

**THE TREND OF CHOOSING NOT TO HAVE CHILDREN (CHILDFREE) PERSPECTIVE OF THE
CONCEPT OF INTERPLAY (MUBADALAH)****Nurul Kartika Laili, Busriyanti, Lutfi Nur Cahyono**

Uin Khas Jember

Email: kartikasuharto@gmail.com, busriyanti2015@gmail.com,
m.lutfinurcahyono@gmail.com**Abstrak:**

The principle of mutual relations applies to husband and wife, parent-child, individual-family, employer-worker, government-people and all individual citizens. On a small family and community scale, a person who wants comfort, must also provide comfort to others. The purpose of this study is to describe and analyze the phenomenon of childfree in Indonesia and to describe and analyze the trend of choosing not to have children (childfree) perspective of the concept of salinity (mubadalah). This study used a type of normative legal research. The design in this study is a library research using various literature sources as data sources in research. Data collection techniques in this study used documentary techniques. The result of this study is that the childfree trend that occurs has five reasons, namely a) personal reasons, in this case the mental and emotional realms, b) psychological and medical reasons, namely reasons whose domains are subconscious and physical, c) economic reasons namely material, d) philosophical reasons namely in the realm of principles and, e) environmental reasons namely in the realm of macrocosm.

KeyPoints: Trend Child Free, The Concept of Interconnection.**Abstract:**

The principle of mutual relations applies to husbands and wives, parents and children, individuals and families, employers and employees, government and citizens, and all individual citizens of the country. On the scale of family and small communities, someone who desires comfort must also provide comfort to others. The purpose of this research is to describe and analyze the phenomenon of childfree individuals in Indonesia and to describe and analyze the trend of choosing not to have children (childfree) from the perspective of the concept of mutual relations (mubadalah). This research uses a normative legal research

method. The design in this research is a literature review (library research) using various literary sources as data sources in the study. The data collection technique in this research uses documentary techniques. The results of this research indicate that the childfree trend has five reasons, namely: a) personal reasons, in this case, the emotional and psychological aspects, b) psychological and medical reasons, which involve subconscious and physical aspects, c) economic reasons, relating to financial matters, d) philosophical reasons, related to principles, and e) environmental reasons, relating to the macrocosmic aspect.

Keywords: *Childfree Trend, Perspective of Mutual Relations*

INTRODUCTION

The more advanced human civilization is, the more complex problems and sometimes cause a debate among mankind. No exception with the term *childfree*. *Childfree* has recently become a hot topic in various circles of society. *Childfree* is a view where married couples choose not to have children. There are many reasons behind couples deciding to do *childfree* including because of concerns about child development, personal problems, financial problems and even because of environmental issues.

Childfree first appeared in the Merriam-Webster English dictionary before 1901. The childfree trend itself emerged since the 1500s in several countries such as France, England, and the Netherlands. But here, not everyone who has a childless condition is called childfree, but *childfree* here focuses on the condition of someone who does not have children based on voluntary choices, not because of health problems or other conditions.

Based on a report from the *National Survey of Family Growth* quoted from www.gooddoctor.com no less than 15% of women and 24% of men decide not to have children. Meanwhile, in Canada based on a survey from the *General Social Survey (GSS)* in 2001 revealed that 7% of people in Canada aged 20-34 years, representing 434,000 people said they intend not to have children.

Meanwhile, 4% of people in Canada say marriage is important, nor do they have any interest or desire to have children. Some of the reasons behind *childfree* in Canada include medical conditions that do not allow it, situations that are not conducive to raising children, satisfying careers and environmental reasons for their decision not to have children.

Most Indonesian people still consider children to be a complement or completion of a marriage. The ideal family is always described as consisting of father, mother, and child by having strong social, emotional, and mental relationships in the family. Parents have the responsibility of social development in the family and community.

The Trend of Choosing Not to Have Children (Childfree) Perspective of the Concept of Interplay (Mubadalah)

In society there is a social construct that children become a sign of success of married couples in carrying out their reproductive functions when obtaining offspring. In addition, the presence of children has its own meaning from a customary point of view. In some customs such as Bali Aga and Batak, a person's life will be considered complete if a person is married and has children. For someone who dies old and all his children are healthy and have children, then that person will bear honorary titles, such as Saur Matua in Batak customs and Sema Wayah in Balinese customs.

The term *childfree* began to emerge among Indonesian people because of the statement of an *influencer*, Gita Savitri who decided not to have children, Gita Savitri and her husband Paul Andre Partohap agreed not to have children. They think that having children is not an obligation, but a life choice. The decision taken by the couple is certainly a personal decision of both parties.

This is actually not new, it's just getting warmer because the word *childfree* came from a Gita Savitri, an influencer who is quite vocal about voicing things related to women's issues. As subjects of life, women have the right to make decisions about everything that is in them. We know that pregnancy, childbirth and breastfeeding are female natures. Things that cannot be exchanged with men, are given.

It is this nature that is considered an obligation and characteristic of womanhood. Thus, if a woman does not fulfill her nature she will be considered a worthless failed product. That's how patriarchal culture puts women in life.

Unfortunately, women today are several steps ahead. Awareness of the many roles that women can play gives birth to a desire to be in control of themselves. That the role of women is not only to take care of domestic space and to be a machine for producing offspring, there are many public spaces that await and must be filled.

Gita Savitri isn't the only woman choosing *childfree*. There may be many women who are actually reluctant to have children. It's just not daring to make a sound. However, we cannot directly justify that choosing *childfree* is going against her nature as a woman, toying with one of the goals of marriage to accusing her of God's will.

