

Comparative Study On Childfree Marriage In Some Selected Countries

Afthon Yazid

UIN Raden Mas Said Surakarta
Surel: afthon.yazid@staff.uinsaid.ac.id

Suud Sarim Karimullah

Gümüşhane üniversitesi, Turkiye
Surel: suudsarimkarimullah@gmail.com

Arif Sugitanata

Universitas Islam Negeri Sunan Kalijaga Yogyakarta
Surel: arifsugitanata@gmail.com

Abstract

Childfree is a phenomenon that refers to a couple's decision not to have children, either voluntarily or temporarily. This phenomenon has become a significant topic of discussion in various countries and has become part of a global issue, including Indonesia. This issue is significant and debatable in society. In the context of the Islamic religion, having children is considered God's will, and children should be looked after properly. In societies that adhere to pronatalist views, the child-free phenomenon often faces pressure and stigmatism. However, these decisions often arise due to social, economic, and cultural changes. This research applies qualitative methods by analyzing relevant literature about the childfree phenomenon. This research aims to review the factors behind the choice to be child-free in various countries. The research results show that many factors, including personal, economic and environmental factors influence the decision not to have children. In Indonesia, childfree still needs to be fully implemented, and the reason why choosing childfree is motivated by economic considerations. Meanwhile, abroad, the influence of childfree is more varied, ranging from personal, economic, environmental, and psychological factors. Further research into the childfree phenomenon is needed to better understand its impact on families and society.

Keywords: Childfree, Marriage, Children

Abstrak

Childfree merupakan sebuah fenomena yang merujuk pada keputusan pasangan untuk tidak memiliki anak baik secara sukarela ataupun secara sementara. Fenomena ini telah menjadi perbincangan utama di berbagai negara dan menjadi bagian dari isu global, termasuk Indonesia. Isu ini menimbulkan perdebatan yang signifikan dalam masyarakat. Dalam konteks agama Islam, memiliki keturunan dianggap sebagai takdir Tuhan, dan anak dianggap sebagai amanah Tuhan yang harus dijaga dengan baik. Di dalam masyarakat yang menganut pandangan pronatalis, fenomena childfree seringkali menghadapi tekanan dan stigmatisme. Meskipun demikian, keputusan ini sering kali muncul sebagai respons terhadap perubahan sosial, ekonomi, dan budaya. Penelitian ini menerapkan metode penelitian kualitatif dengan menganalisis literatur yang relevan tentang fenomena childfree. Penelitian ini bertujuan untuk mengulas faktor-faktor yang melatarbelakangi pemilihan childfree di berbagai negara.

Hasil penelitian menunjukkan bahwa keputusan untuk tidak memiliki anak dipengaruhi oleh sejumlah faktor, termasuk faktor pribadi, ekonomi, dan lingkungan. Di Indonesia, memang tidak sepenuhnya menerapkan childfree, dan pengaruh untuk memilih childfree dilatarbelakangi oleh pertimbangan ekonomi. Sementara di luar negeri, pengaruh childfree lebih bervariasi, mulai dari faktor pribadi, ekonomi, lingkungan, dan psikologis. Penelitian lebih lanjut mengenai fenomena childfree diperlukan untuk lebih memahami pengaruhnya terhadap keluarga dan masyarakat.

Kata Kunci: Childfree, Pernikahan, Anak

INTRODUCTION

In the context of marriage, having children is a top priority. Islam considers children to be a precious gift, as stated in the Qur'an in verse 14 of Surah al-Imran, which said that children are the jewels of the world. The Qur'an also records many stories about prophets who prayed for good offspring.¹ In Islam, the process of having children is the decision and will of Allah SWT. Therefore, children are considered God's will and must be treated with love and education so they become individuals with morals and morals for society, the state, and religion. The concept that children are heirs to Islam means that every child is considered a manifestation of the values held by the family, society, nation, and state.² In fiqh, several situations be consideration to live without children, such as not marrying at all, refraining from sexual relations after marriage, the use of "Azl" (removing sperm outside the vagina), and the use of contraception after marriage. Substantially, all of these cases illustrate the choice not to have children, with the view of refusing to have children before pregnancy occurs.³

¹ Semaun Al Usman et al., "Childfree And The Position Of Children From An Islamic Perspective In Indonesia (Phenomenological Approach Analysis)," *Hukum Islam* 23, no. 1 (June 22, 2023): 16, <https://doi.org/10.24014/jhi.v1i23.20360>.

