

## CHILDFREE IN THE QUR'AN: AN ANALYSIS OF *TAFSIR MAQASHIDI*

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### ABSTRACT

*Childfree* or what can be understood as a child-free program is a problem that is currently a hot topic of discussion, especially in Indonesia. However, this phenomenon is also implied in the Qur'an, so it is necessary to refer back to the Qur'an. This research will explore how *maqashid* verses related to *childfree*. By using the *Tafsir Maqashidi* approach, the author will try to see how the *maqashid* contained in a verse includes the *maqashid* of the Qur'an and the *maqashid* of the *shari'ah*. The results of this study include (1) *childfree* is one way to turn off indigenous regeneration with a modern version; (2) economic motive is one of the causes of child-killing behavior; (3) *childfree* has deviated from Islamic law in the form of *hifz nasl* and *hifz nafs*, the article is that by taking care of offspring, the human population is maintained;

**Keywords:** Childfree, Tafsir Maqashidi, Population Protection, Human Protection.

### ABSTRAK

*Childfree* atau yang dapat dipahami sebagai program bebas anak merupakan problem yang sedang menjadi pembicaraan hangat masa kini khususnya di negara Indonesia. Kendati demikian, fenomena tersebut juga tersirat di dalam Al-Qur'an, sehingga perlu kiranya untuk merujuk kembali pada Al-Qur'an. Penelitian ini akan mengupas bagaimana *maqashid* ayat-ayat yang berkaitan dengan *childfree*. Dengan menggunakan pendekatan *Tafsir Maqashidi*, maka penulis akan mencoba melihat bagaimana sesungguhnya *maqashid* yang terkandung dalam sebuah ayat baik itu mencakup *maqashid* Al-Qur'an maupun *maqashid* Syari'ahnya. Adapun hasil dari penelitian ini diantaranya adalah (1) *childfree* merupakan salah satu cara mematikan regenerasi pribumi dengan versi modern; (2) motif ekonomi salah satu penyebab adanya perilaku pembunuhan anak; (3) *childfree* telah bersimpangan terhadap syaria'at Islam berupa *hifz nasl* dan *hifz nafs*, pasalnya dengan menjaga keturunan maka terjalalah populasi manusia;

**Kata Kunci:** *Childfree*, Tafsir Maqashidi, Penjagaan Populasi, Penjagaan Manusia.



## INTRODUCTION

The trend of millennial society's life is now increasingly diverse. A new lifestyle is also present as a breakthrough for some people who feel foreign. One of them is the phenomenon of "childfree" which can be understood as a program to live without having children or being childfree. (Harrington, 2019) Some people assume that "many children are a lot of sustenance" or "children are a source of happiness" but not all of them can be accepted by some audiences. As happened to one of the public figures who had gone viral recently who decided to be childfree because he couldn't find a purpose for implementing childfree. (Analisa Widyaningrum, 2021)

Realizing that the Qur'an is the way of life for Muslims (Soenarjo dkk, 1971), then we can refer back to how the Qur'an talks about this phenomenon. Is this child-free understanding in line with the evidence of the explanation of the Qur'an? Because the Qur'an has been Allah SWT. sent down to this earth as a solution to all the problems of life that exist, which *shalih li kulli zaman wa makan*.

Furthermore, research on the theme of being childfree has been previously found by the authors. Based on the author's search results, several published articles have discussed childfree from several points of view, including the article entitled "*Childfree and Feminine: Understanding the Gender Identity of Voluntarily Childless Women*" by Rosemary Gillespie which tends to explain childfree from the point of view of feminism. In his writings, it is explained that child freedom is an act of actualization of self-liberation from

the notion of motherly women. According to him, women were created not only to be a mother or to take care of children but also to be independent of them. In line with the article written by Nikki Hayfield, et al. which concludes in her writings that there is a woman who becomes a mother is a pattern of traditional feminism. Being a mother is a natural thing and can be called normal feminism, so it automatically affects the requirement to have children to reach the level of normal feminism. (Hayfield, 2019)

