

THE CHILDFREE PHENOMENON: PERSPECTIVES FROM HADITH AND SOCIOLOGY

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Abstrack

This research aims to explore the perspectives of religion and sociology on the Childfree phenomenon. The study adopts a qualitative approach using the methodology of Conceptual Thematic Hadith Studies and Sociology. The research findings and discussions reveal both theological and social understandings. Based on the exploration of hadiths concerning marriage and procreation, the decision not to have children (Childfree) within marital relationships can undermine one of the primary purposes of marriage, which is reproduction. Having children in Islamic doctrine carries implications for both worldly life and the hereafter. The directives in the hadiths regarding marriage and procreation are recommendations and forms of preference rather than obligatory commands. From a sociological perspective, the choice of spouses to be Childfree represents a social reality that is currently occurring. The decision to be Childfree, for any reason, contradicts the values believed and understood by the majority of Indonesian society, which consider reproduction as a significant purpose of marriage.

Keywords: Childfree, *Azl*, Hadith, Social Construction

A. Introduction

The em

ergence of the childfree phenomenon is closely linked to the shift in societal paradigms toward marriage, which initially was institutional but has shifted to becoming more individualistic (Rowland 2007). The term "childfree" refers to a decision made by married couples to refuse having offspring (Akbar and Umam 2021). The idea of being childfree, as a shift in the mindset of Indonesian society, has become a frequent topic of discussion and news on social media (Patnani, Takwin and Mansoer 2021).

Several public figures or celebrities have declared themselves as childfree couples on their social media accounts. This has led to the rise of the childfree discourse, especially among millennial married couples (Haecal, Fikra and Darmalaksana 2022). Although being childfree is not a new concept, it has long been developed and practiced by various married couples in several countries, particularly in America (Healy 2018).

Several factors support the childfree choice among modern society, including the shifting value of children. For some groups, children are no longer seen as a long-term investment by parents (Jenuri, et al. 2022). Additionally, childfree couples do not consider having children as the primary goal of marriage (Patnani, Takwin and Mansoer 2021). Some people argue that the childfree phenomenon is influenced by Western culture entering this borderless world. Another factor driving individuals to follow the childfree movement is economic considerations.

In Islamic doctrine, the value of children is seen as a blessing, a source of comfort, social pride, and a continuation of lineage. Therefore, for every married couple, having children is one of the primary goals of marriage. In a hadith narration, Prophet Muhammad SAW explained that a good Muslim is one who has many descendants. Although the Qur'an does not explicitly command having many children, several verses explain that children are a blessing. In line with this, there is a popular saying in Indonesian society: "many children, many blessings."

Considering the childfree phenomenon, there is potential conflict with the values held by traditional and religious beliefs. In communities with customary law that emphasizes kinship, the purpose of marriage is to maintain and continue the lineage through paternal or maternal lines. According to Islamic law, the purpose of marriage is to establish a peaceful and orderly household and have offspring that are accepted by society (Huda and Munib 2022).

This phenomenon is certainly interesting to study further using a conceptual thematic hadith and sociological approach to reveal its legal

implications so that it can be understood theologically and socially. This research focuses on the choice of being childfree, whether it is a decision to delay having children or a decision not to have children in the future.

B. Method

This research uses a qualitative approach focused on literature study, meaning the researcher does not conduct fieldwork. It employs two approaches: Conceptual Thematic Hadith Studies and Sociological Construction. The research utilizes the methods of *takhrij* and *syarah* for hadiths related to the recommendation of having children in marriage, particularly concerning the childfree concept, through conceptual thematic analysis, specifically analyzing Islamic legal thought.

C. Result and Discussion

1. Concept and Development of the Childfree Trend

To understand how the concept of Childfree is understood by society, it is first important to define the meaning of the term. According to the (Collins 2024), Childfree is defined as not having children, being without children, especially by choice. Similarly, the (merriam-webster 2024) describes Childfree as being without children. The term "Childfree" originates from American-English and was first used in 1901. Furthermore, according to Houseknecht, Childfree is defined as the condition of married couples who do not have children and have no desire to have children in the future (Rahmah 2023).

