

## **Phenomenon *Childfree* in Abdul Mustaqim's Maqashidi Interpretation**

Zerlinda Prasanti Supranggono <sup>1)</sup>, Siti Naila Nahdliyah <sup>2)</sup>, Moh Yardho <sup>3)</sup>

<sup>1,2,3</sup> University of Sunan Ampel Surabaya, East Java Indonesia

Email: zeylinprasanti12@gmail.com <sup>1</sup>, naylanahdliyah00@gmail.com <sup>2</sup>, myardho@gmail.com <sup>3</sup>

**Article History : Received: 07-11-2025 Accepted: 28-12-2025 Publication: 30-12-2025**

---

**Abstract:** *This research uses a qualitative approach with a literature study. Primary data sources refer to Abdul Mustaqim's thoughts on the Maqashidi Tafsir methodology and Qur'anic verses related to offspring ( hifdz al- nasl ), while secondary data are obtained from sociological, psychological, and demographic literature. The analysis is conducted thematically and content-wise using the ushul al-khamsah framework to assess the benefits and harms of the childfree option. The research findings show that, from the perspective of Maqashidi Tafsir, the childfree phenomenon cannot be judged in a black-and-white manner. Although Islam generally emphasizes hifdz al- nasl (protecting offspring), the principle of hifdz al- nafs (protecting the soul) can be a top priority if the presence of a child is predicted to cause medical or psychological harm (such as severe trauma/violence). The Maqashidi approach offers flexible yet responsible legal solutions by distinguishing between universal principles ( kulliyat ) and individual cases ( juz'iyat ).*

**Abstract :** *Study This use approach qualitative with type studies bibliography . The primary data source refers to Abdul Mustaqim's thoughts about Maqashidi Tafsir methodology and related Qur'anic verses descendants ( hifdz al- nasl ), while secondary data obtained from literature sociology , psychology , and documents demographics . Analysis done in a way thematic and content with use framework ushul al- khamsah For evaluate benefit and harm from childfree options . Findings study show that in From the perspective of Tafsir Maqashidi , the childfree phenomenon does not can assessed in a way black and white . Although Islam is general emphasize hifdz al- nasl ( guarding) descendants ), principles hifdz al- nafs ( guarding) soul ) can become priority main If presence child in a way medical or psychological ( such as severe trauma / violence ) is predicted will bring in harm ( mafsadah ). Approach Maqashidi offer solution elastic law However still responsible answer with differentiate between universal principles ( kulliyat ) and individual cases ( juz'iyat ).*

---

**Keywords:** *Childfree, Maqashid Syariah, Abdul Mustaqim , Hifdz al- Nasl , Contemporary Tafsir*

### **INTRODUCTION**

Phenomenon *childfree* , namely choice aware individual or partner For No own child , has develop become issue significant social trend in the era of globalization and modernity . In many countries, including Indonesia, the trend This driven by factors like priority career , welfare economy , issues environment ( such as overpopulation and change climate ), as well as change values social that emphasizes freedom personal and quality life (Ahmad, 2020). Data from various survey show that percentage childfree couples increase , with global estimates reach 20-30% among age productive , and

numbers This more high in developed countries (Maya, 2019). However , in the midst of Muslim society , phenomenon This often trigger debate ethical and religious , because Islam is traditional emphasize importance family and reproduction as part from the sunnah of the prophet and obligations social .

In Islamic context , views against childfree no always black and white approach literal textual possible see it as deviation from encouraging verses from the Koran descendants , such as in Surah Al-Nisa (4:1) which emphasizes “ be afraid to Allah who uses ( uses ) His name you each other ask , and ( maintain ) relationships family .” However , the phenomenon This can analyzed through lens maqashid sharia , a interpretive framework developed by scholars such as Imam Al-Ghazali and Al- Syatibi , who emphasize goals main sharia ( maqashid ) for ensure welfare human ( masalahah ). Maqashid consists of from five aspects main : hifdz al-din ( preservation of religion), hifdz al- nafs ( preservation of soul ), hifdz al-' aql ( preservation reason ), hifdz al- nasl ( preservation descendants ), and hifdz al-mal ( preservation property ). Approach This allows more interpretation flexible , where childfree is not in a way automatic considered haram if No threaten maqashid said , but rather can seen as balanced choice with context social and psychological individual (Hasan, Umar 2021).

