

# BUYA HUSEIN MUHAMMAD'S THOUGHT ANALYSIS ON CHILDFREE LIFESTYLE IN INDONESIAN SOCIETY CONTRUCTION

Supiah <sup>1\*</sup>, Dedi Wahyudi <sup>2</sup> and Khotijah <sup>3</sup>

<sup>1</sup> Lecturer, Institut Agama Islam Negeri Sultan Amai Gorontalo, Indonesia.

<sup>2,3</sup> Lecturer, Institut Agama Islam Negeri Metro, Indonesia.

\*Corresponding Author Email: [supiahbd@gmail.com](mailto:supiahbd@gmail.com)

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## Abstract

This paper discusses how the construction of Indonesian society in the process of forming a child-free lifestyle choice in the millennial generation to become a practice in everyday life and how the analysis sharia maqhasid Buya Husein Muhammad's lifestyle. This paper uses a qualitative research type with a phenomenological approach with the nature of field research, this research is more focused on the result of interviews with informants related to the object of research. The results of the research are childfree lifestyle formed in the construction of Indonesian society starting from the common perception of the background experience of childfree lifestyle, namely childhood trauma, economic problems to having children are considered career barriers. This habit/understanding was built, dominated by social media to form the Indonesian childfree group. According buya Husein Muhammad, the choice of childfree lifestyle is a person's effort to maintain principles and self-respect as a form of *ifdz al-irdl* (maintaining honor, namely being someone's honor for his choice not to have children on the basis of reasons. Not having is a form of human right and Islam respects it.

**Keywords:** Childfree Lifestyle, Buya Husein Muhammad, Community Building.

## 1. INTRODUCTION

In nature, women are given the privilege of being able to get pregnant to continue their offspring. Children have many benefits including: they are the main joints in forming families and countries (Arliman S, 2019); harmonize the relationship between husband and wife (Mardiyan & Kustanti, 2017, pp. 59–61); provide its own satisfaction (Oktafriani & Abidin, 2021, p. 68); provide a sense of security and comfort when parents are old. (Patnani et al., 2020a, p. 2)

phenomenon *child* that was once only popular in the West has now penetrated on a global scale. In parts of the Western World, the term *childfree* is not a foreign term they have just heard. It is common for Europeans to work very hard, be independent, and consider children to be a nuisance to their work, on this basis, *childfree* is their choice. According to a University of Toronto economist, David Foot said that the tendency to not have anything has a correlation with a woman's education. (D. Rachmawati & Nurhajati, 2019) So according to this opinion, women who have higher education have a strong tendency to limit the number of children or even not have children in their lives.

trend *childfree* has emerged in Indonesia since an *influencer* who graduated from Frere University Germany declared himself *childfree*. In her confession, she and her husband agreed not to have children or embrace the concept of *childfree* in their married life. (Kick Andy Show, 2022) Their concern lies in the possibility that they will not be able to take responsibility for their children and will cause injury to their children. The husband and wife's decision to be *childfree* in their marriage is a big decision and this of course becomes a lot of pros and cons. Indonesia, which previously did not know the term *childfree*, immediately *boomed* and became hot news in the media.

The modernization of the times has also brought changes and developments in the human mindset, including the problem of having children. Having children is considered as a life choice, no longer as an obligation of a husband and wife. This is because having children is not just giving birth, nurturing, and educating them, but there are many other things such as how the responsibility of parents in fulfilling children's rights and various other things that shape children into noble quality human beings. Gita Savitri couple, but actually many have embraced it, even now a public figure who openly declares himself *childfree* Furthermore, *childfree* development in Indonesia has become an understanding of life choices adopted by groups.(Budiman, n.d.)

Seeing the construction In Indonesian society, the desire not to have children is considered a taboo subject and then strengthened by the condition of a high religious level and is famous for having many children, this is a contradiction to the discourse so that it is interesting for researchers to see whether *Childfree* can be accepted and developed in Indonesia or it was rejected naturally.

Not having children for good reasons (Neal & Neal, 2021, p. 2) is one of the most profoundly changing decisions in modern families: over the past few decades, the number of couples who voluntarily refuse to become parents (usually referred to as parenting). 'childless') has increased drastically.