Quoting explanations from (Chrastil, The Washington Post 2019) the concept of Childfree has evolved diversely over time. In the past, not having children held different meanings. Historically, the term referred to women who chose not to have children, regardless of whether they were married or not. This phenomenon was common in European cities and countryside in the early 16th century, especially among women who prioritized careers over early marriage, as was customary at that time.

Rachel's research further indicates that the impact of the Childfree trend was marked by declining birth rates in Europe and the United States during the 19th century.

The growth in understanding of Childfree is partly triggered by rapid industrialization and economic growth, which have transformed societal perspectives. Even in the early 21st century, millions of 50-year-old women worldwide do not have children, either due to early decisions or infertility factors (Chrastil 2020). In Indonesia, this trend has begun to develop in recent years. According to Media Indonesia (2021), the phenomenon of being Childfree, or not having children, is growing within society. This is influenced by work culture and the widespread discussion of Childfree on social media, which has been popularized by various celebrities and public figures. One prominent figure, YouTuber Gita Savitri, has brought this phenomenon to public attention and sparked widespread debate. There are both supporters and critics of this principle in society.

As reported by (kompas.com 2024) the choice of being Childfree has increased in the past four years. A survey in the DATAin 2023 edition by the Directorate of Statistical Analysis and Development of the Central Statistics Agency (BPS) revealed that approximately 8 out of 100 people have chosen to live Childfree. These individuals are in their productive years, have been married, but have never had children and are not currently using contraception. This equates to 0.1 percent of women aged 15-49 in Indonesia. Thus, out of every 1,000 adult women in Indonesia, one has decided to be Childfree.

According to World Bank data, Indonesia's birth rate trend continues to decline; in 2019, the crude birth rate per 1,000 people in Indonesia was 17.75. This is supported by population census data conducted by BPS, which shows a decrease in population growth rate from 1.49% to 1.25% between 2000 and 2010. This decline in births in Indonesia is partly attributed to the emergence of the Childfree trend (Media Indonesia 2021).

There are numerous reasons for choosing not to have children, such as mental and psychological issues, economic factors, medical or health issues, and environmental concerns, as highlighted by (Fitria, et al. 2023). However, choosing not to have children does not come without risks, as it can lead to negative stigma in conservative Indonesian society.

From the literature presented above, it can be understood that the term Childfree encompasses: first, the attitude of delaying having children either through contraception or other means; second, the attitude of choosing not to have children at all; and third, the condition of not having children due to health reasons.

2. Conceptual Thematic Hadith Analysis on the Principle of Childfree

Thematic hadith analysis is a method known to be effective in understanding hadiths (Miski 2021) explains that this method can be used to address contemporary issues using hadiths. The steps applied in conducting this study include determining the theme, selecting primary literature within hadiths, conducting comprehensive readings of the studied hadiths, performing the process of takhrij to track the validity and quality of the hadiths, conducting a literal analysis of the phrases gathered in the text, examining commentaries, comparing hadith texts with other texts such as the Quran, the opinions of companions, authoritative figures, and others, and drawing conclusions.

a. *Takhrij Hadis*

This study aims to explore the hadith perspective on the concept of Childfree by conducting a search for relevant hadiths. If Childfree is understood as the choice not to have children, it may superficially conflict with hadiths that encourage marriage and procreation. Based on a search using the keyword "marry" in the Encyclopedia of Hadiths v17.3.1 application, six hadiths were found that discuss the recommendation to marry women who can bear

many offspring. Below are the hadiths that contain recommendations to marry women capable of bearing many children.