Article This aim For study the childfree phenomenon in general deep through perspective maqashid sharia , with integrate analysis from source academic and study empirical . We will explore dilemma between freedom personal and responsibility answer social , as well as How maqashid can become tool For understand choice This without ignore Islamic values . References main covering study about implications socio-economic childfree perspective ethical in Islam (Lestari, 2022), as well as analysis relevant psychological and demographic factors . Through approach this article This make an effort give an inclusive view , encouraging dialogue between tradition and modernity , as well as contribute to a more contemporary Islamic literature adaptive to challenges of the times. With Thus , the discussion This expected can help reader understand that maqashid sharia is not a rigid dogma , but rather framework dynamic For reach kindness together .

Phenomenon *childfree* , namely choice aware individual or partner For No own child , has develop become issue significant social trend in the era of globalization and modernity . In many countries, including Indonesia, the trend This driven by factors like priority career , welfare economy , issues environment ( such as overpopulation and change climate ), as well as change values social that emphasizes freedom personal and quality life (Ahmad, Riski 2020). Data from various survey show that percentage childfree couples increase , with global estimates reach 20-30% among age productive , and numbers This more high in developed countries (Maya, 2019). However , in the midst of Muslim society , phenomenon This often trigger debate ethical and religious , because Islam is traditional emphasize importance family and reproduction as part from the sunnah of the prophet and obligations social .

In Islamic context, views against childfree are not always black and white. A literal textual approach possible sees it as deviation from encouraging verses from the Koran descendants, such as in Surah Al-Nisa (4:1) which emphasizes “be afraid to Allah who uses (uses) His name you each other ask, and (maintain) relationships family.” However, the phenomenon can be analyzed through the lens of *maqashid sharia*, an interpretive framework developed by scholars such as Imam Al-Ghazali and Al-Syatibi, who emphasize the main goals of *sharia* (*maqashid*) for ensuring human welfare (*maslahah*). *Maqashid* consists of five main aspects: *hifdz al-din* (preservation of religion), *hifdz al-nafs* (preservation of soul), *hifdz al-'aql* (preservation of reason), *hifdz al-nasl* (preservation of descendants), and *hifdz al-mal* (preservation of property). This approach allows for more flexible interpretation, where childfree is not automatically considered haram if it does not threaten *maqashid*, but rather can be seen as a balanced choice with social and psychological context (Hasan, 2021).

This article aims to study the childfree phenomenon in general through a deep perspective of *maqashid sharia*, with an analysis integrating academic sources and empirical study. We will explore the dilemma between personal freedom and social responsibility, as well as how *maqashid* can become a tool for understanding choice without ignoring Islamic values. References mainly cover studies about the socio-economic implications of childfree from an ethical perspective in Islam (Lestari 2022), as well as analysis of relevant psychological and demographic factors. Through this approach, this article makes an effort to give an inclusive view, encouraging dialogue between tradition and modernity, as well as contributing to a more contemporary Islamic literature adaptive to the challenges of the times. Thus, the discussion expected can help readers understand that *maqashid sharia* is not a rigid dogma, but rather a dynamic framework for reaching kindness together.

## METHOD

This study is arranged with a qualitative approach because the focus of the study is based on a deep understanding of the phenomenon of *childfree* through Tafsir *Maqāshidī* perspective as well as analysis of religious discourse developments in contemporary Muslim society. The approach chosen because it allows researchers to dig meaning, reason, and construct the underlying thought of the childfree phenomenon, as well as place it in the framework of *sharia* goals which is of a dynamic nature (John W, 2013).

The research type used is library research, namely a search-based study of intensive library literature, books of interpretation, scientific works, articles, journals, and other relevant documents. The research model is in accordance with the character of *maqāshidī tafsir*, where analysis is directed at excavating the structure of scholars' arguments, interpreting verses, and linking with social reality that becomes the context of reading the Qur'an (Zed, 2014).

