup> Kharisul Wathoni, Konsep Childfree Perspektif Pendidikan Islam, *Wisdom: Jurnal Pendidikan Anak Usia Dini* Volume 04 No. 01 Januari - Juni 2023

<sup>23</sup> Amri, M. Saeful, and Tali Tulab, "Tauhid: Prinsip Keluarga Dalam Islam (Problem Keluarga Di Barat)," *Ulul Habaib : Jurnal Studi dan Penelitian Hukum Islam* Vol. 1, no. No. 2 (2018), p. 95-134.

Wahyu Abdul Jafar's research explored the Childfree Phenomenon Based on Islamic Law and its Response in Muslim Society. According to the findings of this study, childfree is considered *haram* due to economic and social factors. The same holds for the use of permanent contraception.<sup>24</sup> Hanandita's study takes a sociological and phenomenological approach to childfree living. It concludes that choosing childfree reflects societal norms but contradicts the concept of an ideal family.<sup>25</sup>

Based on the explanation, this study addressed a research gap by analyzing childfree practices in Lampung Province and West Java from a *maqāṣid al-sharī'ah* perspective. This study employed qualitative methods with an ethnographic approach. The data was collected from informants, books, journals, and other research findings on childfree. Furthermore, the data was collected through observation and interviews with childfree followers in Lampung and West Java provinces, and it was then analyzed interactively and conceptually.

### **Childfree in the Perspective of Islamic Law and Positive Law in Indonesia**

The term "childfree" refers to a person or couple's decision not to have children, either permanently or temporarily, despite being biologically capable of doing so.<sup>26</sup> This decision is typically motivated by various factors, including economics, health, the environment, personal freedom, and lifestyle preferences.<sup>27</sup> Childfree is not a new term; it has long existed, and some married couples in various countries have followed the principle.<sup>28</sup>

Childfree is a mutual agreement between husband and wife not to have children from their marriage.<sup>29</sup> According to Islamic teaching, humans are encouraged to have children or offspring through legal marriage. There is an additional obligation to properly educate and care for them. In Surah An-Nisa verse 9, Allah encourages humans to produce more offspring and focus on the welfare of children rather than marrying to remain childfree.

---

<sup>24</sup> Wahyu Abdul Jafar et al., "The Childfree Phenomenon Based on Islamic Law and Its Respond on Muslim Society," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023), p. 389–406.

<sup>25</sup> Tiara Hanandita, "Konstruksi Masyarakat Tentang Hidup Tanpa Anak Setelah Menikah," *Jurnal Analisa Sosiologi* 11, no. 1 (2022), p. 126–36.

<sup>26</sup> Fitriyani Fitriyani, Tazkia Ashfia, and Anisya Rismawat, "Fenomena Childfree Sebagai Prinsip Hidup Wanita Karir Permodalan Nasional Madani Jakarta," *Usroh: Jurnal Hukum Keluarga Islam* 7, no. 2 (2023), p. 1–13.

<sup>27</sup> Maulin Annisa and Retno Hanggarani Ninin, "Studi Tentang Ideologi Childfree Pada Perempuan Dewasa Yang Belum Menikah," *Journal of Psychological Science and Profession* 8, no. 1 (2024), p. 66.

<sup>28</sup> Healey, J, "Rejecting Reproduction. *Journal of Woman History*" 28, no. 1 (2018), p. 131–56.

<sup>29</sup> Haganta, K., Arrasy, F., & Masrurroh, S. A, 'Manusia, Terlalu (Banyak) Manusia: Kontroversi Childfree Di Tengah Alasan Agama, Sains, Dan Krisis Ekologi. Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains', Vol. 4. No.1 (2022), p. 309–320.

Muslims are encouraged to have a large number of children as a means of ensuring humanity's survival and as a blessing from Allah.<sup>30</sup> The Prophet Muhammad also encouraged his followers to marry and have children because he wanted them to be the largest number on the Day of Judgment. This idea demonstrates that having children is viewed as a form of worship and responsibility to ensure humanity's continued existence on Earth. Good offspring are also considered an investment in the afterlife because pious children's prayers will keep coming to their parents even after they die. Thus, the recommendation to have children in Islam is not only biological but also based on spiritual values and social responsibility.

Neither the Qur'an nor the Prophet's hadith specifically mentions the prohibition of childfree. However, Islam provides an overview and encourages all believers to have children through legal marriage in order to create a *sakinah*, *mawadah*, and *rahmah* family. At the same time, childfree is synonymous with *'azl*, or spilling the sperm outside of the vagina so that the sperm does not meet the wife's ovum. This prevents fertilization and pregnancy.

Imam Al-Ghazali believes that the law of *'azl* is permissible and not *haram* because it falls under the category of *tarkul afdhal*, which means abandoning virtues but not reaching haram law.<sup>31</sup> This permissibility is not childfree, as it involves removing or eliminating the reproductive system. If the reproductive system is eliminated, the law becomes haram. Islam only permits pregnancy postponement. For example, birth control can be used to delay or maintain pregnancy spacing to keep children healthy and provide a quality education.