Usually couples who choose not to have children still want to do activities only with their partners (Patnani et al., 2020b, p. 171). There are also couples who choose *childfree* because it starts with the labeling factor of not being able to have children.(Oktafriani & Abidin, 2021, p. 73) Some opinions that develop in the community tend to think that *child* is the choice of a husband and wife who are weak from a mental and material perspective because the birth of a child is a burden that must be borne (Monez, 2020, p. 221) and fear of career disruption (Kholisoh & Primayanti, 2016, p. 21).

In fact, *childfree* is one of the understandings of millennial married couples in choosing their goals and lifestyle in the future in the form of not having children, whether biological, step-by-step, or adopted.

*Childfree* is different from *childness* because *childness* is a choice not to plan not to have children (Arlotas & Miranda, n.d., p. 2), ), in other words *childness* wants to have a child, but is unable to get one. The condition of *childness* is influenced by several factors, including miscarriage, physical factors, and biological factors (Hapsari & Septiani, 2015, p. 91). *Childfree* is a trend that is adopted from the West with the aim of reducing the economic burden and reducing the human population so that it is not too dense (Blackstone, 2014).

Seeing the phenomenon of *childfree* , it is necessary to explore the insight of Buya Husein Muhammad who is concerned about gender equality, women, and children. Buya Husein is also known as an *open-minded*(Zulaiha & Busro, 2020, p. 30) and gender kiai (Zakaria & Indonesia, 2013). His methods of fiqh reasoning became the benchmark for determining the Shari'a relating to women and children.

From the explanation above, the researcher is interested in knowing how the Construction of the Indonesian Society in the formation of the child-free discourse ? and how Buya Husein Muhammad's response in his study of Maqhasid Syariah was designed on the childfree lifestyle.

## 2. LITERATUR REVIEW

### Religious Moderation Education

Today Indonesia is faced with two groups in terms of understanding religious texts. First, groups that understand religious texts to the extreme often even use violence to actualize their understanding. Second, groups that understand religious teachings literally and view foreign cultures as negative. In addition to these two groups, among the younger generation there are many cases of intolerance both among religious people and between religious communities as a result of understanding the meaning of religious texts. (Akbar et al., 2024)

Problems in understanding religious texts are then added to a state of loss of balance between intellect and morality, modernity with spirituality, and so on, forcing us to re-explore Islamic moderation insights as a middle way in an effort to show the face of Islam that is friendly, not angry. (Al Kautsar & Mahmudah, 2021) Moderation of Islam or religious moderation becomes interesting if the religious style of the Indonesian people because moderate religion has become the hallmark of religious people in Indonesia and is appropriate for our pluralistic society culture. Religious moderation and the condition of multicultural society in Indonesia can be synergized with state policies.

The state must rethink the formulas and policies of religious education that are transformative and liberating for mankind. Religious teachers, ulama, ustadz, and kiai have a very large role and function in instilling and spreading the understanding of religious moderation. So, the religious education formula is expected not only to teach the issue of jihad which means violence or war but jihad in a broad sense.

### Millennial Women

The rapid development of technology plays an important role in life in the millennial era (generation Y era) as it is today. The technology that is currently in demand by the younger generation is gadgets. The use of gadgets is also very influential for the psychological development of the younger generation. There's a lot of educational content and a lot of negative content, too. This becomes a concern if the younger generation is swept away in the current era, no longer has a caring character, and is unable to face the challenges of an instant era. (Davar, 2024)

Women in this millennial era have a role not only as wives, housewives, but also as first educators, coaches, managers and regulators of family life, as well as decision makers and can occupy the best positions in various places or opportunities. In certain positions in the public sphere, millennial women have the same rights as men. This situation is also supported by the existence of government institutions that specifically deal with women's empowerment. In politics, it is also stipulated that the number of women must be met by a party in determining its legislative candidates. Although all components are required to pay serious attention to women, millennial women should still not forget their nature, rights, and obligations as a real woman. (Failin et al., 2022)