Other research also states that being childfree is not something that can completely cut off a person's happiness, but some people find happiness with it, having children from yourself is not something that is needed to achieve satisfaction in one's life as stated by Brittany. Stahnke, et al. (Stahnke et al., 2020) In the end, the child-free phenomenon received various responses, as in Russia, some people responded negatively and some were neutral in this child-free phenomenon. (Saveleva, 2017)

In addition to the articles above, other findings that are also related to childfree are articles written by Fathonah K. Daud and HM. Ridwan Hambali with the title "Parental Relations of Children in Realizing *Dzurriyah* Thayyibah based on *Mabadi' Khaira Ummah* in the new normal era" in it explains the role of parents in the process of child development. The results of the study stated that parents who are disciplined by applying positive attitudes *Mabadi' Khaira Ummah* will make the children he cares for becoming strong individuals, able to compete, benefit others, and have noble character. (Daud & Hambali, 2020)

From several existing articles, the researcher found a space that had not been touched by previous researchers, namely in the study of -based *tafsir maqashidi* thus motivating the author to try to explore it. This research is different from previous research because the author will use *tafsir maqashidi* focused on child-free issues. In this study, researchers will emphasize the dimensions of *maqashid Al-Qur'an* and *maqashid Al-Shari'ah* in verses related to childfree.

This research becomes important and interesting by exploring how *maqashid* verses related to childfree. In achieving a result, the author will describe several problem formulations related to childfree. The author focuses on verses concerning childfree. Some of the problem formulations that will be discussed in a structured manner include the following: (1) what is the opinion of the *mufassir* regarding childfree verses? and (2) what is the *maqashid* contained in it?

## RESEARCH METHOD

This research is a type of research library research because it comes from the existing literature. The author's process is to collect all information and also data from various existing literature such as reference books, previous similar research results, articles, notes, or journals related to the problem to be achieved. (Asmendri, 2020) In addition, this article uses a *maqashidi* interpretation approach. As for the application process, the author looks for *maqashid syariah* which can be understood as something to realize goodness and avoid damage, and *maqashid Al-Qur'an* as an explanation of the universal purpose of the Qur'an from all verses of the Qur'an. (Robikah, 2021) In the plot, the writer is not

only focused on explaining the literal meaning of the explicit text but also the implicit (unspoken), exploring the *maqashid* contained (purpose, significance, moral ideas) and considering how the dynamics of the movement of a text. (Mustaqim, 2019)

Furthermore, systematics in using *tafsir maqashidi* as a theory. First, collecting thematic verses to find *maqashid*. (*kuulliyah* and *juziyyah*); second, linguistic analysis by considering aspects and features of Arabic linguistics through nahwu, shorof, balaghah, semantic, semiotic, pragmatic, and even hermeneutic approaches. Third, thematic analysis or analysis of Ulum Al-Qur'an (*asbab nuzul* and *al-ibrab bi al-maqashid* by looking at the explicit meaning of the text, implied meaning, inferred, desired meaning). Fourth, analysis of *maslahah* by considering the context of the verse both internal and external, macro and micro, past and present contexts). Fifth, philosophical contextual, namely looking specifically at the initial reality and then formulating its application in the present.

## RESULT AND DISCUSSION

### Language Analysis

#### a. QS. Al-An'am [6]: 151

A common thing in a discussion, an explanation that enlightens the meaning of the QS. An-Nisa [4]:1 through the *ijtihad* that has been carried out by the commentators with various works that are quite monumental in their era and era. But the effort was made to become a foothold rather than the efforts that have been made. After that, a QS analysis will be held. An-Nisa' [4]: 1 By applying the *tafsir maqashidi* method, at least the author uses this method based on two reasons that are considered regarding the interpretation of the

*mufaassir* even though they are in different contexts when interpreting the verse. First, the understanding of a term or verse in the Qur'an is not standard and single, but the understanding of a verse such as the QS. Al-An'am [6]: 151 has developed so that it produces a variety of meanings. This is because the Qur'an has always been the breath and spirit of human life. So, it is only natural that the understanding of the verse has evolved *zaman* (time) and *makan* (place). Second, the next reason also shows that the diversity and development of meaning in the product of interpretation indicates how wide the distance of an understanding is. This means that one understanding with another understanding strengthens, strengthens, and affirms each other. Based on the reasons above, the article carries the capital of an interpretation that will be better understood and understood after going through the views of the commentators than the QS. Al-An'am [6]: 151.