According to Imam Maliki, childfree refers to some actions taken by people who want to be childfree or do not wish to have children. According to Imam Malik, *'azl* is only permitted with free women while the woman retains her rights or money. Imam Malik's views on the childfree phenomenon are not directly explained in the *fiqh* books attributed to him because the term and phenomenon were unknown at the time. However, the concept in Islamic law, as explained by Imam Malik, can be used to better understand the attitude toward the decision not to have children.

Imam Malik is a scholar who emphasized preserving religion, soul, mind, offspring, and property (*maqāṣid al-sharī'ah*). In the context of childfree, the decision not to have children can be analyzed in terms of preserving offspring (*ḥifẓ al-nasl*). *Maqāṣid al-sharī'ah* emphasizes that one of the primary goals of marriage in Islam is to preserve offspring. As a result, Imam Malik and the Maliki school, in general, would most likely regard the decision to abstain from

---

<sup>30</sup> Desi Rahman et al., "Childfree Dalam Perspektif Islam: Solusi Atau Kontroversi?," *Jurnal Wanita Dan Keluarga* 4, no. 1 (2023), p. 1–14.

<sup>31</sup> Muhammad Khalidin, "Status Hukum Praktik Childfree Dalam Perspektif Ulama Syafi'iyah," *Jurnal Al-Nadhair* 2, no. 1 (2023), p. 95–118.

having children as an act that contradicts the fundamental principles of marriage and the Shari'ah's objectives.

However, Imam Malik allows for legal flexibility in certain circumstances, such as health concerns or other factors that could endanger life. Suppose a decision to go childfree is made for urgent reasons, such as a health condition endangering one of the spouses. In that case, it is acceptable according to the rule of "emergency permits the prohibited" (*al-darūrāt tubīh al-mahzūrāt*). According to the Maliki Mazhab principles, going childfree without clear and urgent reasons is likely to be considered contrary to Sharia's objectives, particularly in terms of offspring continuation. However, in certain cases with valid reasons, this can be considered within the framework of emergency and *maslahat* (benefits).

Furthermore, Imam Syafi'i's views on the phenomenon of childfree are not explicitly discussed in his books because the term was not known then. However, the fundamental principles of the Shafi'i *Mazhab* can be used to evaluate the decision not to have children. Imam Shafi'i believes that having offspring is one of the primary goals of marriage, following the Sharia principle of preserving offspring.

The decision to be childfree without specific reasons, such as health or emergency needs, is likely to be considered contrary to the purpose of marriage in Islam by the Shafi'i school of thought. Conversely, suppose this decision is made for legitimate reasons, such as a health condition that endangers the mother or other risks. In that case, it may be permitted under the principle of "emergency permits the forbidden." In order to protect the preservation of humanity (*hifdzu an-nasl*), the practice of *'azl* is permitted for both wives and slaves, as long as the woman consents.<sup>32</sup>

Contemporary scholars' perspectives on the phenomenon of childfree vary depending on the context and motivations for the decision. In general, they agree that having children is one of the primary goals of marriage in Islam, as stated in the Qur'an and the Prophet Muhammad's Hadith, which encourages Muslims to produce more offspring. However, some contemporary scholars, such as Sheikh Yusuf Al-Qaradawi, argue that Islam allows for leeway in certain circumstances, such as health issues or psychological stress that render one unprepared to have children. In these circumstances, choosing not to have children may be considered *mubah* (permissible).<sup>33</sup>

---

<sup>32</sup> Hervin Yoki Pradikta, Aizzatur Rodhiyah, and Tiara Rica Dayani, "Pandangan Mazhab Imam Maliki Dan Mazhab Imam Syafi'i Tentang 'Azl Sebagai Upaya Pencegahan Berketurunan," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 4, no. 1 (2023), p. 31.

<sup>33</sup> Husnun Nahdhiyyah, "Telaah Fiqh Aulawiyat Terhadap Celibacy Dan Childfree Pada Realitas Kehidupan Sosial," *Al-Qadau: Peradilan Dan Hukum Keluarga Islam* 11, no. 1 (2024), p. 21–35.

However, some scholars oppose the childfree phenomenon based on lifestyle or an intention to avoid responsibilities. As a result, contemporary scholars tend to examine the childfree phenomenon from the perspective of intentions and motivations. Making a decision based on clear *maslahat* and in accordance with Sharia principles is permissible. However, if it is solely based on egoism or materialistic beliefs, it is considered less in line with Islamic values. According to the description above, childfree is permissible because it is synonymous with '*azl*'.

The similarity stems from both rejecting the presence of children in the home for various reasons. There is no textual rule that prohibits the choice to be childfree. Having children is a recommendation, not an obligation, so it is not listed as forbidden or prohibited. However, one of the goals of marriage is to have children in a legitimate family as a manifestation of Allah's love for humanity. Humans do not need to be concerned about the future of children.