² Eva Fadhilah, "Childfree Dalam Pandangan Islam," *al-Mawarid Jurnal Syariah dan Hukum (JSYH)* 3, no. 2 (June 17, 2022): 71–80, <https://doi.org/10.20885/mawarid.vol3.iss2.art1>.

³ Muhammad Khatibul Umam and Nano Romadlon Auliya Akbar, "Childfree Pasca Pernikahan: Keadilan Hak-Hak Reproduksi Perempuan Perspektif Masdar Farid Mas'udi dan Al-Ghazali," *Al-Manhaj: Journal of Indonesian Islamic Family Law* 3, no. 2 (December 29, 2021): 157–72, <https://doi.org/10.19105/al-manhaj.v3i2.5325>.

In 1972, the National Organization for Non-Parents permitted the term childfree. Not having children or being childfree is different from having childless children. The term "childfree" is different from the term "childless," which refers to couples who want to become parents but cannot for biological reasons.⁴ Since the era of feminism, children's freedom has increased. According to a qualitative study involving interviews with several women, climate change and the current global economy are pushing them to choose to live without children.⁵

Before there was the term childfree, famous writer Rachel Chrastil explained the history of people who not want to have children. Childlessness on purpose or due to circumstances has been around for centuries. Women have long known it in the United States, northwestern Europe, Canada, and Australia.⁶ Over the past four centuries, this thought has been crucial to marriage because it gives women more control over biological decisions, especially about children. Initially, women in their mid-twenties experienced delays in marriage due to material problems. Meanwhile, in French cities before the revolution, 15–22% of adults were single or without children. Single female rates in the United States and Western Europe in the 1800s increased due to the struggle for equality without the burden of raising children. Along with better living standards and higher levels of women's education, awareness of fertility control is increasing.⁷

A YouTuber and author of the book Gita Savitri Dewi revealed on her social media page that she and her partner are Muslims and are committed to choosing a family life without children in February 2021; since then, the childfree phenomenon in Indonesia has attracted

⁴ Vizcardine Audinovic and Rio Satria Nugroho, "Persepsi Childfree Di Kalangan Generasi Zilenial Jawa Timur," *Jurnal Keluarga Berencana* 8, no. 1 (June 27, 2023): 1–11, <https://doi.org/10.37306/kkb.v8i1.132>.

⁵ Sabrina Helm, Joya A. Kemper, and Samantha K. White, "No Future, No Kids—No Kids, No Future?: An Exploration of Motivations to Remain Childfree in Times of Climate Change," *Population and Environment* 43, no. 1 (September 2021): 108–29, <https://doi.org/10.1007/s11111-021-00379-5>.

⁶ R Myrna Nur Sakinah, "Kajian Feminisme: Analisis Perbandingan Ideologi 'Cantik' Tokoh Perempuan Pada Dua Chick-Lit; The Debutante Divorcée (Janda-Janda Gres) Karya Plum Sykes Dan Test Pack Karya Ninit Yunita," *Jurnal Al-Tsaqafa* 14, no. 2 (2017).

⁷ Rolita Adelia Prasetya and FX Sri Sadewo, "Mengupas Diskursus Childfree Pada Kanal Analisa (Youtube)," *Jurusan Ilmu Ilmu Sosial* 1, no. 1 (2022).

public attention.⁸ This moment influenced the views of Indonesian people, and they started talking about childfree. Various responses emerged in Indonesian society to this statement, including those who agreed and disagreed with the idea of not having children. With the number of Muslims rising to 87.71%, the Indonesian population has pro and contra regarding this phenomenon, where some Muslims think that idea is contrary to the thought of the Islamic religion.⁹

On the other hand, the fact that many children lost their family shelter after the Second World War was a factor that influenced this childfree thinking. The United States federal government introduced a bill supporting family formation, which caused the birth rate to fall by about 10%. This was caused by the increase in women's demand for equal economic opportunities and independence in 1970. According to research conducted in 2016, people who decide to be childfree experienced social stigma because of moral values that oblige them to become parents.¹⁰