However, in the midst of the religious conditions of Indonesia, the decision not to have children certainly raises a negative stigma in society. This is because the culture in Indonesian society still adheres to the culture of "*someone who has entered adulthood is required to get married immediately, with the purpose of getting married is to have children*". No wonder there are couples who are quite depressed if they do not immediately have children with long marriage conditions.

Discussing *childfree* cannot be separated from the role of husband and wife. The role of husband and wife in the decision to *childfree* is important. This is because it involves the concept of comfort relations between husband and wife in various ways. This *childfree*

option is individual, without any coercion from any party. It is permissible and does not violate any norm or teaching in Islam.

Faqihuddin Abdul Kodir in the theory of mub is focusing on the relationship between women and men. The term mub is also used for a method of interpretation of Islamic source texts that entrusts men and women as equal subjects, both of whom are addressed by the text and must be encompassed within the meaning contained in the text.

Faqihuddin Abdul Kodir using the mub yang approach argues that *childfree* is part of the life choices of married couples or individuals. So that choice is very permissible, this is equated with the ability of Muslims to choose not to marry. Because having children is also part of nature which means comfort, security, and peace of life.

The principle of mub relations applies to husband and wife, parent-child, individual-family, employer-worker, government-people and all individual citizens. On a small family and community scale, a person who wants comfort, must also provide comfort to others. On a broader scale, everyone wants their rights to be fulfilled by the State and not to be violated or disturbed by other citizens. He is also obliged not to interfere with other citizens who wish to exercise their rights. The implementation of this mub principle must look at the most fundamental, not partial.

RESEARCH METHODS

This research uses a type of normative legal research, meaning research that has data with reasonable characteristics and as originally (*natural setting*), by not changing the data into symbols or numbers. This research uses qualitative for the reason of obtaining an in-depth picture and analysis to the roots of the problem of the concept of childfree in the perspective of the concept of salinity (mubadalah) Kiai Faqihudin Abdul Kodir.

The design in this study is a *library* research using various literature sources as data sources in research. The research here wants to examine the thoughts of certain figures, so that it uses a conceptual approach.

Descriptive techniques are also used in this study, which means that this study aims to describe phenomena that have existed and occurred. Which is usually in the form of forms, activities, characteristics, changes, relationships, similarities and differences between existing phenomena and other phenomena. This descriptive study had no controlled research. In this study using library research, this research was conducted based on literature data related to the subject matter discussed. In this study, the author wants to discuss the concept of childfree and its relevance to the concept of mubakan Kiai Faqihudin Abdul Kodir.

The Trend of Choosing Not to Have Children (Childfree) Perspective of the Concept of Interplay (Mubadalah)

This type of research includes literature review, then use data according to the angle of binding strength. The following are the sources of research materials used in this study:

a. Primary Research Materials

Primary research material is research material that has an authoritative character, meaning that this research material has an authoritative nature. In this case the most important data sources in this study are a book written by Vicotry entitled *Childfree and Happy*; and a book written by Faqihudin Abdul Kodir entitled *Qira'ah Mubadalah*. In both books discuss clearly and relevant to this research research.

b. Secondary Research Materials

Secondary research material consists of all publications that are not official documents. As non-primary research material, it consists of law books including theses, legal research and dissertations as well as legal journals. It also includes legal dictionaries and commentaries on court rulings.

Secondary research materials referenced that have relevance to the research to be researched. So the secondary legal material here is related to childfree and mubadalah.

Data collection techniques in this study used documentary techniques. This documentary technique is carried out through the collection of various documents or manuscripts that are relevant to research. The documentation method is one method of collecting qualitative data by viewing or analyzing documents made by the subject himself or by others. Documentation is one way that qualitative researchers can do to get an overview from the point of view of the subject. This is done through a written medium and other documents written or made directly by the subject concerned.

In this research means the collection of books, scientific writings about the concept of childfree and books about the concept of mubadalah.

Data analysis techniques are the process of finding and compiling systematic data obtained from interviews, field notes and documentation by organizing data into categories, describing it into units, synthesizing, arranging into patterns, choosing which ones are important and will be studied then conclusions are made. In analyzing data, the author uses an inductive way of thinking, namely drawing conclusions from specific statements to general statements.

In this study, the author uses *content analysis*, where the author analyzes the concept of childfree and its relevance to the concept of mubakan Kiai Faqihudin Abdul Kodir. Before the analysis is carried out, researchers first collect materials used as data. In this case, the master book entitled *Childfree and happy*, and the book *Qira'ah Mubdari* Faqihudin Abdul Kodir. Then supported by primary sources from books, journals and articles that are closely related to the three concepts needed in this study.

To make it easier for researchers to analyze, here the use of *content analysis* means research techniques to make inferences that can be replicated (*replicable*) and valid data by paying attention to the context. Content analysis deals with communication or communication content. The basic logic used in communication is that every communication always contains verbal or non-verbal messages, to that extent the meaning of communication becomes very dominant in every communication event.

Here are some forms of *content analysis*:

- a. Pragmatic content analysis, which is the classification carried out of signs according to cause and effect.
- b. Semantic content analysis. That is an analysis carried out by classifying signs according to their meaning.
- c. Analysis of *sign-vehicle* is performed to classify the content of messages through psychophysical properties and signs. The purpose of analysis in this sense is to narrow and limit the findings so that they become an orderly and organized and more meaningful data. In this data analysis, researchers refer to integrative and more conceptual analysis methods to find, identify, process and analyze documents to understand the meaning that is significant and relevant.

During this research process, researchers read and understood the contents of Victory Tunggono's thoughts about the concept of Childfree, then researchers relevant to the concept of mubakan Faqihudin Abdul Kodir.

RESULTS AND DISCUSSION

The Childfree Phenomenon in Indonesia Childfree and the Phenomenon of Its Decisions

One of the phenomena discussed by the community is childfree, where a person or couple chooses not to have children even though they have the ability to conceive and give birth. While in Wikipedia, childfree is a conscious decision taken by a couple not to have children either conceived, stepwise or adoptive.