Meanwhile, positive law in Indonesia does not specifically regulate the phenomenon of childfree. Still, the decision not to have children is included in the realm of individual freedom guaranteed by law as long as it does not violate applicable legal norms.<sup>34</sup> The Indonesian Constitution, specifically Article 28E paragraph (1) of the 1945 Constitution, guarantees every citizen the right to choose and determine their beliefs, views, and ways of life, including deciding whether to have children. Furthermore, Law Number 39 of 1999 on Human Rights states that every individual has the right to choose whether or not to have children.

However, the childfree phenomenon might clash with Indonesian social and religious norms, which generally regard having children as part of cultural and religious values. Legally, the decision to be childfree is not considered unlawful if it does not involve illegal actions, such as the use of permanent contraceptive methods without a valid medical indication. Thus, positive law in Indonesia respects individual decisions to be childfree as long as they are made consciously, do not violate the rights of others, and are in line with applicable regulations.

Marriage is governed by positive law in Indonesia, as outlined in Law No. 1 of 1974. This law states that marriage is a physical and mental bond that creates a happy and prosperous family. This regulation does not mention childfree policies. The emphasis of this legislation is to establish a *sakinah*, *mawadah*, and *rahmah* family. To achieve this goal, husband and wife must make a serious effort based on mutuality (*mubadalah*).<sup>35</sup> Both husband and wife have rights and responsibilities to achieve household happiness.

---

<sup>34</sup> Agam Pebriansah, "Childfree Dalam Konteks Hak Asasi Manusia : Tantangan Dan Perlindungan Serta Pencapaian Hak-Hak Individu" XVI, no. 1 (2024), p. 194–218.

<sup>35</sup> Efa Rodiah Nur, Fathul Mu'in, and Hamsidar Hamsidar, "The Reconstruction of The Livelihood Concept from A Mubadalah Perspective in Lampung Province," *Samarah* 7, no. 3 (2023), p. 1897–1920.



## **Childfree in Modern Muslim Communities of Lampung and West Java Provinces**

According to the findings of interviews with childfree practitioners in Lampung Province, several factors influence married couples' decisions to be childfree or not having children. According to R, he and his wife chose not to have children for economic reasons. R is concerned about being unable to meet his children's needs due to difficult economic conditions. The cost of living and children's education is quite high, beginning with the needs in the womb, continuing with the cost of childbirth, and saving for the child's future.<sup>36</sup> R sees being childfree as a solution for her family in difficult economic circumstances. According to R, having children requires financial maturity, especially as the prices of basic necessities and property rise daily.

According to another childfree practitioner, U, mental factors influence the decision to be childfree. Being a good parent is not easy. Many challenges will arise, and mental preparedness is essential. He decided against having children due to a lack of knowledge and mental readiness. U is also concerned about her child experiencing trauma as a result of mentally unprepared parents.<sup>37</sup> U decided to be childfree because she was afraid of pregnancy, failing to educate children, having children with disabilities, and stunting.

E also expressed the reason for choosing childfree. The reason is simply a personal one. Not everyone enjoys the presence of children. Some people even dislike being around children. Similarly, some married couples believe having children is a burden and can impede their professional success. The presence of children is regarded as troublesome and complicating their lives. However, some people do not want to have children due to painful childhood experiences that result in trauma. They are concerned that they will not be able to be good parents to their children in the future.

Another reason is based on perspective, as a woman with the initials N mentioned. The assumption that having children is a woman's right influences the perspective of someone who chooses not to have children because women are the ones who conceive, give birth, and breastfeed and are better prepared to care for and educate children. Motherhood requires mental readiness. If a woman is not ready, men cannot force her to have children because they understand that it is the woman who will bear all of the responsibilities.<sup>38</sup> Her perspective on having children is complicated when children begin to talk excessively and become difficult to control. This perspective is possible because she saw her closest family or the news about cases of violence against children.

---

<sup>36</sup> Interview with R, a Childfree practitioner, Lampung, November 5, 2023.

<sup>37</sup> Interview with U, a childfree practitioner, Lampung, November 9, 2023.

<sup>38</sup> Interview with N, a childfree practitioner, Lampung, November 9, 2023.

In West Java, the reasons for not having children are environmental and social media, as expressed by W. In today's social environment, some people choose to be childfree because they have witnessed the reality around them. Many parents neglect their children, viewing them as investments to be cared for in their old age. Some people regard such an attitude as selfish and unwise because, as parents, children should be viewed not only as a means of investment but as a gift with the ability to determine and choose their path.<sup>39</sup> Some people who choose childfree believe that current global conditions are unsuitable for children's development and that the world's population is growing, so they are concerned about competition.

Another childfree practitioner with the initials D stated that the motivation for doing this was psychological. D did not receive adequate treatment and affection from his parents. So, he is concerned that his child will receive the same treatment.<sup>40</sup> As a result, if he does not have children, he will not be experiencing anxiety or trauma. With childfree, he will be free of psychological burdens and able to pursue his career freely.