Talking about child-free, then the Al-Qur'an has implicitly explained how the spirit to have offspring in Islam as the word of Allah SWT. in QS. Al-An'am [6]: 151 and QS. Al-Isra [17]: 3

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيَّكُمْ أَلَّا تُشْرِكُوا بِهِ  
شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ  
إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا  
ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ  
إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

The meaning: Say "let me recite what your Lord has forbidden you, namely: do not

associate anything with Him, be kind to your parents, and do not kill your children for fear of poverty, We will provide sustenance for you and them. , and do not approach the abominable deeds, both visible and hidden, and do not kill the soul which Allah has forbidden (killing it) except with something right." That is what you are commanded to understand. his)." (Surat al-An'am [6]: 151).

As for the keywords related to the childfree phenomenon in the paragraph above, the phrase نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ. The presence of the letter *la* that falls before the lafadz *taqtulu* is *la nahiy* (the letter *la* which indicates the prohibition). (An-Nuhas, 2008) That is, the verse forbids the polytheists to bury their children alive for fear of poverty and poverty even though Allah SWT. guaranteed their sustenance. (Al-Qurtubi, 2007) The word *qatl* comes from the word قَتَلَ - يَقْتُلُ - قَتْلًا which means to kill, destroy, finish off (Al-Ma'any, n.d.) or explain the spirit of a person's body. (Salam, n.d.) The original meaning of the word *qatl* itself is to remove life from the body, meaning the word *al-maut* (death) according to Ar-Raghib Al-Ashfahani. However, the two words have different uses. The word *qatl* itself is used when you want to show the actions of people who commit the loss of life while the word *al-maut* is spoken to indicate the loss of life. (Al-Ashfahani, 2017) So that the author can know that these two words have their respective portions in expressing the meaning of the loss of a person's life. (Raghib Al-Ashafahani, 2017).

While in the Kitab *Qamus Al-Qur'an aw Isblab al-Wujub wa An-Nadẓair fi Al-Qur'anil*

*Karim* the word *qatl* there have 8 meanings including war, killing in its original form, hate, cutting torture, knowledge, hoarding life, *qishash*, worship and in QS. Al-An'am [6]: 151 *qatl* means to hoard the existence of life. Meaning with QS. Al-An'am [6]: 151 is the meaning of *qatl* in QS. Al-Isra [17]: 31 when revealing cases of murder committed by Arab polytheists against their children. (Muhammad & Ad-Damaghani, 1983) The existence of this explanation implies that the meaning of *qatl* can vary according to the context of the verse being discussed.

The word *awlad* which is the plural form of the word *walad* can be interpreted as something that is born for one person, group, small or large. (Salam, n.d.) Besides can be interpreted as children, sons, babies, descendants, or sons. (Yusoff et al., 2009) In line with Raghīb Al-Ashfahani who translated *walad* with a child (a person who was born) which can be used to mention the singular, plural, both for small children and for people who have grown up, meaning that when a child is expressed with the word *walad* then there is no age limit on the child. in it. (Raghīb Al-Ashafahani, 2017)

Next, the discussion about the expression *min imlaq*. In line with QS. Al-An'am [6]: 151 namely QS. Al-Isra [17]: 31. When the QS. Al-An'am uses the expression *min imlaq* then QS. Al-Isra uses the expression *khayyata imlaq*. The expression *min imlaq* can be understood as parents who are in poor condition even though Allah SWT. has guaranteed all the sustenance bestowed upon them. (Shihab, 2007) This is a supporter of perfecting the meaning of the number of children with the number of

parents to improve the stability of the human population. Meanwhile, the expression of *rahmatyata imlaq* describes that parents are in a rich condition but with the birth of their child they will eventually fall into poverty so that with such a sentence structure Allah wants to eliminate the notion of 'falling into poverty with the presence of the baby in the household. (Ad-Daruwaisy, n.d.)