Research data sources This divided become two category . First , primary sources , namely works that are direct used as runway analysis of maqāṣidī tafsir , esp Abdul Mustaqim's writings and ideas about methodology of Tafsir Maqāṣidī , as well as related verses of the Qur'an with Hifẓ al- Nasl , Hifẓ al- Nafs , marriage , offspring , and responsibility answer family . Second , the source secondary , in the form of books , articles journals , theses , reports research , as well as publication scientific discussion the childfree phenomenon of perspective social , psychological , economic , and ethical .

Procedure data collection was carried out with stages following : (1) identify relevant literature ; (2) classify data based on themes main such as childfree, maqāṣid sharia , demographics family , and contemporary interpretation ; and (3) organizing data based on category related analytics with Hifẓ al- Nasl and Hifẓ al- Nafs . In study qualitative , the data collection process is ongoing in a way simultaneous with analysis , so that understanding to text and context develop in a way gradual and reflective (Matthew, 2014).

Data analysis was performed with use technique analysis content *analysis* and analysis thematic , namely reading , interpreting , and relating texts references with the childfree phenomenon that is developing in society moment this . Analysis model This allows researchers reveal pattern meaning , argumentation , and tendencies thoughts that arise in childfree discourse , then connect it with principles maqashid sharia . At this stage this , the framework maqashid like draft benefits , benefits , benefits , benefits , and benefits used as knife analysis For evaluate How childfree option is positioned in a way ethical and religious , good in ideal context as well as cases specific .

The entire analysis process walk through three stage main : data reduction , namely filtering information important from all over references ; data presentation , namely mapping results reduction in form category thematic ; and withdrawal conclusion , namely formulation findings end based on suitability childfree phenomenon with principles maqashid Sharia ( Lexy , 2018). With method this research expected capable produce understanding comprehensive which is not only normative - theological in nature , but also responsive to development social that encompasses Childfree discourse in contemporary Muslim society .

## **RESULTS AND DISCUSSION**

### **Definition *Childfree***

Term *childfree* , *childless* , and *child-limited* often appear in discussion contemporary about family , reproduction , and choice alive , but all three own different meanings in a way conceptual . Childfree refers to decisions consciously and voluntarily For No own child The same once . Individual or childfree couples refuse role as parents No Because obstacle

biological or situational , but rather based on preference value , style life , priorities career , or consideration ethical certain . In modern literature , terms *childfree* more liked compared to *voluntary childlessness* Because emphasize element freedom and *agency* in determine direction life without child (Amy B, 2019). On the other hand , *childless* describes condition No own child without will . Absence child in context This generally caused by factors like infertility , disorders medical , loss pregnancy , or condition life that is not allows , for example Not yet find the right partner . Because it is not based on choice , term This often load cargo emotional like sadness or pressure socially and in linguistics own connotation lack ( *less* ). In study sociology family , *childless* understood as condition involuntary rooted in limitations biological and structural (Sri Wahyuni , 2021). Meanwhile that , the term *child-limited* used in study demographics For describe situation when somebody or partner only can own amount older children A little than expected or desired . They usually Already own child , but limited by various condition like ability economy , risk health , limitations age reproductive , or pressure social certain . With Thus , child-limited conditions can nature involuntary or semi- voluntary , because there is will For own child more Lots but No can realized in a way full ( Samosir , 2020).

In context social , childfree not just decision individual , but rather movements that reflect change values modern society , where priorities given to freedom personal , career , mental health , and contribution social other reasons general choosing childfree includes desire For focus on development self , avoiding burden financial and emotional parenting children , and concern to issue environment like overpopulation and change climate . Among Muslims , the definition This expanded with consideration ethical-religious , where childfree can seen as an option that is not contradictory with maqashid sharia If No threaten sustainability descendants in a way as a whole , but rather as form balance between hifdz al- nafs ( preservation) soul ) and hifdz al-mal ( preservation property ). However , the debate appear when choice This considered as form selfishness or deviation from the encouraging Sunnah of the Prophet descendants .