Another factor is health. According to M, the reason she is childfree is that her health prevents her from having healthy children because having a healthy child with good growth and development is dependent on the parents' excellent health and the absence of congenital diseases.<sup>41</sup>

In addition to the factors mentioned above, parenting concerns are one of the reasons why a husband and wife choose not to have children or remain childfree. Being a parent entails great responsibility because parents play a crucial part in their children's survival, including moral, physical, and rational obligations. Parents are also responsible for their children's care, guidance, and education.<sup>42</sup>

With so many tasks and responsibilities, many parents are concerned that they cannot provide good parenting for their children. This concern is why some people choose to be childfree to solve various problems and anxieties. Islam also acknowledges that not all couples have the ability or desire to have children. In this case, couples without children can devote their energy and time to worshipping or doing good for others in the community.

### **Childfree in the Perspective of *Maqāṣid al-sharī'ah***

In Muslim communities of Lampung and West Java Provinces, being childfree is considered a personal choice. However, it should be carefully considered in the context of maqasid Sharia. *Maqasid Sharia*, as a fundamental

---

<sup>39</sup> Interview with W, a childfree practitioner, November 17, 2023.

<sup>40</sup> Interview with D, a childfree practitioner, West Java, November 24, 2023.

<sup>41</sup> Interview with M, a childfree practitioner, West Java, November 26, 2023.

<sup>42</sup> Islahuddin Islahuddin, Roslan Bin Yahya, Dan Zulkifli Bin Awang Besar, "Parenting In Educating Children In Accordance With Sunnah Guidance," *Religio Education* 1, (2) (2021), p. 86–96.

principle for understanding the purpose of Islamic law, seeks to preserve important aspects of life. Islam teaches that marriage serves noble purposes: to produce offspring and establish a good family. As a result, the decision not to have children frequently raises questions in society, particularly from a sharia perspective.<sup>43</sup>

Some people choose to be childfree for personal, health, economic, or lifestyle reasons. However, in the context of *maqasid Sharia*, this decision must be examined further, as preserving offspring is one of the goals of Sharia that must be considered. Thus, the phenomenon of childfree must be understood in context and adjusted to the values enshrined in *maqasid Sharia*.

Terminologically, *maqāṣid al-sharī'ah* consists of two words: *maqashid* and Sharia. *Maqashid* is the plural form of the word *maqasid*, which means purpose or intention.<sup>44</sup> According to the dictionary, *maqashid* refers to *maslahah* and awfulness or damage.<sup>45</sup> On the other hand, Sharia is defined as a path to a water source.<sup>46</sup> At the same time, in Munawir's dictionary, Sharia refers to rules, laws, or statutes.<sup>47</sup> *Maqashid* has various meanings. According to Ahmad Hasan, Sharia is a holy text incorporating elements of *aqidah*, *amaliyah*, and *khulukiyah*.<sup>48</sup>

Imam As-Syatibi defines *maqāṣid al-sharī'ah* as Sharia that promotes all individuals' goodness, happiness, and benefit. This requires proof with clear arguments.<sup>49</sup> *Maqāṣid al-sharī'ah* emphasizes the importance of wisdom in all laws established by God. This goal is both beneficial and prevents harm.<sup>50</sup> God's commands and prohibitions in the Quran and the Prophet's traditions serve a noble purpose, and the revealed laws are wise. Those who reject and even deny them, on the other hand, are losers in both this life and the next.<sup>51</sup>

---

<sup>43</sup> Taurat Afati, Ani Wafiroh, and Muhamad Saleh Sofyan, "Upaya Pasangan Suami Istri Tidak Memiliki Keturunan Dalam Mempertahankan Keharmonisan Rumah Tangga (Studi Kasus Di Desa Siru Kabupaten Manggarai Barat Ntt)," *Al-IHKAM: Jurnal Hukum Keluarga Jurusan Ahwal Al-Syakhshiyah Fakultas Syariah IAIN Mataram* 14, no. 2 (2022), p. 161–84.

<sup>44</sup> Hans Wehr, *A Dictionary of Modern Written Arabic* (London: Mac Donald & Evan Ltd, 1980), p. 767.

<sup>45</sup> Muhammad Hamid Usman, *Al-Qāmūs al-Mubīn fī Iṣṭilāhi al-Uṣūliyyin* (Riyadh: Dar al-Zahm, 2002), p. 282.

<sup>46</sup> Mardani, *Hukum Acara Perdata Peradilan Agama dan Mahkamah Syariah* (Jakarta: Sinar Grafika, 2010), p. 20.

<sup>47</sup> Munawwir, *Al Munawwir: Kamus Arab-Indonesia* (Surabaya: Pustaka Progesif, 1997), p. 711.

<sup>48</sup> Kutbhuddin Aibak, *Metodologi Hukum Islam* (Yogyakarta: Pustaka Pelajar, 2008), 50.

<sup>49</sup> As-Syatibi, *Al-Muwafaqat fī Ushul As-Syariah Jilid II* (Kairo: Mustafa Muhammad, p. 6.

