

## **CHAPTER IV**

### **RESEARCH RESULTS AND DISCUSSION**

#### **A. Overview of The Research Location**

Research was conducted at six Islamic Boarding Schools in Banjarbaru City, namely:

##### **1. Al-Falah Islamic Boarding School**

Al-Falah Islamic Boarding School Banjarbaru is one of the most renowned Islamic boarding schools in South Kalimantan, established in 1975 and has become an icon of Islamic education in the region. This Islamic Boarding School is located at Jalan Jenderal Ahmad Yani KM 23, Landasan Ulin Tengah, Liang Anggang District, Banjarbaru City, South Kalimantan. It is strategically positioned near the city center, airport, and main roads, making it very accessible. The establishment of the pesantren was initiated by KH. Muhammad Tsani (Guru Tsani), a widely known scholar and fighter in South Kalimantan, and even as far as Java, Sumatra, and Malaysia.

Al-Falah Islamic Boarding School is known for its vision of producing Qur'anic generations with noble character and high knowledge. The curriculum used combines religious education and general science. The program has been recognized, and since 1995, graduates of *madrasah aliyah* can be directly admitted to Al-Azhar University in Cairo without taking an exam.

Available facilities include MI/SD, MTs/SMP, MA/SMA, Quran memorization (*tahfidz*), laboratories, and various extracurricular activities such

as sports and arts. Santri at Al-Falah come from all over the archipelago, especially from Kalimantan and Java, with their numbers increasing every year.

The main advantages of this boarding school are its competent teaching, conducive learning environment, and strong support from the surrounding Society. Al-Falah Islamic Boarding School has successfully produced thousands of alumni who are spread across various regions and have a fairly extensive network, both domestically and internationally.

Students at Al-Falah are not only taught religious knowledge, but also instilled with good manners and encouraged to actively participate in worship and religious social activities such as Maulid Nabi, POSDA, group sports, and mutual assistance within the pesantren environment.

With its recognized reputation and comprehensive educational programs, Pondok Pesantren Al-Falah Banjarbaru has become one of the main references for Islamic education in South Kalimantan.

## 2. Al-Fikrah Citra Madinatul Ilmi Islamic Boarding School

Al-Fikrah Banjarbaru is a private Islamic boarding school located at Jl. A. Yani Km 17.5, Kota Citra Graha, Liang Anggang, Banjarbaru City, Kalimantan Selatan. This boarding school is under the auspices of the Ministry of Religious Affairs and focuses on Islamic religious education and character development for young people thru education based on moral values and Islamic teachings.

Al Fikrah was established on January 1, 1970, with the aim of educating the nation's children in the Banjarbaru area, particularly providing access to religious education for orphans and underprivileged children. This Islamic

boarding school is under the auspices of the Citra Babur Rahmah Madinatul Ilmi Foundation and is led by Drs. KH Ahmad Nawawi, M.Si, along with other guidance teams.

### 3. Warasatul Fuqaha Islamic Boarding School

Warasatul Fuqaha is an Islamic educational institution located in Banjarbaru City, South Kalimantan, specifically at Jalan Sumber Ilmu, RT 024 RW 005, Guntung Pinang, Kemuning Village, South Banjarbaru District. This pesantren was founded on October 6, 2004, with the aim of producing a generation with strong character, deep insight, and expertise in the field of jurisprudence and other sciences.

The Islamic Boarding School operates under the auspices of the independent and autonomous Waratsatul Fuqaha Foundation, which is not affiliated with any mass organization, political party, or political group. The name "*Warasatul Fuqaha*" means Heirs of the Jurists, signifying the aspiration for students to become successors of scholars and bring benefit to Society.

### 4. Darul Ilmi Islamic Boarding School

Darul Ilmi Banjarbaru is an Islamic religious educational institution that has been established since 1983 and is located at Jalan A. Yani Km. 19,200, Landasan Ulin Barat Village, Liang Anggang District, Banjarbaru City, South Kalimantan.

This Islamic Boarding School originated from an orphanage established to accommodate and educate orphans and underprivileged families. The initiative to establish it was undertaken by H. Ilmi Bin H. Saberi and Hj. Acil Ramnah,

with construction beginning in 1981 and completed on June 13, 1983.

#### 5. Nurul Ma'ad Islamic Boarding School

Nurul Ma'ad Banjarbaru is an Islamic educational institution located in the Landasan Ulin area, Banjarbaru, South Kalimantan. This pesantren was established with the primary goal of preparing a generation of pious Muslims with noble character, capable of facing the challenges of the times in accordance with the principles of science and technology (IPTEK) combined with faith and piety (IMTAQ).

This Islamic Boarding School was built thru the cooperation of the Landasan Ulin Society, who donated a plot of land as the initial foundation for the Islamic Boarding School construction. It is located at Jl. Golf RT 10 RW IV, Landasan Ulin Utara, Liang Anggang District, Banjarbaru City, South Kalimantan.

#### 6. Misbahul Munir Islamic Boarding School

Misbahul Munir Banjarbaru is one of the most renowned Islamic boarding schools in South Kalimantan, located at Jl. Golf, Landasan Ulin Utara Village, Liang Anggang District, Banjarbaru City. This pesantren is known as "The Land of Blessings" and is built on land donated by the founders and local residents.

Its establishment began with Quran study and learning activities at the residence of Abuya Imam Turmudzi Hasyim in 1980. In 1986, the *Misbahul Munir Ta'lim* and *Dzikir* Assembly officially became a pesantren (Islamic boarding school), and on August 17, 2002, the Misbahul Munir Islamic

Education Foundation was established as the legal entity overseeing various educational units under the Islamic Boarding School umbrella.

## B. Results and Discussion

1. Interpretation of Tafsir Teachers in Banjarbaru City Regarding Verses of the Quran about Offspring in the Context of the Childfree Phenomenon.

a. An-Nisa: 1 dan An-Nahl: 72

1) Ustadz Khairil Anam (Al-Falah Putra)

*“menurutku ayat itu tuh, menjelaskan haja bahwa kawin imbahnya beanakan memang itu fitrah manusia”* Khairul Anam said, "In my opinion, that verse explains that after marriage, having children is human nature."