In a way more deep , childfree can classified based on motivation : (1) childfree by choice (voluntary childfree), such as For chase career or style life nomadic ; (2) childfree because condition social , such as in urban areas with cost life high and (3) childfree in context culture , where norms family big start shifted (Rahman, 2020). Study empirical show that childfree

often associated with level education height , economic status medium to top , and orientation mark individualistic , which is more dominant in Western and East Asian countries. In Indonesia, the phenomenon This the more seen among millennials and Gen Z, with survey show that around 15-20% of couples young consider or choosing childfree, influenced by urbanization and access education . Although Thus , the definition of childfree remains dynamic and subjective , depending on context culture and religion, so that analysis through maqashid sharia can give more framework inclusive For evaluate its benefit (Hasan, 2021).

### ***Childfree History***

The history of the childfree phenomenon can traced return to ancient times , although the new modern term “childfree” emerged in the 20th century . In the pre -modern era, the choice No own child often related with reason practical like poverty , war , or task social , not choice ideological (Gillis, 1996). For example , in Greek and Roman society ancient , some philosopher as Socrates and Epicurus encouraged life simple without child For focus on philosophy and wisdom , although This No movement mass . In the 19th century mid Europe , Church Catholic push reproduction as part from religious dogma, so childfree is rare chosen in a way voluntary (Noonan, 2010).

Development significant occurred in the 19th and early 20th centuries , along with revolution industry and movement feminism . In the West, the movement control birth control , as promoted by Margaret Sanger through Planned Parenthood, provides base for childfree option as form emancipation women . In the 1970s, the term “childfree” began to popular through books such as “The Childfree Alternative” by Leslie LaFollette (1978), which advocates life without child as choice positive . This movement develop rapidly in the United States and Europe , driven by access contraception , education height , and changes gender roles , where women the more involved in the world of work . Historical data show that in the 1980s, the percentage childfree women in the US are on the rise from 5% to 10%, and continues to rise until reached 20% in the early 2000s.

In the context of Islam and Asia, the history of childfree is more complex . In classical Islamic tradition , reproduction considered as the sunnah of the prophet and obligation social , as reflected in hadiths that encourage hereditary . However , historians take notes that in some period , such as in the Abbasid era , several scholars and intellectuals choose life without child

For focus on knowledge and worship , even though This not modern childfree. Development contemporary started in the 20th century with modernization , where Muslim countries such as Turkey and Indonesia experienced transition demographics . In Indonesia, the phenomenon This start seen in the 1990s along urbanization and family programs planning , with childfree trend is on the rise drastically post-2000, influenced by globalization and social media (Hull, 2010). Survey latest show that among urban Muslims , childfree is often associated with reinterpretation Islamic teachings through maqashid , where the choice This seen as form adaptation to modern challenges without ignore religious values .

Globally , the history of childfree reflects evolution from marginal choice becomes movement socially acceptable , with challenge such as social stigma and pressure family still there is . In the future , with progress technology such as IVF and adoption , phenomena This Possible develop more further , requires interdisciplinary dialogue For align with values ethical and religious .

### ***Childfree in Some Countries***

#### ***1. Childfree in Japan***

Japan known as a country with quality source Power extraordinary human resources usual , which is historical reflected from ability absorption fast information especially information progress knowledge knowledge and technology (IPTEK) from the West. Since period Restoration Meiji Japan in a way intensive improve its human resources , adopt technology outside ordinary , and even had time associate with Germany in World War II.

However , absorption Japan towards the West not only limited to science and technology, but also includes aspect its culture . This is trigger emergence trend social new , like the phenomenon of " Without Childfree and Single Feminists " , who began invade Japan . Trends This born as reaction to culture strong patriarchy in Japan which is traditional marginalize rights women . In context this , woman often considered as class citizens two responsible ones answer mainly limited to business House stairs . More continue , when a woman married , he in a way traditional expected For look after family her husband and in-laws , including nurse they moment sick (Wilda, 2023).

## 2. *Childfree* in America

Although term "*childfree*" Not yet widespread in Indonesia, the topic This has become subject study intensively in various countries, especially For identify motivation partner in take decision For No own descendants . Historical data from the United States (US) Census Bureau shows existence escalation significant in trend this . In period time short between from 1967 to 1971 alone , the percentage couples who choose life without child increase almost threefold , namely from 1.3% jump to 3.9%.