## 3. METHODS

The primary data in this study are millennial couples who choose to apply *the Childfree Lifestyle*, and Buya Husain Muhammad as the owner of the *Maqhasid Syari'ah*. secondary data are journals, books, research results, and others related to the understanding of *childfreedom*, and *Maqhasid Syari'ah* which can support this

research. Data collection in this study was carried out through the following 3 things: Interviews, researchers will interview with questions and answers systematically with a view to obtaining data for research purposes. This interview is used to dig deeper into accurate and reliable information or information regarding Buya Husein Muhammad's thoughts on *Childfree Lifestyle*. Observation, the researcher uses observation to observe carefully and thoroughly related to this research and is carried out directly by means of social interaction between researchers and resource persons or informants during the data collection process. Documentation. Documentation is used to document the relevant data. In order for the data to be scientifically justified, there must be a technique to guarantee the validity of the data (I. N. Rachmawati, 2007) which is carried out through *cross check* or triangulation techniques to double-check the data collection process. Data analysis was carried out in a structured manner with qualitative data analysis obtained in four stages, namely (1) data reduction, (2) *display*, (3) drawing conclusions, and (4) data verification.

#### 4. RESEARCH RESULT

In Husein Muhammad's analysis, he applied the law of *ijtihad*, where the law of *ijtihad* in line with the times. According to the *ijtihad*, everything is seen from the text and context. The context of the times shows that the analysis of *ijtihad* will find a meeting point between all problems. Furthermore, *ijtihad* used as the basis for finding new laws that do not come out of the original law, namely the Qur'an and Al-Hadith. After *ijtihad* also apply the analytical knife through the *taklid* method where this method relies on someone who understands the law, both the Prophet Muhammad, the Companions, and people who have scientific capacity. (Nashr, 2020)

Buya Husein Muhammad also uses the law of *ta'wil* in analyzing *childfree*. *Ta'wil* in the sense of Husein Muhammad is more relevant because the concept of *ta'wil* is to see from the substance side where the analysis uses logic and philosophy approaches. *Ta'wil* also looks at it in terms of text and context. However, he also remains focused on his logic and philosophy. The analysis uses the *ta'wil* in order to look at phenomena in *particular* and universally. (Zulaiha & Busro, 2020)

Various topics regarding women's rights in religion will always be interesting to discuss. Religion has a demand to always be accommodative for many issues concerning women as its object, such as domestic violence, women's rights in politics, and in this case *child* which focuses more on women as decision makers. Religion is often accused of being a source of gender bias against women, Islam has never differentiated the position of men and women, because it is only piety that becomes the benchmark for the human dignity of men and women in the sight of God.

Husein Muhammad or who is familiarly called Buya Husein is a scholar who lives in the midst of the hegemony of various stereotypes of Indonesian society related to human rights discrimination. His ideas very clearly show his alignment with efforts to sow justice for human rights. In addition to actively voicing his ideas regarding the protection of human rights, he is also active in advocating for human rights for social groups that experience discrimination based on the reading of the Qur'an. The reading of the verses of the Qur'an by Buya Husein further underlines the discourse on the protection of human rights, that the Qur'an is the source of Islamic norms, in which there is actually a command to apply and be fair to all people, without care about the

background. In any situation and condition, justice must be served. (Muhammad, 2011, p. 49)

Buya Husein in his struggle to bring gender issues is very visible, especially related to his work in various organizations that he founded or is involved in. The fatwas that he issued were very bold and broke through the currents but with a scientific structure and clear reasons. He carefully tried to examine carefully and critically various Islamic sources, this could not be separated from him who was indeed a person who had knowledge of the ancient book tradition. Buya husein in his various thoughts tried to find, and study the marginalized truth.

The decision to have children or not is a decision that must be made after reaching an "agreement" by a husband and wife. From the perspective of sociology, decision making must have been done in the family to make the best decisions. This decision-making must be based on the concept of equality and not rely on each other's ego.

Buya Husein's thinking is based on openness and acceptance of all opinions from humans. According to him, basically all knowledge that is good in nature comes from Allah SWT, all policies from anyone are actually wisdom from Allah regardless of human background. It should be underlined that everything that is good would be nice to get appreciation. The many differences of opinion regarding child- *freedom* based on the idea of freedom to express opinions and make decisions, especially in a household. Buya Husein never questioned which view was wrong or which one was right because in fact as long as something brings goodness and benefit, then it will become wisdom from Allah SWT.

Marriages carried out by men and women have the aim of realizing a happy household. Happy households have the basic principles of their household as worship to Allah. Then marriage is an effort to realize peace, love, and affection or what is usually called *sakinah*, *mawaddah*, and *warahmah*. Marriage is a means to create a life that not only always indulges lust, but sex is interpreted as a means to establish communication between husband and wife.

There are two important principles in the relationship between husband and wife. The first principle is the existence of equality between the rights of husband and wife. Women as wives have the same rights, they need recognition, respect, protection and fulfillment of their rights as human beings who have self-respect and are free without violence, blasphemy and marginalization.

The second principle is that the relationship that exists in a husband-wife relationship is a good relationship as evidenced by the attitude to "mutual" in various ways, such as giving each other, receiving each other, loving each other, and so on. In addition to these two principles, one principle that should not be forgotten in marriage is "muasharah bi al ma'ruf" which requires togetherness in all matters, the decision to have children or not to be included in this principle. In QS Al-Baqarah verse 30 it is explained that husband or wife have the same status and are inherent as caliphs on earth. Islam tries to build awareness that men and women were created from one soul. Next they must learn together to regulate their souls in order to find peace, love, and grace in their lives until the end life in peace.

The study of Fiqh illustrates the concept *freedom* as an agreement to refuse the form or birth of a child, either before the potential child becomes a wudu or after it. There are several equivalent cases in the study of fiqh, such as: not getting married at all,

refraining from having sex after marriage, not *inzal*, awer 'azl. The four cases above are substantially the same as *childfree* terms of rejecting the child's form before it has the potential to exist. *Childfree* if it is meant as an attitude of rejecting the child's form before the sperm is in the womb, then the law is allowed.(Am, n.d.)

Couples who choose *childfree* are choosing one way to refuse pregnancy. Refusing pregnancy cannot be directly reviled negatively. Refusal of pregnancy is one application of women's reproductive rights, especially the right to refuse pregnancy. This right is given by Islam to respect women. This right exists because all risks during pregnancy, childbirth, and breastfeeding are borne by women.

The principle of equal partnership between husband and wife is the principle that forms the basis for the implementation or fulfillment of reproductive rights, Reproductive rights owned by women will be fulfilled if in the household there is a husband and wife partner relationship without any inequality between husband and wife in the household. When women's reproductive rights can be fulfilled, health, safety, and welfare also occur. Basically, the existence of women's reproductive rights is a method used by women to be able to make decisions and carry out their decisions related to reproductive matters safely and effectively, including refusing to get pregnant.

Deciding to practice *child* is like denying the prophet's advice to his ummah to marry and have many children. *Childfree* is closely related to women's reproductive rights as someone who will carry out and experience the process of pregnancy, childbirth, breastfeeding and others that are passed along with fatigue, pain, and other things. Pregnancy and breastfeeding is a woman's nature that cannot be avoided, but to use it is a choice. Men and women have different experiences and living conditions, so it is important to always consider what conditions they have gone through and experienced(Aprilyanti, 2022, p. 8) Some families think that with children, the world of marriage will be happier, more complete, and better, but on the other hand there are families who think that with children they will feel poverty, violence, not free, and so on.

The position of women in Islam is highly valued. For example, in the Qur'an there are Surah An-Nisa and Surah Maryam. It does not stop there, Surah al-Thalaq in the Al-Quran is filled with various women's problems. women's reproductive rights is one of the problems discussed in the Qur'an. Husein Muhammad explained that women have reproductive rights, then he classified them into four rights, namely: the right to enjoy sexual intercourse, the right to refuse sex, the right to refuse pregnancy, and the right to abort the pregnancy.(Muhammad, 2019, p. 270) Besides Buya Husein Muhammad, Masdar F. Mas'udi also gave his opinion regarding women's reproductive rights, namely: the right to choose a life partner, the right to take care of children, the right to reproductive leave, and the right to divorce. his partner.(Umam & Akbar, 2021, p. 144)

The first right is the right to enjoy sexual intercourse. A marriage has consequences for having sexual relations between husband and wife. The pleasure of this should not only be felt by the husband, but must be felt by his mother and carried out without any element of coercion by one party. In QS Al-Baqarah verse 187 it is explained that husband and wife occupy an equal position..(Rozaq & Fauziya, 2020, p. 60) So, essentially the relationship that occurs between husband and wife is a mutually perfecting relationship, mutual awareness so that there is no relationship between husband and wife. who exalt one another.

Second, a wife has the right to refuse to have sexual relations. The granting of these rights is due to prevent the occurrence of sexual violence against wives. Sexual coercion is exemplified by pursuing sexual activity when one of the parties is not fully aware or other things, such as being afraid not to say no. (Sukmawati, 2014) Third, the wife has the right to refuse pregnancy. The reason for this right is that when pregnant women will be at a very heavy and weak point. Such conditions will be more severe when women enter the stage of childbirth, even the risk increases until it ends in death. Therefore, women have the right to get pregnant or refuse pregnancy. Some fiqh scholars argue that children are a right between husband and wife, not just one-sided rights. (Muhammad, 2019, p. 270)

One form of application for giving women the right to refuse pregnancy is childfree. This right has a deep meaning that Islam really values women, including the pain of pregnancy and childbirth and the difficulty of breastfeeding. Allah has given a description regarding this responsibility in QS Al-Ahqaf verse 15. It does not stop there, even in the Qur'an there is also a description of the condition of women who are getting weaker during pregnancy in QS Luqman verse 14.

The right to refuse pregnancy can be realized with the principle of equality in partnership. The husband and wife partnership relationship in a family will be very necessary so that the household remains strong and there is no inequality, this will affect the fulfillment of women's rights in the household including their reproductive rights. When their reproductive rights can be fulfilled, the health and safety of women will also be maintained. Basically, reproductive rights for women are a way for women to make and implement decisions about their reproductive situation effectively and safely. Thus, a household full of affection, full of love and living in peace is no longer a fairy tale.

Equal partnership in the household must pay attention to two things that must be enforced in a balanced way. These two things are: the rights of the husband and the rights of the wife, as well as a good relationship between husband and wife. Both of these things must be seen if you want childfree. This is because there are big consequences for both parties accompanied by the two families. Massive discussions are needed between husband and wife to build effective communication before deciding to be child-free. Openness is needed from both parties in expressing and accepting the reasons for the childfree decision. The discussion must be accompanied by giving clear and strong reasons so that there is no loss for both parties and no regrets in the future. If an equal partnership can be applied in making decisions regarding childfree, it will lead to several attitudes between husband and wife, namely Attitude of understanding each other, The attitude of accepting yourself in your partner both in difficulty and in joy, Respect and respect for each other, The attitude of trusting each other, Attitude to love with tenderness

A marriage has a main mission, namely to achieve benefit, so having children is not the main goal of a marriage. This is as stated by Buya Husein: "Marriage is a transaction to fulfill sexual desires responsibly. So the primary purpose of marriage is the responsible fulfillment of sexual desires. This is because sexual desire is inherent in humans, and is very difficult to control except for certain people. Then having children is the secondary goal of marriage. This opinion is in accordance with the five pillars of marriage. Mitsaqan Ghalidzan is the first pillar which means marriage is a strong or solid agreement. Both parties in the marriage promise, commit, and agree to

create a sakinah, mawaddah, and warahmah household. This strong bond must be maintained, cared for, and maintained by both parties, both husband and wife because it will become a shared responsibility. With a strong and sturdy bond in marriage, it will be easier for husband and wife to support all the joints in their household life which are often hit by storms. In the Qur'an it has been contained in QS An-Nisa verse 21 Meaning: "How will you take it (back), even though you have intercourse with each other (as husband and wife? ) and they (your wives) have made a strong agreement (marriage bond) with you?"

The second pillar is zawaj. Zawaj is defined by association in a marriage. The purpose of this pillar is that a marriage must understand that their husband and wife are together to complement, support, and cooperate in creating a harmonious household. Hal ini dijelaskan dalam Q,SaL-Baqarah ayat 187:

They are clothes for you and you are clothes for them. Allah knows that you cannot restrain yourself, but He accepts your repentance and forgives you. So now intervene with them and seek what Allah has ordained for you. Eat and drink until it becomes clear to you (the difference) between the white thread and the black thread, namely dawn.

Then, complete the fast until (coming) night. However, don't interfere with them when you are doing iktikaf in the mosque. Those are the limits (stipulations) of Allah. So don't go near him. Thus Allah explains His verses to people so that they may become pious." In the perspective of mublah, the verse above is interpreted as the wife is the husband's clothes and the husband is the wife's clothes. The verse also discusses the conditions for l'tikaf in the mosque which are voluntary for both men and women, and there is a prohibition on having sex during l'tikaf. The right to sexual pleasure from a partner is also emphasized at the end of the verse, namely that women have the same rights as their husbands and enjoy the intimate relationship of husband and wife.

The third pillar is muasharah bil ma'ruf. This third pillar is interpreted by the nature of respect that must be given to one another. This attitude of respect is a basic ethic in marital relations. The way to live all the good can be done with this attitude. This third pillar provides an affirmation of the principles, perspectives, and values of the relationship between husband and wife. Goodness in the household must be brought in and felt by both husband and wife in their marriage.

The perspective of mub is giving the view that husbands and wives are not allowed to coerce each other, hinder and seize their property. If we appeal to childfree which is a decision in the household, then the choice must be made on the basis of a common goal without any coercion from either party. Kindness and usefulness must also be the basis of childfree decisions.

The fourth pillar is deliberation in reaching consensus within the family. A household is not only filled with one head, but two heads whose contents are not always exactly the same, therefore discussion is needed in deciding all decisions related to the household. A husband or wife should not be an authoritarian figure who imposes the will of a partner according to his will. It is not allowed to decide something without a request for opinion and separation between husband and wife. This pillar is described in QS Ali Imran verse 159 and QS Al-Baqarah verse 233.

Deliberation reflects an attitude of recognition and respect for the self-esteem and abilities of their partner. In addition, in the discussion process, views will be



obtained from various sources, so decision making must be based on a state of full awareness by considering the causes and effects of the decision. The choice of childfree must also come out after going through a process of discussion or deliberation, because the choice for childfree is not only an absolute decision for the wife. Decisions resulting from deliberation are obtained from various perspectives, both benefits and consequences that will arise from this decision at a later date. The fifth pillar is taradhin, namely the partner's attitude in maintaining willingness in every action so that family members feel comfortable and avoid unwanted things. The willingness in question is the acceptance and comfort of both the wife and husband in carrying out married life. This pillar must be a solid pillar in the household so that the household will be strong, full of love and happiness.

Surah Al-Baqarah verse 233 provides an explanation that the husband's willingness is needed in the weaning process. Discussing childfree issues, of course this fifth pillar is also an important thing that needs to be applied in childfree decisions. Willingness between husband or wife becomes the main basis of the final decision of a childfree husband and wife pair. There was a difference of opinion among the scholars. Al-Ghazali with a Shafi'i school of thought has the opinion that the husband has the right to have children, therefore if the husband wants children, the wife does not have the right to refuse. Then the hanafiyah scholars found that husband and wife have the right to determine whether to have children or not. Furthermore, the opinions raised by Hanafi scholars and some Syafi'iyah scholars. They argue that having children is not only a right between husband or wife but also the rights of the people or society, but the emphasis is on the decision of the husband and wife. Another opinion comes from hadith experts, they argue that those who have the right to the existence of a child lie in the interests of each community or the interests of the state.

The right given to women next is the right not to have children in this case abortion. Abortion is defined as an action taken to eliminate a pregnancy. This right is controversial. Some scholars allow this action as long as it is carried out when the baby has not been breathed by the spirit, but some scholars agree that this action is haram because it is the same as killing a baby, except for an emergency and not possible. The existence of the permissibility of having an abortion shows the provision of reproductive rights for women.

The next right is the right to choose his life partner. Women are given the freedom to choose for themselves how suitable men are to be their life partners. In addition, in Islam there is a prohibition on a guardian to marry his child or sister to someone he does not like forcibly. The father or brother of a woman can choose a potential female life partner but must have permission and all decisions must be in the hands of this woman. The main purpose of this right is to build peace in the household and reconcile all parties in married life.

Reproductive leave is the next female reproductive right. This provision is made with the aim of protecting the health of women who have given birth either mentally or physically. The reason for this leave is that during childbirth, women really need time to recover themselves as usual, both physically and mentally.

The last right is the right to divorce her husband. The problem of divorcing, not all rights are given to the husband, but Islam also gives women the right to be able to divorce their husbands. This is called khulu'. Khulu' means "letting go", so if the wife

feels that there is no match between her and her husband, then she can file for divorce with reasons and evidence that can be accepted by law.

Childfree gets labeled makruh because it is a universal choice and deliberately chosen. This is also due to the absence of mandatory status for every Muslim regarding the recommendation to have children in marriage. Makruh status will change if faced with a situation that brings harm if you do not make a child-free decision, such as the health condition of a woman's uterus which is in a weak condition, or if a pregnant woman can actually threaten the life of the mother or baby. When faced with such cases, the status of Having children or not is the prerogative of every couple. Even though they have this right, what needs to be noted is that the decision to be childfree in their married life is not only based on the selfishness of one party. There is no limit to the reasons to allow this child-free practice such as financial reasons, over population, psychology, and so on. Childfree practice should only be for a personal scale, it will turn out to be haram if childfree is adopted on a global scale, that humans agree to no longer reproduce. If this happens, then the wisdom of the creation of humans as caliphs on earth will not be achieved.

Masqhasid Syariah generally uses maqhasid syariah 5 from Imam Shafi'i. In Buya Husein Muhammad's view of Maqhasid Syari'ah itself apart from the 5 things above, there are 2 more things as a mediator of Maqhasid Syari'ah, namely maintaining honor and protecting the environment (Fathorrahman, 2020, p. 236). These two things aim to strengthen maslahah and avoid harm. This is the main goal of maqhasid shari'ah to protect al-ushul al-khamsah, as a mediating norm (al-usul al-kulliyah) which serves as a bridge between the basic values known as al-qiyam al-asasiyah and the formulation of concrete law. al-ahkam al-far'iyyah (Syamsul Anwar, 2000, p. 405)

It, in carrying out maqashid shari'ah with the aim of benefiting, everything must support the fulfillment of maqashid shari'ah. In the rules of fiqh it is described as "It will not be achieved perfectly if an obligation except with something else, so that something different becomes obligatory on the legal basis". (Hadi et al., 2022, p. 4) This is confirmed by Buya Husein, renewal is a historical necessity. (Nashr, 2020, p. 22)

In Buya husein's analysis through maqhasid Syariah which is the latest ushul fiqh method, childfree is categorized in hifdz al-irdl which means maintaining honor, in childfree practice, husband/wife tries to maintain the principle of of their pride for not having children. That is, child-free practitioners maintain their self-esteem in their choices which are allowed in maqhasid sharia.

## 5. CONCLUSION

Educational activities in several modern girls' boarding schools have succeeded in establishing a philosophy that bridges the right educational model with efforts to integrate scientific knowledge and a hidden curriculum offered by modern boarding school management based on religious moderation. The strength of these schools in presenting implied religious moderation is reflected in internal lessons through comparative teachings of scholars' opinions in classical Islamic texts and the participation of female students in competitions involving participants from various religious backgrounds. The identity construction pursued by the management involves teaching students to interact well with others of different beliefs and devotion to God without emphasizing these differences. The identity that the management aims to build is one of tolerant Islamic education, aspiring to create a generation of strong, capable,

and moderate women in practicing their religion. As part of this identity construction, digitalization efforts are also being initiated in modern boarding schools to instill the roots of moderation in female students, aligning with contemporary advancements. In the construction of childfree lifestyle development, in relation to the social construction of Peter Berger, the presence of the childfree cannot be separated from the disruption of the community's perspective on a marriage from an institutional one to an individual one. The externalization process that is built on an individual or group is influenced by things that are considered to be in agreement with the thoughts of child-free practitioners, coupled with the formation of child-free social media groups in Indonesia, increasing the confidence of child-free voters to carry out this practice.

Buya Husein with his Sharia maqhasid, believes that *Hifdz al-irdl* which means maintaining honor is one of the reasons for childfree voters to maintain their dignity in affirming their principle of not wanting to have children in their marriage. This is one of the efforts to maintain the life of the child-free lifestyle voters to live their marriage in addition to maintaining other maqhasid.

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