According to him, he explained that getting married and then having children is something that is in accordance with basic human nature, not something strange or deviant.<sup>1</sup>

In the framework of maqasid sharia, especially the thought of Jamaluddin Athiyyah used in this study, maintaining offspring (hifz al-nasl) is one of the main goals of sharia in the family realm. Marriage, in this perspective, is not only to channel instinct, but also to preserve generations and maintain social order.<sup>2</sup>

The author describes Ustadz KhairilAnam as a figure who views childfree

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<sup>1</sup> Khairil Anam, "Interview Results", 21 January 2025.

<https://drive.google.com/drive/folders/1mk3ks1bALuybaLPYFNFDqgO-bJjzNxRb>

<sup>2</sup> Muhammad Nanda Fanindy, "The Formulation of *Maqasid Syari’ah* from the Perspective of Jamaluddin Athiyyah," *ISLAMITSCH FAMILIERECHT JOURNAL* 1, no. 01 (December 2020): 23–45, <https://doi.org/10.32923/ifj.v1i01.1489>.

as contrary to "fitrah Allah" and "fitrah manusia beanakan", so he rejects the childfree principle as an attitude that is contrary to the spirit of Islamic teachings on the trust and blessing of children. However, at the level of analysis, the author accepts the framework of the Athiyyah maqasid which opens up the possibility of childfree decisions as a very limited special case, with strict conditions (clear benefits and strong shari'i reasons), while emphasizing that in general, in the view of the Banjarbaru tafsir teachers, marriage and procreation are still positioned as the ideal pattern and the main goal of marriage that is most in accordance with the fitrah and maqasid syari'ah.

2) Ustadz Syarwani Siraj (Al-Falah Putra)

*"makanya kita sebagai manusia tuh harus besiap gasan kawin lawan beanakan, lain tiba-tiba kawin tanpa ada persiapan"*<sup>3</sup>. Syarwani Siraj said, "Therefore, as humans, we must prepare everything before getting married, don't suddenly get married without preparation."

The sentence above emphasizes that humans should prepare themselves carefully before getting married and having children, not just getting married without physical and mental readiness.

"Harus besiap gasan kawin lawan beanakan" show the demands of readiness, both emotional, financial, and spiritual before entering marriage and becoming parents. "Lain tiba-tiba kawin tanpa ada persiapan"

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<sup>3</sup> Syarwani Siraj, "Interview Results", 19 January 2025.  
<https://drive.google.com/drive/folders/1mk3ks1bALuybaLPYFNFDqgO-bJzNxRb>

Criticizing rashness: marrying is just a coincidence, lust, or social pressure, without understanding the long-term consequences such as child support and education responsibilities.<sup>4</sup>

Early adulthood is seen as a phase of developmental tasks to build stable intimate relationships and prepare for roles as spouses and parents. Marriage readiness includes emotional maturity (being able to manage conflict), social maturity (being able to work together and communicate), and economic maturity (being able to meet basic family needs). Parenting theory also emphasizes that good parenting requires the physical and mental readiness of parents, so the decision of "ready to have children" cannot be separated from the readiness to commit to parenting and educating.<sup>5</sup>

According to the author, Ustadz Syarwani emphasizes two things: first, humans must be ready to get married and have children; Second, rejecting children does not automatically reduce the exam, because the test of life comes from many other sides.

This means:

1. He affirms the positive value of offspring as ornaments and comforters (in line with QS An-Nahl:72 and Al-Kahfi:46).

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<sup>4</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), <http://etheses.uin-malang.ac.id/55440/>.

<sup>5</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), <http://etheses.uin-malang.ac.id/55440/>.

2. He criticizes the childfree argument that assumes that without children life the test will be lighter; From the point of view of maqasid, exams are part of tazkiyah and spiritual education that cannot be avoided just by rejecting children.

From Athiyyah's point of view, the statement is in line with the principle that family rules aim to create balance: to maintain instinct, heredity, and social order, while maintaining the benefits of individuals and families. Getting married and having children without preparation has the potential to damage maqasid (for example, the birth of neglect, violence, or failure to educate), while the readiness called for by Ustadz Syarwani functions as a protection mechanism for maqasid.

- 3) Ustadz Ismail (Al-Fikrah Citra Madinatul Ilmi)

*“ya. Dua ayat itu memang menganjurkan manusia untuk menikah dan punya anak”*. Ismail said, "That's right, those two verses are indeed an encouragement to get married and have children".

Ustadz Ismail's sentence that “dua ayat itu memang menganjurkan manusia untuk menikah dan punya anak” summarizes two main messages: marriage is an recommended fitrah, and the sustainability of offspring is seen as an important blessing and goal of the family in Islam.<sup>6</sup>

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<sup>6</sup> Ismail, “Interview Results”, 22 January 2025.  
<https://drive.google.com/drive/folders/1mk3ks1bALuybaLPYFNFDqgO-bJzNxRb>

This statement refers to Qur'an An-Nisa:1 and Qur'an An-Nahl:72 which affirm that human beings are created in pairs and then multiply, and that posterity is a blessing and part of the sunatullah of human sustainability. Therefore, Ustadz Ismail reads these two verses as positive encouragement (strong encouragement), not just neutral information about biological facts. According to the author with a statement "dua ayat itu menganjurkan menikah dan punya anak", he is in line with Hifz al-Nasl as the main maqasid of the family according to Athiyyah. However, Athiyyah reminded that maqasid is not only "there are children", but also the quality of the family: sakinah, mawaddah, rahmah, the maintenance of nasab, and the protection of children's dignity as a mandate. From this it can be discussed that the recommendation to have children must be read together with the obligation of moral, economic, and spiritual readiness; so that the total rejection of childfree without looking at the case has the potential to ignore the analysis of the maslahat that is the characteristic of maqasid Athiyyah.<sup>7</sup>

4) KH. Sihabuddin (Warasatul Fuqaha)

*"bahasanya kaini haja nah, beisi anak itu adalah salah satu tujuan dari sebuah pernikahan dan harusnya kita sudah harus siap sebelum itu".<sup>8</sup>*

Sihabuddin said, "Having children is one of the goals of marriage, and we

<sup>7</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): 67–90, <https://doi.org/10.21274/ahkam.2023.11.1.67-90>.