Shift demographics This the more strengthen enter 21st century ; in 2000 , almost one-fifth ( 19 %) of women aged 40 and over one third (29%) of women in their 30s recorded No own children . At the same time , the US recorded record lowest in level birth involving woman in their 20s . On the other hand , it happened improvement the average age of women who first become pregnant mother , where are the numbers birth first in women over 35 years follow experience increase . When this , proportion women who don't own children in the US reach around 8.9%, and is projected that a quarter (25%) of all over women born in 1973 are likely big No will Once own children (Wilda, 2023).

## 3. *Childfree* in Indonesia

Moment this , phenomenon *childfree* the more developing Indonesia. Society is starting to talk about phenomenon this and show Lots advantages and disadvantages in public about freedom own children . The *Childfree* concept is spread in Indonesia after an influencer named Gita Savitri announced matter That No want to have child Everyone has their reasons each behind option This is Gita on her Instagram story @ gitasav .

Based on data published by the World Bank, the figures births in Indonesia continue experience decline , even in 2019 the figure birth Approximately per 1,000 population published by the central agency Statistics (BPS) which indicates right that growth its population slowing down . Growth population in Indonesia 2010-2020 which shows decline by 1.25 percent compared to period previously 2000 to with in 2010 which showed 1.49 percent . BPS also assessed that between 2025 and 2030, growth resident only by 0.80%. and will also fall year front . If you see it more near Indonesia experienced level decline number births in several province in BPS data, its growth Keep going slow down . For example just level growth amount resident Aceh Province also continues experience decline . BPS data shows that in 2010-2015 there was improvement amount population 2.03% Apart from that , growth population in 2015-

2020 showed 1.77 %. This data show that every year in the province the Growth Aceh's population is also slowing down (Wilda, 2023).

### **Childfree According to Abdul Mustaqim's Maqashidi interpretation**

In Tafsir Maqashidi Abdul Mustaqim's perspective , step First is understand Maqashid al-Qur'an which is oriented towards public welfare individual ( *ishlah al- fard* ) and universal ( *ishlah al- ' alam* ). The issue of childfree in general traditional often considered contradictory with principle *hifdz al- nasl* ( guarding) descendants ). However , if referring to the principle second about *ushul al - khamsah* developed by Mustaqim , protection to the soul ( *hifdz al- nafs* ) also occupies primary position . If A pregnancy or presence child in a way medical and psychological predicted will threaten life or sanity mother ( benefit personal ), then here it is happen dialectics . Maqashid No see text in a way stiff , but rather looking for which one is better bring in benefit ( *jalb al- mashalih* ) and avoidance damage ( *dar 'al- mafasid* ). This in harmony with essence marriage that should be become means fulfillment of nature and peace soul , not precisely become source harm for the perpetrator . ( Abdul Mustaqim , 2019)

Mustaqim emphasize importance see the dimensions of *min haits al-` adam* ( preventive ) and *min haits al- wujud* ( productive ). In childfree context , choice This Can become *protective* If based on reasons For prevent poverty extreme or mental unpreparedness leading to neglect children ( violence) in House stairs ). However , in *productive* , Maqashid also encourages sustainability man as caliph . Therefore that , childfree is not Can viewed as style life hedonistic only , but must placed in frame not quite enough answer man to environment ( *hifdz al- bi'ah* ) and national sustainability ( *hifdz al- daulah* ) if associated with issue global overpopulation . Although Thus , it is important For noted that in a way sociological , phenomena This still bring risk real for stability amount resident age productive and employment a country in the future .

Follow principle integrative-interconnective , interpretation of verses about child No may stops at the literal meaning of the past ( *qadim* ), but must dialogue with science and knowledge contemporary social ( *jadid* ) . Interpretation Maqashidi Abdul Mustaqim require We linking interpretation results with findings psychology regarding parental burnout and theory economy about cost live . Child in the Qur'an it is called as adultery *al-hayat al- dunya* ( the adornment of the world), but on the other hand it is also a trial ( *trial* ). approach this , childfree is understood No as opposition to nature , but rather A choice conscious *choice* for those who feel No capable carry out the " test " mandate , for the sake of safeguarding quality more humanity

comprehensive . Interdisciplinary dialogue this also opens fact from side medical , that implementation the childfree concept is necessary consider aspect women's hormonal health , such as improvement risk cancer breast consequence No existence phase pregnancy and breastfeeding .( Afrida Nayli , 2022)