Table 1. The hadiths recommending marrying women who can bear children. found in the application “ensiklopedi kitab 9hadis”

No	Redaksi Hadis	Rawi dan Indeks hadis	Kualitas Sanad	Kitab/Bab
1	حَدَّثَنَا عَفَّانُ حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ قَالَ أَبِي وَقَدْ رَأَيْتُ خَلْفَ بْنَ خَلِيفَةَ وَقَدْ قَالَ لَهُ إِنْسَانٌ يَا أَبَا أَحْمَدَ حَدَّثَكَ مُحَارِبُ بْنُ دَثَارٍ قَالَ أَبِي فَلَمْ أَفْهَمْ كَلَامَهُ كَانَ قَدْ كَبِرَ فَتَرَكْنَاهُ حَدَّثَنَا حَفْصُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِالْبَاءَةِ وَيَنْهَى عَنِ التَّبْتُلِ نَهْيًا شَدِيدًا وَيَقُولُ تَزَوَّجُوا الْوُدُودَ الْوُلُودَ إِلَيَّ مُكَاتِّرٌ بِكُمْ الْأَنْبِيَاءُ يَوْمَ الْقِيَامَةِ	Musnad Ahmad number 13080 on Ensiklopedi Kitab Hadis v17.3.1	<i>Shahih Li Gairihi</i>	Marriage to or marrying women who are knowledgeable about religion.
2	أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَنْبَأَنَا الْمُسْتَلِمُ بْنُ سَعِيدٍ عَنْ مَنْصُورِ بْنِ زَادَانَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَمَنْصِبٍ إِلَّا أَنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا فَتَهَاهَ ثُمَّ أَتَاهُ الثَّانِيَةَ فَتَهَاهَ ثُمَّ أَتَاهُ	Sunan Nasai number 3175 on Ensiklopedi Kitab Hadis v17.3.1	<i>Hasan Shahih</i>	Chapter: Marriage /Avoiding marrying women who are barren

	الثَّالِثَةُ فَفَنَاهُ فَقَالَ تَزَوَّجُوا الْوُلُودَ الْوُدُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ			
3	حَدَّثَنَا أَحْمَدُ بْنُ إِبرَاهِيمَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا مُسْتَلِيمُ بْنُ سَعِيدٍ ابْنُ أُخْتِ مَنْصُورِ بْنِ زَادَانَ عَنْ مَنْصُورٍ يَعْنِي ابْنَ زَادَانَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَجَمَالٍ وَإِنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا قَالَ لَا ثُمَّ أَتَاهُ الثَّانِيَةُ فَفَنَاهُ ثُمَّ أَتَاهُ الثَّالِثَةُ فَقَالَ تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأُمَمَ	Sunan Abu Daud on Ensiklopedi Kitab Hadis v17.3.1	<i>Hasan Shahih</i>	Chapter: Marriage /Prohibiti on of marrying women who cannot have children
4	حَدَّثَنَا حُسَيْنٌ وَعَفَّانُ قَالَا حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ حَدَّثَنِي حَفْصُ بْنُ عُمَرَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِالْبَاءَةِ وَيَنْهَى عَنِ التَّبْتُلِ نَهْيًا شَدِيدًا وَيَقُولُ تَزَوَّجُوا الْوُدُودَ الْوُلُودَ إِنِّي مُكَاثِّرٌ الْأَنْبِيَاءَ يَوْمَ الْقِيَامَةِ	Musnad Ahmad 12125 Ensiklopedi Kitab Hadis v17.3.1	<i>Shahih li Ghairihi</i>	Musnad of the Compani ons residing in Medina 3.5
5	حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْمُحَارِبِيُّ وَجَعْفَرُ بْنُ عَوْنٍ عَنِ الْإِفْرِيقِيِّ عَنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو	Ibnu majah 1849 Ensiklopedi	<i>Dhaif Jiddan</i>	Chapter: Marriage /Marryin g a