<sup>50</sup> Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah, terj. Rosidin dan Ali Abd el Mun'im* (Jakarta: Mizan, 2015), p. 32.

<sup>51</sup> Ibn Katsir, *Tafsir Ibnu Katsir, terjemahan H. Salim Bahreisy dan H. Said Bahreisy* (Surabaya: PT. Bina Ilmu, 2004).

Imam As-Syatibi divides *Maqāṣid al-Sharī'ah* into three levels: *daruriyyah*, *hajjiyah*, and *tahsiniyyah*. *Dharuriyah* is the primary goal. If this primary goal is not met, human welfare will be jeopardized in this life and the next. This first level includes five aspects: religion, soul, mind, offspring, and property. Furthermore, the *hajjiyah* is the second level of human needs. Human safety will not be jeopardized if these needs are not met, but it may cause problems. Islamic law was revealed to alleviate problems by providing relief or *rukhsah* to mankind.

*Tahsiniyyah* is human needs that, if not met, do not jeopardize the existence of any of the five basic needs and does not cause hardship. In simple terms, these requirements are only complementary. Preserving the five aspects is critical in today's advanced and modern world. The five aspects are, first, to preserve religion. Religion is the primary goal for achieving *maqāṣid al-sharī'ah*.<sup>52</sup> Second, the protection of the human soul. Preserving the soul is an effort to keep human life honorable while avoiding actions that endanger the soul or human life.<sup>53</sup>

Third, the preservation of the human mind. Maintaining the mind allows humans to optimize their minds by thinking positively, analyzing, and avoiding animal characteristics and traits. Fourth, the preservation of offspring. Islam strongly values the preservation of offspring and honor. The offspring must be truly preserved to reap the benefits for humans, specifically, the preservation of humans on the Earth from generation to generation to avoid extinction while avoiding bad generations.<sup>56</sup> Finally, property maintenance. Sharia, or Islamic law, seeks to maintain property. Property preservation in this context means protecting it from any action that could result in loss or damage to property, as well as ensuring its safety.<sup>57</sup>

According to the concept of *maqāṣid al-sharī'ah*, a childfree person who refuses to have children for valid reasons does not adhere to the concept of offspring. Islam teaches its believers to have healthy children to ensure humanity's survival. Childfree practices that deliberately choose not to have children without any health reasons or not to maintain birth spacing so that their children are of high quality in terms of physical, health, education, or other justified factors, if analyzed, have come out or are not following the objectives of Islamic law.

The religion brought on this Earth by the Prophet Muhammad has at least five objectives, one of which is to preserve offspring. As a result, childfree supporters or followers contradict or reject Sharia. However, the concept of

---

<sup>52</sup> Hasbi Ash-Shiddieqy, *Falsafah Hukum Islam*, Cet. III (Jakarta: Bulan Bintang, 1993), p. 188.

<sup>53</sup> Muhammad Abu Zahra, *Ushul Fiqh, Terjemahan Sa'efullah Ma'sum dkk*, cet VI (Jakarta: Pustaka Firdaus, 2000), p. 549.

being childfree must be distinguished from that of delaying childbearing. Thus, delaying having children is still permissible in Islam because it is consistent with the reasons or excuses of Sharia. However, being childfree is not a permissible excuse if you deliberately refuse to have children.

Having children is a married couple's dream, and it is natural for everyone to want children, as one of the marriage goals is to have offspring. As a result, it is extremely unfair that some married couples desire children but have not been blessed with them by Allah, while others choose to be childfree on purpose. Economic factors are one of the reasons for being childfree because they consider children a burden and a hindrance to careers, which is contrary to Sharia.<sup>54</sup> If the childfree practice for fear of not being able to meet the economic needs of children spreads, it will hurt the continuity of generations on Earth. All Muslims must believe in Allah's provision. If humans trust Allah and work hard, He will provide for their basic needs.

Educating the public about childfree actions, which goes against *maqāṣid al-sharī'ah*, can help prevent it. As a result, every Muslim should try to avoid the practice of childfree living, which is practiced by some people in Lampung and West Java, as well as Indonesians in general. People, particularly Muslims, must be encouraged to form families and have children. Having children will make life more exciting and motivating.

Having children is one of Allah's greatest gifts to humanity, and it can often provide married couples peace of mind. Children are regarded as both a mandate and a gift in Islam, bringing blessings and happiness into family life. The presence of children not only adds to the family's happiness but also serves as a reminder of the greater responsibility that comes with raising a pious and noble generation.

Children frequently strengthen couples' emotional bonds and provide additional motivation to work hard, maintain the household, and reap the benefits of life. Having children brings worldly happiness and peace of mind because it involves deep spiritual and emotional aspects of a Muslim's life. With offspring, families can be motivated to live life as a continuation of the function of *khalifatullah fil ardhi*, whether the context is worship *mahdoh* or *ghairu mahdoh*. Furthermore, every Muslim must follow *Sunnatullah* and avoid things that contradict the *Nash*. These steps are thought to help curb the childfree paradigm in Indonesian society.