With the emergence of the childfree phenomenon in Indonesia and increasing awareness about the thought of children's freedom, the number of people who support the thought of children's freedom continues to increase. Reported by the United Nations Population Fund (UNFPA), it is predicted that birth and death rates in Indonesia will increase from 2015 to 2045. In 2021, births will fall from 4.5 million in 2019 to 4.4 million. It can be assumed that there are many reasons why people choose not to have children (childfree).¹¹

This research is qualitative library research based on previous literature through journals and books related to the title facts about child-free marriages abroad and in Indonesia. The data

⁸ Jihan Jauhar Nafisah, "Analisis Perspektif Kolaborasi Najwa Shihab dan Gita Savitri Devi dalam Kebangkitan Wacana Feminisme Postmodern," *Jurnal Pendidikan Sejarah* 11, no. 2 (December 11, 2022): 70–88, <https://doi.org/10.21009/JPS.112.04>.

⁹ Dania Nalisa Indah and Syaifuddin Zuhdi, "The Childfree Phenomenon in the Perspective of Human Rights and Maqashid Al-Shari'ah:" (International Conference on Community Empowerment and Engagement (ICCEE 2021), Surakarta, Indonesia, 2022), <https://doi.org/10.2991/assehr.k.220501.025>.

¹⁰ Adelia Prasetya and Sri Sadewo, "Mengupas Diskursus Childfree Pada Kanal Analisa (Youtube)."

¹¹ Nurhaliza et al., "Fenomena Childfree Di Dalam Pernikahan Perspektif Hukum Islam" 10, no. 1 (2023).

analysis method used in this research is descriptive qualitative, which means the researcher examines all available sources before collecting and compiling data to understand the research.

DISCUSSION

History of Childfree

The concept of child freedom is familiar in society. This phenomenon began around 1930 when the United States experienced the Malaise crisis. The crisis damaged the economies of industrial and developing countries. Many Americans decide to go child-free because of the psychological and social pressures caused by economic hardship.¹²

The term childfree is intended for people who do not want to have children. The National Organization for Non-Parents (NON) started using this term throughout Europe in 1972.¹³ Women aged around 20 years in Europe during the Renaissance era preferred to work rather than marry or start a family. Accompanied by the increase in the use of contraceptives and adoption options, the childfree trend is increasing. At the beginning of the twenty-first century, economic factors and parenting patterns were cited as the main causes for the choice of childfree.¹⁴ However, other research shows that the term "childfree" existed in the Merriam-Webster English dictionary before 1901. In the 1500s, the childfree phenomenon already existed in several countries such as France, England, and the Netherlands. Someone can choose to live without children because they work hard, are independent, and don't want to bother with children. David Foot, an economist at the University of Toronto, said that the influence of a

¹² Indah and Zuhdi, "The Childfree Phenomenon in the Perspective of Human Rights and Maqashid Al-Shari'ah."

¹³ Christian Agrillo and Cristian Nelini, "Childfree by Choice: A Review," *Journal of Cultural Geography* 25, no. 3 (October 2008): 347–63, <https://doi.org/10.1080/08873630802476292>.

¹⁴ Tsabita Julia Kaltsum et al., "The Study of Occidentalism: The Existence of Childfree In The East-West Paradigm," *International Journal of Engineering Business and Social Science* 1, no. 01 (October 1, 2022): 29–37, <https://doi.org/10.58451/ijebss.v1i01.4>; Siti Nurjanah and Iffatin Nur, "Childfree: Between the Sacredness of Religion, Law and the Reality of Society," *Al-'Adalah* 19, no. 1 (June 20, 2022): 1–28, <https://doi.org/10.24042/adalah.v19i1.11962>.

woman's education correlates with her likelihood of being willing not to have children. Highly educated women tend not to want to have children or limit their number of children. They tend to be non-religious and usually live in cities. The decision to be childfree can be determined within a certain period of time or forever, so there are categories of temporarily childfree (postponing not having children) and childfree forever.¹⁵