Important For differentiate between means and objectives in issue this . Married and have child often considered as objective end . However , in glasses Maqashidi , has child just *means* ( means ) for reach greater *ghâyah* ( goal ) big , namely build a family that is sakinah and gives birth quality generation . If presence child precisely become barrier for husband and wife For reach calm soul and devotion to Lord Because factors certain , then essence from objective family the currently threatened . This is where method *manhaj al- takâmul* ( continuity ) plays a role For give solution more laws elastic However still responsible answer . As cover , approach Maqashidi Abdul Mustaqim offer road the middle that is not judging choice individual , but still give signs broad public interest Good for individuals , families , and sustainability nation .

### **Contextualization of the Interpretation of Maqāshidi Abdul Mustaqim To Childfree Phenomenon**

Couple's decision husband wife For choose style childfree life a a view that is aware reject presence child in House ladder has trigger debate wide in the middle society . Phenomenon this , although No matter new in developed countries , increasingly emerged in Indonesia, one of them triggered by the statement figure public like Gita Savitri and her husband , Paulus Partohap , who open choose For No own descendants .

According to Afrida Nayli in his research , choice *childfree* based on various factors , which are general covers concern related grow flower children , personal problems , limitations financial , up to issue environment . Quoting Victoria Tunggono's view , Nayli detailing five categories reason main : (1) Condition physical ( impossibility) biological ), (2) Conditions psychological ( past trauma ) , (3) Conditions economy ( concerns No capable sufficient need children ), (4) Factors environment ( density global population ) , and (5) Reason personal purely based on the internal agreement of the couple , affirming that own child is problem private .

In a way normative , Nayli confirm that referring to QS An- Nahl verse 72, one of the wisdoms of marriage is get descendants . Therefore that is , *childfree* is based on choice aware own implications different views compared to inability own child Because problem health or

fertility . Conditions This the more strengthened by the strong Indonesian culture with mark natality , so that choice *childfree* often considered taboo .

Nayli Then apply Maqashidi interpretation approach For analyze a number of case . He compare findings from thesis Novalinda Rahmayanti in Sidoarjo , where the couple choose *childfree* Because reason career and factors environment ( caring for niece ). Nayli have an opinion that second reason the No in line with Maqāsid al-Qur'ān. According to him , the reason career and care nephew as base *childfree* opposite with hifz al- nasl ( maintenance) descendants ), which is one of the aspect *maqāsid sharia* . Nayli conclude that harm ( *mafsadah* ) from *childfree* based on non- emergency reasons like That Far more big compared to benefit ( *maṣlahah* ) has child .

However , Nayli serve case third partner husband wife nearby his chosen residence *childfree* due to childhood trauma , growing up from family *broken home* with violence physical and psychological that makes they tend temperamental and often quarrel . In analysis Maqashidi to case This is Nayli conclude that decision *childfree* the precisely can considered Enough right . This is based on considerations that frequent disputes happen can create image bad and affecting mental health children , so that *childfree* in context This is effort For avoid harm ( prevention) neglect psychological ) which is more big .

As cover , Nayli offer interpretation new in the Maqashidi Interpretation , namely differentiate between *kulliyāt* ( universal principles , such as hifz al- nasl ) and *juz'iyāt* ( principles partial or individual cases ). He have an opinion that No all condition *childfree* considered wrong; review must based on background behind reason them . In fact , in the case of couples who maintain House full stairs conflict ( Case III), desire they For No own child is form awareness For guard happiness they alone ( *maṣlahah individual* ) and prevent impact bad for the generation

### **Draft Caliphate and Anticipation Weakness Descendants in Perspective of the Qur'an**

#### a. Caliphate Humans and Fear To Poverty

Task main humans on earth is carry out A trust caliphate ( *khali >fah fil- ard }* ). Trust This according to every individual For prosper earth , uphold justice , and spread kindness , not solely look for riches worldly . In operate task caliphate this , often appear very worry fundamental like afraid will poverty , especially in context provide for family . Concerns This mentioned in the Qur'an through phrase *khosyata al- imla >q* ( afraid on poverty ). The Qur'an in general firm forbid murder a child driven by fear will poverty , as His word :

“ Don't kill your children Because poverty . ( Your Lord said , ) 'We are the ones who give sustenance to you and to them . ' You shall not approach actions cruel , both visible or hidden . Don't be You killing people is forbidden by Allah, except with the right reasons . Thus That He order to you so that you understand .”