	<p>قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزَوَّجُوا النِّسَاءَ لِحُسْنِهِنَّ فَعَسَى حُسْنُهُنَّ أَنْ يُزِيدَهُنَّ وَلَا تَزَوَّجُوهُنَّ لَأَمْوَالِهِنَّ فَعَسَى أَمْوَالُهُنَّ أَنْ تُطْعِيَهُنَّ وَلَكِنْ تَزَوَّجُوهُنَّ عَلَى الدِّينِ وَالْأَمَةِ حَرَمَاءَ سَوْدَاءَ ذَاتِ دِينٍ أَفْضَلُ</p>	Kitab Hadis v17.3.1		woman who understan ds religion
6	<p>حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ سَابِطٍ عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّ سَلَمَةَ قَالَتْ لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ عَلَى الْأَنْصَارِ تَزَوَّجُوا مِنْ نِسَائِهِمْ وَكَانَ الْمُهَاجِرُونَ يُجْبُونَ وَكَانَتْ الْأَنْصَارُ لَا تُجَبِّي فَارَادَ رَجُلٌ مِنَ الْمُهَاجِرِينَ امْرَأَتَهُ عَلَى ذَلِكَ فَأَبَتْ عَلَيْهِ حَتَّى تَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَأَتَتْهُ فَاسْتَحْيَتْ أَنْ تَسْأَلَهُ فَسَأَلَتْهُ أُمُّ سَلَمَةَ فَنَزَلَتْ { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ } وَقَالَ لَا إِلَّا فِي صِمَامٍ وَاحِدٍ وَ قَالَ وَكِيعٌ ابْنُ سَابِطٍ رَجُلٌ مِنْ قُرَيْشٍ</p>	Musnad Ahmad 25475 on Ensiklopedi Kitab Hadis v17.3.1	<i>Isnad Hasan</i>	Musnad of the Compani ons from Various Tribes/H adith of Umm Salamah, the Wife of the Prophet

Based on the information obtained from the hadiths listed in the table above, there are 4 hadiths that contain the command to marry women who

can bear children (fertile), and the command to marry compassionate women with the same wording. “تَزَوَّجُوا الْوُدُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ”. Then there are two hadiths that contain instructions not to marry women known to be infertile. Furthermore, there are also instructions to marry free women.

The wording of the hadith with the keyword "marry women who are fertile" is found in several hadith collections: Musnad Ahmad, Sunan Nasa'i, Sunan Abu Dawood, and Sunan Ibn Majah. Based on their chains of narration (sanad), there are 2 hadiths classified as sahih li ghairi (authentic due to supporting evidence) and 3 hadiths classified as hasan sahih (good and authentic). These hadiths have strong and authentic chains of transmission, making them acceptable (maqbul) and suitable as a basis for legal rulings (Haecal, Fikra and Darmalaksana 2023).

To analyze the authenticity of the wording of the hadiths in the table above, following Alfatih Suryadilaga's theory, these hadiths meet all criteria to be accepted as legal foundations: they do not contradict the Quranic verses, other authentic hadiths, or sound reasoning (Alfatih Suryadilaga 2015).

The content of the hadiths in Table 1 overall does not contradict Quranic verses or sound reasoning. The Quran contains numerous views that oppose the concept of Childfree. In Surah Al-Baqarah: 187, there is a command to have sexual relations with one's spouse, implicitly implying the command to have children. Surah Al-An'am and Surah Al-Isra: 31 prohibit killing children due to economic factors. Surah Al-Anbiya: 89, Surah Al-Imran: 38, and Surah Ash-Shaffat: 100 contain prayers for righteous offspring. The fundamental understanding is that the biological relationship between husband and wife results in the birth of a child.

b. Analisis redaksi hadis dengan metode tematik konseptual

The focus of the analysis of the hadiths presented in Table 1 is on the phrase “تَزَوَّجُوا الْوُدُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأُمَمَ”. The command to marry and procreate in these hadiths is accompanied by criteria for women who

are recommended for marriage, specifically to marry women capable of bearing children. The wording of the hadith suggests that this command can be understood inversely (*mafhum mukhalafah*), meaning there is a prohibition against marrying women who are sterile, as indicated in the hadith narrated by Abu Dawood (1754) and by Imam Nasa'i (3175). In the wording of hadith numbers 2 and 3 in the table above, it is mentioned that despite a woman's beauty, social status, noble lineage, and wealth, if she is known to be sterile according to the hadith's wording, Prophet Muhammad explicitly forbids marrying her.