In the EuroAmerican context, the term childfree has been known since the late 20th century as an alternative to "childless". Furthermore, St. Augustine, a Christian philosopher and theologian, believed that making children was immoral. The use of this term comes after the practice of childfree itself has been carried out by the community. Reading the definitions that have been presented by some of the literature can be interpreted that childfree is a condition where a person decides to be free from children or chooses without the presence of children in his life.

The Trend of Choosing Not to Have Children (Childfree) Perspective of the Concept of Interplay (Mubadalah)

According to Intan Kusuma Wardhani, a psychologist, childfree is a selfish decision in a husband-wife relationship if the decision is taken unilaterally. Through communication within the household, consideration to decide to be childfree is very necessary in order to understand each other. But in the scope of Indonesia, married couples need to distinguish from western customs that when married have separated their homes from their parents. While in Indonesia most married couples still live in extended family environments. So, even though the husband and wife have agreed with the childfree decision, they must consider input and suggestions from other family members so as not to have a bad impact on the couple.

A principle in life is the right to privacy of every individual, but principles will become polemical when they impact others, especially on a large scale. It needs to be taken into consideration the habits in society and the deep-rooted stigma that is usually a benchmark in husband-wife relationships. Because if a married couple deviates from these habits, they can be ostracized or psychologically attacked. It doesn't matter, if the married couple can manage the consequences of his choice to be childfree. However, it will become a boomerang in family relationships if it cannot manage something that happens because of that choice.

The absence of children in marriage can be classified into three social categories, involuntarily childfree, *voluntarily* childfree, and *temporarily childfree*. *Involuntarily childfree* is a childless marriage because married couples do not have reproductive ability (infertile). The absence of children in marriage is nothing new, so far the term *childless* is more often used in this case. Contrary to the previous definition, *voluntarily childfree* is the choice of not having children in a voluntary/elective marriage. While *temporarily childfree* is delaying the birth of children in marriage.

This discussion uses the term childfree as an option not to have children as defined by Wikipedia and the Cambridge dictionary. Quoted from other literature, states that in jurisprudence studies there are several equivalents related to childfree which is interpreted as the act of rejecting the birth or form of a child in the womb, a woman, namely:

- a. Not married at all (tabattul)
- b. Refrain from sexual intercourse after marriage
- c. Not inzal or not shedding sperm in a woman's uterus after inserting the penis into the vagina
- d. By way of 'azl

The condition of *childfree* is almost the same as childless, that is, there is equally no presence of the baby in a person's life or the household that is built. Along the way, the use of the term childless was first known by the public. In detail, childless has significant

differences with childfree where childless is a condition of a person or couple who cannot have children for physical or biological reasons.

The childless perpetrator himself is not because of his desire or life choice not to have children but this condition is a compulsion or involuntariness. In some cases, *childless* couples are caused by infertility and most of those who suffer from infertility are women. Budi Wiweko, an obstetrician and gynecologist, said that fertility disorders or known as infertility are the biggest factor in couples having children. Most childless couples choose to adopt children in an effort to achieve happiness in the household. The lasting stigma in society also shows that the lack of children results in a lack of household harmony and criticism from family or neighbors that causes emotional burden.

Sexual intercourse becomes a necessity and a lust impulse but the presence of children is not a necessity by some couples. Few of the couples who have sexual intercourse want to have children except those who have not had children or still have few children. Childfree adherents themselves consider their choice to be a freedom over women's bodies. Victoria Tunggono in her article "*Childfree and Happy*" said "Most people say that life is incomplete without having children; Women cannot be said to be perfect if they do not have children. But I know that the life I live is perfect without the presence of a husband or children." From this statement, it is reflected that Tunggono is a person who does not want to marry let alone have children.

The motive of childfree perpetrators is that there are those who choose not to have children even after marriage with the agreement he has made with his partner. The agreement is mostly done before marriage or the introduction period, it is done to avoid disappointment of one party. This choice is the right to personal freedom so that people around him can respect the choices that have been made. In his actions, a person needs to be a knowledgeable person, and be open so as not to rush into arguments against something that happens around him.

The stigma from society attached to childfree perpetrators often arises because of Indonesian culture which is thick with the eastern world, where many children will bring a lot of sustenance. A person or couple who does not want to have children will be underestimated and judged out of nature and habits that are rooted in community life. The pretext of child ownership will bring sustenance is likened by society to "if every human being has their own sustenance that has been ordained by God, the more children the more sustenance will gather".

Or more simply, if everyone in the family has one door of sustenance, then if in a family there are mothers and two children, then they have four doors of sustenance, that is the assumption embedded in society. Childfree is considered a social phenomenon that is contrary to the teachings of the religion adopted by the majority of the Indonesian

population, Islam. In Islamic religious texts, the Qur'an, related to children is sustenance explained in QS. Al-An'am verse 151.

According to Prof. Quraish Shihab, the meaning of the verse is that parents should not kill their children for fear of poverty. Because the one who guarantees sustenance to all God's creatures is God Almighty. These explanatory descriptions of the verse became a bulwark against the emergence of childfree. Not to mention, religious texts are still the most powerful shield compared to other cornerstones.

Childfree as a new term in Indonesia raises several debates, it is triggered because of differences in views of Indonesian people. The increasing number of women who voice feminism is the strongest cause of the existence of childfree. Childfree as a choice of a person or partner who each has human rights over themselves is considered to need to be respected by upholding the value of freedom that exists in human rights. The motives behind each individual to choose to live as a childfree are also different, ranging from economic ability to women's strict concern for their body shape.