Childfree Abroad

Japan is a country that has fast economic growth, but on the contrary it has a birth rate that continues to fall. After the second world war, this country was influenced by modern Western education. Since ancient times, Japanese women have been burdened with domestic responsibilities because of their strong patriarchal culture.¹⁶ Women are considered solely responsible for the survival of their offspring. This cultural pattern triggered the feminist movement which gave rise to the idea of women having independence over themselves. So it was from feminism that childfree emerged in Japan. Although Japanese women today are still heavily criticized for the idea of being childfree. Therefore, gender inequality and political-economic factors support the understanding that most Japanese women agree to be childfree.¹⁷ Among the reasons for the reduction in child births in Japan is the high cost of living and the desire of the modern generation to have a career. Japanese people even choose to live together without marriage or childfree ties.¹⁸

Over the five years (2015–2020), Japan's population decline can be attributed to more

¹⁵ Asep Saepullah, Ahmad Rofi'i, and Putri Berlian Sari, "Fenomena Childfree Pada Pasangan Muda Ditinjau Berdasarkan Hukum Keluarga Islam," n.d.

¹⁶ Dhimas Adi Nugroho et al., "Tren Childfree dan Unmarried di kalangan Masyarakat Jepang," *COMSERVA Indonesian Jurnal of Community Services and Development* 1, no. 11 (April 24, 2022): 1023–30, <https://doi.org/10.36418/comserva.v1i11.153>.

¹⁷ Kimiko Tanaka and Deborah Lowry, "Stigma and Childlessness in Historical and Contemporary Japan," in *Voluntary and Involuntary Childlessness*, ed. Natalie Sappleton (Emerald Publishing Limited, 2018), 337–53, <https://doi.org/10.1108/978-1-78754-361-420181015>.

¹⁸ Nugroho et al., "Tren Childfree dan Unmarried di kalangan Masyarakat Jepang."

people choosing to be childfree. Over the last five years (2015–2020), Japan experienced a population decline of 948,646 people, or 0.7%, so that Japan's total population was only 126,146,099 people, with 23% of them being elderly. Japan's child population ratio has been declining for the past 47 years, and in 2021 reached its lowest point, 11.9%. Japan has the lowest ratio of children in a group of countries with more than 40 million people, according to the UN Demographic Yearbook. The Japanese government even took action, such as providing an allowance of IDR 36.7 million to pregnant and giving birth women. The results of this action showed an increase in the number of marriages in 2019, reaching 598,965 after a seven-year decline. However, these results do not appear to have much impact on the population.¹⁹

Due to the fact that Japanese people are busy with their careers, they accept the childfree phenomenon easily. Apart from work being a driving factor, the large costs involved in raising children is the reason why Japanese society accepts childfree. Gender inequality in terms of the division of household work is another problem that encourages women to accept childfree existence.²⁰

In other countries, Canada for example, quoted from www.gooddoctor.com, the National Survey of Family Growth states that less than 15% and 24% of men choose to be childfree. According to the General Social Survey (GGS), which represents 434,000 people, in 2001, 7% of Canadians aged 20 to 34 said they wanted to not have children. However, 4% of people in Canada say that marriage is also important but are not interested in having children.²¹ Some of the reasons Canadians are childless include medical conditions that make it impossible,

¹⁹ Mardiana et al., "Pandangan Dosen Hukum Keluarga Islam Stai Rakha Amuntai Tentang Childfree," *Al-Furqan : Jurnal Agama, Sosial, Dan Budaya* 2, no. 2 (2023).

²⁰ Nabila Utami Sandra Dewi et al., "Fenomena Childfree Di Jepang Dalam Perspektif Teori Feminisme Eksistensial," *Regalia: Jurnal Riset Gender dan Anak* 1, no. 2 (November 23, 2022): 61–72, <https://doi.org/10.31629/jga.v1i2.5118>.