---

<sup>54</sup> Ahmad Subhan, "Childfree Dalam Perspektif Islam Dan Implikasinya Terhadap Aspek Ekonomi," *Opinia De Jurnal* 3, no. 1 (2023), p. 1–21, <https://jurnalnasional.ump.ac.id/index.php/MASTER/article/download/19715/6424>.

## Conclusion

This study concludes that the childfree phenomenon in modern Muslim communities in Lampung and West Java Provinces results from various factors. Economic, mental, health, perspective, and environmental factors are all important considerations. Every family can choose whether to have children or remain childfree. According to maqāṣid al-sharī'ah, remaining childfree contradicts the purpose of Islamic law, which is to preserve offspring. Sharia promotes marriage and having healthy offspring. At the same time, Sharia does not justify childfree due to lifestyle or economic factors, specifically a fear of not being able to provide for the child's future, because Allah ensures provision for every servant who has faith and works diligently. The people of Lampung and West Java's decision to be childfree due to health reasons is legal under Sharia. This study has limitations due to the number of regions studied in Indonesia and the number of respondents. Based on these limitations, the researchers suggest conducting additional research in different areas and with more respondents and various approaches to collect more diverse data to gain a more comprehensive understanding of childfree in Muslim communities in Indonesia. The researchers would like to thank the respondents who provided detailed information. The researchers would like to thank the lecturers at the Faculty of Sharia, Raden Intan State Islamic University Lampung, who have been discussion partners in completing this research.

## References

### Journals and Books

- Ahmad Azhar Bashir. "Hukum Perkawinan Islam." *Yogyakarta: UII Press*, 1997.
- Aibak, Kutbhuddin. *Metodologi Hukum Islam*. Yogyakarta: Pustaka Pelajar, 2008.
- Al-Farisi, S. "Childfree dalam Perspektif Fiqh al-Aulawiyat. MAQASID: Jurnal Studi Hukum Islam" 3, no. 2 (2020): <https://doi.org/10.30651/mqsd.v10i2.16059>.
- Almutiroh, Riris, Nurti Budiyanti, Neng Mulyanti, Laila Nur Sampurna, Aeldi Despriyadi, and Noor Azmi. "Fenomena *Childfree* Dalam Pandangan Mahasiswa Beragama Islam." *Nizham Journal of Islamic Studies* 11, no. 01 (2023). <https://doi.org/10.32332/nizham.v11i01.6948>.
- Amri, M. Saeful, and Tali Tulab. "Tauhid: Prinsip Keluarga Dalam Islam (Problem Keluarga Di Barat)." *Ulul Habaib : Jurnal Studi dan Penelitian Hukum Islam* Vol. 1, no. No. 2 (2018).
- Annisa, Maulin, and Retno Hanggarani Ninin. "Studi Tentang Ideologi *Childfree* Pada Perempuan Dewasa Yang Belum Menikah." *Journal of Psychological Science and Profession* 8, no. 1 (2024): <https://doi.org/10.24198/jpsp.v8i1.50744>.

- Ash-Shiddieqy, Hasbi. *Falsafah Hukum Islam*. Cet. III. Jakarta: Bulan Bintang, 1993.
- As-Syatibi. *Al-Muwafaqat fi Ushul As-Syariah Jilid II*. Kairo: Mustafa Muhammad.
- Auda, Jasser. *Membumikan Hukum Islam Melalui Maqasid Syariah, terj. Rosidin dan Ali Abd el Mun'im*. Jakarta: Mizan, 2015.
- Basten, S. "Voluntary childlessness and being Childfree The Future of Human Reproduction. The Future of Human Reproduction" 5 (2009).
- Bening, S. "Selain Gita Savitri, Ini 6 Public Figure yang Memutuskan untuk Childfree.," 2021.
- Bhambhani, C. "Examining a nonconformist choice: The decision-making process toward being childfree couples. International Journal of Sociology," 2020. <https://doi.org/http://dx.doi.org/10.24014/sb.v19i2.16602>.
- Blackstone, A, & Stewart, M. D. "Choosing to be Childfree: Research on the Decision Not to Parent. Sociology Compass" 6, no. 9 (2012). <https://doi.org/10.1111/j.1751-9020.2012.00496>.
- Doyle, Joanne, Julie Ann Pooley, dan Lauren Breen. "A Phenomenological Exploration of the Childfree Choice in a Sample of Australian Women." *Journal of Health Psychology* 18, no. 3 (2013) <https://doi.org/10.1177/1359105312444647>.
- Fathul Mu'in, Meli Yanti. "Pengaruh Pemahaman Masyarakat Terhadap Pergantian Nasab Anak Oleh Ayah Angkat Perspektif Hukum Islam." *Syakhshiyah Jurnal Hukum Keluarga Islam* Jilid 3, no. terbitan 2. <https://doi.org/10.32332/syakhshiyah.v3i2.7926>.
- Fitriyani, Fitriyani, Tazkiah Ashfia, and Anisya Rismawat. "Fenomena Childfree Sebagai Prinsip Hidup Wanita Karir Permodalan Nasional Madani Jakarta." *Usroh: Jurnal Hukum Keluarga Islam* 7, no. 2 (2023). <https://doi.org/10.19109/ujhki.v7i2.18879>.
- Ghazaly, H. Abd Rahman. *Fiqh munakahat*. Bogor: Kencana, 2003.
- Haganta, K., Arrasy, F., & Masruroh, S. A. "Manusia, terlalu (Banyak) manusia: Kontroversi Childfree di tengah Alasan Agama, Sains, dan Krisis Ekologi. Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains" 4, no. 1 (2022).
- Hanandita, Tiara. "Konstruksi Masyarakat Tentang Hidup Tanpa Anak Setelah Menikah." *Jurnal Analisa Sosiologi* 11, no. 1 (2022). <https://doi.org/10.20961/jas.v11i1.56920>.
- Healey, J. "Rejecting Reproduction. Journal of Woman History" 28, no. 1 (2018).
- Islahuddin, Islahuddin, Roslan Bin Yahya, dan Zulkifli Bin Awang Besar. "Parenting In Educating Children In Accordance With Sunnah Guidance." *Religio Education* 1, no. 2 (2021). <https://doi.org/10.17509/re.v1i2.41344>.
- Jafar, Wahyu Abdul, Zulfikri, Amin Sadiqin, Usman Jayadi, and Irma Suriyani.

