

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

A. Respondent Data

Childfree or the decision not to have children after marriage has become a topic that has attracted the attention of many people, including in the context of Islamic views. According to the Qur'an and hadith, it responds to childfree with several arguments about the primacy of children in the family. Most views in Islam emphasize that having children is a gift and a human nature. The Prophet encouraged marrying a woman who has a lot of affection and a woman who is able to give birth to many offspring. Because on the Day of Resurrection, the Prophet Muhammad will be proud to see a large number of Muslims among other people.

Based on the description above, the author wants to know how the Qur'an responds to childfree. In this sub-chapter, the author also wants to know how a Muslim, especially those who have studied and taught the Qur'an, gives his opinion or response and understanding of QS. An-Nisa verse 1, QS. An-Nahl verse 72, and Childfree. From the results of interviews with teachers of Qur'an and tafsir at MAPK Martapura, the following data were obtained:

1. Respondent I¹

¹ Najib, Personal Interview, Martapura, 11 Maret 2024 at the time 15.00-15.42 WITA.

Respondent I explained the meaning of childfree and how it develops over time. Those who decide not to have children have a variety of personal and social reasons. This decision not to have children is a right for everyone to choose whether they want to have children or not. Respondent I says:

“*Childfree* ini sebelum ada di Indonesia, di luar negeri sudah ada terutama di bagian Eropa dan kebanyakannya di Amerika. *Childfree* sendiri menurut pengetahuan saya adalah sepasang suami istri yang memutuskan untuk tidak memiliki anak atau bebas anak berdasarkan klaim mereka untuk membantu kestabilan hubungan keluarga yang menurut mereka kehidupan berkeluarga bisa lebih harmonis lagi tanpa anak. Adapun terhadap orang yang memutuskan untuk *childfree* menurut saya kembali ke diri masing-masing, akan tetapi untuk konsep *childfree* sendiri tergantung bagaimana orang tersebut mengkonsepkan *childfree* apakah menunda saja atau sama sekali tidak mempunyai anak.”

Furthermore, respondent I explained his understanding of the purpose of Islam ordering to have offspring based on the Science of Tafsir using the *maqâshidî tafsir* method. Respondent I says:

“Dalam *maqashid syariah* kita dianjurkan untuk menjaga keturunan atau *hifz an-nasl*, dalam *maqashid syariah* kita juga dianjurkan untuk menikah yang digaung-gaungkan syiar syariatnya untuk menjaga keturunan. Dalam *hifz an-nasl* juga dapat dikembangkan dua cabang, yaitu produktivitas dan protektivitas. Produktivitasnya yaitu dengan menikah akan melindungi kita dari zina. Selain itu, produktivitas dari menikah bisa juga dari segi jumlah anak dan dari segi gen anak yang akan menghasilkan keturunan yang baik karena sudah terikat dengan ikatan yang halal. Maka dalam hal ini, konsep dalam *maqashid syariah* adalah jangan berzina, maka menikahlah. Jadi, dalam hal ini jika menikah tujuannya untuk tidak memiliki anak maka tidak dikatakan *maqashid syariah*.”

Respondent I said that *maqâshidî tafsir* is very contextual and adapts to the development of the times. For example, if there is a country that has experienced a decline in the birth rate, then in this case the *maqâshidî tafsir* can be used as a policy or encouragement for people to have offspring by using verses that discuss the process

of human creation, the command to breed offspring, and the advantages mentioned in the Qur'an if they have children.

2. Respondent II²

In understanding *maqâshid* or the purpose of human creation according to Q.S. An-Nisa verse 1, the second respondent explained that humans were created on this earth to become caliphs or successors on earth. Humans are given a high degree to regulate, manage, and cultivate all the potentials that exist on earth. In addition, the purpose of the creation of humans on earth is to educate believers to always maintain the mandate that has been ordered, namely to learn, practice, and teach Islam.

Respondent II said:

“Tujuan Allah memberikan keturunan kepada sepasang manusia yaitu agar menghasilkan *dzurriyat thayyibah*. Kemudian manusia penerus selanjutnya yang akan mengisi dan meramaikan dunia sebagai khalifah di muka bumi dengan keturunan yang sholeh dan sholehah. Bagi seseorang yang mengerti agama, ia tidak akan memutuskan untuk *childfree*, karena lebih baik mengembangkan manusia yang baik dan mengenal Allah ketimbang bumi ini di isi dengan orang-orang yang tidak tahu dengan Allah.”

