

# CHAPTER I

## INTRODUCTION

### A. Research Background

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.<sup>1</sup>

The childfree movement is becoming increasingly widespread as social values change in modern Society. In many developed and developing countries, particularly among Millennials and Gen Z, there is a growing trend of individuals choosing not to have children. Factors such as increased access to education, changing gender roles, and awareness of environmental issues and overpopulation have also contributed to the development of this view.<sup>2</sup>

Psychologically speaking, individuals who choose to be childfree often show high levels of life satisfaction because they have more time and resources for self-development and interpersonal relationships. However, this decision may also face social pressure and negative stigma, especially in cultures that still place a high

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<sup>1</sup> Eva Fadhilah, “Childfree Dalam Perspektif Islam,” *Al-Mawarid Jurnal Syariah Dan Hukum (Jsyh)* 3, No. 2 (2021): 71–80, <Https://Doi.Org/10.20885/Mawarid.Vol3.Iss2.Art1>.

<sup>2</sup> Ahmad Abi Najih, “Pilihan keluarga tanpa anak (childfree) perspektif hak asasi manusia dan Maqasid Syari’ah Jamaluddin ‘Athiyyah” (masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2023).

value on reproductive roles and extended families. Therefore, social support and public understanding are crucial for reducing discrimination against this choice.

Globally, the discourse on being childfree is gaining increasing attention in academic research and public discussion. Beside social and psychological aspects, the discussion also involves ethical and ecological issues, such as contributing to reducing the carbon footprint and planetary sustainability. Thus, the concept of childfree is not only related to personal choice, but is also part of the dynamics of social change and collective awareness of the future of humanity.

Couples who have married in Indonesia and have children are generally common, and infertility is a readily accepted reason when couples in Indonesia do not have children. The number of infertile couples in Indonesia ranges from 12% to 15%. This figure can be attributed to the large number of women who have been married but are unable to have children.<sup>3</sup> According to the population census, there are approximately 3 million couples in Indonesia experiencing infertility, or 12% in both rural and urban areas.<sup>4</sup> However, it turns out that there are quite a few married couples who have chosen not to have children, or what is now known as childfree. The term "childfree" itself appeared in the Merriam-Webster English dictionary in 1901, where it was defined as a lifestyle chosen by someone not to have children. However, since the late 20th century, this term has been used as an alternative to the term "without children."<sup>5</sup>

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<sup>3</sup> Aidil Akbar, "Gambaran Faktor Penyebab Infertilitas Pria Di Indonesia : Meta Analisis," *JURNAL PANDU HUSADA* 1, no. 2 (April 2020): 66–74, <https://doi.org/10.30596/jph.v1i2.4433>.

<sup>4</sup> Nofa Anggraini, "Indikator Penyebab Infertilitas Pada Wanita Usia Subur," *Jurnal Antara Kebidanan* 1, no. 1 (July 2018): 39–47, <https://doi.org/10.37063/jurnalantarakebidanan.v1i1.71>.

<sup>5</sup> Rudi Adi dan Alfin Afandi, "Analisis Childfree Choice Dalam Perspektif Ulama' Klasik

From the research conducted by Ari Handayani, it was found in the *Survei Demografi Kesehatan Indonesia* (SDKI) that the percentage of women aged 15-40 who are married and do not want to have children has changed in recent years. In 2007, the percentage of women choosing to be childfree was 59%, but it decreased to 56% in 2012. Meanwhile, the percentage of men who did not want to have children also increased from 52% in the 2007 SDKI to 53% in the 2012 SDKI, and remained unchanged in the 2017 SDKI.<sup>6</sup>

Consistent with previous data, the results of the population census announced by *Badan Pusat Statistik* (BPS) indicating a decrease in the population growth rate of 0.24%, from 1.49% in the 2000-2010 period to 1.25% in the 2010-2020 period. BPS data releases regarding birth rates also show a year-on-year downward trend. Even according to information from Media Indonesia, in 2009 the crude birth rate per 1,000 Indonesian residents reached 17.75. Over the past three decades, the national birth rate has declined by approximately 30%. While this decrease is still considered normal and has not raised concerns, if the trend continues, it could potentially become an issue in the future.