Regarding the sustenance that Allah SWT has given. guarantee for every parent who has the child mentioned in the verse above. The difference between the pronouns used in QS. Al-An'am [6]: 151 and QS. Al-Isra [17]: 31 explains how the condition of parents. (Wahbah az-Zuhaili, 2016) If on QS. Al-An'am [6]: 151 pronoun *mukhabthab* (مُكْثَبٌ) means that Allah prioritizes your sustenance (parents) over the sustenance of the child. This happened because the condition of the parents at that time was poor. While in QS. Al-Isra [17]: 31 pronouns *ghaib* (غَائِبٌ) more than that, the article in this verse explains that parents are people who have wealth but are afraid of falling into poverty when they have children so that Allah SWT. Prioritize the mention of children's sustenance over parents' sustenance. The explanation can be understood by the author that every person has been outlined for his sustenance both when he was a child or an adult. But in the process, it takes an effort to get the sustenance that has been prepared by Allah SWT.

#### **b. QS. Al-Imran [3]: 38**

In addition to the prohibition against killing children, another verse also explains the spirit to have offspring. Implicit from the

story of Zakariya contained in the QS. Al-Imran [3]: 38 who are still begging to be given offspring at a young age and even when his wife is barren.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً  
طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

The Meaning: “There Zakaria prayed to his Lord. He said, “O my Lord, give me a good offspring from Your side, verily You are the All-Hearer of prayer.”

The discussion that is the key word is هَبْ لِي. This verse tells how the Prophet Zakariya asked God to have offspring. (Raghib Al-Ashafahani, 2017) The expression *dzurriyah* is the name of a collection of human descendants who exist on earth both women and men. *Dzurriyah* can be interpreted as the descent. As for the origin of the word *dzurriyah* (ذُرِّيَّةً) is *dzur* (ذُرٌّ) dengan makna memisahkan karena Allah telah mencerai-beraikan manusia di seluruh muka bumi ini. with the meaning of separating because God has scattered humans all over the face of this earth (Ibn Mandzur, 2003) While in the Kitab *Qamus Al-Qur'an an Islah al-Wujub wa An-Nadzhair fi Al-Qur'anil Karim* word *dzurriyah* (ذُرِّيَّةً) derived from the word ذرأ/ ذرر has five meanings including child, parent, creation, separating, little ant. On QS. Al-Imran [3]: 38 means child and it is similar to that in QS. Al-Isra [17]: 3. While *thayyibah* (طَيِّبَةً) is an adjective for *dzurriyah*. (Usman, 2003)

There is a command word in the form of هَبْ also called an expression of prayer. The reason is that in the form of a command sentence, not all of them are intended for the original meaning of an order, but many are also used for the meaning of majazi, one of which is prayer (request),(Dkk, 2021) as in QS. Al-Imran [3]: 38. Verily the word of prayer itself is an order from a servant to his Lord. (Dkk, 2021) Therefore, the existence of *shari'ah* to have offspring is also implied through this verse. Although literally, the verse does not use the direct form of the command sentence but through the sentence of prayer.

Word *hab* (هَبْ) which can be interpreted as giving or bestowing comes from the word وَهَبَ - يَهَبُ which means to give, bestow, donate, bestow, and bequeath. In the comment from Kitab *I'rob Al-Qur'an Al-Karim* word, *hab* is mentioned as *fi'il du'a* (a verb denoting prayer). (Usman, 2003) After seeing what happened to Maryam then the next Prophet Zakariya tried to ask for what he wanted. The verse above is a new expression to show the change of Prophet Zakariya regarding his belief about childbirth (having children) and infertility when Prophet Zakariya saw that Allah SWT. can make things happen that no one else can do. The verse above also contains a sign of the realization of something that was feared from the wailing of the Prophet Zakariya after experiencing a new change of thought. (Ad-Daruwaisy, n.d.)