As for the interpretation of *maqâshidî*, respondent II explained that *childfree* is contrary to *maqâshid al-syari'ah*, namely *hifz an-nasl*. The act of not having children is considered an act that goes against human nature and the values upheld in Islam. Apart from couples not destined to have children or because of a certain disease. Then, respondent II discusses verses that discuss and mention things related to descent.

“Selain dari surah an-Nisa ayat 1 dan an-Nahl ayat 72 memang tidak terdapat ayat yang secara eksplisit membahas tentang perintah atau anjuran untuk memiliki anak. Akan

² Ahyani, Personal Interview, Martapura, 14 Maret 2024 at the time 10.00-11.30 WITA.

tetapi, ada beberapa ayat-ayat yang menekankan urgensi keturunan dan bagaimana peran orang tua dalam mendidik anak. Maka dari itu, walaupun tidak ada yang secara langsung memerintahkan untuk memiliki anak, terdapat penekanan pada keturunan yang saleh, tanggung jawab orang tua dalam mendidik anak, dan apa saja nikmat yang diberikan oleh Allah pada pasangan yang dianugerahi keturunan.”

Respondent II said that the decision not to have children deliberately is an act that is considered as denying Allah's favor. If a couple has reason to be afraid of losing or running out of sustenance, it should be remembered that in the Qur'an in QS. An-Nahl/16:72 states that Allah gives offspring from each couple will be given sustenance, therefore there is no need to be afraid of running out of wealth that you already have.

3. Respondent III³

When discussing the phenomenon of married couples who decide not to have children, respondent III expressed his disapproval of the action. Respondent III said:

“Saya tidak setuju dengan tindakan childfree ini, karena menurut saya bertentangan dengan fitrah manusia yang sejatinya itu memiliki keturunan. Selain itu, childfree juga bertentangan dengan hukum al-Qur'an yang mana Allah menganjurkan manusia untuk memperoleh keturunan dari pasangan-pasangan mereka. Dengan seseorang memilih untuk tidak memiliki anak, berarti ia telah mengurangi eksistensi manusia di bumi.”

Regarding the understanding of Q.S. An-Nisa/4:1, respondent III explained that when Allah made man a couple and made from both of them a child or offspring, then in this case when viewed from the point of view of *maqâshid al-syari'ah*, namely *hifz an-nasl* (guarding offspring). Respondent III also explained the purpose referred to in Q.S. An-Nisa/4:1, he said:

³ Ahmad Paishal Amin, Personal Interview, Via *Whatsapp*, 30 Maret 2024 at the time 12.00-12.30 WITA.

“Tujuan Allah memberikan keturunan kepada manusia diantaranya yaitu untuk menambah ketakwaan kepada Allah dengan cara mengajarkan dan mendidik anak dengan baik sehingga menjadi seseorang yang lebih baik dan lebih bertakwa. Selain itu, tujuan penciptaan manusia yaitu sebagai penerus khalifah di muka bumi yang ditugaskan oleh Allah untuk mengelola bumi dan menjalankan amanat yang telah diberikan, seperti yang telah disebutkan pada firman Allah Surah al-Baqarah/2:30.”

In addition, respondent III also said that in Q.S. An-Nisa/4:9 as a continuation or explanation of Q.S. An-Nisa/4:1. God said,:

﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا

سَدِيدًا ﴿٩﴾

“Be afraid of those who should leave after them, the weak offspring (who) they are worried about. So, fear Allah and speak the right word.”

This verse explains that if the offspring given by Allah is not taken care of and not educated properly, it is feared that in the future the children will be weak and unable to live independently. Therefore, this verse tells parents to always fear Allah and to educate their children to speak the right words, be attentive, and be compassionate.

Furthermore, respondent III elaborated his understanding of QS. An-Nahl/16: 72. He interpreted that in this verse, Allah guarantees sustenance for all mankind living on earth, including sustenance for a child. Thus, the message contained in this verse is that we do not need to worry or worry about the lack of sustenance due to the presence of a child. The qudsi hadits also states that Allah will suffice a person's wealth if he is serious in worship.

حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ أَحْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ نَشِيْطٍ عَنْ أَبِيهِ عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا صَدْرَكَ غِنَى وَأَسَدَّ فَمَكَ وَأَلَّا تَفْعَلَ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسُدَّ فَمَكَ

“Narrated to us 'Ali bin Khasyram narrated to us 'Isa bin Yunus from 'Imran bin Za'idah bin Nasyith from his father from Abu Khalid Al Walibi from Abu Hurairah from the Prophet (peace and blessings of Allaah be upon him) he said: "Indeed, Allah the Almighty said: O son of Adam, focus on worshipping me, I will fill your chest with a sense of contentment and I will cover your poverty. if you do not do it I will fill your hands with busyness and I will not cover your poverty."⁴

4. Respondent IV⁵

Respondent IV said that he did not agree with childfree's actions. This is the same as rejecting or cutting off sustenance from Allah. He said among the factors that people decide not to have children is due to poverty or economic factors, and trauma from their past, and another factor is fear when having children, their lives are not organized and not according to plan.

As for understanding Q.S. An-Nisâ/4:1 and Q.S. An-Nahl/16:72 explained that humans were created to maintain the earth so that it is well maintained. In addition, the purpose of human beings is to worship God, obey, and stay away from His prohibitions. Therefore, if humans do not continue their life on earth, no one will continue and life

⁴ Muhammad bin Isa al-Tirmidzi, *Al-Jâmi' al-Shahîh Sunan al-Tirmidzî* (Beirut: Dâr Al-Kutub Al-'Ilmiyah, 2011), 367.

⁵ Nur Kholisy, Personal Interview, Via *Whatsapp*, 5 April 2024 at the time 16.00-17.00 WITA.

on earth will end. Then, respondent IV understood QS. An-Nahl/16:72 says that this verse shows the habit of human behavior that sometimes ignores the favor of Allah and turns to heresy or disbelief. They are also reluctant to acknowledge and be grateful for the blessings that Allah gives, and instead choose falsehood. Everything in this world is a blessing and sustenance given by Allah, including the people present in our lives, which show God's abundant grace to humans. Therefore, let us not reject or deny it.

5. Respondent V⁶

Respondent V expressed his opinion on couples who chose childfree. He does not agree with this because refusing the presence of children or descendants is considered to be rejecting the sustenance that Allah has given. According to Respondent V, people who choose childfree because they are worried about changes in their posture after childbirth or the appearance of a face that does not remain young, may forget that every human being will naturally experience physical changes as they grow older as Allah says to QS. Yasin/36: 68:

﴿ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴾^٦

“Whoever We prolong his life, We will reverse the process of creation (from strong to weak). So, do they not understand?”

The verse describes that each individual will return to his original state of creation, which is weak. Likewise, the body and facial appearance will age and no

⁶ Ahmad Maliki, Personal Interview, Martapura, 10 April 2024 at the time 20.00-20.30 WITA

longer look young. Then he also revealed that if a person does not want to have children because they are worried about not being able to meet their needs or are afraid of large costs, then it is better to refer back to one of the verses of the Qur'an, namely Surah Al-Isra'/17:31, which reminds us that it is Allah who provides sustenance to humans. This verse reads as follows:

﴿ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ۝ ﴾

“Do not kill your children for fear of poverty. We are the ones who provide sustenance for them and (also) for you. Indeed, killing them is a great sin.”

Respondent V also explained his understanding of QS. An-Nisa/4:1, he said:

"Ayat ini menunjukkan bukti bahwa Allah sanggup untuk menciptakan manusia dan menjadikan dari mereka itu manusia-manusia yang lain dengan jumlah yang banyak. Ayat ini juga sebagai seruan untuk bertakwa kepada Allah dan dengan bukti penciptaan dan perkembangbiakkan manusia ini sebagai salah satu bentuk untuk memperkuat ketakwaan kepada Allah. Kemudian pada kalimat selanjutnya disambung dengan perintah untuk selalu menjaga silaturahmi dengan keluarga dan kerabat."

Furthermore, respondent V conveyed his understanding to QS. An-Nahl/16: 72.

He said that verse 72 is a continuation of the previous verse, namely in verses 70 and 71 which discuss God's favor to humans. He said that sustenance must exist, as Allah has said, and humans can only try to pray. If people pray and try, it means that it is one of the signs that Allah wants the person to ask Allah.

