



Childfree in the perspective of Manhaj Tarjih Muhammadiyah: An analytic study of childfree with bayani, burhani, and irfani approaches

Khulanah Sutarno Putri*, Muhammad Alfreda Daib Insan Labib✉**

**Universitas Ahmad Dahlan, Yogyakarta, Indonesia*

Email: khulanah26@gmail.com

***Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia*

Email: bealfreda9@gmail.com

ABSTRACT

The decision not to have children (also known as “childfree”) is a Western lifestyle that is currently being debated. The concept is regarded as unnatural, contrary to human nature, and outside of the values held by society, particularly Indonesian. From an Islamic perspective, the concept of childfree opposes the shari'ah's goals (maqasid al syari'ah) namely hifzu an-nasl (protecting of offspring). This study focused on discussing about the concept of childfree based on the perspective of Manhaj Tarjih Muhammadiyah. Three basic questions discussed were 1) the history and background of the concept of childfree, 2) the perspective of the Muhammadiyah Tarjih and Tajdid Council and 3) the concept of childfree in the perspective of Manhaj Tarjih Muhammadiyah? The method used in this research is a qualitative method using library research through several primary sources such as the book "Childfree and Happy" by Victoria Tunggono, the book of "Manhaj Tarjih Muhammadiyah" written by Syamsul Anwar, Decisions of the Tarjih National Deliberation Muhammadiyah XXV in Jakarta and other secondary sources in the form of books, books, journals, or previous research. Based on research related to the concept of childfree, then analyzed using the bayani, burhani, and irfani approaches and a collection with hierarchical assumptions, namely basic values (al-qiyām al-assiyah), general principles (al-uṣūl al-kulliyah) and practical legal provisions (al-ahkam al-far'iyah), it can be concluded that the concept of childfree (the decision to not have children) is not justified in Islam.

Keywords: Childfree; Manhaj; Tarjih of Muhammadiyah.

ABSTRAK

Keputusan untuk tidak memiliki anak (juga dikenal dengan istilah “childfree”) merupakan gaya hidup orang Barat yang tengah ramai diperbincangkan publik. Konsep tersebut dianggap sebagai sesuatu yang tidak wajar, menyelisih fitrah manusia dan keluar dari nilai-nilai yang dianut oleh masyarakat, terutama masyarakat Indonesia. Dalam sudut pandang Islam, konsep childfree bertentangan dengan tujuan syari’at (maqāṣid al-syarī’ah) yaitu hiḏu al-nasl (perlindungan terhadap keturunan). Studi ini focus membahas tentang konsep childfree berdsarakan perspektif Manhaj Tarjih Muhammadiyah. Ada tiga pertanyaan yang didiskusikan, yaitu 1) sejarah dan latar belakang munculnya konsep childfree, 2) perspektif Manhaj Muhammadiyah Tarjih and Tajdid dan 3) konsep childfree menurut perspektif Manhaj Tarjih Muhammadiyah? Metode yang digunakan dalam penelitian tulisan ini adalah metode kualitatif dengan menggunakan jenis penelitian kepustakaan (library research) melalui penelaahan beberapa sumber primer seperti buku “Childfree and Happy” karya Victoria Tunggono, buku “Manhaj Tarjih Muhammadiyah” yang ditulis oleh Syamsul Anwar, Keputusan Musyawarah Nasional Tarjih Muhammadiyah XXV di Jakarta dan sumber sekunder lainnya dalam bentuk kitab, buku, jurnal, atau penelitian sebelumnya. Berdasarkan penelitian telah dilakukan terkait konsep childfree, kemudian dianalisis dengan menggunakan pendekatan bayani, burhani dan irfani serta diperkuat dengan asumsi hirarkis yaitu nilai-nilai dasar (al-qiyām al-asāsiyyah), prinsip-prinsip umum (al-uṣūl al-kulliyah) dan ketentuan hukum praktis (al-ahkam al-far’iyyah) maka, dapat diambil kesimpulan bahwa konsep childfree (keputusan untuk tidak memiliki anak) tidak dibenarkan dalam Islam.

Kata Kunci: Childfree; Manhaj; Tarjih Muhammadiyah.

1. INTRODUCTION

The family is the smallest unit in the structure of society which consists of parents and children based on blood ties and upbringing. The function of the family is as a mean to create a safe, peaceful and prosperous life as well as a place to pour love and affection among the family members.