In paragraph mentioned in the sentence *نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ* give affirmation theological that sustenance That is guarantee of Allah SWT . So , worry poverty No may become barrier for a Muslim in operate the command of Allah SWT . Including build family . Concept This free thought a caliph from shackles strength material excessive , so that He can focus on responsibility spiritual responsibility and the development of an ordained civilization .

#### Anticipation Weakness Heredity and Concept Pre -Marriage

Not quite enough answer caliphate No stops at the individual , but rather continues to the next generation successor . The Qur'an provides warning firm about importance prepare strong offspring , not weak ones , as in His word :<sup>1</sup>

" It should be feel fear of people who ( die ) leaving after them , their (the ) weak offspring worry towards him . So , have faith to God and speak with correct speech ( in matter guard rights his descendants ).”

This verse ( often known with draft Wow Yahsyallah ...) demands existence anticipation and careful planning , far before child That born . Concept This must connected with stage before having a partner ( pre - marriage) , namely : First , Spiritual Strength and Knowledge : Weak offspring ( dha'if ) are not only refers to weakness economy , but mainly spiritual, mental, and intellectual weaknesses . Therefore that , a candidate partner required choose pious / pious couples can become the first madrasah for their children . Second , Educational Planning : Anticipation weakness must realized in parental readiness For give education best . This is investment term long For ensure that generation successor capable carry out task caliphate .

#### b. Implementation Family Education Responsibility

Warning For No leave weak offspring implemented through order firm to head House ladder For in a way active educate his family . This is confirmed in order :

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

“ Order it your family perform prayers and be patient with truly in do it . We don't request sustenance to you . We are the ones who give sustenance to you . The end (which is good in this world and the hereafter ) is for those who are pious .”

This verse is the core of not quite enough answer domestic a Muslim. Command For carry out prayer (which is a pillars of religion and manifestation piety ) to family show that : Main Priority : Religious and moral education must be become priority highest , beat riches material . Exemplary Behavior and Patience : Commands This must followed with attitude be patient ( *washṭabir* ), show that educate family is ongoing , demanding tasks consistency , and exemplary behavior .

With thus , responsibility answer caliphate , guarantee sustenance and orders educate family is One unity that is not inseparable . Guarantee sustenance by Allah frees Muslims from *khoshyatal imlāq* so that he can focus on the task prepare strong offspring ( against *dhurriyyatan ḍi'āfan* ) through spiritual and moral education that begins with *wa'mur morals and sholah* .

### CONCLUSION

The study of the *Childfree phenomenon* through the Maqashidi Interpretation Approach firmly places Hifḍ an-Nasl (Preservation of Offspring) as one of the main goals ( *Maqṣid Kulli* ) of marriage which is Ḍarūrī (Primary and Essential), as reinforced by the interpretation of scholars such as Abdul Mustaqim. With Thus , the choice *Childfree* is based on consideration Ḥājiyyāt ( Needs) Secondary ) or Taḥsīniyyāt ( Perfection ), such as focus career , stability financial , or issue non - emergency environment , fundamentally contradictory with *Maqṣid Universal Sharia* , namely guard continuity *Ummah* and civilization . Consequently , the decision *Childfree* permanent without existence *ḍarūrah sharia* ( state of affairs) legitimate emergency , such as risk death Mother or disease genetics severe ) is classified as *Khilāf al-Aulā* ( violating the main thing ) and can shift going to law *Makrūh Taḥrīmī* If involving action sterilization , because He put forward autonomy and preferences the individual above not quite enough answer collective and goals the highest religion.