<sup>8</sup> Sihabuddin, "Interview Results", 25 January 2025.  
<https://drive.google.com/drive/folders/1mk3ks1bALuybaLPYFNFDqgO-bJzNxRb>

should be prepared for that beforehand."

Expression "beisi anak itu adalah salah satu tujuan dari sebuah pernikahan" shows that he places offspring as a normative goal, not just a side possibility in the household. Furthermore, his statement "dan harusnya kita sudah harus siap sebelum itu" Emphasizing the Aspect of Preparedness: Marriage should not only pursue status or romance, but must be accompanied by mental, economic, and spiritual readiness to carry the trust of children. In the context of the research, the view of KH. Sihabuddin is in line with other tafsir teachers who say that marriage and offspring are human nature and part of Allah's destiny in maintaining the population and the continuity of generations.

Jamaluddin Athiyyah reorients the maqasid of sharia into four spheres: individual, family, Society, and humanity. In the scope of the family(*Maqasid Syari'ah fi al-usrah*), he detailed the objectives of sharia, including:<sup>9</sup>

1. The regulation of male and female relations,
2. Protection of descendants and descendants,
3. The Value of Compassion, Compassion, and Compassion.
4. Family institutional arrangement and family economic management.

According to the author, among the special purposes of marriage that

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<sup>9</sup> Jamhuri Jamhuri and Dhiyauddin Tanjung, "Jamaluddin Athiyyah's Thought and Fiqh Moderation: Responding to Religious Challenges in the Modern Era in Indonesia," *Wathan: Journal of Social Sciences and Humanities* 2, no. 1 (February 2025): 154–67, <https://doi.org/10.71153/wathan.v2i1.231>.

Athiyyah mentions, there are two that are very close to the sentence KH. Sihabuddin: first, the Shari'ah confirms that relations with the opposite sex are basically directed to reproduction and procreation (*hifz al-nasl*), which is considered sunnatullah for humans, animals, and plants. Second, the value of sakinah-mawaddah-rahmah is classified by Athiyyah into the levels of dharuriyyah, hajjiyyah, and kamaliyyah, so that families who are ready to have children are families who are trying to strengthen maqasid at the emergency level (household stability) while at the same time completing and perfecting the relationship of love saying.<sup>10</sup>

5) Ustadz Ahmad Nordian (Darul Ilmi Putra)

*“mun aku lah memahaminya, sudah takdirnya kita manusia tu bepasangan kemudian menjaga populasi manusia dengan menjaga keturunan”*<sup>11</sup>.

Ahmad Nordian said, "In my opinion, humans are indeed destined to pair up, with the goal of maintaining the human population by having offspring and caring for those offspring".

Ustadz Ahmad Nordian's sentence emphasizes that matchmaking (pairing) and offspring are part of the destiny and nature of humanity, as well as a way to maintain the survival of the human population through the preservation of offspring.

Expression “sudah takdirnya kita manusia tu bepasangan” pointing to the

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<sup>10</sup> Ali Sibra Malisi, “PERNIKAHAN DALAM ISLAM,” SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum 1, no. 1 (October 2022): 22–28, <https://doi.org/10.55681/seikat.v1i1.97>.

<sup>11</sup> Ahmad Nordian, “Interview Results”, 22 January 2025.  
<https://drive.google.com/drive/folders/1mk3ks1bALuybaLPYFNFDqgO-bJzNxRb>

sunnatullah that man was created in pairs, which is in harmony with verses such as An-Nisa:1 and An-Nahl:72 which he used as the basis for which marriage and offspring are part of the purpose of human creation. The section "protecting the human population by taking care of the offspring" emphasizes that offspring are not only a private matter, but related to the sustainability of the people and Society, so that they have a social and theological dimension.<sup>12</sup>

According to the author, the sentence of the Nordian ustaz echoes the two maqasids of the Athiyyah family at once: (1) that pairing is a pattern of relationship that is sharia and maintained by law (marriage, talaq, prohibition of adultery, etc.), and (2) that from this relationship descendants are born as a mandate that maintains the continuity of mankind. In simple language, he was affirming the maqasid of the family: marriage is not only the legalization of relationships, but also the project of generational sustainability that is the mandate of shar'i.<sup>13</sup>

#### 6) Ustadz Auliya Rahman (Nurul Ma'ad Putra)

*“ayat itu tu menjelaskan tentang keseimbangan hidup dari tuhan. Satu sisi anak itu ujian dan disatu sisi anak itu perhiasan yang penting kayapa kita*

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<sup>12</sup>Muhammad Aminuddin Shofi, Sahrul Hidayatullah, and Abdul Hamid, “MULTIDIMENSIONAL PARADIGM OF MAQASID SHARIA IN THE BOOK OF ‘NAHWA TAF’ILI MAQASHID SHARIA’ BY JAMALUDDIN ATHIYYAH,” *Jurnal Lektor Keagamaan* 20, no. 2 (2022): 501–34, <https://doi.org/10.31291/jlka.v20i2.1085>.

<sup>13</sup> Euis Zakiyyah and Hisan Mursalin, “Fenomena Childfree dalam Perspektif Islam,” *Mauriduna: Journal of Islamic Studies* 4, no. 2 (November 2023): 192–203, <https://doi.org/10.37274/mauriduna.v4i2.840>.

*mearahkan anak ini dan diri kita kepada allah*".<sup>14</sup> Auliya Rahman said, "That verse explains the balance of life from God. On one hand, the child is a test, and on the other hand, the child is an ornament. What's important is how we direct the child and ourselves toward Allah."