One of the ways humans create a family is through a sacred bond called marriage. Through this marriage, Allah SWT provides a medium to channel human conscience in a safe way and prevents offspring from neglect (Sabiq, 2000). Al-Utsaimin in his book “*az-Zawaj wa Majmu’atu As’ilati fii Ahkamihi*” explained that the meaning of marriage according to syar’i is to establish an agreement between a man and a woman. With this agreement, people can please each other and form godly families and healthy communities (Al-Utsaimin, 2000).

In line with that, Muhammadiyah in the Tarjih III Ruling Association book explains that the sakinah family is the elaboration of the word of Allah in the letter ar-Rum verse 21, which states that the purpose of being married or having a family is to create peace or tranquility on the basis of *mawaddah wa rahmah* (mutual love and affection) (Pimpinan Pusat Muhammadiyah, 2018).

Marriage is one of the main media in family development. Some of the goals of marriage include being able to calm the soul, avoiding immoral and adultery, facilitating the

accumulation of wealth, and as a way to have legitimate children (Thohir, 2018). As previously mentioned, that the formation of a family is a way to realize one of the five goals of Shari'a (*maqāṣid ash-shari'ah*) as formulated by Imam as-Syatibi namely *ḥifẓ al-nasl*. As for *ḥifẓ al-nasl* what is meant here is to take care of the children through the process of a lawful marriage.

Humans need a number of interests *gifts* in order to protect and foster a good and prosperous order, while this is found in the family environment. *Ḥifẓ an-Nasl* or what is known as the protection of children is one of the efforts that has the character of protecting humans in the dimension of their existence in the family environment. As stated earlier, religion is an interest *gifts* which needs to be protected and developed in family life as a source of value for the construction of family institutions in order to achieve a family that *Sakinah mawaddah wa rahmah* (Anwar, 2020).

In the West, the institution of the family is in a deplorable state. This is because the family institution is seen by feminists as the main enemy whose role must be eliminated or reduced. Because the family is the forerunner of the birth of social inequality which leads to the oppression of women (Muslikhati, 2004). Therefore, feminists want equal rights and obligations between husband and wife in the household, there is no obligation for women to take care of the house and children, women are free to have careers like men, because men and women are partners in the household who have the same rights and responsibilities.

As a result, new problems emerged in family life in the West, such as the increasing number of divorces, domestic violence (domestic violence), suicide among teenagers, and the birth of various new forms of life that are contrary to Islamic teachings such as single life, couples living in the same house without being married (*cohabitation*), same-sex marriage (LGBT) and married couples who are reluctant to have children (*Childfree*) (Amri & Tulab, 2018).

Abu Ishaq ad-Duwaini in his book "*al-Insyirah fii Adabi an-Nikah*" said that the desire to have children is the most noble goal of marriage (al-Huwayni, 1987). In line with this, Sheikh at-Thantawi in his book "*Syarh Kitab an-Nikah*" revealed that having many descendants is a general benefit and a special benefit (at-Tahtawi, 2005), meaning that many children are a benefit to society and also to the family.

Childfree is not a new issue or trend, it has been developing for a long time in the western world and is still ongoing today. Meanwhile, some Muslims feel that this concept is not in harmony with their religious understanding. The reason is that in Islam, the decision of a couple to have children is a fitrah and recommendation, and having children is one of the marriage goals.

Etymologically *childfree* is "*having no children; childless, especially by choice*" (childless, childless, primarily by choice). *Childfree* simply means not wanting children and not having the desire to shoulder the responsibility of being a parent. From here, it can be taken that red thread *childfree* is the attitude of a person or a couple who does not want to have children, either biological children, stepchildren or adopted children.

There are several reasons echoed by one of them by Corrine Maier in her book entitled "*No Kids: 40 Reasons for Not Having Children*". Some of these reasons include already having a lot of social and family responsibilities, financial problems, health problems, fear of changing physically and so on (O'hera, 2021).

The reasons behind someone to do *childfree* indeed diverse, but not necessarily justifiable, especially in the perspective of Islamic law. *Childfree* not only about life choices, but more than that, namely about the outlook on life of a Muslim. As for Discourse *Childfree* said, contrary to the Hadith of the Prophet who encouraged his people to multiply offspring (Dawud, 2010).