Data from the World Bank also supports the fact that the birth rate in Indonesia has declined. The gross birth rate in Indonesia was only around 17.75/1000 people in 2019. The results from the population census data obtained from the *Badan Pusat Statistik* (BPS) sufficiently support this data. The census indicates a slowdown in population growth to 0.29% from 1.49% between 2000 and

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*dan Ulama' Kontemporer*", Journal of Law and Syariah, P.81.

<sup>6</sup> Eva Fadhilah, "Childfree Dalam Perspektif Islam," *Al-Mawarid Jurnal Syariah Dan Hukum (Jsyh)* 3, No. 2 (2021): P.71–80.

2010, and a further decrease to 1.25% between 2010 and 2020.<sup>7</sup>

Based on a national survey, approximately 66% of couples in Indonesia want to have children as part of their marriage goals. The 2017 SDKI survey also showed that 87% of married women without children stated they wanted to have children soon, and 82% of married men held a similar view. The average ideal number of children desired by men is 2.9 and by women is 2.6.<sup>8</sup> According to a 2023 report by the Central Bureau of Statistics (BPS), there are approximately 71,000 women aged 15-49 in Indonesia who choose not to have children (childfree), which is equivalent to about 8% of fertile women who have been married but have not given birth. This childfree trend is higher in metropolitan areas such as DKI Jakarta (14.3%), Banten (15.3%), and West Java (11.3%), and is predicted to increase every year. The choice to be childfree is heavily influenced by factors such as higher education, economics, and changing social values.<sup>9</sup>

Based on the data above, the increasing popularity of childfree choices in Indonesia is a result of social changes and increasingly modern individual values that prioritize careers and personal freedom. Studies show that young people in urban areas and highly educated women are more likely to choose to be childfree for reasons such as a focus on self-development, economic stability, and avoiding the social or psychological burdens perceived to be inherent in the role of

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<sup>7</sup> Eva Fadhilah, “Childfree Dalam Perspektif Islam,” *Al-Mawarid Jurnal Syariah Dan Hukum (Jsyh)* 3, No. 2 (2021): 71–80.

<sup>8</sup> Danang Nur Ihsan, “Berapa Jumlah Anak Ideal? Suami Ingin Lebih Banyak Dibandingkan Istri,” Espos Indonesia, October 17, 2020, <https://lifestyle.espos.id/berapa-jumlah-anak-ideal-suami-ingin-lebih-banyak-dibandingkan-istri-1086962>.

<sup>9</sup> “71 Ribu Perempuan Usia Subur di Indonesia Memilih Childfree,” gaya hidup, accessed October 30, 2025, <https://www.cnnindonesia.com/gaya-hidup/20230605160813-284-957861/71-ribu-perempuan-usia-subur-di-indonesia-memilih-childfree>.

parenthood. According to research results in the Syntax-idea Journal and the Gender Journal, being childfree is also influenced by factors such as concern for the environment, rising living costs, and the desire to maintain optimal physical and mental health.<sup>10</sup>

The choice not to have children goes against societal norms, where marriage is considered the best way to have children. In Indonesian, "*perkawinan*" (marriage) comes from the word "*kawin*," which means to form a family with the opposite sex; to engage in sexual intercourse or coitus.<sup>11</sup> *Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan* (UUP) to provide a definition of marriage, which is "*ikatan lahir batin antara seorang pria dan wanita sebagai suami-istri untuk membentuk keluarga (Rumah Tangga) yang bahagia dan kekal berdasarkan Ketuhanan Yang Maha Esa.*"<sup>12</sup> The law defines the purpose of marriage as building a household that begins with a bond of body and soul between a man and a woman to perpetuate happiness within it.

Various perspectives are certainly present when facing the childfree phenomenon in Indonesia. Gita Savitri, an influencer from Indonesia, caused controversy in 2023 on a social media platform. Gita stated that she and her husband had agreed not to have children (be childfree) because she didn't want her body and face to change due to pregnancy at her age, which was approaching 30 at the time.

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<sup>10</sup> Arsyatul Nikma, "Fenomena Childfree Di Indonesia Dari Perspektif Mahasiswa Kebidanan Universitas Airlangga Surabaya," *Jurnal Kajian Gender Dan Anak* 08, no. 01 (2024): P.15, <http://dx.doi.org/10.24952/gender.v8i1.11064>.

<sup>11</sup> Departemen Pendidikan dan Kebudayaan, Kamus Besar Bahasa Indonesia, (Jakarta:Balai Pustaka, 1994), P.456.