²¹ Ajeng Wijayanti Siswanto and Neneng Nurhasanah, "Analisis Fenomena Childfree di Indonesia," *Bandung Conference Series: Islamic Family Law* 2, no. 2 (August 6, 2022), <https://doi.org/10.29313/bcsifl.v2i2.2684>; Muhammad Zainuddin Sunarto and Lutfatul Imamah, "Fenomena Childfree Dalam Perkawinan," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam* 14, no. 2 (April 13, 2023): 181–202, <https://doi.org/10.30739/darussalam.v14i2.2142>.

circumstances that are unfavorable for raising children, unsatisfying careers, and environmental factors.²²

In their research in Turkey, Merve Erkaya and Anil Ozge Ustunel discussed voluntary childlessness, which means deliberately choosing not to become parents. This theme is growing, impacting couple relationships and individual lives in many countries. However, not much research has looked at this emerging phenomenon from a non-Western perspective. The research results show that childfree couples try to live independent lives and build non-traditional marital relationships. It seems that this childfree phenomenon occurs because wives don't want to be more pressured by their husbands. The childfree background of women in Turkey is influenced by various socio-cultural processes, including gender and partner.²³

Similar incidents also occurred in Africa, where black professional women (Black Childfree Professional Women) chose not to have children. Those who make the decision to be childfree tend to place women outside the social and cultural expectations supported by pronatalists.²⁴ Pronatalism says that women who choose not to give birth to children are considered to be challenging the natural role of women and rejecting the important essence of feminine identity in society.²⁵ There are several other reasons why African women choose not to have children. Among the causes are familiarity with the responsibilities and activities of motherhood, personal and academic goals, as well as practical reasons related to finances, or not having the right parenting partner. Women use various means to resolve prenatal sociocultural expectations. This pro-childfree attitude is particularly strong in African countries, including playing together, passivity, and opposition to adoption. With this action,

²² Nugroho et al., "Tren Childfree dan Unmarried di kalangan Masyarakat Jepang."

²³ Merve Elkaya, "A Qualitative Study on the Marital Experiences of Childfree Couples in Turkey," *International Journal of Systemic Therapy*, 2023, <https://doi.org/10.1080/2692398X.2023.2240680>.

²⁴ Primrose Z. J. Bimha and Rachelle Chadwick, "Making the Childfree Choice: Perspectives of Women Living in South Africa," *Journal of Psychology in Africa* 26, no. 5 (October 28, 2016): 449–56, <https://doi.org/10.1080/14330237.2016.1208952>.

²⁵ Citra Widyasari and Taufiq Hidayat, "Tinjauan Masalah Mursalah Terhadap Fenomena Childfree," *DIKTUM: Jurnal Syariah Dan Hukum* 20, no. 2 (2022): 399–414.

women in Africa are more actively involved in negotiations and family decision making.²⁶

In fact, many women choose not to have children because they can focus on getting a good job or meeting their daily needs without emphasizing children as a goal of marriage. Women are not deprived of their choices because of negative pressure and stigma. In this process, decision making requires a long time, especially those related to the future. Before making a final decision, many things need to be considered. This phenomenon occurs in Africa as a whole, and includes Black Childfree Professional Women.²⁷

Childfree in Indonesia

Even though the majority of Indonesia's population is Muslim, the childfree phenomenon also has the potential to grow. The decline in the number of births in Indonesia from 2010 to 2020 is clear evidence of the childfree phenomenon. Indonesia's population growth has only grown by 1.25% in the last ten years, according to data from the Central Statistics Agency. This contrasts with 1.49% in 2000–2010. From the Central Statistics Agency's analysis, the country will experience a decline in the number of productive age population in the future if this seemingly insignificant difference is not addressed. Meanwhile, Indonesia needs a productive next generation of working age so that it can have a positive impact on Indonesian society and its economic growth.²⁸

In Indonesia itself, ideas or perspectives regarding childfree are still widely opposed. Society will experience social consequences for those who adhere to childfree, such as experiencing verbal violence from people in their environment, being stigmatized by the general public, and living in an unstable household. Environmental problems are the main reason why people think about not having children. Better health and food availability around

²⁶ Bimha and Chadwick, "Making the Childfree Choice."

²⁷ Sizakele Marutlulle, "Fighting against Erasure: The Case of the Black, Childfree and Professional Woman in South Africa.," n.d.

