



### PERCEPTIONS OF MUHAMMADIYAH AND NAHDLATUL ULAMA FIGURES ON CHILDFREE DECISIONS FOR YOUNG COUPLES IN WATES DISTRICT, KEDIRI REGENCY.

Irma Nur Afifah<sup>1</sup>, Thoat Stiawan<sup>2</sup>, Salman Al Farisi<sup>3</sup>

<sup>1,2,3</sup> Universitas Muhammadiyah Surabaya

<sup>1</sup>irmanafifah18@gmail.com

<sup>2</sup>thoatsetiawan07@gmail.com

<sup>3</sup>salmanfrs@fai.um-surabaya.ac.id

\*corresponding author

irmanafifah18@gmail.com

**Abstract:** Childfree is a decision taken by married couples not to have children. The decision was taken consciously by mutual consent. It is also related to the current trend among young couples not to have children because they feel reluctant to be responsible for their children's lives and focus on household life as a childless married couple. Apparently, this has also been accepted and validated by several young couples in Wates District, Kediri Regency. Of course, regarding Childfree itself, there is no Islamic law that regulates it, so, in this case, the author uses the perceptions of Muhammadiyah and Nahdlatul Ulama figures to give their views on the Childfree phenomenon among young couples in Wates District, Kediri Regency. This research uses a qualitative approach with descriptive methods. Data collection by interviews and observations of Nahdlatul Ulama and Muhammadiyah figures in Wates District, Kediri Regency. The results of this study indicate that there are various viewpoints regarding childfree, but what has become the agreement of NU and Muhammadiyah figures in Wates District, Kediri Regency, regarding Childfree is that they tend to disagree and encourage young couples to return to their religious knowledge, and to take a holistic approach regarding making that decision. Childfree actions should not be used as a benchmark or a guide in building a household that is sakinah, mawaddah, and rahmah because these actions injure the nature of marriage.

**Keywords:** *childfree, young couples, perception, muhammadiyah figures, nahdlatul ulama figures*

#### A. Introduction

Allah's justice to humans to feel love remains in the frame of purity by prescribing a path to beauty called marriage. Marriage is two people's emotional and legal commitment to share emotional and physical closeness, duties, and economic resources. (Damayanti & Fitriyani, 2021). In addition, when referring to Law Number 1 of 1974, the definition of marriage or marriage is a physical and mental bond between a man and a woman as a husband and wife to perform a happy and eternal family or household based on God Almighty (Republik Indonesia, 1974, p. 1). Therefore, marriage should not be played with because marriage is a covenant between a man and a woman with Allah SWT (Khusairi & Mandala, 2022). A person who has entered a marriage or marriage must be serious and committed to Allah for his marriage so that the purpose of the marriage can be achieved.

The purpose of marriage or marriage is clearly stated in KHI article 3, namely to create a *sakinah mawaddah and rahmah* household life (Agustini et al., 2022). This goal is supported by other purposes of marriage as explained in the Qur'an Surah An-Nisa' verse 1: obtaining offspring, multiplying to preserve life, keeping sight, and maintaining honour.

Getting married and having children is a new phase for everyone. Everyone has a different perspective on things. A point of view that, when likened to a building blueprint, will determine the foundation, pillars, roof, and everything built (Siauw, 2020). A point of view that leads to reality. A reality that can be changed only when someone is willing to change their point of view. Likewise, with marriage, one's perspective on marriage is part of one's first step towards forming a family. The family's position in Islam is so important that, in quantity, many verses of the Qur'an explain family law. It proves how important to have a good family according to guidance in Islam. A family's quality will correlate to the creation of a good society because it is one of the essential components of a social order of society (Baihaqi, 2017). Thus, how a person overcomes the problems encountered in or after marriage will depend on their respective points of view, including the presence of children in marriage. Along with the development of the dynamics of community life and changes in socio-cultural values due to the touch of technology that offers various facilities for a person to access information from all over the world, a person's perspective on children has also developed in social reality. One fact that shows this development is the increasing number of individuals who express their desire to live without children, commonly called *Childfree*. The decision not to have children is divided into two, involuntary childlessness and voluntary childlessness. Involuntary childlessness is when a husband and wife do not have children with the hope of having children in the future. Voluntary childlessness is a state of not having children for several reasons, such as thinking more about a career. In some formal studies, the word *Voluntary Childlessness* describes the status of someone who voluntarily does not have children (*Childfree*) (McQuillan et al., 2003).