<sup>12</sup> UU No 1 Tahun 1974 Tentang Perkawinan, <https://peraturan.bpk.go.id/Home/Details/47406/uu-no-1-tahun-1974>, diakses tanggal 22 Agustus 2025.

It turns out that quite a few netizens agree with their reasons for being childfree after getting married. In the same way, more and more Indonesians are voicing their support for being childfree. Disagreement with childfree lifestyles was also voiced by Indonesian Society on existing media platforms. Of course, that perception is built from their daily environment.<sup>13</sup>

Childfree is also a phenomenon that impacts a country, with a decline in the number of productive-age people. It's not just in Indonesia; developed countries like the United States, Japan, and Singapore have already been dealing with the phenomenon called "childfree" for some time. An unusual phenomenon with traditional cultures like in Indonesia is having children. The Banjar Society, which is predominantly Muslim, is certainly not accustomed to hearing the term "childfree." Even in general, couples in Banjarmasin have success indicators for their children, namely, baiman, bauntung, batuah (pious, beneficial, dignified).

Another factor that makes the childfree phenomenon difficult to be in the midst of the Banjar Society is that the Society is known for always maintaining good relations with the *Ulama* (Islamic Scholar). *Ulama* play an important role in various religious ceremonies (socio-religious), such as leading congregational prayers, leading zikir activities, leading selamatan ceremonies for graduations (school and employees), job promotions, business success, and protection from disasters or calamities, and serving as leaders or prayer readers in various ceremonies (religious, socio-religious, state, formal and informal, or Umrah

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<sup>13</sup> Desi Rahman et al., "Childfree Dalam Perspektif Islam: Solusi Atau Kontroversi?," *Jurnal Wanita*

worship).<sup>14</sup>

Interestingly, despite the high religious values of the Banjar Society, thru observation, the author successfully interviewed a married man with the initials (HT) and a married woman with the initials (GZR) who chose to be childfree and reside in Banjarbaru City. According to the interview results, the person in question does indeed believe that having children is not important and would even be a test in itself if they failed to raise their offspring.<sup>15</sup> This is happening because there is a misunderstanding in the interpretation of Surah Al-Kahfi:46 and Surah At-Taghabun:15, where most people try to interpret these verses according to their own perceptions.

According to HT, his parents' failure to raise and be responsible for their children was a personal motivation for his stance on being childfree. Meanwhile, GZR stated that as a career woman, she had the right to choose not to have children because men do not experience the burden of pregnancy or even the postpartum period, which can change the beautiful shape of the body. This is the main reason why the person in question has adopted a childfree stance.<sup>16</sup>

The social context surrounding Banjarbaru, the area where the couple lives, is also interesting to examine. In February 2022, Banjarbaru City officially became the new face of South Kalimantan, replacing the provincial capital. Banjarbaru City

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<sup>14</sup> Ahdi Makmur, “Peranan Ulama Dalam Membina Masyarakat Banjar Di Kalimantan Selatan,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 36, no. 1 (June 2012), <https://doi.org/10.30821/miqot.v36i1.P.114>.

<sup>15</sup> HT, “Interview Results” 20 October 2025.  
<https://drive.google.com/drive/folders/1mk3ks1bALuybaLPYFNFDqgO-bJzNxRb>

<sup>16</sup> GZR, “Interview Results”, 20 October 2025.  
<https://drive.google.com/drive/folders/1mk3ks1bALuybaLPYFNFDqgO-bJzNxRb>

claims to be ready to become a metropolitan city within the next 20 years.<sup>17</sup> After being inaugurated as the provincial capital, as stated by Aditya, the then Mayor of Banjarbaru.<sup>18</sup> Lisa also has a spirit of smart infrastructure development, strengthening the creative economy, and improving human resource quality. As the current Mayor of Banjarbaru, Lisa shares the same goals as Aditya.<sup>19</sup>

Interestingly, the misunderstanding occurred when Allah SWT warned couples who had or wanted to have children. In these verses, it actually explains that having children is a great responsibility, so careful preparation is needed. As for the verse in question in Q.S. Al-Kahfi Ayat 46, dan Q.S. At-Taghabun Ayat 15 :

﴿ الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا وَالْبَقِيلُ الصَّلِحُتُ حَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّحَيْرٌ أَمَّا لَا ٤٦ ﴾

46. *Wealth and children are the adornment of worldly life, while enduring good deeds (their reward) are better in the sight of your Lord and better for hope..*