Respondent V stated that the response to individuals who choose not to have children depends on the individual's circumstances and situation. If the individual is open to advice, it is better to give it politely. However, if the individual finds it difficult

to accept advice, simply pray for it without the need to criticize or judge. In essence, in marriage the goal is to have children, and children are charity that will not be interrupted until death as conveyed by the Prophet:

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ"

From Abu Hurairah, from the Messenger of Allah, he said: "When the son of Adam dies, then his practice is cut off except for three things: charity jariyah, useful knowledge, or a pious child who prays for him."⁷

6. Respondent VI⁸

Respondent VI said that in general, his understanding and response to childfree.

He said he disagreed with childfree. He said:

“fenomena childfree ini sebenarnya sudah terjadi dari dulu, terutama di negeri Jepang. Masyarakat disana banyak yang memutuskan untuk tidak memiliki keturunan dan lebih memilih untuk fokus pada cita-cita dan pekerjaan mereka. Menurut saya, orang-orang di jepang terutama laki-laki disana tidak ingin memiliki anak karena mereka tidak ingin terikat pada tanggung jawab. Mereka ingin kebebasan dan melakukan hal yang sesuai dengan apa yang diinginkannya. Saya sendiri tidak setuju dengan keputusan untuk tidak memiliki anak tersebut, karena hakikatnya kita hidup di dunia ini untuk mengisi dan meramaikan dunia, jika tidak ada perkembangbiakkan lagi maka tidak ada yang akan melanjutkan kehidupan di muka bumi.”

Respondent VI said that if analyzed more deeply, childfree had occurred in the age of ignorance and they did it by killing their children. The factor for this was triggered by the fear of poverty, so Q.S. descended. Al-Isra'/17: 31. Then, Respondent

⁷ Al-Imâm Abul Husain Muslim bin al-Hajjâj al-Qusyairî an-Naisâbûrî, *Shahh Muslim*, terj. Akhyar Ash-Shiddiq Muhsin (Jakarta: Pustaka As-Sunnah, 2010), 171-172.

⁸ Muhammad Rofiq, Personal Interview, Martapura, 15 April 2024 at the time 17.00-18.00

VI explained his understanding of the verse QS. An-Nisa/4:1. He states that this verse indicates that all human beings originally came from one soul. In this verse, Allah also explains this creation process to ensure the continuity of human reproduction and the continuity of offspring so that the world remains filled with humans. Respondent VI also said that the Prophet wanted his people to multiply their offspring.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَحْبَرَنَا مُسْتَلِمُ بْنُ سَعِيدِ ابْنِ أُحْتِ مَنْصُورِ بْنِ زَادَانَ
عَنْ مَنْصُورٍ يَعْنِي ابْنَ زَادَانَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ مَعْقِلِ بْنِ يَسَارِقَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَجَمَالٍ وَإِنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا قَالَ لَا ثُمَّ أَتَاهُ الثَّانِيَةَ
فَنَهَاهُ ثُمَّ أَتَاهُ الثَّلَاثَةَ فَقَالَ تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمَ

Narrated to us Ahmad bin Ibrahim, narrated to us that Yazid bin Harun narrated to us Mustalim bin Sa'id the son of Manshur bin Zadzan, from Manshur bin Zadzan from Mu'awiyah bin Qurrah from Ma'qil bin Yasar, he said the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Marry loving and fertile women, for I will be proud of the other people with many of you."⁹

Therefore, according to the view of respondent VI, the balance between the number of children and the quality of education provided to children is very important. Thus, human survival can be maintained and the existence of humans on earth will also have a positive impact.

In Q.S. An-Nahl/16: 72, Respondent VI explained that humans are paired with the same species, namely fellow humans. When people are given spouses, descendants,

⁹ Abû Dâwûd al- Sijistâni, *Sunan AbîDâwûd* (Beirut: Dâr Al-Kutub Al-'Ilmiyah, 2011), 86.

and grandchildren, it is a blessing Allah gives, and we should not deny it. If we avoid or reject the blessings that Allah has given, then he has disbelieved in the blessings of Allah.