In Indonesia, in recent years, there has been a paradigm shift. The premise of "many children, many sustenances" is no longer relevant to current conditions (Indah & Zuhdi, 2022). The economic recession due to COVID-19 is one of the factors that make many couples hesitate to have children (Tim detikHealth, 2022). The existence of *Childfree* understanding in Indonesia can be seen from the data released by the world bank on the trend of birth rates in Indonesia, which continues to decline. Even in 2019, Indonesia's crude birth rate per 1000 population was 17.75. This data is supported by the results of the population census issued by BPS that the decline in the population growth rate in 2010- 2020 was 1.25%, different from the previous year in 2000-2010, which was 1.49%. (Tim Media Indonesia, 2021). In Canada, a survey from the General Social Survey (GGS) in 2001 also revealed that 7% of people in Canada aged 20-34 years, representing 434,000 people, intended not to have children. While 4% of people in Canada stated that marriage is also essential, there is no interest in having children. (Siswanto & Nurhasanah, 2022) It does not contradict the fact that many people have begun to adopt the concept of *Childfree* since the statement of a Muslim influencer named Gita Savitri on a Youtube channel went viral. The woman who is

familiarly called Gita is a bachelor of pure chemistry who graduated from Freiheit University in Germany in 2017. Gita Savitri and her husband, named Paul Partohap, decided not to have children or be Childfree in their marriage because they considered it is not an obligation (Al Farisi, 2021).

In early 2023, the topic of Childfree was discussed again and became a trending topic on Twitter. It all started with Gita Savitri's Instagram post, which was commented on by a netizen that Gita Savitri looked young even though she was 30 years old. Not long after, Gita Savitri immediately replied to the comment by explaining that her natural anti-ageing is by not having children because she can sleep 8 hours every day and is not stressed by hearing children's screams. Gita's statement is certainly not valid because it has been refuted by a recent study (Barha et al., 2016). It explains that the more children a woman has, the younger she is, as the biological ageing process slows down. Although Gita Savitri's response was not supported by strong scientific evidence and generated much debate, many also supported her decision.

This social fact is not only found in couples in big cities. However, it has reached married couples in remote areas. One of them is in Wates District, Kediri Regency, an area that enormously influences the two largest Islamic mass organizations, namely Nahdlatul Ulama and Muhammadiyah. This Childfree phenomenon has developed and becomes the choice of young couples because, based on the initial mini survey that researchers conducted, the views of young couples in Wates District, Kediri Regency, about the choice to have children need mental, financial, and psychological readiness in each individual and this should be a particular concern. Do not just worry about the opinion of the outside community alone, so force yourself to have children. If an individual only relies on society's judgment for his life choices and ignores his readiness, then the choice to have children will be considered a burden.