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۝ وَاللَّهُ عِنْدَهُ ۝ أَجْرٌ عَظِيمٌ ۝ ۱۵ ﴾

15. *Indeed, your wealth and your children are only a test for you. With Allah is great reward.*

The author found that the verse above could actually strengthen the argument for couples who choose to be childfree. Because when couples choose to

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<sup>17</sup> Suar Indonesia, “20 TAHUN Mendatang Banjarbaru Dirancang jadi Kota Metropolitan,” *Suar Indonesia*, May 27, 2024, <https://suarindonesia.com/20-tahun-mendatang-banjarbaru-dirancang-jadi-kota-metropolitan/>.

<sup>18</sup> Elpian Ahmad, “Resmi Dilantik! Lisa-Wartono Siap Transformasi Banjarbaru Jadi Kota Metropolitan Terdepan di Kalsel,” *Kalimantan Live*, June 21, 2025, <https://kalimantanlive.com/2025/06/21/resmi-dilantik-lisa-wartono-siap-transformasi-banjarbaru-jadi-kota-metropolitan-terdepan-di-kalsel/>.

<sup>19</sup> antaranews.com, “Banjarbaru resmi menjadi ibu kota baru Provinsi Kalsel,” Antara News, February 18, 2022, <https://www.antaranews.com/berita/2712753/banjarbaru-resmi-menjadi-ibu-kota-baru-provinsi-kalsel>.

be childfree, they are already free from the negligence of raising children. Children are only ornaments and tests in this world; by simply increasing good deeds and hoping for Allah's reward, they can live peacefully.<sup>20</sup>

As for the views of the "*Ulama Tafsir*" they have differing opinions regarding the childfree choice of married couples. Some forbid it because the purpose of marriage is to have children to continue the lineage. Others allow it for health reasons..<sup>21</sup>

In the context of the increasingly widespread public debate regarding the childfree phenomenon, it is necessary to refer to scholarly sources that have credibility in understanding verses of the Quran, particularly those related to offspring. Therefore, this study selected interpretation teachers at Islamic boarding schools as the primary subjects because of their unique position in the midst of Banjarbaru City's development and their adequate religious competence in interpreting the verses. Additionally, Islamic boarding schools, especially those with a semi-modern character in Banjarbaru City, play a strategic role in shaping the Society's religious understanding. Banjarbaru, which is now developing as the capital of South Kalimantan province, also exhibits interesting social dynamics, making the views of Quranic interpretation teachers in this region relevant to study in understanding how religious values respond to the childfree phenomenon amidst

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<sup>20</sup> M. Marovida Aziz, "Kewaspadaan Terhadap Keluarga Dan Harta Dalam Qs. Al-Taghabun [54]: 14-15;," *Al-Fanar : Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, No. 2 (August 2021): P.157–66, <Https://Doi.Org/10.33511/Alfanar.V4n2>.

<sup>21</sup> Ahmad Abi Najih, S. Suwandi, And Aunul Hakim, "Childfree Perspektif Hak Asasi Manusia Dan Maqasid Syari'ah Jamaluddin 'Athiyyah," *Ahkam: Jurnal Hukum Islam* 11, No. 1 (July 2023): P.67–90, <Https://Doi.Org/10.21274/Ahkam.2023.11.1.67-90>.

ongoing social change.

The scientific journal written by Ms. Eva Fadhilah titled "Childfree in an Islamic Perspective" also served as motivation for the researcher to see the importance of conducting this study. From that research and from other researchers, the author sees the importance of examining the childfree phenomenon using the perspective of the Quran, specifically in Banjarbaru City, South Kalimantan Province.<sup>22</sup>

## **B. Problem Statement**

Based on the background information presented above, the author formulates two research questions:

1. How do Teachers of Tafsir in Banjarbaru City Interpret the verses of the Quran about offspring in the context of the Childfree Phenomenon?
2. What Is Attitude of Tafsir Teachers in Banjarbaru City Towards the Childfree Phenomenon?

## **C. Purpose and Significance of The Research**

Based on the problem formulation above, this research has several objectives, namely:

1. Research Purposes
  - a. To understand the interpretation of Quranic verses about offspring by Tafsir Teachers in Banjarbaru City within the context of the Childfree phenomenon.