Ustadz Auliya Rahman's statement "yes that's right, we humans must be looking for a partner and the fruit of love from that couple" emphasized that finding a partner and having children is part of the nature of humanity as well as the main purpose of marriage in Islam. "The fruit of the couple's love is baby" the sentence places the child as a natural continuation of the husband-wife relationship, not just a biological result, but an expression of love, affection, and shared responsibility. Jamaluddin Athiyyah developed the family sharia maqasid in a more detailed and multidimensional form.<sup>15</sup>

1. He emphasized that the rules of male-female interaction (marriage, talaq, prohibition of adultery, etc.) aim to maintain honor, social stability, and the protection of human dignity, with hifz al-nasl as one of the main focuses.
2. Athiyyah distinguishes between hifz al-nasab (maintaining the purity of lineage, inheritance rights, family identity) and hifz al-nasl (ensuring the sustainability of generations through legal marriage, childcare, and protection from degrading treatment).

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<sup>14</sup> Auliya Rahman, "Interview Results", 22 January 2025.  
<https://drive.google.com/drive/folders/1mk3ks1bALuybaLPYFNFDqgO-bJzNxRb>

<sup>15</sup> Muhammad Nanda Fanindy, "The Formulation of *Maqasid Syari'ah* from the Perspective of Jamaluddin Athiyyah," *ISLAMITSCH FAMILIERECHT JOURNAL* 1, no. 01 (December 2020): 23–45, <https://doi.org/10.32923/ijf.v1i01.1489>.

Thus, the author illustrates that the sentence of ustaz Auliya Rahman is not just an expression of Banjar culture, but reflects the synthesis between human nature, the main purpose of sharia (especially hifz al-nasl), and Jamaluddin Athiyyah's maqasid approach which views the family and descendants as the center of building an ethical and civilized Muslim Society.

7) Ustadz Nur wahid (Misbahul Munir Putra)

*"kalau memang sudah siap dianjurkan untuk menikah dan habis itu dianjurkan juga bisa anak. Walaupun itu tidak diwajibkan tapi asaku itu salah satu tujuan dari kita menikah".*<sup>16</sup> Nur Wahid said, "If you're really ready, it's recommended to get married, and after that, it's also recommended to have children. Although it's not mandatory, I think it's one of the purposes of getting married."

Ustadz Nur Wahid's statement emphasizes that after someone is truly ready, they are encouraged to get married, and also encouraged to have children; although not mandatory, having children is considered one of the main purposes of marriage according to him.

According to the author, the statement "kalau memang sudah siap" indicates the conditions for inner and outer readiness: economic, psychological, and religious, before taking the step into marriage and having children. The

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<sup>16</sup> Nur Wahid, "Interview Results", 25 January 2025.  
<https://drive.google.com/drive/folders/1mk3ks1bALuybaLPYFNFQgO-bJzNxRb>

phrase "dianjurkan untuk menikah dan... dianjurkan juga memiliki anak" places marriage and having offspring at the level of strong recommendation (sunnah muakkadah), not an absolute obligation. The section "walaupun itu tidak diwajibkan tapi... salah satu tujuan dari kita menikah" confirms that the purpose of marriage, according to him, includes having offspring, although couples who don't have children (due to old age or certain religious reasons) are not automatically sinful.<sup>17</sup>

b. Al-Kahfi: 46 dan At-Taghabun: 15

1) Ustadz Khairil Anam (Al-Falah Putra)

*"memahami ayat al-quran itu kada sesederhana membaca terjemahannya saja. Ayat yang disurah Al-Kahfi itu memang anak itu perhiasan dan sebagaimana manusia perlu harta maka anak itu sama diperlukan oleh yang berpasangan. Amun yang disurat at-thagabun itu anak sebagai ujian merupakan peringatan, kan kita manusia rancak lalai"*<sup>18</sup> Kharil Anam said, "To understand the verses of the Quran, it is not enough to just read the translation. The verse in Surah Al-Kahf means that children are an adornment, just as we humans need wealth, so too are children needed by those who are married. If the verse in Surah At-Taghabun means that children are a test, it is a form of warning because humans are often

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<sup>17</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), <http://etheses.uin-malang.ac.id/55440/>.

<sup>18</sup> Khairil Anam, "Interview Results" January 2025.

negligent.

The statement "memahami ayat al-quran itu kada sesederhana membaca terjemahannya haja" indicates the methodology of interpretation: the meaning of the verses must be viewed from the context, the interpretations of scholars, and the objectives of Islamic law, not just the literal meaning of each word. When he said that Surah Al-Kahf describes children as adornments, just as humans need wealth, he placed children as a natural need for couples, a part of the worldly completeness recognized by Islamic law. His statement that At-Taghabun mentions children as a test is a "peringatan karena manusia sering lalai", emphasizing the dimension of spiritual responsibility: love for children can distract from Allah if not managed with faith.<sup>19</sup>

The author notes that some people actually use Al-Kahfi:46 and At-Taghabun:15 as arguments for being childfree, with the logic that children are merely ornaments and trials, so it's safer not to have them. Ustadz KhairilAnam rejected this reading method, emphasizing that the two verses are not a reason to reject offspring, but a warning for parents not to be negligent and not to let wealth and children become an obstacle to righteous deeds. On the other hand, he still acknowledges the existence of room for flexibility in Sharia: childfree may be considered in specific cases where the benefit is clear (health reasons), as long as it is not made a general norm and

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<sup>19</sup> Ali Sibra Malisi, "PERNIKAHAN DALAM ISLAM," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 1, no. 1 (October 2022): 22–28, <https://doi.org/10.55681/seikat.v1i1.97>.

still respects the Sharia's goal of preserving offspring.

2) Ustadz Syarwani Siraj (Al-Falah Putra)

*“nah untuk anak sebagai perhiasan, anak itu lah kena yang mehibur kita. Sedangkan amun kita kada handak beanakan bukan berarti kita mengurangi ujian yang akan dihadapi”*.<sup>20</sup> Syarwani Siraj said, "The meaning of children as an ornament is that children will comfort us and children can be a test for us. And the decision not to have children does not mean reducing the tests in our lives."