The decision to be childfree involves the willingness of the husband and wife regarding their reproductive rights. Hussein Muhammad divided into four related reproductive rights to human beings, namely: the right to enjoy sexual relations, the right to refuse sexual relations, the right to refuse pregnancy, and the right to abortion. These four rights are owned by both men and women who have an equal role in domestic relationships.

Islam and Childfree

The presence of the term *childfree* has been preceded by the concept of family planning and childless. Regarding family planning, Winda Ariyeni in her research emphasized that according to Sayyid Qutb, birth control refers more to the regulation of offspring that is allowed while the restriction of offspring is not allowed because it is heavy on sterilization and abortion. Judging from the study, it can be concluded that family planning in Islam is permissible as long as it is understood as an act of hereditary regulation, not a permanent restriction. Hamka in his tafsir, Tafsir Al-Azhar, states that the prohibition and permissibility of birth control need to be seen from the cause first.

Whereas Childless as a biological state of a man or woman who cannot have children in the Qur'an is called '*aqim (sterility)* and '*aqir (infertility)*'. Allah Almighty in QS. Ash-Shura verse 50 mentions that He made some barren people His power. However, as technology develops, humans know how to have children, one of which is IVF.

Furthermore, the desire to have children is because a couple wants to focus on career, work, education, or has trauma to children so they do '*azl* to prevent pregnancy. '*Azl* is a method that has been done to prevent pregnancy since the time of the Prophet (peace be upon him) and is an effective way without the use of contraceptives, by means

of a man having intercourse with his wife then pulling out his penis when semen is about to come out and shed outside his genitals. Scholars of four schools, namely Shafi'iyyah, Hanbaliyah, Malikiyah, and Ḥanafiyyah, establish the makruhan 'azl because in a hadith narration from Siti Aisyah mentions that 'azl is a vague murder. 'azl in Islam, is only allowed to keep the child at a distance and prevent the occurrence of a dharurat.

The social phenomenon of childfree is considered to have violated religious norms, because one of the purposes of marriage as the Prophet SAW said was to maintain offspring, in line with this the Prophet SAW encouraged someone to marry a fertile woman and educate children to be soleh as an investment in the afterlife that is not interrupted by prayers even though their parents have died.

Imam Al-Ghazali also explained in his book, *Iḥya' Ulumuddin*, that having offspring from a valid marriage becomes worship from four sides, namely: seeking the pleasure of Allah SWT, seeking the love and love of the Prophet SAW by increasing the human population that can be proud, hoping for blessings from prayers offered by pious children when they die, and hoping for intercession because of the death of a child who has passed. Ibn Qayyim al-Jauziyyah explains in his work, *I'lāmul Muwaqqi'in*, the purpose of marriage is to maintain the continuity of the human population and give birth to pious offspring.

This goal is in harmony with the meaning of the philosophy and nature of the order to marry. Childfree acts for reasons that cannot be justified by religion / without a dharurat, then should not be done. Based on *maqāṣid shari'ah* that prioritizes the benefit of the ummah must maintain five things, namely: maintaining religion (ḥifẓ al-dīn), preserving the soul (ḥifẓ al-nafs), preserving reason (ḥifẓ al-'aql), nurturing offspring (ḥifẓ alnasl), and preserving property (ḥifẓ al-māl).

In the sources of Islamic law, the Qur'an and hadith, there are no passages that explicitly allow or prohibit childfree but there are verses that can be indicative of its permissibility or prohibition. Looking at the reasons mentioned above and understanding the five indicators of the purpose of Shari'a, childfree acts can be punished in one situation and haram in another. If the action is carried out to maintain the 5 indicators of the objectives of the Shari'a, it is permissible and can be punished as mandatory or sunnah if indeed the reasons presented concern the interests of the collective / wider community.

Prohibition of this action can occur if a husband and wife have the ability and do not have obstacles to the ownership of children. Because this is contrary to the purpose of marriage according to religion, namely: to realize the sakinah family and pass on offspring.

Development of Childfree in Indonesia

Some individuals in Indonesia choose childfree for different reasons, ranging from trauma reasons to economic reasons that have been systematically discussed in Victoria Tunggono's book entitled "*Childfree and Happy*". Individuals who choose childfree do not

The Trend of Choosing Not to Have Children (Childfree) Perspective of the Concept of Interplay (Mubadalah)

all make the option permanent, some make the choice temporary. Those who choose to be permanent think that the children around them already represent the presence of children in their lives, while those who choose temporarily because of pressure from family or mental conditions that are ready to have children.

The permanent or temporary choice is made by both parties in a couple, not just one individual. Looking at childfree in terms of Indonesia, it actually has a positive side, namely by becoming a developing country with a large population, childfree actions can reduce that number. A large population has negative impacts, namely poverty, crime, unemployment, and other impacts due to the difficulty of finding work. With the emphasis on population numbers, it will have the opportunity to estrange employment.

Not only this but with sufficient population figures will balance the state of the country. Seeing the reality in Indonesia as a pronatalist country, puts pressure on married couples to have children. Society has the assumption that a childless couple is an imperfect family. The presence of children is believed to be a way to perpetuate hope and become the next generation of their parents. In addition, the importance of having children in a family is that children can bring sustenance and bring positive recognition from society. These reasons reinforce the demand for pronatalist communities to have children.

The demand for child ownership has a negative impact on couples who cannot have children, the strong control given by society to them proves that there is a deep-rooted gender bias that is still entrenched today in Indonesia. Along with the development of knowledge, people experience a change in mindset so as to produce thoughts related to childfree.

Individuals who choose this action mostly reside in big cities, this is happening as a result of globalization. Easy entry and exit information, one of which affects life style from outside enters Indonesia easily. Even so, eastern culture that is still concentrated in Indonesian society has an impact on rigidity in reading the concept of childfree. So that choice reaps risks to the individual, both verbally and marital instability.

