

**THE INTERPRETATION OF *TAFSIR* TEACHERS IN BANJARBARU
CITY ON QUR'ANIC VERSES ABOUT DESCENT: A CASE STUDY OF
THE CHILDFREE PHENOMENON**

UNDERGRADUATE THESIS

BY:

MUHAMMAD RIZQY



ANTASARI STATE ISLAMIC UNIVERSITY

BANJARMASIN

2026

**THE INTERPRETATION OF TAFSIR TEACHERS IN BANJARBARU
CITY ON QUR'ANIC VERSES ABOUT DESCENT: A CASE STUDY OF
THE CHILDFREE PHENOMENON**

UNDERGRADUATE THESIS

Submitted to Ushuluddin and Humanities Faculty
As the one requirement for the S. Ag degree
At Qur'anic Studies and Interpretation

By

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2026

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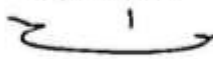
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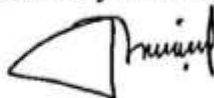
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Acknowledged by.

Dean of Ushuluddin and Humanities Faculty



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ABSTRACT

Muhammad Rizqy: 190103020080. The Interpretation Of Tafsir Teachers In Banjarbaru City On Qur'anic Verses About Descent: A Case Study Of The Childfree Phenomenon. Supervisor: (1) Dr. H. Ahmad Mujahid, MA. (2) H. Hanafi, S.Th.I, MA. Thesis. Banjarmasin. UIN Antasari. 2026.

Keyword: Childfree Phenomenon, Interpretation, Tafsir Teachers.

Childfree refers to the lifestyle choice of individuals or couples who consciously and permanently decide not to have children. This decision is typically based on various personal considerations, such as lifestyle preferences, career, financial freedom, and environmental impact. Unlike couples who are childless due to biological reasons or specific circumstances, being childfree is an active and proactive decision.

The type of this research is field research with qualitative methods. Data is obtained using observation, interview, and documentation techniques. The subjects of this research are Seven tafsir teachers from six Islamic boarding schools in Banjarbaru City. Data were analyzed using the descriptive analysis method.

This research shows that all Tafsir Teachers view having offspring as a strong encouragement in Islamic teachings, supported by verses such as QS. An-Nahl:72 and QS. An-Nisa:1, which emphasizes the importance of generational continuity as part of the natural disposition and divine law of marriage. The Tafsir Teachers interviewed tend to interpret verses Al-Kahfi:46 and At-Taghabun:15 not as legitimizing childfree living, but rather as a warning that children are a trust and a worldly test that requires parental readiness and responsibility. They emphasized that the decision to be childfree should not be based on selfish reasons but rather on prudence for the common good, while still upholding the *Maqashid Syari'ah*, which prioritizes the protection of offspring within the family's welfare.

MOTTO

“IP bukan ukuran kecerdasan seseorang di kampus, tapi kecerdasan seseorang di kampus itu adalah dia memahami tentang teori, dia mampu mengaplikasikan, dia punya integritas, kemudian mempunyai leadership”

(Bahlil Lahadalia)

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All praise and gratitude to Allah SWT so that the author can finish writing this undergraduate thesis because of His grace and guidance. Shalawat and salam to our Prophet Muhammad SAW. Who has given us safety in this world and the hereafter and for his family, friends, relatives, and followers until the end of the time.

Finally, writing this undergraduate thesis can be completed after going through various obstacles. The author realizes that writing this thesis is inseparable from many parties, such as support, guidance, and motivation, so the undergraduate thesis entitled “The Interpretation of *Tafsir* Teachers in Banjarbaru City on Qur'anic Verses About Descent: A Case Study of The Childfree Phenomenon” could be done well.

In this regard, with all respect and humility, the author would like to say and convey the highest gratitude and appreciation to all those who have assisted, especially the people who are mentioned below:

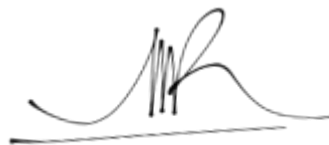
1. Prof. Dr. H. Mujiburrahman, M.A., as the Rector of UIN Antasari Banjarmasin during the author's education, and Prof. Hj. Nida Mufidah, M.Pd., as the current Rector of UIN Antasari Banjarmasin, who have provided much motivation to students studying at UIN Antasari Banjarmasin on every occasion.
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of this thesis; they ask for constructive criticism and suggestions from the author. With humility, Alhamdulillah, the author can complete this thesis; even so, the author hopes this thesis can be useful for the author in particular and readers in general.

Banjarmasin, 30 December, 2025

A handwritten signature in black ink, consisting of stylized, overlapping loops and vertical strokes, positioned above a horizontal line.

Author

TRANSLITERATION GUIDELINES

A. Single Consonants

The method of transliteration of Islamic terminology from the Arabic language has been carried out according to the standard transliteration for Brill:

1.	ا	: a	16.	ط	: ṭ
2.	ب	: b	17.	ظ	: ṣ
3.	ت	: t	18.	ع	: ‘
4.	ث	: th	19.	غ	: gh
5.	ج	: j	20.	ف	: f
6.	ح	: ḥ	21.	ق	: q
7.	خ	: kh	22.	ك	: k
8.	د	: d	23.	ل	: l
9.	ذ	: dh	24.	م	: m
10.	ر	: r	25.	ن	: n
11.	ز	: z	26.	و	: w/û
12.	س	: s	27.	ه	: h
13.	ش	: sh	28.	ء	: ‘
14.	ص	: ṣ	29.	ي	: y/î
15.	ض	: ḍ			

B. Consonant Cluster due to Tashdid is written as Consonant Cluster

متعقدين is written as *muta'qqidîn*

عدة is written as *'iddah*

C. Short Vowels

1. *Fathah* is written as "a," for example, شرح is written as "*syaraha*."
2. *Kasrah* is written as "i," for example, فهم is written as "*fahima*."
3. *Dhammah* is written as "u," for example, شعر is written as "*Sya'ura*."

D. Long Vowels

4. *Fathah* + *alif* is written as "â," for example, مقارنة is written as "*muqâranah*."
5. *Kasrah* + silent *yâ'* is written as "î," for example, صحيح is written as "*shahîh*."
6. *Dhammah* + silent *wâw* is written as "û," for example, ورود is written as "*wurûd*."

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