Associated with *childfree*, there are similar cases in the study of fiqh including rejecting the existence of a child before the sperm is in the woman's womb either by not getting married at all, refraining from having intercourse after marriage, by not spilling sperm in the uterus (*Inzal*) or outside the womb (*'azl*). Everything is substantially the same as the choice of someone who decides *childfree* from both sides rejecting the existence of a child before it has the potential to exist (NU-Online, 2021).

'*Azl* is a way to control pregnancy in the form of a decision within a certain period of time, whereas *childfree* is a decision based on a deep desire not to have children and usually comes from within the individual and lasts for a long time or even a lifetime. Imam Al-Ghazali argues that law' less this is permissible, not to the point of being makruh let alone unlawful. This is the same as the three cases mentioned earlier which both simply leave primacy (*tarku al-afdal*).

In substance, '*azl* and KB have the same goal, namely to prevent fertilization (pregnancy). The difference between those two types are at the process and tools used. KB generally uses contraceptives in the form of KB pills or drug injections, meanwhile '*azl* done naturally without using any tools.

As one of the biggest Islamic organizations in Indonesia, Muhammadiyah also participates in solving issues and problems that arise in the community. Muhammadiyah defines it as an "Islamic Movement, the preaching of *amar makruf nahi munkar* and *tajdid*, which is sourced from the Qur'an and Sunnah as well as based on Islam" (Muhammadiyah, 2005). Through the Council of Tarjih and Tajdid, several fatwas and guidelines that have been distributed are an effort to find a way out of issues or problems that arise in the community.

Related to the concepts *childfree*, it has been widely studied in various perspectives, including in the perspective of fiqh, adab, psychology and so on. Given the discussion about the concept *childfree*, however, has never been discussed based on the perspective of Manhaj Tarjih Muhammadiyah. So, here, the author is interested in discussing this issue in this research paper and will examine the concept further *Childfree* in Muhammadiyah perspective through *Manhaj Tarjih*.

This paper departs from three basic questions. *First*, how is the history and background of the concept *childfree*? *Second*, what is the perspective of the Muhammadiyah *Tarjih* and *Tajdid* Council? *Third*, how is the concept *childfree* in the perspective of *Manhaj Tarjih* Muhammadiyah? The following three questions will be the focus of discussion in this paper.

2. LITERATURE REVIEW

In connection to the research of this paper, a review process has been carried out on various literature that has been studied in previous studies. Research that examines about *Childfree* has been widely discussed by previous researchers. Some of them are Ebook entitled "Childfree, Bagaimana Muslim Bersikap?" written by Muhammad Aulia, Book

“Tuntunan Menuju Keluarga Sakinah” issued by the Central Executive of 'Aisyiyah and the Tarjih and Tajdid Council of the Central Leadership of Muhammadiyah. Then, there is also a thesis entitle “Keharmonisan Keluarga Tanpa Sang Buah Hati (Study Fenomenologi Pasangan Suami-Istri dalam Keluarga Kontemporer di Kota Bandung)” by Dhea Nila Aryeni, Faculty of Social Sciences Education, Indonesian University of Education in 2020.

Then, there are also some journals. One of them is a journal article entitle “Keluarga Tanpa Anak (Study Mengenai Dominasi Patriarki pada Perempuan Jawa Tanpa Anak di Pedesaan)” by Laras Santi Sulistyio Linuwih, Faculty of Social and Political Sciences, Airlangga University in 2019. Another one is “Reliensi Keluarga Pada Pasangan Dewasa Madya yang Tidak Memiliki Anak” by Isvan Shona Pandanwati and Veronika Suprapti, Faculty of Psychology, Airlangga University in 2012 Journal article entitle "Childfree by Choice: Stigma in Medical Consultations for Voluntary Sterilization" written by Hintz, Elizabeth A. Brown, and Clinton L in 2019. Another one is written by Iverson and his colleagues entitle "You don't want kids? Exploring evaluations of those without children". And the last one is journal article entitle “*Childfreeness, Parenthood and Adulthood*” written by Kristina Engwall discusses the case *childfree* in Sweden, focusing on childless women and men with intellectual disabilities.

Based on several literature reviews, the authors have not found research that specifically addresses the concept *childfree* which is viewed from the perspective of Muhammadiyah and uses Manhaj Tarjih as its analytical knife. Therefore, the author tries to fill the empty space. In this study, the authors focus on the subject matter of the concept *childfree* in the view of Manhaj Tarjih Muhammadiyah so that this can be a differentiator from previous studies.