In determining the meaning of a hadith, it is important to consider its general or specific interpretation, absolute or qualified nature, and the circumstances of its occurrence (*sabab wurud*) (Asy-Suyuṭi 2014). The reason behind the emergence of hadiths related to the recommendation to marry and have many offspring, narrated by Abu Dawood, an-Nasa'i, and Ahmad bin Hanbal, stems from an incident where a young man asked Prophet Muhammad about marrying a prestigious, beautiful, and wealthy woman from his community who happened to be sterile. The Prophet instructed the young man to marry a fertile woman instead, and even after the youth repeated his question three times, the Prophet's answer remained consistent.

The explanation further elaborates that the descent of this hadith is due to Prophet Muhammad's command to build a family, coupled with the prohibition of celibacy (*tabattul*). The term "*tabattul*" means avoiding women and abstaining from marriage in order to devote oneself more closely to worshiping Allah (As-Shan'ani 1995).

The directive to marry fertile and loving women in the wording of the hadith can be understood as a recommendation. The argument behind this understanding lies in Islamic marital law, where marriage is considered a Sunnah (practice of the Prophet), and every person has the right to choose to marry or not. Therefore, the phrase "marry women who are fertile and loving" can be understood as an encouragement and a virtue.

The textual meanings of the words "*wadud*" and "*walud*" in the wording of the hadith are explained by Sayyid Sabiq. He clarifies that "*wadud*" refers to a woman who seeks her husband's pleasure and shows affection and love towards him, while "*walud*" means a woman capable of having many children (Syabiq 2011). Mentioning these two terms together suggests an understanding that a woman who possesses loving characteristics but is unable to bear children undermines one of the purposes of marriage, which is the birth of offspring. On the other hand, a woman capable of having many children but lacking affection and love towards her husband potentially prevents the realization of a harmonious household.

The meaning of the phrase "فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأُمَمَ" at the end of the hadith, as explained in the book *Subulus Salam*, is interpreted by some scholars as "pride" or "boasting". This pride mentioned in the hadith refers to the Hereafter. In the explanation of this hadith, in the Hereafter, the Prophet will take pride in meeting many of his followers. He will receive rewards as numerous as his followers (As-Shan'ani 1995).

The explanation from the commentary on the above hadith provides a theological understanding that childbirth is one of the primary purposes of marriage. Raising and educating children are considered acts of worship, especially when the child possesses individual righteousness and contributes to social righteousness. In several narrations of hadiths, a righteous child is mentioned as one of the three forms of deeds whose rewards continue to be received until the Hereafter.

Regarding Childfree practices, which involve delaying having children temporarily, using contraception, or withdrawing ejaculate outside the vagina (coitus interruptus), in Islamic jurisprudence literature, this can be equated with the practice of "*al-Azl*". In (Yunus 1922) dictionary "*Azl*" means "separation" or "release". In the commentary on *Sahih Muslim* by Nawawi, "*azl*" is explained as withdrawing the penis from the vagina before ejaculation, causing the semen to spill outside.

Exploring hadiths discussing "*azl*" through the Encyclopedia of Hadith Books application, Ahmad narrates 3 hadiths, al-Tirmidhi narrates 2 hadiths, Muslim narrates 3 hadiths, and Bukhari narrates 6 hadiths. All these hadiths have chains of transmission reaching the degree of authenticity (*sahih*), except for one chain from Ahmad bin Hanbal and one from Malik. Despite compromises on these hadiths, there is no explicit wording found that unequivocally prohibits the practice of "*azl*" (Supriyadi 2021).