Based on the Journal of Maqashid Islamic Legal Studies at the Muhammadiyah University of Surabaya, with the title "Childfree in the Perspective of Fiqh al-Aulawiyat," written by Salman Al Farsi in 2021. In this journal, it describes the phenomenon of being childfree from the perspective of fiqh al aulawiyat, which has a position that does not have to be prioritized in household life under any conditions, even as much as possible not to be done because it is contrary to human nature and can limit the benefits that will arise in the family with the presence of offspring (Al Farisi, 2021). In addition, a research entitled "Childfree According to Law Number 39 of 1999 concerning Human Rights", written by Amelia Kartika Rahmadanti in 2022 explained that every individual and couple is free to choose to be Childfree or not. Because it is a Human Right. In addition, in Law Number 39 of 1999 concerning Human Rights, There are no rules that specifically explain the prohibition of Childfree. When viewed explicitly in Article 10, there is no explanation of the prohibition of not having offspring; in contrast, when viewed implicitly in Article 10, there is a form of encouragement to everyone regarding their right to form a family and have offspring. Of course, this follows the explanation in the Islamic version of the Human Rights Review, which also emphasizes the right to have and preserve offspring (Rahmadanti, 2022). In a study

written by Kembang Wangsit Ramadhani and Devina Tsabitah in 2022, entitled "The Childfree Phenomenon and the Principles of Indonesian Family Idealism in the Perspective of Students," shows that the childfree phenomenon among students is familiar. The response of students who are respondents to the existence of the Childfree phenomenon is quite diverse. Some argue that Childfree is a positive innovation as an implementation of the presence of a child who is a choice, and others consider that the Childfree phenomenon is a form of rejection of the sustenance that God has given. (Ramadhani & Tsabitah, 2022).

Based on this description, the researcher is interested in reviewing and examining conditions related to how childfree decision-making occurs in the Wates District area of Kediri Regency by young couples and how the perceptions of Muhammadiyah and Nahdlatul Ulama figures in the area respond to the Childfree phenomenon.

## **B. Method**

This study aims to describe concretely how childfree decision-making in young couples and childfree according to the views of Muhammadiyah and Nahdlatul Ulama figures in Wates District, Kediri Regency. The type of research used is field research (field research), where research activities are carried out directly to the object of research (Sugiyono, 2015). The research approach used is a qualitative approach with descriptive methods. The data collection technique of this research uses interviews and observations of Muhammadiyah and Nahdlatul Ulama figures in Wates District, Kediri Regency.

## **C. Results and Discussion**

### **1. Childfree Decision Making in Young Couples in Wates District, Kediri Regency**

In social reality, the family is referred to as the centre of the nation's next generation of character growth. A traditional marriage considered happy is the presence of a child (Mingkase & Rohmaniyah, 2022). Getting married and having children is one the essential processes in social and cultural life (Warada et al., 2021). Marriage is a cycle of permanent relationships between men and women that are legal in religion and Law and are bound by specific regulations (Ramadhani & Tsabitah, 2022). The point of satisfaction reached in marriage is one of the essential factors that are part of the vision of how a family will be formed. According to Nagaraja, Rajamma, and Reddy, satisfaction is a condition where individuals can achieve their desired goals. Meanwhile, in reality, satisfaction in marriage is a subjective impression that may have different standards for each person (Sudarto, 2014).

Based on a survey that researchers have conducted on several young couples related to Child-free decision-making in young couples in Wates District, Kediri Regency, shows that this decision is considered a correct and solutive action for increasingly complex problems. The Childfree decision-making process is carried out in a private space and is influenced by various internal and external factors. There are even parents of young couples in Wates District, Kediri Regency, who support their children to do Childfree. The popularity of this phenomenon in Kecamatan Wates Kabupaten Kediri cannot be separated from the influence of understanding personal values, the environment, an unstable economy, and advances in

the field of technology that have significantly changed the social life of society at almost all levels and social strata. These various pretexts eventually gave rise to many childfree pagan communities in Indonesia, with easy to find on social media, such as the Facebook platform with the name Indonesia Childfree Community which has existed since 2014 with more than 1300 members (Komala & Warmiyati D.W, 2022) and a Community on Instagram called Childfree Life Indonesia makes the account a place or gathering place for people who agree about Childfree in Indonesia (Siswanto & Nurhasanah, 2022). With this, someone who chooses Childfree will not feel hesitant anymore because they get much support from outside. On the other hand, there is also a push of modernity that helps bring up several possibilities for women to realize their identity as ideal partners without carrying the identity of motherhood at the same time (Widyasari & Hidayat, 2022).