3. METHOD

This type of research is qualitative in which research conducted by reading and collecting literature in the form of books, books, journals, and other literature related to the research topic in order to obtain comprehensive data. The data sources used in this study were obtained from various sources. The authors categorize these sources into two parts, namely primary data sources and secondary data sources.

Primary data sources are the references that the author makes as the main reference in this study. The primary data source is the *Childfree and Happy* (Keputusan Sadar untuk Hidup Bebas Anak) written by Victoria Tunggono, book *Manhaj Tarjih Muhammadiyah* written by Syamsul Anwar, and the Decision of the XXV Tarjih Muhammadiyah National Conference in Jakarta on “Manhaj Tarjih and the Development of Islamic Thought.”

Meanwhile, secondary data sources are supporting and complementary references to primary data sources. Secondary data sources used in this study are books, books, theses, articles, magazines, and other references that have relevance to the problem being studied. Like the Book *Fiqh Sunnah* written by Sayyid Sabiq, ebook *Childfree, Bagaimana Muslim Bersikap* written by Muhammad Aulia Rozaq and the book *al-Insyirah fi Adabi an-Nikah* written by Abu Ishaq ad-Duwaini, Guidance Towards a Sakinah Family written by the Central Executive of 'Aisyiyah and so on.

After all the data has been collected, then the data is analyzed using the descriptive-analysis method. This analysis starts from collecting data obtained from problems regarding

discourse *childfree* which the writer then traced through some literature and then the writer used Manhaj Tarjih Muhammadiyah as an analytical tool to solve the problem being studied.

4. FINDINGS AND DISCUSSION

4.1. Overview about *Childfree*

Term *childfree* has existed since the 1970s especially in the North West region of Europe. During the transition from the Middle Ages to the modern era in Europe, known as the Renaissance, around 15 to 20 percent of women, especially those living in urban areas, decided not to have children for the rest of their lives. However, at that time there was no specific name for them regarding their decision not to have children. Previously, *childfree* considered as a pattern of delaying someone who does not want to get married. Then, in the 1500s women in urban and rural Northwestern Europe began to marry in their mid-twenties (Marfia, 2022).

In the 20th Century numbers *childfree* continues to increase. Furthermore, entering the 21st century the level of followers *childfree* also increased drastically. One of the most notable is the decline in the age of marriage for men and women. In addition, opening access to education for women also influences the decision not to have children. As an example, in Germany 38.5 percent of college graduates choose not to have children. This also applies to women with high income levels. Life choices *childfree* its distribution is increasingly widespread in other states besides Europe and America. In Asian countries like Japan, for example, the term *childfree* has been used since the last 20 years. Meanwhile in Indonesia, the *childfree* trend is rife in 2020 (Marfia, 2022).

Phenomenon *childfree* emerged at the end of the 20th century in western countries. In Merriam Webster's dictionary *childfree* interpreted *without children* (childless) (Merriam Webster Online Dictionary, 2021). Micmillan's dictionary decipher *childfree used to describe someone who has decided not to have children* (drawn to describe someone who has decided not to have children) (Micmillan Online Dictionary, 2021). Meanwhile, Collins dictionary defines *childfree having no children, childless, especially by choice* (childless, childless, mainly by choice) (Collins Online Dictionary, 2021).

Among the three dictionaries, two of them stated that there was a "decision" or "choice". This means that this condition does not occur due to compulsion or abnormalities in body function, circumstances and so on. According to Victoria Tunggono, in her book "Childfree and Happy", that *childfree* is a life choice made consciously by a person who lives life without wanting to bear or have children (Tunggono, 2021).

Corinne Marier in her book titled *No Kids: 40 Reason for Not Having Children* said that there are five reasons behind someone to live *childfree*. *First*, Personal (Emotional and Inner Realm), namely factors where a person sees something wrong in his family (mental condition and physical condition). *Second*, Psychological and Medical (Physical and Subconscious Realms). Several kinds of conditions form a psychological disorder that underlies a person to *childfree* often associated with fear, anxiety and other mental health disorders that can have an impact on the social life of sufferers. *Third*, Economics (Material Realm). This happens because the most relevant rationality is why economic factors are still one of the reasons individuals choose to *childfree* today is due to the higher costs incurred to care for a child. *Fourth*, Philosophical (Principal Realm). This philosophical reason concerns

the principle of life that a person adheres to. This arises because of the way one thinks or views one's own life, or about life in general (Tuggono, 2021). And the *fifth*, Environment (Microcosmic Realm), namely a phenomenon where some people believe that the human population in this world is very excessive and the effects are damaging to the earth. Therefore, they contribute to preserving nature by not reproducing (Tuggono, 2021). Besides that, individual *childfree* assume that the earth has experienced overpopulation and the earth is not an ideal place for the continuation of human life (Marfia, 2022).