In line with this, the older generation tends to assume that child ownership is an essence of the relationship / marriage. In contrast to Western culture which is thick with freedom, where women have the awareness that they have prerogatives over their bodies, including the womb. The shift in the meaning of women from those who have a high existence due to having offspring, now shifts to women who can occupy the sectors of work, education and other new indicators.

Questioning women in this phenomenon, it can be seen in history that women are one of the actors in the government's efforts to improve state development have roles summarized in the Five Duties of Women, namely: (1) as wives, their role is to accompany their husbands as well as friends who can build a happy family, (2) as mothers, women

become educators and coaches of the nation's next generation who are equipped to face the challenges of the nation and state, (3) As mothers, women are expected to be able to manage the household well, (4) as workers who can increase income in the family, and (5) as members of society who can contribute with energy to society.

The second task in the five duties of Women reflects that the nature of women in Indonesia is to be mothers who have children. Even though looking at reality, not all women have the ability to have children (childless) and not all women want to have children (childfree).

Married couples in Indonesia are faced with Indonesian culture that requires having children, in accordance with the Indonesian cultural construct that makes children a symbol of a harmonious family. The statement can be broken by reality that shows that couples who have children can build a harmonious relationship. Unwritten benchmarks of harmonious families result in these values being relative. People who agree to the existence of childfree actually guarantee the realization of a *sakinah* / harmonious family as QS. Ar-Rum (30); 21. However, this contradicts the hadith of the Prophet (peace be upon him) which explains the command to multiply children.

Indonesia as a country that is thick with eastern culture considers that one of the purposes of marriage is to have children. According to the data, married men and women tend to want the presence of children and that happens in the first or second year of marriage. Indonesia as one of the participants of the *International Conference on Population and Development* (ICPD) agreed on 4 women's reproductive rights, namely: reproductive health is an element of overall health owned by men and women, Decision making on voluntary choices in the ark of the household, family formation, and determination of the number, time, and spacing of births, not bound or free from discrimination according to gender, and sexual and reproductive safety.

In matters of reproductive rights, men and women should give each other views so that the desired *sakinah*/harmonious family can be realized. The realization of a harmonious family greatly impacts the state life system, where the family is the smallest unit forming society. The family plays a very important role in the governance of life so that basic education in the family needs to be considered. Regarding the childfree phenomenon that can incapacitate family functions, it needs to be revisited for the common good. If there is a fear of human extinction, then this action is not necessary.

The Trend of Choosing Not to Have *Children (Childfree)* Mubadalah's Perspective

Childfree can refer to gender problems, because there is a patriarchal culture that pressures women to have children, even other coercive things. As for married couples who have committed to childfree based on egalitarian and screaming voices of women experiencing domestic violence (domestic violence) to be heard. Communication between

couples is the key to happiness and success in living life together, because the husband / man is not pushy, social values equality, and gives freedom to the wife.

The Trend of Choosing Not to Have Children (Childfree) Perspective on the Concept of Interplay

The decision to choose childfree in the household is a right for husband and wife. The decision to choose childfree is one form of application of the right to refuse pregnancy. This right to refuse pregnancy is given by Islam to women. This is proof that Islam highly values the position of women. Women are given the right to refuse pregnancy because it is women who bear the responsibility and all risks of conceiving, giving birth, and breastfeeding.

God in this regard has given a description in his word QS Al Ahqaf verse 15:

We prosecute people to do good to their parents. Her mother had conceived her with great difficulty and gave birth with difficulty. Contain up to wean it for thirty months. So that when he was an adult and reached forty years of age, he said "O my Lord, give instructions so that I may be grateful for your blessings which you have bestowed upon me and on my parents, be able to do the good deeds that you are pleased with, and give righteousness to me to my children and grandchildren. Verily I repent to you, indeed I am among the Muslims".

Furthermore, women who are pregnant gradually their condition is also getting weaker. This is also contained in verse 14 of QS Luqman which reads:

And we command men to do good to their parents. His mother had conceived him in a state of increasing weakness, and weaned him off at the age of two months. Thank me and your parents. Only to me return you.

The right to refuse pregnancy or childfree can be realized by the principle of equal partnership between husband and wife. This mutual partner relationship between husband and wife is very necessary so that there is no inequality in a family, so that in the family women can always get their rights well. When the rights of the wife in the household are fulfilled, her health and safety will be guaranteed.

In terms of interrelationship between husband and wife, there are at least two things that must be fulfilled, namely the rights of husband and wife (*sexual equality*) and the good relationship between the two (*mu'asharah bi al-ma'ruf*). By looking at the concept, then in determining childfree in a household, of course, through mature decisions. This is because there will be consequences that are not kidding between the two partners and even the families of both parties.

Massive discussions between husband and wife are one way to build effective communication between husband and wife in making childfree decisions. In the discussion, both parties must be open, especially the women's side, regarding the childfree decision.

In providing these reasons, it must also be accompanied by a strong basic reason so as not to harm both parties.

If equal partnership is applied in childfree decision making, it will lead to several characteristics, namely 1) Mutual understanding between partners, 2) Mutual acceptance in shortcomings and pleasures, 3) Mutual respect and respect, 4) Mutual trust, 5) Love each other gently and gently.

So in a marriage, the main mission is prosperity so that having children is another purpose of marriage, not the main goal. This is in accordance with the concept of *mubis* explained above that in marriage it must be *mu'asharoh bil ma'ruf* which is to treat each other well or it can be said to be a nature of respect for rights in the family or also said to be a relationship between the two.