looking deeper into the problem of Childfree on young couples in Wates District, Kediri Regency, on average, it is practised by young couples who are Muslim and of childbearing age. Young couples have various ways and tricks to avoid pregnancy. From refraining from intercourse, removing sperm outside the womb during intercourse, using contraceptives, and so on. There are about 10 young couples who decide to be childfree, consisting of 8 Muslim couples and 2 non-Muslim couples. The young couples also chose not to have children because the effort of raising children was considered a burden, and the presence of children could reduce the romance found in the family.

The responsibility of parenthood is not easy and continues to haunt young couples, especially in Wates District, Kediri Regency. This is exacerbated by events such as the baby blues, fatherlessness, and news about the rise of domestic violence and infidelity issues that become their fears and make the situation a motivation to be child-free.

The development of time and also theories has shown the quality of human beings who may increase intellectually with the various perspectives presented. This, in essence, has the opinion that a child is not the only source of happiness, and the Childfree case belongs to the personal rights of every human being to choose their path in life freely. Whether you want to have or choose not to have children, no one can judge it, so the choice to be child-free is not something that should be blamed. The decision to be child-free at this time does not rule out the possibility of changing in the future; with long consideration, couples usually choose how to adopt abandoned and orphaned children rather than having biological children (Nugroho et al., 2022).

## **2. Perceptions of Muhammadiyah and Nahdlatul Ulama Figures Towards Childfree Decisions in Young Couples in Wates District, Kediri Regency**

Childfree decisions in young couples are exciting to study, according to the two perceptions of the largest Islamic organizations, namely Nahdlatul Ulama and Muhammadiyah, because it becomes ambiguous when the region develops the two largest Islamic organizations play an essential role in strengthening Islamic preaching in Indonesia and helping to shape the image of moderate and tolerant Islam in the eyes of the however, within the body of its people, proper nature is rejected. Considering that all actions we take

will be closely related to the norms of customs and religious laws that we believe in. The case of childfree in the Wates Sub-district is based on several problems that ultimately impact the mindset of young couples.

According to Muhammadiyah and NU figures, the definition of Childfree is quite diverse. However, there is one agreement that this action is unusual action or contrary to nature. Ustad Pairin, as the Deputy Chairman of PDM Kediri Regency for the DIKDASMEN Assembly, Muhammadiyah Boarding Development Institute (LP3M), and Hajj Guidance Group (KBIH), the definition of Childfree is a life choice that states not to have children or choose not to have children, even though he has the potential to have children. Of course, this choice is contrary to human nature to love children, as Allah says in the Qur'an Surah Ali Imran verse 14 that Allah ordained to be beautiful to the other gender, children, property, and the beauty of the world is the adornment of life. In addition, Rasulullah himself also ordered, "And marry a woman with many children" because later Rasulullah would feel proud in the afterlife to rise with his many followers (Ustad Pairin, personal communication, March 20, 2023).

This explanation is justified by Ustad Muhammad Roihan, who is a Katib Syuriyah MWC NU Wates District, Kediri Regency, that according to him, childfree action is a misstep in decision-making for a husband and wife, which, if guided by the Qur'an Surah An-Nisa' verse 1 will undoubtedly contradict it. Because basically, Allah created Adam and Eve from the two of them to multiply on the earth. In addition, having pious offspring will later become a lantern and a Kariya charity that will never be interrupted (Ustad Muhammad Roihan Mahmud, personal communication, March 26, 2023).