B. Discussion

1. Analysis of the Understanding of Teachers of the Qur'anic Studies and Interpretation Towards Q.S. An-Nisâ/4: 1, Q.S. An-Nahl/16: 72 and Childfree Phenomenon

Based on the presentation of the results of the interviews conducted to the respondents, it can be known that the understanding of the teachers of Qur'anic Studies and Interpretation at MAPK Martapura towards QS. An-Nisâ/4:1 and QS. An-Nahl/16:72 and the Childfree Phenomenon which will be described as follows.

a. Understanding of Q.S. An-Nisâ/4: 1 and Q.S. An-Nahl/16: 72

Regarding the understanding of QS. An-Nisâ/4:1 and QS. An-Nahl/16: 72, 5 respondents understood the meaning of the verse as a whole from each verse and its purpose and 1 respondent who understood it in general without focusing on the two verses. Then of the 6 respondents interviewed by the author, almost all respondents understood the meaning of Surah An-nisa verse 1 textually. As for Surah An-nahl verse 72, there are 5 respondents who understand textually and 1 respondent who understand contextually.

Table 4.1 Understanding of Teachers of the Qur’anic Studies and Interpretation towards Q.S. An-Nisâ/4: 1 and Q.S. An-Nahl/16: 72

No.	Respondent	Qur’an Verse	Understanding
1.	Second	Q.S.An-Nisâ/4:1	- The purpose of the creation of humans as caliphs on earth.
2.	Third		- The process of creating human beings in pairs - Human as a khalifah on earth. - With descendants increases piety to Allah.
3.	Fourth		- Human was created to believe and fear Allah.
4.	Fifth		- The form of Allah's power can create living things on earth. - The command to always be pious. - The order to always maintain friendship.
5.	Sixth		- Proses awal penciptaan manusia.
6,	Second	Q.S.An-Nahl/16:72	- A guarantee for every human being who has a family will be given sustenance.
7.	Third		
8.	Fourth		- Prohibition of kufur on the blessings or sustenance given.
9.	Fifth		- The blessings were given to Allah, and the sustenance must have been there. - Fortune will come when people are willing to work and pray to Allah.
10.	Sixth		- Every human being must have a mate and be paired with their kind. - Partners, descendants, and grandchildren are one of the blessings of Allah.

11.	First	-	- In general understanding, the purpose of marriage is basically to have children and maintain children.
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b. Knowledge of the Childfree Phenomenon

Based on the results of interviews with six respondents, there were three respondents who knew well about childfree and the phenomena that occurred related to childfree. Meanwhile, three other respondents only knew about childfree at a glance and were not familiar with the term. As for the childfree action, all respondents stated that they did not agree with the decision not to have children. Unless the individual or couple has certain reasons and factors such as postponing for several years for certain reasons that can burden or harm the couple, if one of the spouses has a disease, and the couple has tried to have children but has not succeeded. Respondents' understanding of childfree can be classified as follows.

Table 4.2 Respondents Understanding of the Childfree Phenomenon

No.	Respondent	Understanding
1.	First	Childfree is a couple who decide not to have children or be child-free based on their claims to help stabilize family relationships which they think family life can be more harmonious without children. The term childfree before it existed in Indonesia has occurred and exists in American and European countries.
2.	Second	-
3.	Third	Childfree is a person who gets married and then decides not to have children for the rest of his life for some specific reason.

4.	Fourth	-
5.	Fifth	-
6.	Sixth	Respondents explained based on the phenomenon that occurred in Japan and has been happening for a long time. He explained the factors that people there decide not to marry and not have children because they want freedom without dependents or burdens of a child, choose to pursue their dreams, and do not want to be bound by responsibility.

c. Understanding of Q.S. An-Nisâ/4:1 and Q.S. An-Nahl/16:72 based on Tafsîr Maqâshidî

The understanding of teachers of Qur'anic Studies and Interpretation to Q.S. An-Nisâ/4:1 and Q.S. An-Nahl/16:72 is diverse, especially in terms of the interpretation of *maqâshidî*. In the sense that tafsir *maqâshidî* can be explained as one of the approaches to tafsir to the Qur'an that emphasizes accentuation from the point of view of *maqâshid* or the goals in the Qur'an which is then connected with *maqâshid syarî'ah*.¹⁰ As for the *maqâshid syarî'ah*, there are five aspects as provisions in the shari'a that aim to create mashlahah or benefits, among the five aspects, namely *hifz ad-Dîn*, *hifz an-Nafs*, *hifz al-'Aql*, *hifz an-Nasl*, and *hifz al-Mâl*.