4.2. Impact of Childfree

There is an impact felt by couples who do not have children because *childless* nor *childfree*. The impact felt by married couples who are sentenced to be unable to have children (infertile/childless) is experiencing deep sadness, suffering, feelings of unhappiness, stress, feeling useless, and feelings of guilt (Farras Haecal et al., 2022).

In pairs *childfree* the impact felt is divided into two, namely for himself and others. As for the impact on the partner who did it *childfree* namely the breaking of the lineage and bonds in a marriage because of the partner's intention not to have children. While the general impact of the decision *childfree* this is the decline in the birth rate which can lead to a decline in the next generation for a nation.

Apart from contradicting one of the goals of Islamic law, the concept *childfree* this is also contrary to the noble culture of the Indonesian people who believe that children are the carriers of sustenance for partners in the family. The presence of children can have an impact on marital satisfaction, because children are a manifestation of the love of a husband and wife.

4.3. An Overview of The Muhammadiyah Tarjih and Tajdid Assembly

Muhammadiyah Tarjih Council is an institution holding *ijtihad* authority within Muhammadiyah. This assembly is the fruit of the decision of the 16th Muhammadiyah congress in 1927 which took place in Pekalongan, Central Java. However, the institution of the Tarjih Assembly, complete with the composition of the board and the Rules of the Tarjih Council, was legalized at the 17th Muhammadiyah congress in Yogyakarta in 1928 (Anwar, 2018).

The Tarjih Council can also be interpreted as an *ijtihad* institution *consensus* (organizational), within the Muhammadiyah whose members consist of competent people *ushuliyah* and scientific in their respective fields (Anwar, 2018). The function of this assembly is to issue fatwas or ensure laws regarding certain issues.

This assembly was present to respond to socio-religious Islam as well as demands for Muslim unity in the Dutch East Indies. The internal factor for the birth of this assembly is the development of the quality and quantity of Muhammadiyah members who come from various backgrounds and regions. Furthermore, the external factor for the birth of this assembly is related to dynamics or movements outside Muhammadiyah which include issues of religious *khilafiyah* which are feared to trigger disputes and even divisions among Muslims (Djamil, 1995).

After the establishment of the Tarjih Assembly in 1928, the institutional structure and arrangements were drawn up by forming a team of seven people, namely: KH. Mas Mansur (Surabaya), Ar. Sutan Mansur (West Sumatra), H. Mochtar (Yogyakarta), H. A. Mukti

(Kudus), Kartosudharmo (Betawi), M. Kusni and M. Yunus Anis (Yogyakarta) (M. Rusli, 1986).

4.4. Analysis Based on The Muhammadiyah Tarjih Manhaj Approach

In making *ijtihad*, the Muhammadiyah Tarjih and Tajdid Council uses three approaches, namely Bayani, Burhani and Irfani. The three approaches are realized by using several procedural steps or what is commonly called the method. Here's the presentation,

First, Bayani Approach. Asyumini Abdurrahman explained in the book *Manhaj Tarjih Muhammadiyah* that the Qur'an and as-Sunnah are the main basis for making arguments within Muhammadiyah to establish laws (*independence*) (Abdurrahman, 2012). While al-Jabiri said that bayani in Arabic means explaining, disclosing and explaining something, namely discussing the intent of a conversation by using an easy-to-understand pronunciation (Kusuma, 2018). The approach agreed upon by the scholars as *Mashadir al-hukm al-islami al-muttafaq alaih* are al-Qur'an, as-Sunnah, *ijma'* and *qiyas* (Kurniawan & Riyadi, 2021).