²⁸ Indah and Zuhdi, "The Childfree Phenomenon in the Perspective of Human Rights and Maqashid Al-Shari'ah."

the world has not kept pace with an increase in global population.²⁹

A YouTuber named Gita Savitri encourages childfree thinking among Indonesian people. Many experts commented on the influencer's words, providing opinions for and against. The birth trend in Indonesia decreased from 2010 to 2020, according to statistical data from the World Bank.³⁰ This clearly contradicts the Indonesian cultural belief that many children bring a lot of good fortune. Indonesia is considered a country that supports child birth, according to Tanaka & Johnson, quoted in Miwa et al. Children are still considered an important component of marriage by most Indonesians.³¹ Additionally, research shows that almost 93% of Indonesians continue to believe that it is important for marriage to have children.³²

Additional survey results from the Indonesian Central Statistics Agency (BPS) show that there are several provinces that are experiencing growth rates that continue to decline. For example, the population of Aceh Province continues to decline. The population growth rate was 2.03% between 2010 and 2015. Furthermore, the population only increased by 1.77% between 2015 and 2020. This data provides information that the province of Aceh experiences a population decline every year.³³

According to an interview conducted by Eva Fadihilah with a young couple in the city of Cirebon, they do not agree with the concept of temporarily childfree (delaying having children), this does not mean they choose not to have children (childfree) in marriage. Most people just want to postpone having children until they really feel stable and ready financially, psychologically, and professionally. They agreed and even implemented the temporary

²⁹ Tito Edy Priandono, Alwan Husni Ramdani, and Ahmad Fahrul Muchtar Affandi, "PEREMPUAN TANPA ANAK: STRATEGI MENGHADAPI STIGMA" 6 (2022).

³⁰ Paul J. Burke and Martin D. Siyaranamual, "No One Left Behind in Indonesia?," *Bulletin of Indonesian Economic Studies* 55, no. 3 (September 2, 2019): 269–93, <https://doi.org/10.1080/00074918.2019.1690410>.

³¹ Sitti Muliya Rizka and Taat Kurnita Yeniningsih, "Childfree Phenomenon in Indonesia," 2021.

³² Alfian Qodri Azizi, Ali Imron, and Bagas Heradhyaksa, "Fulfillment of Civil Rights of Extramarital Children and Its Effect on Social Dimensions," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 2 (December 31, 2020): 235–52, <https://doi.org/10.18326/ijtihad.v20i2.235-252>.

³³ Rizka and Yeniningsih, "Childfree Phenomenon in Indonesia."

childfree principle, namely postponing the birth of children during marriage. Due to several factors they have considered.³⁴ Case study research conducted on the millennial generation in the cities of Surabaya and Malang shows that this generation still accepts the concept of childfree, but is unlikely to apply it in their married life. Because after all, for them, heredity is still very important in the family.³⁵

A married couple who decides to postpone pregnancy is the same as temporarily delaying having children (temporarily childfree). The temporary child-free procedure in Islamic family law is the same as *tandzîm alnasl*. *Tandzim al-nasl* is known in the Family Planning program in Indonesia. This program is considered quite successful in reducing Indonesia's population. This is proven by the award received by the National Population and Family Planning Agency (BKKBN), which was given by the UN as the highest award in the field of population. Apart from that, the presence of children is very important to improve the economy because they will be the next generation who will determine the existence of the nation. *Tandzîm al-nasl* is permitted in Islam for this reason.³⁶

Facts about Childfree Marriages Abroad and Indonesia

Several childfree trends abroad show that the feminist movement has greatly influenced women's lives. Women want to advance in their careers without feeling burdened, and want to gain independent rights for themselves and determine their own path in life. A strong desire gives little hope to childless and unmarried couples as a solution to the high cost of living and couples who are unable to guide and provide for their living needs. However, many problems arise with this demographic. Due to the decline in birth rates, various efforts must be made to ensure that population growth rates continue to increase and that there is no gender

³⁴ Fadhilah, "Childfree Dalam Pandangan Islam."

³⁵ Audinovic and Rio Satria Nugroho, "Persepsi Childfree Di Kalangan Generasi Zilenial Jawa Timur."