The sentence " nah untuk anak sebagai perhiasan, anak itu lah kena yang mehibur kita. Sedangkan amun kita kada handak beanakan bukan berarti kita mengurangi ujian yang akan dihadapi". This essentially emphasizes two things: children are a treasure that brings happiness, and refusing to have children (being childfree) doesn't automatically make life free from trials or problems.

The phrase "anak sebagai perhiasan" clearly refers to Surah Al-Kahfi: 46, which states that wealth and children are the adornment of worldly life, while "anak sebagai ujian" is based on Surah At-Taghabun: 15, which mentions wealth and children as a test. From Ustadz Syarwani's statement, the author understands that "perhiasan" is not just a social status, but a unique and difficult-to-explain feeling of happiness, emotion, and even annoyance that someone experiences when they have children; the presence

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<sup>20</sup> Syarwani Siraj, "Interview Results", January 2025.

of children becomes a source of entertainment and emotional dynamics that enlivens the family. At the same time, children are called a test because they demand educational, moral, and monotheistic responsibility; the verse does not intend to discredit children, but rather to warn parents not to be negligent and not to make love for their children an excuse to forget Allah.<sup>21</sup>

According to the author, the statement "bukan berarti kita mengurangi ujian yang akan dihadapi" rejects the logic of childfree individuals who assume that by not having children, one can be "safe" from the burden of family responsibility. From that statement, he emphasized that life's trials come in various forms: health, economy, relationships, career, and so on, so avoiding children is not a way to negotiate with Allah's decree of trials. Here, criticism is seen against the mindset of some childfree supporters who use the verse about "anak sebagai ujian" as an excuse not to have children, even tho, according to the author, based on Ustadz Syarwani's statement, that verse is a warning not to be negligent, not a justification for rejecting offspring.<sup>22</sup>

3) Ustadz Ismail (Al-Fikrah Citra Madinatul Ilmi)

*"mun kada handak beanakan berarti kada siap menurutku, soalnya anak*

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<sup>21</sup> Muhammad Aminuddin Shofiq, Sahrul Hidayatullah, and Abdul Hamid, "MULTIDIMENSIONAL PARADIGM OF MAQASID SHARIA IN THE BOOK OF 'NAHWA TAF'ILI MAQASHID SHARIA' BY JAMALUDDIN ATHIYYAH," *Jurnal Lekture Keagamaan* 20, no. 2 (2022): 501–34, <https://doi.org/10.31291/jlka.v20i2.1085>.

<sup>22</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), <http://etheses.uin-malang.ac.id/55440/>.

*sebagai perhiasan dan ujian itu hanya peringatan bagi tuhan. Makanya diujung ayat-ayat itu ditegaskan bahwa yang penting itu lain harta dan anak melainkan amal kebaikan kita*".<sup>23</sup> Ismail said, "If you don't want to have children, it means you're not ready to get married, and the two verses are a form of warning from Allah that children are an ornament and a test that can distract us from good deeds."

Ustadz Ismail's statement emphasizes that refusing to have children because one chooses to be childfree shows an unwillingness to accept Allah's trust, as the verses about children as "perhiasan" and "ujian" are actually meant as warnings, not as reasons to reject offspring. From the perspective of the objectives of Islamic law and the thought of Jamaluddin Athiyyah, this view aligns with the goal of preserving offspring (hifz al-nasl) and the emphasis that what is most decisive in the sight of Allah is good deeds, not merely the possession of wealth and children themselves.<sup>24</sup>

The author notes that Ustadz Ismail views QS Al-Kahfi:46 and At-Taghabun:15 as warnings against wealth and children distracting from obedience, not as evidence to avoid having children. They asserted that using the status of "child as a test" as a reason to reject a child misinterprets the verse's purpose; the test here implies a trust received, not avoided.

The author concludes that he rejects the idea of being childfree as a primary

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<sup>23</sup> Ismail, "Interview Results", January 2025.

<sup>24</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), <http://etheses.uin-malang.ac.id/55440/>.

life choice, because he considers having children a strong recommendation linked to human nature, the laws of God, and the objectives of preserving offspring, although he acknowledges that the Quran does not explicitly mandate having children. Within this framework, the author interprets Ustadz Ismail's statement as representing the prevailing attitude of Quranic interpretation teachers in Banjarbaru: being childfree without an emergency reason is seen as an unwillingness to accept the responsibility of having children, while the ultimate orientation remains directed toward good deeds that will be accounted for before Allah.<sup>25</sup>

4) KH. Sihabuddin (Warasatul Fuqaha)

*"makanya jangan memahami quran tu dengan pikiran sendiri. Anak sebagai ujian di dalam al-quran tidaknya sebagai ujian tetapi juga sebagai perhiasan karena sebagaimana manusia bisa masuk surga karena anak maka dia pun bisa masuk karena karena anak dan itu semua tergantung kita nang mendidik"*. Sihabuddin said, "Don't understand the Quran with your own mind. Children are a test and an ornament, just as humans can enter paradise because of children and can enter hell because of them. It all depends on us who educate our children".

According to the author, KH. Sihabuddin's statement emphasizes that the verses about children as a test (Q.S. Al-Kahfi: 46 and At-Taghabun: 15)

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<sup>25</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): 157–66, <https://doi.org/10.33511/alfanar.v4n2.157-166>.

should not be understood partially to legitimize rejecting offspring, but must be read in their entirety, recognizing that children are also an adornment, a blessing, and a means for someone to attain paradise or fall into torment, depending on how parents raise them.<sup>26</sup>

The phrase "jangan memahami Qur'an dengan pikiran sendiri" indicates criticism of the way some people interpret verses solely from translations and subjective tendencies, for example, using the phrase "anak sebagai ujian" as an ideological reason for being childfree. His subsequent statement that "anak bukan hanya ujian tetapi juga perhiasan" clearly refers to Al-Kahfi:46, which calls wealth and children "perhiasan dunia," while At-Taghabun:15 calls wealth and children a "ujian"; both must be understood in balance: a blessing and a trust.