Regarding the legal status of "*azl*", scholars hold different opinions. Following the viewpoint expressed by al-Ghazli, "*azl*" is permissible. He argues that prohibition requires explicit textual evidence from the Quran and Hadith. In the case of "*azl*", there is no clear text explicitly indicating its prohibition. The phrase "hidden murder of children" from the narration of Judamah carries a similar connotation to "pretense being hidden shirk", which, according to al-Ghazli, only expresses disapproval (Ahmad 2010).

c. The Childfree Phenomenon from a Sociological Perspective

The concept of Childfree from a sociological perspective can be analyzed through the theory of social construction of reality, as pioneered by Peter L. Berger. The Childfree phenomenon is a reality created by individuals or groups who assert their freedom and choice to remain without children. According to (Zulaikha 2023) this freedom leads to actions that transcend the boundaries of societal structures and norms, thereby making Childfree a social reality. An individual's social construction of reality is significantly influenced by the culture they belong to. Cultural norms and accepted values shape our thoughts and actions concerning what is permissible or impermissible (Artanti 2023).

Understanding the meaning of children within a family in Indonesia requires consideration of both cultural and religious aspects prevalent in Indonesian society. Indonesia is known for its diverse cultural customs and traditions, which significantly influence how individuals perceive the importance of having children in marriage. On the other hand, Indonesia is

also recognized as the world's largest Muslim-majority country, where nearly 90 percent of the population adheres to Islam.

In Indonesian society, children are widely regarded as a source of tranquility for parents. This sense of tranquility stems from parents feeling complete when they have children within their social environment. The value of children is seen socially as enhancing the parents' social status within the community. Among the Sundanese community, for example, parents believe that the presence of children influences various psychosocial aspects of family life, such as joy and happiness in old age (Artanti 2023). From a religious perspective, children are viewed as a blessing or divine gift from God that brings blessings and happiness. However, like any other material blessing, children must be managed well to bring benefits in the future, particularly for their parents, both in this life and in the Hereafter (I'anah 2017).

The value of children, as reflected in religious beliefs and in line with societal values in Indonesian culture, portrays children as inherently positive. There is no negative connotation associated with the meaning of children in Indonesian society. Despite the challenges involved in raising children, the overwhelmingly positive societal view of children contributes to mitigating the difficulties that may arise.

The choice of a husband and wife to be Childfree, when analyzed using the Government Regulation of the Republic of Indonesia Number 87 of 2014, contrasts sharply. This regulation divides the functions of a family into 8 categories: religious, socio-cultural, love and affection, protection, reproduction, socialization and education, economic, and environmental development (BKKBN 2017, 39). Therefore, opting for a Childfree lifestyle within a family would eliminate several functions that are considered essential within a small family unit.

Deacon and Firebaugh explain that one of the family's functions is to produce human resources, emphasizing that families must fulfill their functions effectively to produce high-quality human resources. According

to (Richardson and Glesson 2012) optimizing family functions has a positive impact on the well-being and quality of children. The optimal implementation of family functions provides potential for families to raise high-quality future generations, potentially becoming quality leaders of the nation.

The emergence of the Childfree concept conflicts with established concepts understood by the majority and may potentially face negative stigma from society. Indonesian society is known for being highly pronatalist, viewing childbirth as a benchmark for family happiness and well-being. For comparison, research by (Nandi 2013) in India shows that women who decide not to have children often face negative stigma, being perceived as deviant, selfish, or lazy.

D. Conclutions

The concept of Childfree is understood as the choice to not have children or to delay having children within a marital relationship. This phenomenon, when understood within the teachings of Islam, particularly in hadiths that emphasize the recommendation to marry and have offspring, can be seen as contradictory. Islamic literature highlights that one of the primary purposes of marriage is to have children or descendants. From a sociological perspective, the concept of Childfree represents a social reality that diverges from the social constructions and institutions in Indonesian society. In Indonesian culture, having children is considered one of the primary goals of marriage, where reproduction is a fundamental objective. The presence of children is believed to bring benefits in terms of social, spiritual, and material aspects.

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