Second, Burhan's approach. Burhani comes from the Arabic word burhani which has a clear and distinguishable argument meaning. Whereas in the science of *mantiq burhani* it is interpreted as the activity of thinking to determine the truth of a premise through the method of drawing conclusions by connecting the premise with other premises which are justified by reason or the truth of which has been discovered (Kurniawan & Riyadi, 2021). Talking concept *childfree* in terms of religion, it does reap a lot of controversy. The reason is that the concept is contrary to human nature which basically has the instinct to procreate. Meanwhile, from an anthropological point of view, *overpopulation* used as the main reason for supporting the movement *childfree*. Besides overpopulation, the ecological crisis is also one thing that cannot be denied as long as the controversy regarding *childfree*. *Childfree* considered as the right step to regulate the human population starting from oneself. This can also be seen as closely related to neoliberalism which suppresses individuality (Haganta gift, Firras Arrasyi, 2022). From approach proof this can be taken red thread that the concept *childfree* not necessarily justifiable. For example, from a socio-economic and ecological point of view, the concept *childfree* This can be circumvented by limiting the number of offspring, namely the family planning program. With the existence of the family planning program, the existence of humans on earth is maintained even though the number is limited. In addition, from an economic perspective, the existence of this family planning program can improve family welfare and determine the quality of a family.

Third, Irfani's approach. That is an understanding approach that relies on inner experience instruments, *dzawq*, *qalb*, *bashirah* and intuition. Irfani's approach is subjective but everyone can feel the truth. That is, everyone can do it at their own level and level, so the validity of the truth is intersubjective and the role of reason is participatory (M. T. and T. Muhammadiyah, 2000). Irfani's reasoning is different from the process and method of approach in general, because this reasoning is related to the heart and the working system is in the inner dimension. The objects captured by Irfani's reasoning are more abstract, such as love, hate, disappointment and happiness, and these things can be captured directly. The source of Irfani's reasoning is the reality of experience that was discovered directly by the wise man or Sufi. Irfani's knowledge is not obtained based on text analysis and empirical evidence but with conscience (Abidin, 2019).

Irfani's approach in analyzing the concept *childfree* closely related to the psychology of a person. Because the psychological aspect is an aspect related to feelings, mental and inner person. Whereas *Childfree* is a conscious decision taken by a person or husband and wife not to have children or offspring. Decision *childfree* also based on the mental condition of a woman. Because an unstable mental condition will have an impact on their parenting style for children and can also affect a child's future.

This unstable mental condition can be in the form of physical or psychological trauma. The existence of trauma to a person can be treated by means of therapy or recovery. Even though it cannot be completely cured, at least with therapy or recovery someone can make peace with their past. Meanwhile, from an Islamic point of view, one of the recovery efforts can be done by drawing closer to Allah.

The decision to live *childfree* (not wanting to have children or offspring) should be contemplated in depth especially if there is no Islamic reason in the form of medical factors. Because in Islam the act of not utilizing bodily functions is included in acts of ignorance. Meanwhile, using bodily functions excessively is unjust. Both of these actions are forms of sin.

Besides that, *childfree* is a decision that goes against human instincts. Instincts are impulses or passions that are innate from birth or can be said to be basic instincts that humans have, either life instinct (sex), as well death instinct (aggression), which exist in order to maintain life or regeneration (Salman Mosque ITB, 2021).

4.5. Analysis With Technical Procedures

In ijihad Muhammadiyah uses technical procedures (methods) which are divided into two, namely Assumptions of Methods and Assumptions of Variety of Methods. Methods are steps in the process of using resources to find a religious guide. The method is based on two main assumptions.

First, Integralistic Assumptions. Syamsul Anwar explained that this method is a collection of arguments either directly or indirectly related to an issue which are then coordinated (S. Muhammadiyah, 2021). That is, an assumption that views collaboration and mutual support among various elements of resources to create a norm (Anwar, 2018).

A norm that is based on one source element is certainly valid, it's just that the validity is inherent *zanni* (probable). The strength of the legitimacy will increase if there are more sources of elements that reinforce each other to support the norm in question, to reach a certain level, in certain cases the strength of the legitimacy reaches a certain degree, *qat'i*.

As for to *qat'i* an is found in the corroboration of a number of propositions that mutually reinforce each other and show the same meaning. In addition, it should be noted that this integralistic perspective requires the process of operationalizing resources through methods *istiqra'* (inductive) (Anwar, 2018). In this integralistic assumption it is emphasized that Muhammadiyah in enacting laws takes everything related to the issue being studied extensively, so it is not only focused on one side.

Second, Hierarchical Assumptions. That is an assumption that the norm is stratified from the lowest norm to the highest norm. If the level of norms is seen from top to bottom, then the first level of the norm is *al-qiyām al-asāsiyyah* (base values), then *al-uşūl al-kulliyah* (general principles) and the lower levels are *al-ahkam al-far'iyah* (provisions of practical law).