Athiyyah explained that the *Maqasid Syari'ah* in the family not only touch upon the biological aspect (bearing offspring), but also the formation of a sakinah, mawaddah, and rahmah household as the foundation of a civilized Society. He distinguishes between hifz al-nasab (preserving the authenticity of lineage and the rights of descendants) and hifz al-nasl (the continuation of generations and the dignified upbringing of children), both of which are harmed if the choice of being childfree becomes mainstream without strong reasons of public interest.<sup>27</sup>

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<sup>26</sup> Sihabuddin, "Interview Results", January 2025.

<sup>27</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), <http://etheses.uin-malang.ac.id/55440/>.

In Athiyyah's view, every rule that touches on male-female relationships (marriage, divorce, the prohibition of adultery, etc.) ultimately aims to protect human dignity and offspring, so marriage without any orientation toward offspring has the potential to weaken one of the important pillars of family maqasid. Therefore, interpreting Al-Kahfi: 46 and At-Taghabun: 15 solely as a "warning about the dangers of having children" without considering the objectives of protecting and developing offspring is clearly reductive and inconsistent with Athiyyah's framework.

5) Ustadz Ahmad Nordian (Darul Ilmi Putra)

*“maksud perhiasan disitu dasar ada rasa yang kada kawa dijelasakan bila kita beisi anak seperti rasa bahagia, jengkel, terharu bahkan bisa jadi penyebab kita taat atau lalai anak itu”*.<sup>28</sup> Ahmad Nordian said, "This means that children as ornaments is an image of when someone has children, they experience feelings of happiness, annoyance, and being moved, which can cause us to be obedient or neglectful with that test".

Ustadz Ahmad Nordian understands the phrase "perhiasan" in the verse about children as something that evokes difficult-to-explain feelings when someone has children, such as happiness, annoyance, sentimentality, and the children themselves serving as a reminder for their parents. The jewelry here is not "hiasan kosong", but a sign that the child's presence enriches the

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<sup>28</sup> Ahmad Nordian, "Interview Results", January 2025.

parents' souls and moves them to remember God thru the responsibilities, gratitude, and trials that come with it.

It is explained that QS. Al-Kahfi: 46 places wealth and children as the adornment of worldly life, while QS. At-Taghabun: 15 emphasizes that wealth and children are a test for humans. Interpreting teachers in Banjarbaru, including Ustadz Nordian, refuse to understand this verse as justification for being childfree, but rather interpret it as a warning for parents not to be negligent: children are a beautiful blessing as well as a test that demands seriousness in education and responsibility.

Within the framework of the objectives of Islamic law, offspring falls under the purpose of preserving lineage and progeny, which is to maintain the continuity of generations and the honor of the lineage. The research explains that all Quran interpretation teachers view marriage and having offspring as an important part of preserving lineage, although it is not considered an absolute obligation. Therefore, the concept of adornment and testing children is interpreted as reinforcing the value of trust, not as a reason to eliminate offspring altogether.<sup>29</sup>

According to the author, Ustadz Ahmad Nordian's statement about feelings of happiness, annoyance, and being moved highlights the emotional-spiritual dimension of children as a treasure, which aligns with the view that children are a trust that enlivens the heart and serves as a means of drawing

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<sup>29</sup> Euis Zakiyyah and Hisan Mursalin, "Fenomena Childfree dalam Perspektif Islam," *Mauriduna: Journal of Islamic Studies* 4, no. 2 (November 2023): 192–203, <https://doi.org/10.37274/mauriduna.v4i2.840>.

closer to Allah. The thesis writer emphasizes that the interpretation of Quranic exegesis teachers, within the framework of Islamic legal objectives and Athiyyah's thought, views children as a blessing, a trust, and a test directed toward the welfare of the family and Society; therefore, being childfree is not considered the primary choice, and if it occurs, it must be highly selective, based on clear benefits, not merely comfort or fear of the burden of children.<sup>30</sup>

6) Ustadz Auliya Rahman (Nurul Ma'ad Putra)

*“ayat itu tu menjelaskan tentang keseimbangan hidup dari tuhan. Satu sisi anak itu ujian dan disatu sisi anak itu perhiasan yang penting kayapa kita mearahkan anak ini dan diri kita kepada allah”*<sup>31</sup>. Auliya Rahman said, “That verse explains the balance of life from God. On one hand, the child is a test, and on the other hand, the child is a precious jewel. It's important how we guide this child and ourselves toward Allah”.

Ustadz Auliya Rahman's statement emphasizes that children are both a "ujian" and an "perhiasan", so a Muslim's attitude should not be to reject children, but to manage their parental role and themselves so that they remain directed toward Allah. From the perspective of the objectives of Islamic law and the thinking of Jamaluddin Athiyyah, this meaning aligns with the purpose of Islamic law to preserve offspring and organize family

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<sup>30</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), <http://etheses.uin-malang.ac.id/55440/>.

<sup>31</sup> Auliya Rahman, “Interview Results”, January 2025.

life in a balanced manner, neither rejecting nor glorifying offspring to extremes.

According to Athiyyah, the objectives of Islamic law within the family are directed toward building a household that is sakinah, mawaddah, and rahmah as the foundation of a civilized Society. Sakinah is an essential (fundamental) element, mawaddah is at the level of hajjiyyah (complementary), and rahmah is at the level of kamaliyyah (perfection), so the ideal family is not just about "having children" but also about bringing tranquility, love, and mercy into the interactions between parents and children.<sup>32</sup>

According to the author from this perspective, Ustadz Auliya Rahman's statement that children are both a test and an ornament means: children are part of the blessings that perfect the feeling of love, but they are also a means of self-education for parents to be patient, sincere, and responsible. The test here is not a reason to avoid offspring, but rather a space for tazkiyah (self-purification) and the actualization of maqasid thru the practice of proper education.