Although Thus , the approach Maqashidi show flexibility in evaluate case *Childfree* through principle *kulliyyāt* ( universality ) and *juz'iyāt* ( partiality / casuism ). Analysis to case couples who choose *Childfree* due to psychological trauma severe and *broken home* , which has the potential produce neglect psychological and physical conditions in children , assessed as appropriate and consistent action with The greater *Maqṣid* area , namely Hifḍ an- Nafs ( Maintenance of the Soul) and prevention more *mafsadah* ( damage ). big . In context this , *Childfree* become *means* ( ways ) for realize *maṣlahah* ( goodness ) and peace ( *sakinah* ) in House stairs , and protect soul child from destructive environment . Therefore that's the conclusion end demand review holistic that is not judging choice *Childfree* in a way absolute ,

but rather based on the level the urgency and reasons behind it , as form dynamics and justice in frame Maqāshid asy-Syarī'ah .

## BIBLIOGRAPHY

- Afrida Nayli. (2022). Fenomena Childfree dalam Prespektif Tafsir Maqashidi Abdul Mustaqim. (Skripsi, UIN Sunan Ampel Surabaya).
- Ahmad, R. (2020). Tren Childfree di Era Modern: Faktor Sosial dan Ekonomi. *Jurnal Sosiologi Indonesia*, 15(2), 45–67.
- Blackstone, Amy. 2019. *Childfree by Choice: The Movement Redefined*. Berkeley: University of California Press.
- Gillis, John R. 1996. *A World of Their Own Making: Myth, Ritual, and the Quest for Family Values*. New York: Basic Books.
- Hasan, Umar. 2021. “Maqashid Syariah dalam Konteks Reproduksi dan Keluarga.” *Islamic Studies Review* 22(3): 78-95.
- Hull, Terence H. 2010. “Fertility Decline in Indonesia: An Institutional Interpretation.” *Population and Development Review* 36(2): 215-234.
- Lestari, Siti. 2022. “Perspektif Etis Childfree dalam Islam.” *Jurnal Etika Islam* 14(1): 55-72.
- Livingston, Gretchen, and D’Vera Cohn. 2010. “Childlessness Up Among All Women; Down Among Women with Advanced Degrees.” *Pew Research Center*. 25 Juni 2010. <https://www.pewresearch.org/social-trends/2010/06/25/childlessness-up-among-all-women-down-among-women-with-advanced-degrees/>.
- M. Quraish Shihab, Tafsir Al-Mishbah, vol. II (Jakarta: Lentera Hati, 2017).
- Mustaqim, Abdul. (2019). *Pidato Pengukuhan Guru Besar: Pergeseran Epistemologi Tafsir Kontemporer*. Yogyakarta: UIN Sunan Kalijaga.
- Noonan, John T. 1965. *Contraception: A History of Its Treatment by the Catholic Theologians and Canonists*. Cambridge: Harvard University Press.
- Rahman, Ali. 2020. “Analisis Psikologis Pilihan Childfree.” *Psikologi Kontemporer* 9(2): 88-105.
- Sari, Maya. 2019. “Demografi Pasangan Childfree: Survei Global.” *Majalah Demografi Asia* 8(1): 12-30.
- Sari, Maya. 2021. “Studi Kasus Childfree di Masyarakat Muslim.” *Jurnal Studi Islam* 16(4): 67-84.
- Widodo, Joko. 2019. “Dilema Etis dan Sosial Childfree.” *Etika Sosial* 7(3): 34-50.
- Wilda Siti Hawani et al., “Telaah Maqashid Al-Syarī'Ah Fenomena Childfree Dalam Realitas Kehidupan Sosial,” *Indonesian Journal of Shariah and Justice* 3, no. 2 (2023): 204, <https://doi.org/10.46339/ijjs.v3i2.71>.

- Blackstone, A. (2019). *Childfree by Choice: The Movement Redefining Family and Creating a New Age of Independence*. Dutton.
- Creswell, J. W. (2013). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). SAGE Publications.
- Samosir, O. B. (2020). *Demografi Umum*. Kencana.
- Wahyuni, S. (2021). Tekanan Sosial terhadap Pasangan Tanpa Anak di Indonesia. *Jurnal Psikologi Sosial*, 19(1), 33–47.