The hierarchy of norms when viewed from above, it is said that the highest level of norms is the basic values (*al-qiyam al-asasiyah*) that overshadow lower norms, namely general principles (*al-usul al-kulliyah*). Then, these general principles cover the norms that are under them, namely practical legal provisions (*al-ahkam al-far'iyah*). Meanwhile, when viewed from below, basic values underlie more concrete values, namely general principles, and the level above these general principles underlies practical legal provisions.

Syamsul Anwar explained that there are three kinds of methods that are indirectly practiced in decision making or fatwa tarjih, namely the bayani method, the causation method, both efficient and finalist causes (*maqashid asy-syari'ah*) and synchronization when *ta'arud*.

The method used in determining *far'i* law (*al-ahkam al-far'iyah*) on the concept *childfree* is based analysis *maqashid asy-syari'ah*. In terms of *childfree* it concerns *maqashid syari'ah* that is *hifdzu nasl*. Negative consequences of the concept *childfree* can endanger the safety of humans in the world, one of which can reduce the birth rate. From this impact there will be a depopulation of the productive age population and an increase in the elderly population (Indah & Zuhdi, 2022).

Impact *childfree* for Muslims the most significant is the decline in the number of Muslims and the nation's generation. Besides, *childfree* can have an impact on hampering da'wah activities which are one of the methods in building an Islamic society. These obstacles are due to the fact that there are fewer young Muslim generations, both factually and intellectually (Indah & Zuhdi, 2022).

5. CONCLUSION

Based on research and data analysis, it can be concluded that the analysis is based on Bayani's approach to the concept *childfree* viewed from related and contradictory arguments. In the concept bayani approach *childfree* can be analyzed about how the views of the Qur'an and Hadith regarding the recommendation to have children and the virtues of having children in an Islamic perspective.

Furthermore, through the burhani approach, the concept *childfree* can be analyzed from various scientific disciplines such as in terms of anthropology, ecology, socio-economics, psychology and religious sciences. Then, through the Irfani concept approach *childfree* can be analyzed by observing a *childfree* person through the decision he makes to live without children.

The next analysis is by using technical procedures which are divided into two, namely the integralistic assumption method and the hierarchical assumption method. The integralistic assumption method is a collection of propositions that are either directly or indirectly related to an issue which are then coordinated. While the hierarchical assumption method consists of basic values (*al-qiyām al-asāsiyyah*), general principles (*al-uṣūl al-kulliyah*), and practical legal provisions (*al-ahkam al-far'iyah*).

Based on the research that has been done regarding the concept *childfree*, then analyzed using the knife analysis approach bayani, burhani and irfani and strengthened by hierarchical assumptions, namely basic values (*al-qiyām al-asāsiyyah*), general principles (*al-uṣūl al-kulliyah*) and practical legal provisions (*al-ahkam al-far'iyah*) then, it can be concluded that the concept *childfree* (the decision not to have children) is not justified in Islam.