This attitude is a basic ethic in husband and wife relationships. Treating each other well is one of the pillars to maintain and live all the goodness that is a common goal so that it can continue to be felt and enjoyed by both parties. This confirms the perspective, principles, and values of interrelationship between husband and wife. That goodness must be presented and at the same time felt by both parties. In Surah An-Nisa verse 19 it is explained that

O believers, it is not lawful for you to inherit women by force, and do not trouble them for taking back some of what you have given them, except if they commit evil and real deeds. And associate with them in the proper way. If you don't like them, then be patient, because you may not like something when God does a lot of good to them.

Mub's studies focus on smiles, friendliness, administration and all the pleasant work that a spouse has to do to his partner, as well as a wife to his partner. The guidelines of *muballah* (*gotong royong*) in their application cover all qualities and standards of justice and humanity. Balance and humanity are two important stances for recognizing profit, goodness and equality.

Through this standard, men need to be perceived for who they are, their decisions, their voices heard, and their every desire satisfied, and women are something similar. Women also have the right to be seen, to be heard, to have their voices heard, and to be satisfied. This same point of view will create a view that purifies people. A view that encourages equal and equal relations for women, who live in society as cash flow to carry out government assistance to men and the general public.

The possibility of this is to ensure fairness and equality in relations between people and to encourage participatory, fair and sustainable collaboration for both without segregation. Public space is not only expected for men, while home space is not only forced on women. Public and local interest should be available in the greatest way imaginable to all kinds of people in the same way.

The Trend of Choosing Not to Have Children (Childfree) Perspective of the Concept of Interplay (Mubadalah)

Islam instills equality in every human being, emphasizing that women are not only at home, but also have equal rights in education and other public matters. According to Asghar Ali Engineer, equality between men and women includes at least two things, namely 1) recognition of the dignity of both sexes in equal numbers in broad asrti, and 2) society must realize that between men and women have equal rights in social life, economic fields, and political fields.

So that in the concept of mubadalah, namely the principle of relations between men and women equally or interplay which is not only related between husband and wife, but broadly in all social constructions, such as students and teachers, children and parents and so on. Since in Islam it is affirmed that what distinguishes between men and women is faith, not gender, it is not justified in any act to dominate each other on the basis of sex.

Religious interpretations and practices according to mub are not to be used to justify the dominance of one kind or another. The existence of differences between men and women is certainly not to determine which is the noblest. In terms of religious morality, no one should be more selfish and arrogant towards another.

In the perspective of the mubadalah, both wives and husbands are forbidden to coerce each other, obstruct, and seize property. If it is drawn to a childfree decision, then the choice is based on a common goal and without coercion with each other. The childfree decision must also be based on a good that is presented and felt by both parties.

The Trend of Choosing Not to Have Children (Childfree) Perspective on the Concept of Equality

Until recently, not having children because of a choice tended to be undervalued by some societies. Especially in Middle Eastern countries. A place of life that seems to have been regulated in an unwritten rule where humans with growth to be born, grow, mature, marry, have children, have grandchildren and then die.

Marrying itself becomes mandatory which can then give birth to children within one to five years of marriage. So that in waiting for grandchildren at marriage for a period of 20-30 years of marriage. Almost everyone in Indonesia does this, so that if there is one that does not follow the standards, it must be considered strange or anomaly.

The principle of mub is that it has universal properties. It applies to everyone and at all levels of relationships. Starting from the friendly relations of individuals, small and large families, communities and wider society. The principle of mub here views the parties related as honorable, dignified, and equal human beings, and must be fair and mashlahat. Every marriage that is carried out has a specific purpose. Based on verse 21 of Al-Ruum, most people tend to look for a partner in order to get peace from him.

A man who marries a woman, hopes to get letentraman, and is comfortable in love with her, and also easy to wade through happiness in navigating the life of the world. This

is true for women who marry men, aiming to obtain tranquility, tranquility, and happiness with the couple who become their husbands in living this complex life.

The purpose of this peace covers various aspects, including biological, economic, social, family, and moral-spiritual matters. The first four things are common wedding goals for everyone, but the level of quality and quantity is easy to fluctuate and can sink in. Depending on age, health, opportunity, experience, and also sometimes depending on fate. Someone who initially at a young age looks beautiful and handsome, as he gets older, begins to change, especially if he is hit by illness or accidents. And vice versa, a person who initially looks ordinary, as economic conditions progress, he looks neat, sweet, attractive, beautiful or handsome. Likewise, things about property and material, social and family position, can go up and down or flat. If the purpose of marriage is only associated with the empath al, it will be easily broken and sink, and the marriage bond will be easily shaken if there is a decline and lack in it.

Therefore, a more fundamental bond of reinforcement is needed, which is a spiritual moral commitment that manifests in noble behavior and morals. This strengthening bond is expected to strengthen the marriage bond and marriage commitment to remain strong even if there is a sinking in the empath al purpose of marriage, namely biological, property, family and social position. These four goals are good, but if not sustained by a spiritual moral commitment, the marriage will be easily fragile, and it is possible that it will become a boomerang in the middle of the journey of the household.

Hence Prophet Muhammad suggested that religion be the main goal in marriage. Where the peak is noble morals. Which also means responsibility, and mutual commitment. In the context of marriage, religion means the moral spiritual foundation that exists in a person that makes him have a commitment to always do the best for his partner and all family members. So a person's good behavior to his partner is expected to be an encouragement of two things, namely faith in God and contractual humanitarian responsibility.

The purpose of marriage is to both a man and a woman, whereas the ideal goal of marriage is tranquility. It means that a man who obtains peace from his wife, in the sense that mub is also about a woman who obtains peace from a man.