## Analysis of Ulumul Qur'an

### a. QS. Al-An'am[6]: 151

The *asbab nuzul* verse above is not clearly stated. However, looking at the previous verse that the polytheists have their own religious beliefs and experience principles, there is an annulment of the principles that have been adhered to. While in QS. Al-An'am [6]: 151 talks about the principles of Islamic teachings and some of the details. The Messenger of Allah (saw) ordered the Arabs to leave a low and contemptible position as reflected in the polytheists with moral depravity and servitude to others other than Allah SWT. This verse implies a vision and mission of a better life for the Arab community, namely towards a higher degree and nobility of character. (M. Quraish Shihab, 2015)

Another explanation states that the verse above is about the prohibition for the polytheists to forbid everything that Allah SWT. itself does not prohibit it. After the explanation related to the food that is expected by Allah SWT. Then there will be an explanation of some things that are forbidden which are of a meaningful (ethical) nature and are also physical in terms of words and deeds. (Wahbah az-Zuhaili, 2016) One of the things they were taught was not to kill the children they gave birth to. The reason is, killing children during the *jahiliyyah* period has become a culture, this is one of the reasons for the decline of the QS. Al-An'am [6]: 151

While *asbab nuzul* QS. Al-Isra [17]: 31 is also not mentioned directly but can be known from the conditions and situations when the verse was revealed. This verse is still continuous with the previous and following

verses. In the previous verse Allah SWT. explained 5 main topics of discussion, namely related to monotheism, keeping busy with worshipping Allah sincerely and keeping oneself to worship other than Allah, doing good and being humble to parents, providing for the family, the poor, and *ibn sabil*, and speaking with kind words). Then Allah explained the ethics of providing for that with an attitude of *tawasuth* (middle), not too excessive and not too stingy. Accompanying this explanation, Allah also mentions several points of discussion including the prohibition of adultery, the prohibition of killing without something right, and the prohibition of approaching the orphan's property except for the benefit of the orphans themselves. (Wahbah Az-Zuhaili, 1425)

The explanation above shows that during the *jahiliyyah* the cruel practice of killing children was carried out. The polytheists at that time had decided not to give inheritance to their daughters at all and sometimes they even killed their daughters by burying them alive. They do this under the pretext that girls are weak to work, while boys have more potential to work, be it robbing, looting, or stealing. In addition, the reason their daughters are killed is that they are afraid of women's poverty which will deprive them of their sufficiency so they have to marry off their daughters to bear it. (Wahbah az-Zuhaili, 2016) The attitude of the polytheists has also been mentioned directly in the Qur'anic proposition, namely QS. An-Nahl [14]: 58-59.

### b. QS. Al-Imran[3]: 38

*Asbab nuzul* verse above is not mentioned directly but can be seen in the context of life today. As quoted in Tafsir Al-Mishbah that



the verse came down when Prophet Zakariya hummed about the source of Maryam's sustenance so that Prophet Zakariya came back to hope to have children. The reason is, that all this time he has buried this hope because he is aware that he and his wife are elderly. But seeing what happened to Maryam, and hearing and realizing her words that Allah gives sustenance to whom He wills without the person concerned. (M. Quraish Shihab, 2015) It is in this verse that God tells of Zakariya who begged to be given a son, and the request was granted by God even though at that time he was old and his wife was a barren woman. (Hasbi, 2000)

According to Buya Hamka in his Tafsir Al-Azhar that this verse was revealed when the Prophet Zakariya saw the physical and spiritual growth of Maryam, the child who was promised by her mother. When Maryam was asked where she got her food from, she answered full of faith, even though she was still small. It was only then that Zakariya realized that perhaps his prayer would be granted if he prayed earnestly. Asking to be given a good offspring like Maryam. Until finally Allah SWT. granted the request of the Prophet Zakariya by giving him a son named Yahya who would later become a respected leader in the Israelites. (Hamka, n.d.)