Ustad Farid Waidi also conveyed the same thing as the NU Da'wah Institute of Wates District, Kediri Regency, that the decision taken was contrary to the purpose of marriage. Broadly speaking, the Qur'an and Hadith are only a recommendation; there is no word of obligation for those who marry to have children. Then, when it is a recommendation, at least the legal consequence that comes out is kesunnahan. If the kesunnahan sees Childfree and the decision not to have children is chosen because there is an agreement between them, then it does not conflict with religious values. However, skilful aula means an action that distinguishes it from the main one. It is preferable for a woman to have children when she is married. There is no hadith or Qur'anic verse that Qath'i explains that everyone who gets married must have children. However, suppose it is analogous to when a couple gets married and has intercourse as usual. In that case, there is no process of the existence of a child with no Inzal (having intercourse but not spilling sperm in the wife's womb) and no Azl (removing sperm outside the wife's womb). Therefore, Imam Ghazali ruled that it is not haram or permissible. In addition, there is no legal basis in the Qur'an and Hadith for the obligation to have children. The key word in this context is that it does not contradict religious values but is just helpful aula or going outside of what is preferable. It is preferable to get married and then have a child. There are many recommendations to get married and then have children, but not to the point of being obligatory. It is different if Childfree is done to cut off offspring,

kill the function of procreation, or completely eliminate the opportunity to have children; then the Law is haram(Ustadz Farid Waidi Sukir, personal communication, March 26, 2023).

The intention of this Childfree will be the determinant of the halal haram actions that a person takes to implement childfree in the life they choose. By the explanation of Ustadz Mohammad Erwanto, the deputy chairman of the PDM of Kediri Regency for the Tabligh Assembly and Special Da'wah Institutions, said that in the view of Islam, Childfree contradicts fitrah in the Quran and Sunnah about the purpose of building a household and one of them has children because, in addition to being a successor, the loved one, the soothing of the eyes, then educating a pious child can raise the degree of his parents in the hereafter. Sometimes we find that for economic reasons, a mother kills her child; this reason is not justified as in the Qur'an Surah Al-An'am verse 151. In addition, making a career as an excuse is also not acceptable or justified(Ustad Mohammad Erwanto, personal communication, March 21, 2023).

This is supported by information from Ustadz Dofir, the head of the Muhammadiyah Branch Figureship of Wates District, Kediri Regency, who explained that the reason for the Childfree decision was mostly taken by young couples because they thought overpopulation would be complicated by unstable economic problems and several other social problems reasons. Then the Qur'an Surah Al-Isra' verse 31 and An-Nahl verse 72 should be the answer for these young couples. In the verse, Allah explains that He has determined the sustenance for each of His servants. Therefore, we as servants must be good at being grateful and trusting the sustenance given by Allah(Ustad Mohammad Dofir, personal communication, March 22, 2023).

Ustad Agus Imron as Lembaga Bahtsul Masail MWC NU Wates District Kediri Regency, also added that there are no religious values that can support the decision of young couples to become Childfree, related to the presence or absence of children in marriage, there will still be problems that occur. In addition, if you look at human instincts as social beings who need other people, this decision can be said to be a person's thinking about his right to regulate himself, so it could be that this is the ego of himself which will have an impact on himself later in his old age(Ustad Agus Imron, personal communication, March 26, 2023).

Before placing child-free in Islamic Law, it is necessary to determine the legal first. The placement of different legal, of course, will rise to different child-free laws. The Law of childfree can be considered as a permissibility if the legal has reached the category of Hurriyat. For example, in a situation where a woman is pregnant, and the pregnancy could threaten her life, then she is allowed to choose not to have children (Fauzan, 2022).

When referring to the above context, children's free choice cannot simply be said to be bad. It could be that the choice was taken because there is greater harm to be avoided. Therefore, Islamic Law views this child-free choice as a view within the scope of ijtihad. Islamic Law that is sustainable and prioritizes benefits will continuously evolve to be a solution to problems in society(Fauzan, 2022). Likewise, Muhammadiyah and NU figures

convey that careful consideration is vital before choosing to be child-free because they must pay attention to the mafsadah and maslahah of the decisions to be taken.