Furthermore, the purpose of marriage should be a common goal of both parties, where husband and wife must be each other in navigating the household. If it's just by one person, then it's still half, and it takes the other half. There are other purposes where a marriage occurs, namely obtaining offspring, the next generation, strengthening da'wah, politics and power. These goals are legitimate and justifiable as long as they are carried out without negating any form of violence and tyranny. Because coercion, violence and tyranny

The Trend of Choosing Not to Have Children (Childfree) Perspective of the Concept of Interplay (Mubadalah)

are forbidden by Islam and contrary to the noble morals that are the moral foundation of marriage. Namely mu'syarah bil ma'ruf.

The most important goal in marriage is the motivation to live in Islam which is to achieve the pleasure of God. To dedicate themselves for the common good in the family. The good of society and the ummah, as well as the prosperity of the country. So that the goodness and welfare of the family is the initial goal, foundation and compass that guides the course of the household dipper to the final destination continuously, namely the goodness of the world that is enjoyed together in the motivation of worship and sunnah, so that later it will be good hereafter together.

In this case, obtaining offspring in marriage is not the main goal. So that when a married couple in navigating the household to then choose childfree, it is legal in Islam, based on the concept of mubis related to the purpose of marriage, which is to gain the pleasure of God. The most important thing is that between husband and wife there is no tyranny and unilateral coercion.

Even if later having children makes the domestic relationship not good, economic conditions are not well established, nor is it recommended. So the reasons contained in the discussion above where childfree is done due to the health of the partner, and / or social conditions that are not supportive, then it can be an option. Because having children is also part of a great responsibility for married couples, and not only imposed on women.

The Trend of Choosing Not to Have Children (Childfree) Perspective of the Concept of Cooperation

The principle of mub is that it has universal properties. It applies to everyone and at all levels of relationships. Starting from the friendly relations of individuals, small and large families, communities and wider society. The principle of mub here views the parties related as honorable, dignified, and equal human beings, and must be fair and mashlahat.

Islam comes with noble morals and noble human values that envelop the entire rule of law. One of the rules of Islam is a mandate to provide protection to weakened societies, by asking powerful groups to perform social roles that empower rather than deceive.

When every individual in Islam is required to boost all his positive potential for self-development into a mansuia sholih, part of the ummah terabik, and the establishment of a sentosan and prosperous state, then the family must be a comfortable home for this mandate. The rules of marriage must be sought to be the beginning of the bond of men and women in realizing a family that can meet the external and inner needs for the development of this potential, both in the spiritual, psychic, educational, social and economic domains. Rather than as restraint, domination or tyranny, the bonds of marriage and family should instead be functioned to strengthen each other, cooperate, and help for the domestk and at the same time the public of each family member.

The occurrence of marriage is not as simple as just to legalize intimate relationships that were originally haram. Because, intimate relations in Islam must be dignified and responsible. Justifying intimate relationships is the goal of minimalism. More than that, it is a matter of responsibility that must be carried together as a couple in realizing a good life in a connected world as well as good in the hereafter. This goal applies to both parties. Thus, marriage does not become a place to castrate one's potential, by prohibiting it from activities that were usually done before. On the contrary, marriage can be a common force to boost each other's potential and cooperation with the spirit of supporting each other and helping each other.

Coercion towards women/wives is diametrically opposed to the Qur'an and its principles based on mubadalah. The ethical substance of a marriage within the framework of maqashid sharia jurisprudence, the five pillars of marriage and the mubakan perspective is the promise and commitment to ensure that the bride and groom become both doers and recipients of all the benefits of marriage. The visualization of the contract through two men, the bride and the guardian, as we often see is the social demand of fiqh to men to ensure they become responsible actors for bringing good to women and protecting from all evil and evil.

The issue of marriage should no longer be formulated and practiced to persecute women, instead of protecting them, restricting instead of giving opportunities, and deceiving. The same is true for women, or women's families, not to use marriage to coerce, restrict, discredit, and oppress men. Because, the purpose of the basis of marriage is to realize a good and happy life for the bride and groom.

It is imperative for all parties to prevent the occurrence of immature child marriage, be it male or female. Because a person who marries before the age of majority will not be able to apply the religious values of marriage outlined in the Qur'an. That is to realize Sakinah, mawaddah, and Rahmah. Besides other religious values, it is also still difficult to apply by adults.

Child marriage also violates the principle of life protection, because it can create risks in terms of life safety. Because, in terms of reproductive health, a girl is not mature to bear pregnancy. Besides violating the protection of reason, because the consequences of marriage cannot learn enough, family protection because it is not mature to form a strong and mature family, and property protection because there is no readiness and commitment to maintain and manage wealth if they have it, and if not it will be difficult to find work at a relatively young age.

Islamic law exists for all good and avoids all evil. In Islam this rule must be manifested in all stages of marriage that encourage all parties, especially the bride and

groom. To view the spouse with dignity, mutual respect, cooperation, support and help, so that the marriage is successful and happy for both.

This rule should also be presented in real life by men and women in their daily marriage relationships. So that the formulation of marriage rights obligations of husband and wife, should be more flexible to facilitate the principle can be realized and felt by both parties as soon as possible. Without putting one first or marginalizing the other. Of course, traditions and cultures still have to be considered to ensure that this interrelationship value remains fertile and practiced together for the benefit of all family members in daily life.

As in the case of choosing not to have children, based on the concept of mubadalah, it is permissible for a common good in the family. All decisions that occur above are based on the agreement of both parties (husband and wife). Both parties enter into agreements voluntarily and without any coercion from either spouse. It can be said that the most dominating reason in adherents of the childfree concept is that the married couple does not have the readiness to become parents, and worries about the future of their children.