In the verse above, it is seen that the Prophet Zakariya begged to be given a child for good offspring. When looking at the continuity of the verse, Hamka also revealed that two important words are used as the basis for educating the child to be good. First, by looking at the source of the origin of his descendants. Pious parents will contribute to the blood of their offspring as well, namely to

be good. Second, what can affect a child's character is the environment (who cares and educates). So that even if the origin of the child is of good blood but is not properly educated, the child's growth will be less than optimal. On the other hand, having good educators, but if parents do not become the basis for the growth of a pious spirit, then the child's religion is only in his brain. (Hamka, n.d.) Therefore, the two factors must run in balance because the main requirement in creating a quality generation is good parents and good educators.

As stated by Wahbah Az-Zuhaili in his interpretation that this verse contains an explanation of the stipulation of asking for children because this has become the sunnah of the apostles and the *shiddiqin* (people who are very firm in their belief in the truth of the apostle). Another reason for the existence of the Shari'ah of having children as revealed by Wahbah is because it maintains the population of mankind on earth (referring to the hadith of the Prophet narrated by Abu Dawud) and also as a provision for human charity after death because children are a charity that will never end. disconnected even though that person has died (referring to the hadith of the Prophet narrated by Anas). The existence of this argument is implied from the hadiths quoted by Wahbah in his commentary. The editorial of the hadith reads as follows:

الثَّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي،  
وَتَزَوَّجُوا فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَّمَ، وَمَنْ كَانَ ذَا طَوْلٍ  
فَلْيَنْكِحْ



Meaning: Marriage is part of my sunnah. Whoever does not practice my sunnah, he is not one of my group. Marry you, because I am proud of the number of my people. Whoever has the ability to marry, then marry.” (HR. Ibn Majah)”

أَيُّ رَجُلٍ مَاتَ وَتَرَكَ ذُرِّيَّةً طَيِّبَةً أَجْرَى اللَّهُ لَهُ مِثْلَ  
أَجْرِ عَمَلِهِمْ، وَلَمْ يَنْتُقِصْ مِنْ أَجُورِهِمْ شَيْئًا.

Meaning: Whoever dies and leaves a good (pious) offspring, then Allah SWT. reward him like the reward of the deeds of his descendants without reducing their reward in the slightest.” (HR. Anas).

#### **Maqashid QS. Al-An'am [6]: 151 and QS. Al-Imran [3]: 38**

In masalah-based research, *maqashid Shari'ah* contained in the verses of the Qur'an return to *maqashid Al-Qur'an*, so it can be said that *maqashid Al-Qur'an* is the basis of *maqashid Syari'ah* itself. (Thahir, 2019) *Maqashid Shari'ah* is understood as the goals to be realized in the determination of Shari'ah for the benefit of the servant, (Al-Raisuni, 1995) This is different from the *maqashid* of the Qur'an which is understood as wisdom, secret, and the goals to be realized by the revelation of the Qur'an for the benefit and rejecting damage. (Abduh, 2011) As for Abdul Mustaqim's opinion regarding the research on *tafsir maqashidi* which not only explores *maqashid Syari'ah* verses but also *maqashid Al-Qur'an* *maqashid Syari'ah* verses but also *maqashid Al-Qur'an* so that in the process researchers are not only focused on explaining the literal meaning of the text. which is explicit (*al-mantbuq bib*) but also tries to find out the meaning behind the verse, and

what constitutes *maqashid* (goal, significance, moral idea) in every command or prohibition of Allah. In addition, by using the *tafsir maqashidi* approach in the Qur'an and considering how the movement of the text (*barakiyah al-nash*), (Abdul Mustaqim, 2019) is in line with the definition stated by Ridwan Jamal and Nisywan Abduh which reads:

ذلك النوع من التفسير الذي يبحث في معاني ألفاظ القرآن الكريم و توسيع دلالتها اللغوية مع بيان الحكم والغايات التي أنزل من أجلها القرآن و شرعت من أجلها الأحكام

The Meaning: “The type of interpretation that discusses the meanings of the lafadz of the Qur'an and the expansion of its *lughawi* meaning, accompanied by explanations of the wisdom and goals to be realized through the revelation of the Qur'an and the stipulation of Islamic laws”.