Departing from this, regarding the teacher's understanding of the two verses that the author focuses on, there are 2 respondents who understand based on the interpretation of *maqâshidî* and 4 other respondents do not use the *tafsir maqâshidî*. The 2 respondents who understood using the tafsir of *maqâshidî* stated that the act of

¹⁰ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: Lkis, 2010), 69.

childfree is contrary to one aspect of maqashid shari'ah, namely *hifz an-Nasl* (Protecting the Offspring). This is in accordance with Ibnu 'Asyur's explanation in surah an-Nahl verse 72, he said that Allah created the offspring so that we as humans know the origin of its creation and as a guide for humans to take care of the offspring that Allah has created.¹¹

Meanwhile, the 4 respondents who did not use the *tafsir maqâshidî* understood surah an-Nisa verse 1 and surah an-Nahl verse 72 based on textual meaning and related it to the childfree phenomenon. Of the 4 respondents, some stated that it was a form of Allah's power in the creation of humans, the nature of humans to have offspring as the successor of the *khalifah*, the prohibition of *kufur* against the favor of Allah, and the guarantee of those who have descendants. Respondents who understand the meaning of surah an-Nisa verse 1 is as a command to always fear Allah and an explanation of the process of human creation, in accordance with the interpretation of Ibn Katsir who says that Allah commands His creatures to fear Him and reminds them of the power of Allah who has created humans from one person, namely the Prophet Adam.¹² Furthermore, respondent 3 said that in surah an-Nisa verse 1 which explains the process of human creation, it indirectly gives a clue that humans who are created and then reproduce again aim to be caliphs or successors on earth who Allah assigns to manage

¹¹ At-Thohir bin 'Asyur, *Tafsîr At-Tahrîr Wa At-Tanwîr*, Juz 14 (Tunisia: Dar al-Tunisiyyah, 1984), 217.

¹² Abdullah bin Muhammad bin Abdurrahman bin Ishaq Al-Sheikh, *Lubâbut Tafsîr min Ibni Katsîr*, Jilid. 2, terj. M. Abdul Ghoffar (Bogor: Pustaka Imam Syafi'i, 2001), 181.

and carry out the mandate that has been given. This is in accordance with one of the aspects of *maqâsid syari'ah*, namely *hifz ad-Dîn*. And this is also in line with the words of Allah in surah al-Baqarah verse 30 which reads "and remember when your Lord said to the angels, I want to make a *khalifah* on earth". The tafsir al-Misbah explains that the word *khalifah* in this verse means one who replaces or comes after whoever comes first. On this basis, some understand the word *khalifah* here in the sense that it replaces Allah in upholding His will, but not because Allah is incapable or makes man a god, but because Allah intends to test man and give him honor. There are others who understand it in the sense that it replaces other creatures in inhabiting this earth. However, this verse shows that the caliphate consists of the authority bestowed by Allah swt., the beings entrusted with the task, namely the Prophet Adam and his grandson. As well as the area where he is on duty, namely this spreading earth. If so, the *khalifah* requires the creature entrusted with the task to carry out its duties in accordance with the instructions of Allah who gives it duties and authority. Wisdom that is not in accordance with His will is a violation of the meaning and duties of the *khalifah*.¹³

From the results of the interviews of 6 respondents, although only two people understood and explained clearly using the tafsir of *maqâshidi*, the statements of 4 other respondents indirectly contained the purpose of the aspect of *maqâshid syari'ah*.

Table 4.3 Teachers Understanding based on Maqâshidî Tafsîr

¹³ M. Quraish Shihab, Tafsir Al-Mishbah, Vol. 1 (Jakarta: Lentera Hati, 2000), 142.