³⁶ Sri Aisyah and Zainal Azwar, "KELUARGA BERENCANA (Studi Analisis Fatwa Ali Jum'ah Dalam Kitab Al-Fatâwâ Al-Islâmiyyah)," 2020.

discrimination for women.³⁷ Another thing that causes women to decide to be childfree is because of medical limitations, especially when it comes to the safety of the prospective mother and child while the pregnancy continues.³⁸

Choosing to be childfree can lead women beyond the limits set by social and cultural norms that encourage having children. This understanding, known as pronatalism, implies that women who decide not to give birth are seen as rebelling against women's natural role and rejecting an essential aspect of women's identity in society.³⁹ Research in 2000 found that society tends to have a negative view of individuals who voluntarily remain childless, more negatively than of individuals who may not be able to have children or who have no explanation for not having children.⁴⁰ The very strong dominance of this pronatalist view in women results in rejection of the choice to be childfree, even when the reason is due to limited fertility.⁴¹

In Indonesia, the idea of childfree certainly didn't just appear out of thin air. The desire to be childfree will be influenced by many factors. In a study involving several informants, it was explained that childfree can be born due to personal problems. Where there is fear of not being able to care for and educate children. Feeling there is no mental readiness to become a parent. Being busy at work also makes him worry that he will not be able to give his children their rights and will instead ignore them. Some of the reasons that encourage someone to choose childfree include the lack of attention they experienced as a child, an unwillingness to face the obstacles that arise when having children, and the comfort felt when not having obligations to offspring.⁴² Other factors that influence the decision to become childfree include mental considerations and financial issues. Economic factors can also play an important role, especially

³⁷ "Pandangan Dosen Hukum Keluarga Islam Stai Rakha Amuntai Tentang Childfree."

³⁸ [CSL STYLE ERROR: reference with no printed form.].

³⁹ Marsha D. Somers, "A Comparison of Voluntarily Childfree Adults and Parents," *Journal of Marriage and the Family* 55, no. 3 (August 1993): 643, <https://doi.org/10.2307/353345>.

⁴⁰ Tammy D. Allen, "Rewarding Good Citizens: The Relationship Between Citizenship Behavior, Gender, and Organizational Rewards ¹," *Journal of Applied Social Psychology* 36, no. 1 (January 2006): 120–43, <https://doi.org/10.1111/j.0021-9029.2006.00006.x>.

⁴¹ Widyasari and Hidayat, "Tinjauan Masalah Mursalah Terhadap Fenomena Childfree."

⁴² Siswanto and Neneng Nurhasanah, "Analisis Fenomena Childfree di Indonesia."

if someone feels financially unable to care for their child. In the context of childfree family life, there are aspects such as resolving conflicts within the family, dividing roles between childfree couples, managing families without children, and planning for old age without children.⁴³

In other research, it is also stated that the underlying reasons for childfree thinking can come from childhood trauma. The absence of parents as role models, abuse as a child, too many siblings to be responsible for. This results in discrimination from the biological mother or those who took care of them during childhood.⁴⁴

CONCLUSION

The childfree phenomenon has become a hotly debated topic in global society. The public's view of childfree, both in Indonesia and abroad, is a debate that needs to be explored in depth. Some people provide various arguments, both for and against, regarding this choice. On the other hand, the presence of children in a family is considered a dogma that must be pursued by every couple, with a very important meaning and role in the context of family life.

Based on the discussion above, the research can conclude that there are at least several reasons why childfree can occur in a family. Firstly, personal factors, this factor is the background to why a family chooses to be childfree because of the view of their inability to take care of children. The two economic factors are caused by experiencing difficulty in obtaining adequate clothing and food or lack of finances in the family. The three environmental factors, an environment that cannot provide a sense of security and comfort with warmth in their children, can make a child grow up to be an individual who has many worries and even deep fears. The four psychological factors, in this psychological factor, they feel threatened or afraid that if they have children it will add a burden on their minds that will make life feel

⁴³ Siti Zulaikha, "The Childfree Phenomenon in Some Influencers," *ARRUS Journal of Social Sciences and Humanities* 3, no. 1 (April 11, 2023): 59–64, <https://doi.org/10.35877/soshum1666>; "Fenomena Childfree Di Dalam Pernikahan Perspektif Hukum Islam."

⁴⁴ Ellen L.K, Toronto, and Joann Ponder, *Women's Struggle for Sexual and Reproductive Autonomy*, 1st ed. (London, n.d.), <https://doi.org/10.4324/9781315532578>.

heavy. This also includes excessive worry when you cannot care for your child. The five philosophical factors, these philosophical factors are a person's view or way of thinking about their own life, a general view of life. Usually these philosophical factors are influenced by developed countries, causing the emergence of feminism and pronatalism movements. The six medical factors are related to the safety of the mother or child.

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