7) Ustadz Nur wahid (Misbahul Munir Putra)

*"kesalahpahaman memahami ayat ini nih terjadi gara-gara inya tu kurang memahami tujuan hidup inya sorang. Ayat-ayat itu padahal hanya bentuk*

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<sup>32</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), <http://etheses.uin-malang.ac.id/55440/>.

*peringatan supaya kita tetap ingat kepada allah bukan fokus ke harta dan anak tadih*".<sup>33</sup> Nur Wahid said, "Misunderstanding this verse happens because of a lack of understanding of one's own life purpose. In fact, these verses are a form of warning to remind us to remain mindful of Allah, not to focus on wealth and children".

Ustadz Nur Wahid's statement emphasizes that the misunderstanding of the verses about wealth and children (Al-Kahfi: 46 and At-Taghabun: 15) arises because someone does not understand their purpose in life, even tho those verses are a warning to keep the heart attached to Allah, not a prohibition against having children or evidence for childfree living.

Q.S. Al-Kahfi: 46 and At-Taghabun: 15 explain that wealth and children are both "perhiasan" and "ujian", so they can bring a person closer to or further away from Allah depending on their attitude and management. In the research data, Quranic interpretation teachers emphasized that these verses are not texts that "discredit" children, but rather a warning for humanity not to be negligent and not to make wealth and offspring the center of life, but to continue prioritizing righteous deeds and an orientation toward the afterlife. At this point, Ustadz Nur Wahid's statement that the verse is "hanya bentuk peringatan supaya kita tetap ingat kepada Allah, bukan fokus ke harta dan anak" aligns with the interpretation that places children as both a blessing and a trust, not a burden to be avoided.

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<sup>33</sup> Nur Wahid, "Interview Results", January 2025.

The author notes that some people actually use Al-Kahfi:46 and At-Taghabun:15 as arguments to support childfree living, because children are seen as mere "perhiasan" and "ujian" that they want to avoid in order to focus on other good deeds. This is where Ustadz Nur Wahid's comment becomes a methodological correction: the misunderstanding arises from a lack of clarity about the purpose of life (ghayah), causing the verses to be read thru the lens of fear and comfort, rather than thru the lens of trust and servitude. From the perspective of Athiyyah's objectives and thinking, the correct reading actually harmonizes two sides: acknowledging that children should not become the center of worldly attachment that distracts from God, while still placing offspring as an important part of the purpose of marriage and a social welfare project that must be managed with intention and responsibility, not eliminated entirely.

2. What Is Attitude of Tafsir Teachers in Banjarbaru City Towards the Childfree Phenomenon?

a. Ustadz Khairil Anam (Al-Falah Putra)

*“kalo bisa kita arahkan kawan yang childfree supaya jangan tekutan bisi anak, apalagi tekutan miskin kaya di surah al isra ayat 31”*<sup>34</sup> Khairil Anam said, "If possible, we can guide our childfree friends so they are not afraid to have children, especially the fear of economic factors as mentioned in Surah Al-Isra verse 31."

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<sup>34</sup> Khairil Anam, “Interview Results”, January 2025.

Ustadz KhairilAnam's statement, " kalo bisa kita arahkan kawanan yang childfree supaya jangan tekutan bisi anak, apalagi tekutan miskin kaya di surah al isra ayat 31", essentially rejects childfree based on fear of having children, especially if the reason is fear of poverty, and linking it to the Quran's prohibition against killing children for fear of poverty in QS. Al-Isra: 31.

He agreed that childfree is not ideal in principle in Islam; having children is considered a strong recommendation and an important goal of marriage, although it is not an absolute textual obligation.

b. Ustadz Syarwani Siraj (Al-Falah Putra)

*“bagusnya tu bisi anak aja pang, soalnya kada bisi anak tu belum tentu mengurangi ujian di sisi lain kecuali, memang kada kawa bisi anak ya silahkan itu memang sudah takdir dan pasti ada kebaikan di lain sisi”*.<sup>35</sup>

Syarwani Siraj said, "It's better to have children, because even if you live without them, it doesn't necessarily reduce trials, unless you truly cannot have children because it is fate and there is definitely good on the other side."

Ustadz Syarwani Siraj's statement emphasizes that having children is still considered the primary and positive choice, while not having children (being childfree) does not automatically guaranty a life lighter than trials, except in cases of inability that are already destiny, and in those cases, there

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<sup>35</sup> Syarwani Siraj, "Interview Results", January 2025.

is certainly another good that Allah has prepared.

According to the author, based on the interview results, Ustadz Syarwani expressed disagreement with childfree as a matter of principle, as it was considered inconsistent with human nature to pair and procreate, and contradicted the spirit of verses about the blessings of offspring. However, it still leaves room for empathy in emergency situations or medical incapacities, and emphasizes a gentle, dialogical, and non-judgmental approach to proselytization.

c. Ustadz Ismail (Al-Fikrah Citra Madinatul Ilmi)

*“kita kawani aja walaupun inya childfree, asal kita kada besambatan aja dan saling menghormati kadapapa”*. Ismail said, "We remain friends even tho she is childfree. The important thing is that we don't insult each other and continue to respect each other".

Ustadz Ismail's statement, reflects a moderate socio-religious attitude: he remains friends and socializes well with people who choose to be childfree, as long as they don't blame each other and continue to respect differences in principles.<sup>36</sup>

Ustadz Ismail previously emphasized that QS. An-Nisa:1 and QS. An-Nahl:72 understood as a strong encouragement for humans to marry and have children; marriage and having children are seen as a natural disposition

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<sup>36</sup> Ismail, “Interview Results”, January 2025.

and part of the divine law in the continuity of humanity. QS. Al-Kahfi:46 and QS. At-Taghabun:15 understood to mean that children are an adornment and a test, not a reason to reject offspring, but rather a warning to parents not to be negligent in educating their children.