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<sup>22</sup> Eva Fadhilah, "Childfree Dalam Perspektif Islam," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 3, no. 2 (2021): 71–80, <https://doi.org/10.20885/mawarid.vol3.iss2.art1>.

- b. To understand the attitudes of Tafsir Teachers in Banjarbaru City toward the Childfree Phenomenon.

## 2. Research Significance

The significance of this research is hoped to add benefits and a window of knowledge to the field of Quranic Sciences and Interpretation. Broadening the public's horizons to make them aware of the childfree phenomenon that is already among us. Hopefully, this research can also serve as a new reference for Society to understand and find solutions in dealing with the Childfree phenomenon. For the author, this research serves as a reminder to always make the Quran the main reference for dealing with phenomena in daily life.

## D. Operational Definition

Misunderstandings may occur in this research, therefore the author highlights several terms that are benchmarks for understanding the title:

### 1. Interpretation

The interpretation in the KBBI (Kamus Besar Bahasa Indonesia) is the giving of an impression, opinion, or theoretical view of something.<sup>23</sup>

### 2. Tafsir Teachers

The meaning of the Tafsir Teacher in this study is the Tafsir Instructor at the Ulya level in several semi-modern Islamic boarding schools located in Banjarbaru City. The Islamic Boarding Schools chosen by the Author are;

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<sup>23</sup> <https://kbbi.web.id/interpretasi> di akses pada 10 November 2024

- a. Al-Falah Putra Islamic Boarding Schools
- b. Darul Ilmi Putra Islamic Boarding Schools
- c. Nurul Ma'ad Putra Islamic Boarding Schools
- d. Misbahul Munir Islamic Boarding Schools
- e. Warasatul Fuqaha Islamic Boarding Schools
- f. Al-Fikrah Citra Madinatul Ilmi Islamic Boarding Schools

3. Verses from the Quran about Offspring

The verses of the Quran referred to in this study are those that explain lineage and are contextually related to the Childfree phenomenon. The descendants referred to in this study are second-generation descendants, commonly known as children. A child in the Indonesian Big Dictionary is the second generation or a young individual.<sup>24</sup> The verses of the Quran that explain about offspring and are contextually related to the Childfree Phenomenon. The verses of the Quran that are the focus of this research are: Q.S An-Nisa/01, Q.S An-Nahl/72, Q.S Al-Kahfi/46, Q.S At-Taghabun/15.

## **E. Previous Research**

The author also reviewed previous studies before conducting this research. Among the previous studies, the author did not find any that were identical to this one. That is, “*THE INTERPRETATION OF TAFSIR TEACHERS IN BANJARBARU CITY ON QUR'ANIC VERSES ABOUT DESCENT: A CASE STUDY OF THE CHILDFREE PHENOMENON*”. As for the research related to

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<sup>24</sup> <https://kbbi.web.id/anak> di akses pada 10 November 2024

this and which can be used as a reference in this study, it is as follows:

*First*, the thesis titled “*CHILDFREE DALAM PERSPEKTIF AL-QUR’AN MENURUT OKI SETIANA DEWI (KAJIAN ANALISIS WACANA KRITIS Teun. A.VAN DIJK)*”. Wardatul Jannah's work from the State Islamic University of Kiai Haji Ahmad Siddiq, 2023. Research using critical discourse analysis focuses on one piece of content from a YouTube channel called Oki Setiana Dewi Official. Data taken from lecture videos about the childfree phenomenon on the YouTube social media platform. In that research, it is stated that being childfree is contrary to Islam, with the reason that having children is the purpose of marriage, and having children brings sustenance. But here Oki presents several verses from Q.S. Al-Baqarah/187, Q.S. Ali Imran/14, and Q.S. Al-Isra/21.<sup>25</sup>

*Second*, the thesis titled “*FENOMENA CHILDFREE DALAM PERSPEKTIF AL-QUR’AN (Studi Tafsir Tematik)*”. Fine Kusuma Jannati's work from Walisongo State Islamic University, 2022. The research presents the Tafsir of Ibn Kathir, Al-Azhar, and Al-Mishbah, along with several hadiths that tend to encourage having many children. This differs from this study, which seeks the perspectives of Tafsir teachers in Banjarbaru City with their unique positions, facing the current childfree phenomenon, and to find elements not yet discovered in previous studies.<sup>26</sup>

*Third*, the thesis titled “*Pandangan Al-Qur'an Terhadap Fenomena*

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<sup>25</sup> Wardatul Jannah, *Childfree Dalam Perspektif Al-Qur'an Menurut Oki Setiana Dewi (Kajian Analisis Wacana Kritis Teun. A.VAN DIJK)*, Skripsi Fakultas Ushuluddin Adab dan Humaniora, UIN Kiai Haji Ahmad Siddiq, Jember, 2023.