With the linguistic analysis and analysis of the ulumul Qur'an above, the author can understand that the motive for the murder was because he wanted to be free from the heavy responsibility of having children. The risk that will be accepted when having children is felt to be minimized by not having children, namely by being killed. In fact, in having children there is a regeneration of the human population on earth. After Allah decreed the existence of a marriage, the rope of marriage was not only a medium to calm the turmoil of the souls of husband and wife but also a medium for maintaining the continuity of offspring. (Shuffah, 2013) Therefore, the survival of human life on this

earth is one of them by way of the regeneration of existing descendants.

In reading the context of child murder, the author finds a change in style in the process. The murder of children committed by the polytheists during the jahiliyyah era has been covered by various modern actions today. Not only by killing directly but also through sophisticated tools or a decision not to bring children into his life without anything that prevents them from getting offspring. A recent phenomenon, of them, is the childfree phenomenon. When the killing process is carried out traditionally, namely in ways that are carried out by their own hands, it is different from today, which has been surrounded by sophisticated tools in killing children or even through a mindset of deciding not to produce without any unavoidable cause. Subtle manipulation of child murder can be done in a modern way today.

The *maqashid Al-Qur'an* that the writer can get is that between children and parents there is a very close relationship. The sustenance given by God has been guaranteed for parents who have offspring. Ego fear of experiencing poverty is one of the reasons for the sense of not having offspring. Besides that, what I can get is that killing children is one way of eliminating the human population on this earth. Therefore, human preservation continues to be carried out through a marriage contract and continues in the hope of having pious descendants.

Furthermore, in the verse QS. Al-Imran [3]: 38 *maqashid Al-Qur'an* contained in it is a suggestion to ask for offspring. In showing a desire through prayer, one is required to

believe that Allah SWT. almighty for everything even in things that are deemed impossible to materialize according to human logic. The process of forming quality offspring requires the role of parents and the educator environment. Parents contribute to the quality of the soul because in it the blood of parents flows while the educational environment plays a role in the external affairs of the child. Hoping to have quality offspring, the article does not only act as a human being on earth but also benefits others. The spirit of having offspring because it is not only a mere pleasure but also carries out the Shari'ah of Allah SWT to protect the human population on this earth.

These actions fall into the category of *Maqashid Syari'ah* or also called *Maqashid Khamsah* or *Kulliyat al-Khamsah* (five universals) or *al-Daruriyat al-Khamsah* (five kinds of vital interests) understood as a benefit for humans. The contents of the *Maqashid Khamsah* are as follows: (1) *hifz al-din* (maintenance of religion); (2) *hifz al-nafs* (maintenance of the soul); (3) *hifz 'aql* (maintenance of reason); (4) *hifz nasl* (maintenance of offspring); (5) *hifz mal* (maintenance of property). (Safriadi, 2017) *Hifz nasl* which continues to *hifz nafs* can be realized by having offspring itself.

From the explanation that the prohibition of killing children is accompanied by a big responsibility in having children, it is necessary to make a strategy for having children. As previously stated, one of the motives for the elimination of offspring is due to economic factors. Therefore, in Indonesia itself, it has provided a few solutions with the introduction of the KB (Family Planning) program to be able to minimize overlapping

parenting patterns for children so that quality children are formed.

## CONCLUSION

The phenomenon of child-free as it is currently booming is a phenomenon that is not in line with Islamic law. The reason is that this action indirectly negates the regeneration of indigenous people. The motive of fear of poverty or the heavy responsibility of being a parent is one of the reasons for the decision to eliminate offspring. Finally, slowly can have implications for the loss of the human population on earth. Even then it is contrary to the teachings of Islam which recommend having offspring. Pray to Allah to be blessed with offspring Salih and Salihah. The reason is that with the presence of quality descendants, humans who live not only have a place to live on earth but also have benefits for others. So it can be concluded that child-free action violates Islamic law in the form of *hifz nasl* until it continues to *hifz nafs*.

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