- “The *Childfree* Phenomenon Based on Islamic Law and Its Respond on Muslim Society.” *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023). <https://doi.org/10.29240/jhi.v8i2.7865>.
- Katsir, Ibn. *Tafsir Ibnu Katsier, terjemahan H. Salim Bahreisy dan H. Said Bahreisy*. Surabaya: PT. Bina Ilmu, 2004.
- Khasanah, Uswatul, dan Muhammad Rosyid Ridho. “Childfree Perspektif Hak Reproduksi Perempuan Dalam Islam.” *Al-Syakhsyiyah: Journal of Law & Family Studies* 3, no. 2 (2021). <https://doi.org/10.21154/syakhsyiyah.v3i2.3454>.
- K.M. Smith, Rhoma. *Hukum Hak Asasi Manusia*. Bantul: Pusham Uii, 2015.
- K, Nafilah Sri Sagita. “Daftar Wilayah RI Yang Warganya Pilih *Childfree*, Ramai-Ramai Ogah Punya Anak.” *Detik*, 2024. <https://health.detik.com/berita-detikhealth/d-7634548/daftar-wilayah-ri-yang-warganya-pilih-childfree-ramai-ramai-ogah-punya-anak>.
- Komala, D., & Warmiyati D.W., M. T. “Proses Pengambilan Keputusan Pada Pasangan Suami Istri Yang Memilih Untuk Tidak Memiliki Anak. *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni*” 6, no. 1 (2022). <https://doi.org/10.24912/jmishumsen.v6i1.13536.2022>.
- Mardani. *Hukum Acara Perdata Peradilan Agama dan Mahkamah Syariah*. Jakarta: Sinar Grafika, 2010.
- Muhammad Abu Zahra. *Ushul Fiqh, Terjemahan Saefullah Ma'sum dkk*. Cet VI. Jakarta: Pustaka Firdaus, 2000.
- Muhammad Asnawi. “Nikah Dalam Perbincangan dan Perbedaan.” *Yogyakarta: Darussalam*, 2004.
- Muhammad Khalidin. “Status Hukum Praktik *Childfree* Dalam Perspektif Ulama Syafi'iyah.” *Jurnal Al-Nadhair* 2, no. 1 (2023). <https://doi.org/10.61433/alnadhair.v2i1.29>.
- Mu'in, Fathul, Faisal Faisal, Arif Fikri, Habib Shulton Asnawi, dan M Anwar Nawawi. “The Practice Of Substitute Hairs In Indonesian Religious Court: Restricted Interpretation.” *Al-Ahwal: Jurnal Hukum Keluarga Islam* 16, no. 1 (2023). <https://doi.org/10.14421/ahwal.2023.16107>.
- Mu'in, Fathul, dan Hendriyadi Hendriyadi. “Analisis Perbandingan Batas Usia Perkawinan Di Mesir Dan Indonesia.” *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 1, no. 1 (2020). <https://doi.org/10.24042/el-izdiwaj.v1i1.7086>.
- Munawwir. *Al Munawwir: Kamus Arab-Indonesia*. Surabaya: Pustaka Progresif, 1997.
- Nahdhiyyah, Husnun. “Telaah Fiqh Aulawiyat Terhadap Celibacy Dan *Childfree* Pada Realitas Kehidupan Sosial.” *Al-Qadau: Peradilan Dan Hukum Keluarga Islam* 11, no. 1 (2024). <https://doi.org/10.24252/al-qadau.v11i1.48930>.
- Nur, Efa Rodiah, Fathul Mu'in, and Hamsidar Hamsidar. “The Reconstruction of The Livelihood Concept from A Mubadalah Perspective in Lampung