References

- _____. (2020). *Study hukum Islam Kontemporer bagian dua*. Yogyakarta: UAD Press.
- Abdurrahman, Asjumuni. (2012). *Manhaj Tarjih Muhammadiyah*, Yogyakarta: Pustaka Pelajar.
- Abidin, Z. (2019). Nalar 'irfānī: Tradisi pembentukan dan karakteristiknya. *Ri'ayah: Jurnal Sosial dan Keagamaan*, 4(01), 121-128.
- Al-Huwayni, Abu Ishaq. (1987). *al-Insyirah fi adab an-nikah*, Beirut: Dar al-Kitab al-Arabiyy.
- Al-Utsaimin, Muhammad Shalih. (2000). *az-Zawaj wa majmuatu as'ilah fii ahkamihi*. Muassasah Syaikh Muhammad bin Shalih al-Utsaimin, Uzaynah.
- Amri, M. S., & Tulab, T. (2018). Tauhid: Prinsip keluarga dalam Islam (Problem Keluarga Di Barat). *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam*, 1(2), 95-134.
- Anwar, Syamsul. (2018). *Manhaj Tarjih Muhammadiyah*. Yogyakarta: Panitia Musyawarah Nasional Tarjih Muhammadiyah XXX.
- As-Sijistani, Abu Dawud Sulaiman bin Al-Asy'as bin Ishak bin Basyir bin Syidad bin Amar Al-Azdi. (2010). *Sunan Abu Dawud, Al-maktabah Al-Ashriyah*, Beirut: Al-Maktabah Asy-Syamillah.
- At-Tahtawi. (2005). *Syarh Kitab an-nikah*, Lebanon: Dar al-Kutub al-Alamiyyah,
- Collins Online Dictionary, 2021, <https://www.collinsdictionary.com/dictionary/english/childfree> accessed 13 Januari 2022.
- Djamil, Fathurrahman. (1995). *Metode ijtihad Majelis Tarjih Muhammadiyah*, Jakarta: Logos Publishing.
- Hadikusuma, W. (2018). Epistemologi bayani, irfani dan burhani al-Jabiri dan relevansinya bagi studi agama untuk resolusi konflik dan peacebuilding. *Jurnal Ilmiah Syi'ar*, 18(1).
- Haecal, M. I. F., Fikra, H., & Darmalaksana, W. (2022). Analisis fenomena childfree di masyarakat: Studi *takhrij* dan syarah hadis dengan pendekatan hukum Islam. *Gunung Djati Conference Series*, (8), 219-233.
- Haganta, K., Arrasy, F., & Masruroh, S. A. (2022). Manusia, terlalu (banyak) manusia: Kontroversi *childfree* di tengah alasan agama, sains, dan krisis ekologi. *Konferensi Integrasi Interkoneksi Islam Dan Sains*, 4(1), 309-320.
- Indah, D. N., & Zuhdi, S. (2022). The childfree phenomenon in the perspective of human rights and maqashid al-shari'ah. *International Conference on Community Empowerment and Engagement (ICCEE 2021)*, 222-231. Atlantis Press.
- Karim, Muhammad Rusli, 1986, *Muhammadiyah dalam kritik dan komentar*. Jakarta: Rajawali.
- Kurniawan, T., & Riyadi, F. (2021). Pendekatan bayani, burhani, dan irfani dalam menentukan awal waktu subuh di Indonesia. *YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam*, 12(1), 17-34.
- Majelis Tarjih dan Tajdid Muhammadiyah. (2000). *Keputusan Musyawarah Nasional Tarjih XXV* di Jakarta.

- Marfia, Sandra Milenia. (2022). *Tren childfree sebagai pilihan hidup masyarakat kontemporer ditinjau dari perspektif pilihan rasional (Analisis pada media sosial grup childfree Indonesia)*. Skripsi. Surabaya: UIN Sunan Ampel.
- Masjid Salman ITB. (2021). “Bolehkan Muslim ikut tren childfree?” <https://twitter.com/salmanitb/status/1424627160225095680> accessed 20 Mei 2021.
- Merriam Webster online Dictionary, 2021, <https://www.merriam-webster.com/dictionary/child-free> diakses tanggal 03 Desember 2021.
- Muslikhati, Siti. (2004). *Feminisme dan pemberdayaan perempuan dalam timbangan Islam*. Jakarta: Gema Insani.
- NU Online. (2021). “Hukum asli childfree dalam kajian fiqih Islam” <https://islam.nu.or.id/post/read/130891/hukum-asal-childfree-dalam-kajian-fiqih-islam> accessed 14 September 2021.
- O’hera, Venus. (2020). “No kids: 40 good reasons not to have children-book review” <https://youtu.be/IWPuiSk7254> accessed 2 November 2021.
- Pimpinan Pusat Muhammadiyah, Majelis Tarjih dan Tajdid. (2018). *Himpunan putusan Tarjih 3*. Yogyakarta: Suara Muhammadiyah.
- PP. Muhammadiyah (2005). *Anggaran dasar Muhammadiyah*. Yogyakarta: Suara Muhammadiyah.
- Sabiq, Sayyid. (2000). *Fiqh as-sunnah*, Kairo: Darul Fath Lil I’lam Al-Arabi.
- Suara Muhammadiyah. (2021) *Metode asumsi hirarkis dalam Manhaj Tarjih*, <https://muhammadiyah.or.id/syamsul-anwar-terangkan-metode-asumsi-hirarkis-dalam-manhaj-tarjih/> accessed 03 Maret 2022.
- Thohir, U. F., & Hikmiyah, H. H. (2018). Konsep keluarga dalam perspektif Al-Qur’an. *Asy-Syari’ah: Jurnal Hukum Islam*, 4(2), 203-222.
- Tunggono, Victoria. (2021). *Childfree and happy*. Yogyakarta: EA Book.