<sup>26</sup> Fine Kusuma Jannati, *Fenomena Childfree Dalam Perspektif Al-Qur'an (Studi Tafsir Tematik)*, Skripsi Fakultas Ushuluddin dan Humaniora, UIN Walisongo, semarang, 2022.

*Childfree*”. Work by Sya'dan Rizqi Tasyrin, from the State Islamic Institute of Kediri, 2022. This study explains that having children is a blessing for married couples, based on the theory of the Quran, which serves as a guide for Muslims, as marriage is meant to produce offspring.<sup>27</sup>

*Fourth*, the thesis titled *”Childfree Dalam Perkawinan Perspektif Teori Maslahah Mursalah Asy-Syatibi”*. Work by Muhamad Andre Irawan, from Syarif Hidayatullah State Islamic University, 2022. In his research, he focuses on Asy-Syatibi's view of the childfree phenomenon, concluding that if children are considered dharuriyyat (essential needs), then this is completely contradictory to the existence of the childfree phenomenon. Well-being becomes a priority when the population is threatened with extinction due to the phenomenon of childfree individuals. The difference in the research conducted this time lies in the inclusion of the concept of Maqashid Shariah, Tafsir, and the different subject and location of the anthropological research.<sup>28</sup>

*Fifth*, the Scientific Journal written by Eva Fadhilah titled “ *Childfree Dalam Perspektif Islam*” In this scientific journal, this paper discusses the concept of being childfree from an Islamic perspective. Childfree is an agreement between a husband and wife not to have children during their marriage. Based on the normative approach to the Quran and Sunnah, having offspring is considered an encouragement in Islam, not an obligation. Therefore, the decision to be childfree

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<sup>27</sup> Sya'dan Rizqi Tasyrin, *Pandangan Al-Qur'an Terhadap Fenomena Childfree*. Skripsi Fakultas Ushuluddin dan Dakwah. IAIN Kediri, 2022.

<sup>28</sup> Muhamad Andre Irawan, *Childfree Dalam Perkawinan Perspektif Teori Maslahah Mursalah Asy-Syatibi*, skripsi Fakultas Syariah, UIN Syarif Hidayatullah, Jakarta, 2022.

is not considered an illegal act, as every couple has the right to plan and manage their household, including whether or not to have children. Although there is no verse that explicitly forbids being childfree, for a Muslim, this choice can be seen as unwise because Allah SWT has guaranteed the sustenance and survival of every one of His servants. In Islamic teachings, children are seen as a blessing that should be appreciated, as they are a direct gift from God. Every individual entrusted with parenthood is required to fulfill that trust with full responsibility and sincerity.

#### **F. Writing Systematics**

To provide a systematic overview of this research, the discussion is structured as follows:

CHAPTER I: Research Background, Problem Formulation, Research Objectives and Significance, Operational Definitions, Previous Research, and Writing Systematics.

CHAPTER II: Loading the underlying theory, which includes the Maqashid Syariah of Jamaluddin Atthiyyah, general interpretations of Q.S An-Nisa/01, Q.S An-Nahl/72, Q.S. Al-Kahfi/46, Q.S. At-Taghabun/15, the definition of history, and the factors influencing childfree choices, which are used as an approach.

CHAPTER III: This section presents the research methods, including the type and approach of the research, the research location, the research subjects and objects, the data and data sources, data collection techniques, and data analysis techniques.

CHAPTER IV: Presenting the findings from the research and discussion, including data on respondents, analysis of tafsir teachers' general understanding of

the childfree phenomenon, interpretation of tafsir teachers' and understanding of Q.S An-Nisa/01, Q.S An-Nahl/72, Q.S. Al-Kahfi/46, Q.S. At-Taghabun/15 in the context of the childfree phenomenon within the *Maqasid Syari'ah* of Jamaluddin Athiyyah, and the attitudes of childfree tafsir teachers toward the childfree phenomenon.

CHAPTER V: As a conclusion to the research, this page provides a summary that includes confirmation of the answers or results of the research problem, as well as necessary suggestions for building improvements to this study.