- Province.” *Samarah* 7, no. 3 (2023). <https://doi.org/10.22373/sjhc.v7i3.17613>.
- Pebriansah, Agam. “*Childfree* Dalam Konteks Hak Asasi Manusia : Tantangan Dan Perlindungan Serta Pencapaian Hak-Hak Individu” XVI, no. 1 (2024).
- Pradikta, Hervin Yoki, Aizzatur Rodhiyah, and Tiara Rica Dayani. “Pandangan Mazhab Imam Maliki Dan Mazhab Imam Syafi’i Tentang ‘Azl Sebagai Upaya Pencegahan Berketurunan.” *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 4, no. 1 (2023). <https://doi.org/10.24042/el-izdiwaj.v4i1.16343>.
- Putra, Dedisyah, dan Nuriza Acela. “Human Rights Protection in the Islamic Family Law: A Case Study Concerning Domestic Violence.” *El-Usrah: Jurnal Hukum Keluarga* 6 (2023).
- Rahmah, Siti. “Studi Kritik Terhadap Pandangan Tren *Childfree* Menurut Pemahaman Hadis Analisis Sosiologi Keluarga.” *El-Sunnah: Jurnal Kajian Hadis Dan Integrasi Ilmu* 4, no. 2 (2023). <https://doi.org/10.19109/elsunnah.v4i2.19313>.
- Rahman, Desi, Alya Syahwa Fitriana, Dhea Anisa Lutfiyanti, Ilyasa Irfan M R, Shakira Mauludy Putri Fadillah, and Muhamad Parhan. “*Childfree* Dalam Perspektif Islam: Solusi Atau Kontroversi?” *Jurnal Wanita Dan Keluarga* 4, no. 1 (2023). <https://doi.org/10.22146/jwk.7964>.
- Riyadi, Eko. *Vulnerable groups: kajian dan mekanisme perlindungannya*. Yogyakarta: Pusat Studi Hak Asasi Manusia Universitas Islam Indonesia (PUSHAM-UII), 2012.
- Scout, Davidson. *Hak asasi manusia : Sejarah, teori, dan praktek dalam pergaulan internasional*. Jakarta: Pustaka Utama Grafiti, 1994. <http://ailis.lib.unair.ac.id/opac/detail-opac?id=21632>.
- Saini. “Daftar Wilayah RI Yang Warganya Pilih *Childfree*, Ramai-Ramai Ogah Punya Anak.” *Al-Ashlah: Jurnal Hukum Keluarga dan Hukum Islam*, 2024.
- Sri. “Heboh Soal *Childfree*, Ini Tanggapan MUI Lampung,” 2023. <https://kupastuntas.co/2023/02/12/heboh-soal-childfree-ini-tanggapan-mui-lampung>.
- Subhan, Ahmad. “*Childfree* Dalam Perspektif Islam dan Implikasinya Terhadap Aspek Ekonomi.” *Opinia De Jurnal* 3, no. 1 (2023).
- Taurat Afiati, Ani Wafiroh, and Muhamad Saleh Sofyan. “Upaya Pasangan Suami Istri Tidak Memiliki Keturunan Dalam Mempertahankan Keharmonisan Rumah Tangga (Studi Kasus Di Desa Siru Kabupaten Manggarai Barat NTT).” *Al-IHKAM: Jurnal Hukum Keluarga Jurusan Ahwal Al-Syakhshiyah Fakultas Syariah IAIN Mataram* 14, no. 2 (2022). <https://doi.org/10.20414/alihkam.v14i2.6927>.
- Usman, Muhammad Hamid. *Al-Qāmūs al-Mubīn fī Iṣṭilāhi al-Uṣūliyyin*. Riyadh: Dar al-Zahm, 2002.
- Wathoni, Kharisul, Yuli Salis Hijriyani, dan Alda Ismi Azizah. “Konsep

Childfree Perspektif Pendidikan Islam” 04, no. 01 (2023).

Wehr, Hans. *A Dictionary of Modern Written Arabic*. London: Mac Donald & Evan Ltd, 1980.

Zuhriah, Erfaniah, Erik Sabti Rahmawati, Melinda Aprilyanti, Umi Chaidaroh, and Mufidah Ch. “*Childfree*, the Digital Era, and Islamic Law: Views of Nahdlatul Ulama, Muhammadiyah, and Gender Activists in Malang, Indonesia.” *Samarah* 7, no. 3 (2023).  
<https://doi.org/10.22373/sjhc.v7i3.17753>.

### **Interview List**

Interview with D, a childfree practitioner, West Java, November 24, 2023.

Interview with M, a childfree practitioner, West Java, November 26, 2023.

Interview with N, a childfree practitioner, Lampung, November 9, 2023.

Interview with R, a childfree practitioner Lampung, November 5, 2023.

Interview with U, a childfree practitioner, Lampung, November 9, 2023.

Interview with W, a childfree practitioner, West Java, November 17, 2023.