Thus, normatively, Ustadz Ismail still views children as a blessing, an ornament, and a test, which aligns with the goals of marriage in Islam, making childfree not an ideal choice; however, on a social level, he chooses an accommodating attitude toward those who are childfree.

d. KH. Sihabuddin (Warasatul Fuqaha)

*“kalo selain menunda bisi anak aja atau alasan medis, itu kada boleh childfree. tapi kita menasehati buhannya itu begamatan”* KH. Sihabuddin believes that the childfree attitude is not permissible according to Islamic law if the reason is outside of temporary postponement and non-medical reasons, thus he sees childfree as contradicting the basic purpose of marriage and the human nature to procreate. However, at the same time, he chose a gentle and gradual approach to preaching, rather than being judgmental or severing social ties.<sup>37</sup>

e. Ustadz Ahmad Nordian (Darul Ilmi Putra)

“jangan kita terlalu komen masalah prinsip inya, selagi kita yang bisi anak kada disalahkan, kita kada boleh juu menyalahkan karna inya pasti bisi alasan sorang”. Ahmad Nordian said, "Don't comment too much on their

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<sup>37</sup> Sihabuddin, “Interview Results”, January 2025.

childfree principles. As long as we who have children are not blamed, we shouldn't blame them either, because those who are childfree must have personal reasons."

The statement "jangan kita terlalu komen masalah prinsip inya..." indicates that for him, the decision to be childfree falls within the realm of personal life principles, and therefore is not worthy of excessive ridicule or gossip. The attitude of "selagi kita yang bisi anak kada disalahkan, kita kada boleh jua menyalahkan" emphasizes the ethics of reciprocity: as long as they do not belittle the choice to have children, those who have children are also obliged to watch their words and not accuse those who are childfree of being infidels, condemn them as misguided, or belittle them.

The statement "karna inya pasti bisi alasan sorang" acknowledges the existence of subjective context and benefits, such as health, psychological factors, or household conditions unknown to outsiders, making a black and white verdict seem unfair. This is where it becomes clear that Ustadz Nordian distinguishes between legal/conceptual judgment (he fundamentally disagrees with childfree as an ideal choice) and social etiquette in dealing with childfree individuals (avoiding a judgmental attitude).

According to the author, Ustadz Nordian's own interpretation of "anak sebagai perhiasan" signifies a sense of happiness, emotion, and spiritual reminder that is difficult to replace with other blessings. Thus, when he asked not to comment too much on other people's childfree principles, it did

not mean approving childfree as an ideal, but rather affirmed that the verse "anak sebagai ujian" requires readiness and awareness, not merely pursuing the status of having children or, conversely, rejecting children out of fear of the test.

f. Ustadz Auliya Rahman (Nurul Ma'ad Putra)

*"kita takuni ja dulu masalahnya kenapa jadi childfree, habis tu kita coba ai diskusi akan dengan harapan akhirnya berubah pikiran jadi siap beisi anak".*<sup>38</sup> Auliya Rahman said, "We'll first ask about the problem, why they chose to be childfree, and then we'll try to discuss it in the hope that they'll change their minds and be ready to have children."

The phrase "kita takuni ja dulu masalahnya kenapa jadi childfree" indicates the initial step in understanding the psychological, social, economic, or medical background before judging the childfree choice. The continuation "habis tu kita coba ai diskusi akan dengan harapan akhirnya berubah pikiran jadi siap beisi anak" shows the orientation of the da'wah: respecting the subject, but still directing them toward the Islamic ideal, which is marriage that produces offspring.

The phrase "kita takuni ja dulu masalahnya kenapa jadi childfree" indicates the initial step in understanding the psychological, social, economic, or medical background before judging the childfree choice. The continuation

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<sup>38</sup> Auliya Rahman, "Interview Results", January 2025.

"habis tu kita coba ai diskusi akan dengan harapan akhirnya berubah pikiran jadi siap beisi anak" shows the orientation of the da'wah: respecting the subject, but still directing them toward the Islamic ideal, which is marriage that produces offspring.

According to the author, Ustadz Auliya's attitude in this regard can be summarized as follows: Normatively and theologically, childfree is seen as not aligning with human nature and the primary purpose of marriage, making it not an ideal choice. Socially and in terms of da'wah, childfree couples are not immediately blamed; they are approached thru dialog, empathy, and textual interpretation, with the hope that they will change and be ready to have children.

g. Ustadz Nur wahid (Misbahul Munir Putra)

*"jangan langsung kita bahas childfree, kita bahas aja dulu tujuan hidup tu apa, gasan kita cari tahu kemungkinan, kena ada ja tu tebuka pikirannya".*<sup>39</sup>

Nur Wahid said, "Let's not discuss childfree right away; let's start by discussing life goals just to find out what the possible reasons are so that we can open our minds later."

According to the author, the statement from Ustadz Nur Wahid, " jangan langsung kita bahas childfree, kita bahas aja dulu tujuan hidup tu apa", shows two important things:

- Being childfree isn't just a technical matter of "having children or not," but

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<sup>39</sup> Nur Wahid, "Interview Results" January 2025.

a consequence of how someone interprets life, blessings, trials, and responsibilities before Allah.

- By bringing them back to the purpose of life, Ustadz Nur Wahid hopes to "tebuka pikirannya" so that their initial perspective of seeing children as a burden can shift to seeing children as a trust and part of worship.

In the context of research, he assessed the misunderstanding of verses about children as "ujian dan perhiasan" as arising from someone "lacking understanding of their own life's purpose"; the verse is actually just a reminder for humans to remain mindful of God, not an invitation to reject offspring.

Thus, the position depicted by Ustadz Nur Wahid's statement is: discussing childfree is not sufficient at the level of a social phenomenon, but must be returned to the maqasid shariah of the family; and the most important entry point is to correct the "purpose of life" of a Muslim as outlined in the Quran and formulated within the framework of Jamaluddin Athiyyah's Maqasid.<sup>40</sup>

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<sup>40</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), <http://etheses.uin-malang.ac.id/55440/>.