No.	Respondent	Opinion	Analysis
1.	First	The basic purpose of marriage is to have children and avoid adultery	<i>Hifz an-Nasl dan hifz ad-Din</i>
2.	Second	Having offspring as successors who will fill the world	<i>Hifz an-Nasl</i>
3.	Third	Humans who are in pairs are then given obligatory offspring to educate and care for them.	<i>Hifz an-Nasl</i>
4.	Fourth	Orang yang memilih <i>childfree</i> dapat menghambat regenerasi	<i>Hifz an-Nasl</i>
5.	Fifth	Through the creation and breeding of human beings as a form to strengthen piety to Allah	<i>Hifz ad-Din</i>
6.	Sixth	The essence of life in the world is to fill, continue, and enliven the world.	<i>Hifz an-Nasl</i>

2. Aspects of *Maqâshid* in Q.S. An-Nisâ/4: 1 and Q.S. An-Nahl/16: 72

After being explained regarding the understanding of teachers of the Qur'anic Studies and Interpretation at MAPK Martapura, in this discussion the purpose of *syari'ah* from two verses that are the main topic with the *childfree* phenomenon. The approach of *tafsir maqâshidî* is used in this study to understand the purpose of sharia behind these verses. This approach allows us to see how the teachings of the Qur'an can be applied in a modern context, without neglecting the essence and basic principles of sharia. Thus, this study aims to provide a deeper insight into the Islamic view of the *childfree* phenomenon, as well as how the purpose of having children in Islam can be understood in the context of the decision not to have children.

Based on surah an-Nisâ verse 1 and an-Nahl verse 72, if it is connected with *childfree*, it is certainly clearly contrary to the content and meaning of the two verses.

From the results of the interviews with the respondents, it can be concluded that surah an-Nisa verse 1 contains about one of the purposes of marriage according to Islamic of syari'ah is to get offspring and children as the successors of life on earth. The meaning of this descent is interpreted by having biological children from the result of a marriage that takes place between a man and a woman. This is in line with the opinion of As-Shobuni, that is, in general, this surah an-Nisa discusses laws related to women. From the beginning, the surah reminds people of the origin of their events, which is made from one soul, then married, inherited, bears rights and obligations, has offspring and so on.¹⁴

Furthermore, respondent 3 said surah an-Nisa verse 9 is a continuation of verse 1, that after having offspring, every parent must prepare for education and be responsible for their children. With the provision of good quality education, in accordance with the statement of respondent 6, the survival of human life can be maintained and the existence of humans in the world will have a positive impact. The attention and welfare of the child is also very important so that the child can live well in the world and produce *dzurriyyat thayyibah* according to the statement of respondent 2. Thus, one of the *maqâshid syari'ah* is realized, namely *hifz an-Nasl*.

Economic factors are related to one of the reasons individuals or couples choose to be childfree. They are worried about the increasing financial needs when they have

¹⁴ Eva Fadhilah, "Childfree Dalam Perspektif Islam," *Al-Mawarid* , Vol. 3, No. 2, Agustus 2021, 75.

children and are afraid of not being able to provide and meet the needs of children to the maximum. In fact, in surah an-Nahl verse 72 it has been explained that every The born creatures will get their share of sustenance and be recorded in *Lauhul Mahfudz*. As respondent 5 said, sustenance must be there, but humans can only try and pray. If a human has done these two things, it means that Allah has wanted man to ask Allah. Therefore, there is no reason to worry about having children, because Allah has provided solutions.

The two verses that the author focuses on in this research are related, namely these two verses both underline the importance of having children in the context of the family according to the Islamic view. So it can be concluded based on Responden's understanding that both verses show that having children is part of the purpose set by Allah to breed humanity, maintain family relationships, and be a gift for which to be thankful. If analyzed based on the teacher's understanding and the meaning of Q.S. An-Nisâ/4:1 and Q.S. An-Nahl/16:72, then it can be hinted that the prohibition of childfree is contrary to *maqâshid syari'ah*. Among the sharia goals in having children are:

- a) *Hifz ad-Dîn* (guarding religion). Based on the respondents' understanding that having offspring through marriage and educating children with good morals and morals can maintain religion well on earth..
- b) *Hifz an-Nasl* (Keeping the offspring). In accordance with the respondent's statement, the purpose of having offspring is so that the existing life cycle can be sustainable and human existence on this earth does not become extinct. With

the creation of human beings from men and women there is a sense of affection between them which then as a result of that affection Allah bestows offspring in the form of children and grandchildren.¹⁵

¹⁵ Wahbah az-Zuhaili, *al-Tafsir al-Munir fi 'Aqidah wa al-syar'ah wa al-Manhaj*, Juz VII (Beirut: Dar al-Fikr, 1991), 430.