CONCLUSION

This childfree trend has five reasons, namely a) personal reasons, in this case the mental and emotional realms, b) psychological and medical reasons, namely reasons that are subconscious and physical domains, c) economic reasons that are material, d) philosophical reasons that are in the realm of principles and, e) environmental reasons that are in the realm of macrocosm. Childfree is a personal decision. Imitable can also be ignored. It all comes back to the individual. And having children is not the only purpose of marriage

The trend of childfree or choosing not to have a partner perspective concept is this is a right for husband and wife couples. Where each of these choices has its own consequences. However, this freedom must be discussed with the couple based on interconnection, equality and cooperation between husband and wife. So that the concept of mubdari in the family can be carried out properly and no party feels disadvantaged in the future. Furthermore, childfree is a personal decision that does not need to be indulged or provoked for others to choose their choices. Because for married couples should choose according to choices that are accompanied by acceptable reasons.

FI BIBLIOGRA

AB, Soemanto, 2014. *Family Sociology*, (Open University: South Tangerang)

- Abdul Hadi, Husnul Khotimah, and Sadari, *Childfree and Childless reviewed in Fiqh and Islamic Education Perspectives*, (Journal of Educational and Language Research: 2022)
- Ahmad Rozihan, *Analysis of Mafhum Mubadalah's Faqihuddin Abdul Kodir Method on the Husband's Nusyuz Problem* (Journal Of Islamic Studies: UNISULA, 2021)
- Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text Form a Woman's Perspective* (Newyork: Oxford University Press, 1999)
- Anisah Dwi Lestari P, *Qira'ah Mubdari and the direction of Progress of Gender Fair Interpretation: Application of the Principle of Reciprocity to the Qur'an Surah Al Imron: 14*, (Journal of Contemporary Islamic Studies; Yogyakarta, 2020)
- Burhan Bungin, *Qualitative Research Methodology in Methodological Actualization Towards Variety of Contemporary Variants*, (Jakarta: PT Radja Grafindo Persada, 2001)
- Cahyani, *Explanatory Style of Unmarried Women Blessed with Offspring: Study Descriptive on Two Unmarried Women* (Doctoral dissertation, University
- Dorbritz, "Germany," 570: ed. Rachel Chrastil (New York: Oxford University Press, 2020)
- Faqihuddin Abdul Kodir, *Qira'ah Mubdari* (Yogyakarta : IRCisDo, 2019)
- Hamzanwadi, *The Concept of Male Iddah Perspective of Faqihuddin Abdul Kodir*, (UIN Malang: 2021)
- Haris Herdiansyah, *Qualitative Research Methodology*, (Jakarta : Salemba Humanika, 2010), 143
- Jean E. Veevers, *Childless by Choice* (Toronto: Butterworths, 1980), ed. Rachel Chrastil
- Julie De Groot, Isabelle Devos, and Ariadne Schmidt (Houndmills, UK: Palgrave Macmillan, 2015): ed. Rachel Chrastil (New York: Oxford University Press, 2020)
- The Gift of Haganta, Firas Arrasyi and Samrotul Ayu Masruroh, *Humans, Too Many Humans : Childfree Controversy Amid Religious, Science and Ecological Crisis Reasons* (PROCEEDINGS OF THE CONFERENCE ON THE INTEGRATION OF ISLAMIC AND SCIENCE INTERCONNECTION, 2022)
- Kembang Wangsit Ramadhani, Devina Tsabithah, *The Childfree Phenomenon and the Principle of Indonesian Family Idealism in Student Perspective*, (Journal of Media for Socio-Cultural Studies; 2022)
- M. Irfan Farraz Haecal, Hidayatul Fikra, Wahyudin Darmalaksana, *Analysis of the Childfree Phenomenon in Society: Study of Takhrij and Syarah Hadith with an Islamic Legal Approach* , (Jurnal Gunung Djati Conference Series; 2022)
- Michael Anderson, "Highly Restricted Fertility: Very Small Families in the British Fertility Decline," *Population Studies* 52, no. 2 (July 1998): ed. Rachel Chrastil (New York: Oxford University Press, 2020)

The Trend of Choosing Not to Have Children (Childfree) Perspective of the Concept of Interplay (Mubadalah)

- Mimi Martin Hadawi, *Applied Research*, (Yogyakarta: Gajah Mada University, 2010)
- Moh. Kasiram, *Research Methodology* (Yogyakarta: UIN Maliki Press, 2010)
- Nana Syaodih Sukmadinata, *Foundation of Educational Process Psychology*, (Bandung : PT Remaja Rosdakarya, 2006)
- Nyoman Kutha Ratna, *Methods and Techniques of Literary Research From Structuralism to Poststructuralism of Narrative Discourse*, (Yogyakarta: Student Library, 2010)
- Guidelines for Writing Scientific Papers, Postgraduate IAIN Jember, 2018,
- Peter Mahmud Marzuki, *Legal Research*, (Jakarta : Kencana Media Group, 2008)
- Rizqi Uswatun Hasanah, *Childfree perspective on Women's Reproductive Rights in Islam*, (Al-Syakhsyiah Journal: 2021)
- Soerjono Soekanto, *Introduction to Legal Research*, (Bandung : PT Remaja Rosdakarya, 2006)
- Sugiyono, *Quantitative Research Methods and R&D*, (Bandung; Alfabeta, 2012),
- Sugiyono, *Research Methods*, (Jakarta: PT Kencana Predana, 2002), 2.
- Sutrisno Hadi, *Research Methodology*, (Yogyakarta ; Gajah Mada University Press, 1977)
- Victoria Tunggono, *Childfree & Happy Conscious Decision To Be Child Free*, (Mojok Group Book: Yogyakarta, 2021)
- York: Oxford University Press, 2020)

Copyright holders:

Nurul Kartika Laili, Busriyanti, Lutfi Nur Cahyono (2023)

First publication right:

Journal of Syntax Admiration

This article is licensed under:

