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Jurnal Kajian Hukum Islam dan Hukum Ekonomi Islam

- **Kajian Yuridis Implikasi Cerai Talak (Studi Kasus Putusan Pengadilan Agama Batam)**  
Winda Fitri, Theresia Tampubolon, Inggird Rosemary Santoso, Vinny Aprilia, Adiyanto, Nur Anisa Ramadani  
Ahmad Arifin, Tajul Arifin
- **Konsekuensi Penyedia dan Pengguna Jasa Joki Tugas dalam Perspektif Hukum Islam**
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M. Alif Fianto, Syamsuri

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**Editorial Office:**

**Program Studi Hukum Keluarga (Ahwal Syakhshiyah)**

**Fakultas Agama Islam Universitas Nurul Jadid,**

**Paiton, Probolinggo, Jawa Timur, Indonesia 67291.**

**Telepon: 0888 30 78899, Hp: 082232108969**

**Email: [hukumkeluarga.fai@unuja.ac.id](mailto:hukumkeluarga.fai@unuja.ac.id)**

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## **CHILDFREE TREND ON SOCIAL MEDIA (CRITICAL ANALYSES STUDIES IN ISLAMIC PERSPECTIVE )**

**Nuriatul Maftukhah<sup>1</sup>, Mustafiqul Hilmi<sup>2</sup>, Nur Hasaniyah<sup>3</sup>**

Universitas Islam Negeri Maulana Malik Ibrahim Malang  
[nuriatulmaftukhah335@gmail.com](mailto:nuriatulmaftukhah335@gmail.com)<sup>1</sup>, [kanghilmy96@gmail.com](mailto:kanghilmy96@gmail.com)<sup>2</sup>, [hasaniyah@bsa.uin-malang.ac.id](mailto:hasaniyah@bsa.uin-malang.ac.id)<sup>3</sup>

### **ABSTRACT**

The term childfree has captured the public's attention, because it's embraced by Indonesian influencers who are known through their social media platforms. In Islam, one of the aims of marriage is to multiply society or *hifdzu an-nasl*, because the Prophet Muhammad 'Alaihissalam liked his community in large numbers. However, the development of cultural pluralism, some individuals who want to marry tend to avoid having a children for reasons that refer to worldliness prosperity. The purpose of this study is to find out the background of influencers adhering childfree and then connect to the laws of the Qur'an and hadith. This research is qualitative research with descriptive analysis method. Data sources are secondary data, which is social media accounts of influencers adhering childfree and texts of the Qur'an and hadith. Data are obtained using the listen and record technique and then analyzed descriptively. The result of this study, background childfree adherents is having freedom and independence due to western culture. There are three laws which explain about childfree. It's Allowed if reasonable for health and religious reasons. Makruh, if the reason is hassles or worldly prosperity. Haram, if afraid of children only makes them poor.

**Keywords :** *child free; social media; Islam*

### **ABSTRAK**

Istilah *childfree* akhir-akhir ini mencuri perhatian publik, dianut oleh para *influencer* Indonesia yang diketahui melalui *platform* media sosial mereka. Dalam Islam, anjuran menikah salah satunya bertujuan untuk memperbanyak keturunan atau *Hifdzu an-Nasl*, karena Nabi Muhammad 'Alaihissalam menyukai umatnya berjumlah banyak. Namun seiring pluralnya kebudayaan, beberapa individu ingin menikah tanpa mempunyai anak dengan alasan yang merujuk pada keduniawian semata. Tujuan penelitian ini adalah untuk mengetahui latar belakang *influencer* menganut *childfree* kemudian menghubungkan dengan hukum al-qur'an dan hadits. Penelitian ini merupakan penelitian kualitatif dengan metode analisis deskriptif. Sumber data berupa data sekunder, yakni akun media sosial para *influencer* penganut *childfree* dan teks-teks al-qur'an dan hadits. Data diperoleh menggunakan teknik simak dan catat kemudian dianalisis secara deskriptif. Hasil dari penelitian ini, yaitu penganut *childfree* beralaskan *freedom and independence*, dengan berkiblat pada kebudayaan barat. Terdapat tiga hukum mengenai *childfree*. Boleh jika beralasan demi kesehatan dan alasan keagamaan. Makruh, jika alasannya adalah kerepotan atau masalah duniawi. Haram, jika takut bahwasanya anak hanya menjadikannya miskin. Karena sama saja tidak percaya dengan Allah Ta'ala.

**Kata Kunci:** *child free; sosial media; Islam*

## INTRODUCTION

The more advanced human civilization, the more complex problems that cause debate among the society. One of the issues that is interesting to talk about is child freedom or known as childfree. Childfree is a term used to illustrate someone who want to marry but does not want to have children or descendents. Many things that underlie why such that thinking develops. One of the reasons is because they do not want to be complicated in their lives and some of them don't know the main concept of getting married is to maintain offspring (Nurliyana, 2022).

As one of childfree adherent, Victoria M. Tunggono in his book said that childfree adherents perhaps caused by phobias. In other words, they fear of something that many others actually look forward to. He also wrote down some phobias that childfree may suffer from (Tunggono, 2021), one of them is including Aphenphosphobia (fear of a touch), Ataxophobia (fear of capriciousness or untidiness), Atelophobia (fear of imperfection), Atychiphobia (fear of failure), Ecophobia (fear of home), Ephebiphobia (fear of adolescent), Gamophobia (fear of marriage), Lockiophobia (fear of pregnancy), Obsesophobia (fear of weight gain), Philosophobia (fear of love), Pedophobia (fear of children), and Tokophobia (fear of childbirth).

According to his observation, one of the factors that influence why people choose a childfree lifestyle is because of the influence of education. A woman's level of education is the most important factor in deciding whether to have children or liberate life without children. Forthemore, researchers observed that childless couples are typically more educated, but in the other hand they have lower level in religious (Tunggono, 2021). For this reason, they are ultimately employed at a high level because they do not have any activities outside of their workplace and tend to have a relatively high income.

Over time, childfree began to be in great demand by the public. Social media influencers such as Gita Savitri and Cinta Laura are no exception. The role of social media is one of the important factors why the childfree trend developed among the society. Verbal communication carried out by these influencers will certainly affect the thinking of their followers or subscribers. Although there are some of them in contradictory but not a few will be affected by this thought.

The purpose of this writing is to find out the background why these influencers decide to embrace the childfree lifestyle. Then find out how the Islam give perspective view

of the childfree lifestyle, based on the nash of the Qur'an and hadith, and based on the agreement of some islamic scholars based on jurisprudence.

There have been many studies conducted by previous researchers. One of primarily studies is a research conducted by Eva Fadhilah entitled "Childfree in Islamic Perspective". The result of the study is that the decision to choose childfree is an unwise decision because Allah Almighty will bear the survival of his servant (Fadhilah, 2022). The gap between Eva's research and this research is in the object of study. This study examines influencers on social media and their underlying matters. The next research was conducted by Hari Harsananda and Mery Ambarnuari with the title "Childfree in Hinduism Perspective" (Fadhilah, 2022). The result of the study is that in Hinduism, having children is *Swadharma* means obligation of religion and *Yajna* means virtue for parents. Because children are able to be the glue of husband and wife relationships. The gap with this study is in the perspective used. .

Furthermore, this study also has a tendency with research conducted by Roma Wijana entitled "Qur'anic Response to the Childfree Trend (Analysis of Tafsir maqasidi) (Wijaya, 2022). The result of the study is that there was no specific verse that talked about childfree, but values are found for maintaining religion and safeguarding offspring. The theory used in the study is the theory of maqasid analysis (studied specifically from the perspective of tafsir ayat al Qur'an). In contrast to the analysis used in this study, reseachers used texts of the Qur'an, Hadith, and the opinion of scholars.

Based on the research that has been conducted about childfree, this study intends to complement the existing literature, which focuses on how the background of influencers who follow the childfree lifestyle, then analyzes it with views according to the Qur'an, hadith and the opinions of islamic scholars. Based on the research that has been conducted about childfree, this study intends to complement the existing literature, which focuses on how the background of influencers who follow the childfree lifestyle, then analyzes it with views according to the Qur'an, hadith and the opinions of islamic scholars.

## **RESEARCH METHOD**

This research method uses qualitative research methods. That is research based on the philosophy of postpositivism, and is used to examine natural objects (Sugiyono, 2022). This research is qualitative research with descriptive analysis method. Data sources are secondary data, which is social media accounts of influencers adhering childfree and texts of the Qur'an and hadith. Data is obtained using the listen and record technique and then analyzed descriptively.

## **FINDINGS AND DISCUSSION**

### **Understanding *Childfree***

According to Merriam Webster's dictionary, the word childfree which means childless has been known since 1901 (Sapinatunajah & Hermansyah, 2022). Etymologically, the word childfree is taken from English which consists of two words, child means children, and free means freedom. Lexically, the word childfree is defined as a couple who wants to be free from children (Harsananda, Ambarnuari, Hindu, Gusti, & Sugriwa, 2022). The term childfree that developed in Indonesia is synonymous with couples who have been married, but deliberately agreed not to want children. Unlike the term childfree in Europe and the United States, childfree is an individual who consciously does not want children (Indah & Zuhdi, 2022).

The difference in terms that developed in Indonesia is motivated by the majority of Indonesia's diverse population of Islam and based on the legal system in Indonesia, requires every member of society to be bound in a legal marriage according to religion and state. This is aimed that children who was born have their rights recognized and guaranteed by state law. In the other hand in United States, it is one of the countries that does not require marriage if you want to have children. Children born outside the bonds of marriage are allowed (Indah & Zuhdi, 2022).

Based on this explanation, the term childfree can have two meanings. First, childfree can mean a couple who are legally married, but consciously and agree not to have any children. Second, childfree means every individual, including those who have not yet entered into a marriage but do not want the presence of children from their own womb.

### ***Childfree on Social Media***

Social media is one of the factors in the development of the childfree phenomenon. Social media is different from television, where television has rules and limits in showing or arguing against something. While social media is an online media with users easily participating, sharing, and creating content in a virtual. This social media, invites anyone who is interested to contribute and provide feedback or comments, and share the information widely in a short time (Rafiq, 2020). In another sense, something that is spread through social media will be very accessible to anyone. Some forms of social media that have recently been widely used by millennials are included Instagram, Facebook, YouTube, TikTok, and online news websites.

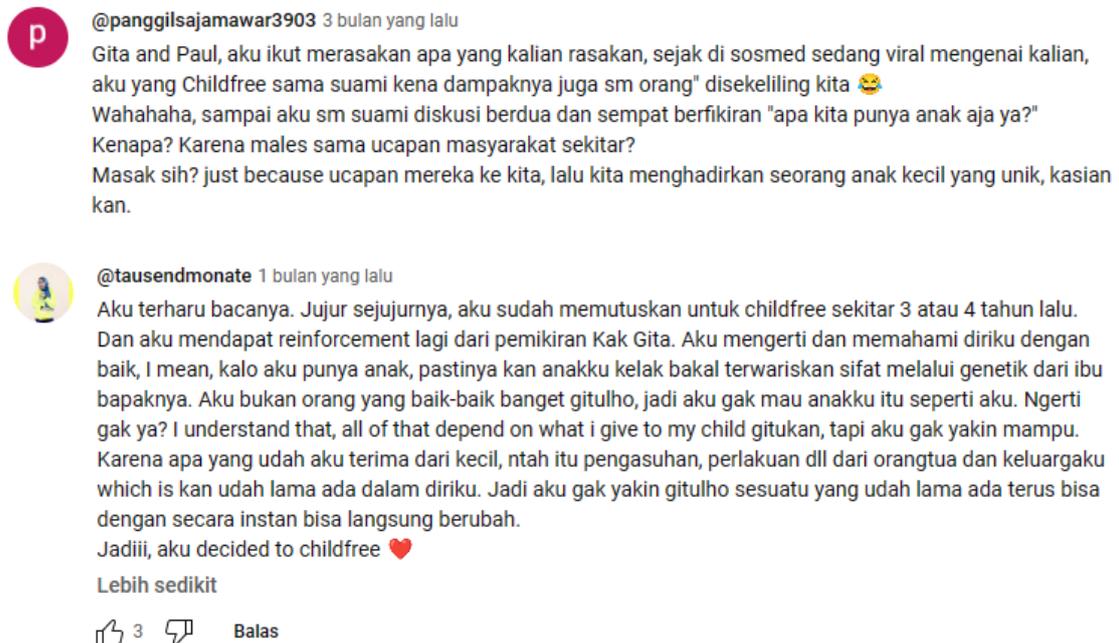
The term childfree, although it has existed since the 1900s, but in Indonesia lately has only become a phenomenal topic among the public. One of the reasons is that influencers (public figures with a large number of followers) choose to adopt a childfree lifestyle that is known through social media such as Instagram, TikTok, YouTube, and news websites. After conducting an in-depth analysis of the object of research, researchers describe some artists who are known to embrace a childfree lifestyle:

a. Gita Savitri

An influencer with a considerable number of followers on her social media account, Gita Savitri or the owner of an Instagram account with the name Gitasav openly claims to be a childfree believer. In her posts, she and her husband still live in Germany. In a YouTube upload entitled "Childfree: Awry in the Eyes of Netizens | MorningMorning eps. 32" belonging to his personal account, Gitasav gave a statement at 09.10 as following statment;

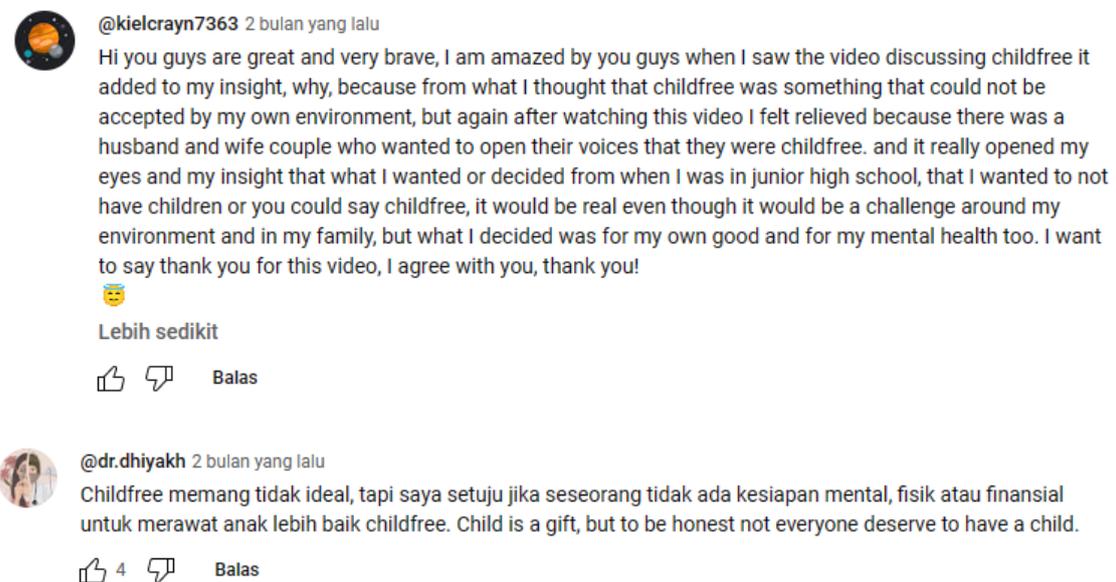
*“not all of women could be great like you (mom with children and her life is fine). There are much women like me who will not albe to handle house properly, and in the other hand might can interferences mental health. It will be better like me because understand my capacity.”*

In this upload, netizens gave a lot of comments. Some of them supported the choice of Gitasav and her husband that everyone has the right to his choice. Judging from the comments submitted by netizens, after Gitasav's post or statement about childfree, some millennials who have decided to embrace childfree have dared to speak up that they are childfree adherent. These are visible in the comments below:



Picture 1.1

The comment above, shows that people who have embraced childfree for a long time dare to speak up and feel that their choice is not wrong because many also do it. Some comments made by netizens also give a support for the childfree movement if there is no mental, physical, or financial preparedness, so it does not interfere mentally.



Picture 1.2

The comments in above show the attitude of netizens who agree with Gitasav's choice on the grounds of physical, mental, and economic unpreparedness. In addition

to her YouTube uploads, Gitasav also posted on his Instagram account which attracted a lot of controversy also from netizens. Like the following post:



Picture 1.3

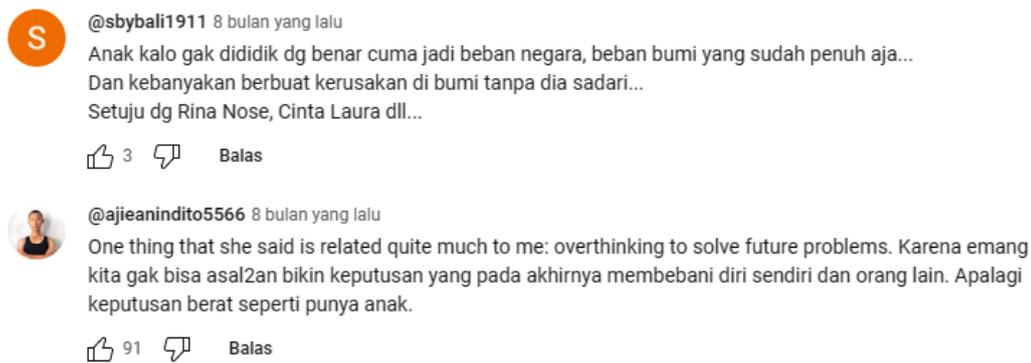
In the Instagram post above, the caption: "*Talking about freedom and independence*" accompanied by a picture on the caption: "*POV: You are in 30s and don't have any kids*". The intent captured by the author, shows that his choice not to have children was not a wrong choice. Because it is related to freedom and freedom of life.

b. Rina Nose

In addition to Gitasav, Rina Nose, a celebrity and beautiful comedian, also admitted that she and her husband agreed not having any children as she stated on MelanyRicardo's YouTube account posted in September 2022 with the title of the post "Rina Nose's Confession of Not Wanting to Have Children Until She Doesn't Care About People Talking About Happy Lives" in the upload, Rina Nose clearly gave a statement at 00:05:

*"I have lived happily together. Later it will definitely add to the problem if have children".*

Rina Nose stated that life doesn't have to be happy by other people's standard. Melany's post certainly invited comments from netizens. Among them are as following statement:



Picture1.3

Comments that show agreement with Rina Nose's choice, if indeed when later having children are not able to educate her properly and become a burden of problems.

c. Chef Juna

Chef Juna, who is known as a fierce judge on the Master Chef show. He is also one of the influencers who has lived in America for a long time and he is also one of those who do not want children. In PUELLA ID's YouTube upload posted in August 2021 with the title "Childhood Trauma Makes Me Not Want to Have Children: Love Laura x Chef Juna" in the post, it is known that since the sixth of age Chef Juna has faced a broken home. With this background, it resulted in Chef Juna not wanting children.

*"I already have different thought since I was in childhood . And dozens of years in America with friends have seen that we don't have to get married, we don't have to have children either. Don't even have to burden life with the word must"* Chef Juna said at 15:55. Chef Juna gives his wife the freedom to have children or not to have children.

d. Cinta Laura

The beautiful artist Cinta Laura also decided that she did not want to have any children, even though she is not married now. His statement on his YouTube account Hermansyah A6 dengan judul *"SHOCK! DITANYA KAPAN NIKAH. CINTA LAURA MEMUTUSKAN GAK MAU MENIKAH DAN PUNYA ANAK??"*.

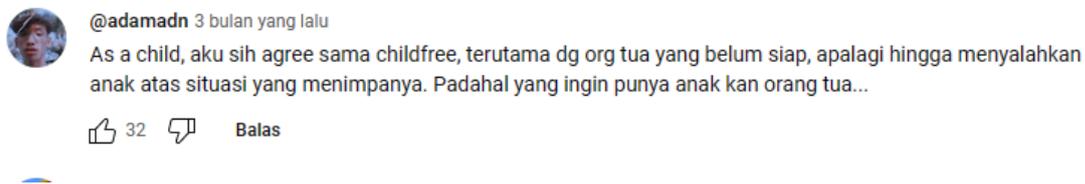
*"Mom Said it's okey if you don't want to have any children. and I feel my mom love me so much. Because I see many great old unmarried in the wold like in Amerika"* Cinta Laura said at 16.45.

*“The world we live in was over populated. There are many people living in this world. Why should I born a children , I want to adopt a child who might not has anyone to look afterthem”* Cinta Laura said at 18.12.

Because Cinta Laura also feels that her energy, ambition and desire to live are still under the age of seventeen.

Based on those reasons stated by the influencers, the lifestyle they use is based on western civilization. Where they have lived there for a long time before and then adopted it in Indonesia. Although the reason seems very rational, but, it's different from the principle of Islamic civilization. The decision to choose childfree is based on hassle, financial, mental, and physical readiness without connecting with the religious side. Because in Islam, having children is a glory given by Allah ta'ala.

Based on the comments of netizens, researchers also concluded that there have actually been many millennials who decided to embrace childfree for career reasons and so on. After influencers put forward their statements choosing childfree uploaded on social media, of course, it greatly influenced their followers, especially the reasons they put forward sounded very rational.



Picture 1.4

Looking at the child's comments above, it is very dangerous if user of social media are not able to filter existing information with their scientific skills. Moreover, there is still a lack of knowledge about religious science.

### **Childfree In Islamic Perspective**

Islam is the religion of Rahmatan Lil 'alamin which governs everything including husband and wife relationships. Islam has always had solutions to the problems faced by the Ummah from age to age. To find out the response of Islam to the law of childfree, first study the various islamic sources and thoughts of islamic scholars in interpreting childfree(Fadhilah, 2022). Allah Ta'ala Ta'ala said in Surah An-Nisa : 1

*“O mankind! Be fearful of your Lord who created you from the one self (Adam), and (Allah) created his mate (Eve) from her; and from these two God bred many men and women...”* (An-Nisa 4:1).

In general, QS. An-Nisa discusses laws relating to women. At the beginning of the letter reminds man of the origin of the event, which is to be made from one soul, then marry, inherit, bear rights and obligations, have children and so on. In particular, the verse can be understood to mean that having children is one of the purposes of marriage.

However, In Surah An-Nahl verse 72, it's mentioned that one of the purposes of marriage is to obtain children in order to maintain offspring so that the world is not lost to the human kind. In addition, children are also a means to get closer to Allah Ta'ala (Wijaya, 2022).

Self-approach with efforts to get children, Imam Ghazali argues that this can be done through four aspects (Junaedi, 2010). Among of them is to maintain the continuity of the human kind, by multiplying the Islamic society of the Prophet 'Alaihissalam later in the hereafter, getting a family full of tranquility and love, and hoping for blessings from the prayers of the their righteous son.

Basically, Islam encouraged it's society to have many descendants. The Prophet Muhammad 'Alaihissalam is proud at the end of the day his society if the most compared rather than other prophets. This is in accordance with the following hadiths (يحيى, n.d.) :

*“marry a woman who is gifted with many children with loyalty of love. Truly I will be proud of your many numbers among the people rather than prophets in the hereafter”* (Hadith on Ahmad).

*“marry and have many children, Truly I will boast and proud of your many numbers among the people rather than prophets in the hereafter”* (Muttafaq 'Alaih)

The hadiths above, certainly cannot be separated from the many benefits of having children. Not only benefits in the world, but also benefits in the afterlife. Children are the entrustment of Allah, so it is such as an obligation for every parent to maintain the mandate carried out by educating and caring for him.

Regarding the right to have children, Islamic scholars have different in opinion. Al-Ghozali argued that the one who has the right to decide to have children is the husband. While the majority of Hanafi scholars argue that the decision to have or not to have children is based on conjugal agreement. In addition, according to hadith experts, the right to determine having children is the community or based on the interests of the state (Khasanah & Ridho, 2021).

Childfree in Islam is described as '*azl*' because it's substantially similar as the choice of both denying the existence of a child before it comes into being (Ahmad, 2022). '*Azl*' is a term used that husband releases his semen outside the wife's womb so that pregnancy wouldn't occur (Shofiana, 2022) . Imam Ghazali argued that the law of '*azl*' is permissible, not makruh even haram. '*Azl*' includes the act of abandoning virtue but does not mean it was prevented. Based on Imam Ghazali's opinion about '*azl*', the law of childfree is permissible but it will be different when childfree is conducted by eliminating the reproductive system completely and intentionally, because the law of negating the reproductive system is haram.

Unlike Imam Ghazali, Ibn Hazm opposed the act of '*azl*' because it was a covert infanticide as in the book al-Muhalla volume 13 specifically chapter about '*azl*' (Shofiana, 2022). More explanation about it, in a thesis research explain about the factors why someone doing '*azl*'. definitely there are two factors, factors that permitted by syari'ah (Islamic law) and factor that not allowed by syari'ah. The permitted Factors are included following:

1. When the wife demands to '*azl*' due to high fertility and still has trouble educating and caring for her young child.
2. Impact on the wife health (according to a doctor or health professional).
3. Fear of the difficulties of the world that have an effect in carrying out religious orders.
4. The wife is still in a nursing state.

In the other hand, An unpermitted factor is the fear of poverty because it bears a lot of children's expenses (Nurliyana, 2022). This kind of belief is not justified by the Shari'ah based on Qur'an Surah Hud verse 6, that the blessing of every creature has been guaranteed by Allah Ta'ala.

Based on the understanding of '*azl*' above, the author concludes that there are factors that distinguish between childfree and '*azl*'. Childfree is a lifestyle that does not want to have children anymore from the beginning. While '*azl*' is an attempt to postpone the pregnancy, not totally do not want to have children. If the law of '*azl*' is permissible due to some factors, the law of childfree is *makruh*, because the reason tends to be worldly oriented, such as the influencers described above.

## CONCLUSION

The growth of childfree trend in Indonesia is developed through the content which uploaded by influencers adhering to the childfree lifestyle. Those upload gives indirectly a positive and negative view of their followers. In Islam, the term childfree is almost the same as the term '*azl*'. But childfree is purely the unwillingness to have children even if one child. In contrast to '*azl*' is a way taken by husband and wife in order that sexual relation which is conducted, so they do not produce children. In the term of '*azl*', it can be conducted by couples who already have children but are not ready if they have to have more.

The law of doing childfree and '*azl*' according to researchers is permissible if indeed the reason used is urgent, that is for the wife's health, and the good of the couple's religion. However, the law is makruh if the reason used is due to worldly reasons, such as fear of not being able to keep time, hassle and others. In addition, it becomes haram, if they are able and eligible, but fear of children makes them poor. Because in essence the one who offends the survival of all creatures on this earth is Allah Ta'ala.

This research, certainly still has a lot of shortcomings and lack of sharp analysis. For this reason, authors recommend further research to examine childfree more deeply through a sociological approach that develops in Indonesia.

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