As has been explained in the discussion above that the action regarding childfree depends on the intentions that are carried out and chosen. If childfree actions are carried out because someone does not want to be responsible for one life that he brings into the world on the pretext of wanting to maintain weight or things that are not related to the emergency conditions being faced, then these actions are prohibited in Islam.

Based on the results of interviews conducted by the author, it has great hope for young couples in Wates District, Kediri Regency, to do something other than childfree. The solution step taken by Muhammadiyah and NU figures to overcome the potential social impact of the Childfree decision is to prevent the Childfree decision from being increasingly taken by young couples who will marry. As conveyed by Ustad Pairin that a deep understanding of the importance of Tarbiyatul Ummah or the education of the people is needed. Education for the ummah includes how important it is to be married, have children, the happiness of having children, and so on. Do not let the decision to be free from caring for children or not having children at all become something common or usual to do (Ustad Pairin, personal communication, March 20, 2023). With these efforts, it is hoped that many young couples in Wates District, Kediri Regency, will not be provoked to carry out activities without religious demands. Ustad Agus Imron also informed that in Wates Subdistrict, there are now regular studies intended for young people as a forum to instil religious values in them. It is just a matter of how to make this forum much more interesting so that young people in Wates District, Kediri Regency, can attend and listen carefully (Ustad Agus Imron, personal communication, March 26, 2023).

#### **D. Conclusion**

From the above description of Childfree decision-making in young couples in Wates District, Kediri Regency, on average, it is practised by young couples who are Muslim and of childbearing age for various reasons and is influenced by various internal and external factors such as the influence of understanding personal values, the environment, an unstable economy, and advances in technology that have significantly changed the social life of society at almost all levels and social strata. Meanwhile, the perceptions of Muhammadiyah and Nahdlatul Ulama figures regarding this phenomenon have similarities and agreements that tend not to support this Childfree decision to be made. In addition, Childfree actions should not be used as a benchmark or mecca in building a household that is sakinnah mawaddah and Rahmah because it senses the purpose of marriage itself. It is better for young couples to return to understanding religious values properly and optimally. An understanding of intellectuals and the times must be in line with a good understanding of religion. This is shown as an effort to be able to life in harmony, that no matter how strong the stance we have, we still must hold fast to the teaching of islam.



## References

- Agustini, N. E., Wulansari, S., Husniyati, N., Rohmah, F. F., & Shina, F. I. (2022). Bimbingan Perkawinan Sebagai Fondasi Dasar Pembentukan Keluarga Sakinah di Kantor Urusan Agama Kecamatan Depok Kabupaten Sleman. *Altruism: The Indonesian Journal of Community Engagement*, 1(1), 1–12.
- Al Faris, S. (2021). Childfree Dalam Perspektif Fiqh al-Aulawiyat. *Maqasid: Jurnal Studi Hukum Islam*, 10(2), 1–9.
- Baihaqi, Y. (2017). Moderasi Hukum Keluarga dalam Perspektif Al Qur'an. *Istinbâth Jurnal Hukum Dan Ekonomi Islam*, 16(2), 365–389.
- Barha, C. K., Hanna, C. W., Salvante, K. G., Wilson, S. L., Robinson, W. P., Altman, R. M., & Nepomnaschy, P. A. (2016). Number of Children and Telomere Length in Women: A Prospective, Longitudinal Evaluation. *PLOS ONE*, 11(1), 1–12.
- Damayanti, I., & Fitriyani, E. (2021). Pelatihan Pranikah Berbasis Pengetahuan dan Keterampilan Bagi Pasangan Yang Akan Menikah Pada KUA Marpoyan Damai Pekanbaru. *Menara Riau*, 14(1), 33. <https://doi.org/10.24014/menara.v14i1.12482>
- Fauzan, A. (2022). Childfree Perspektif Hukum Islam. *As Salam Jurnal Studi Hukum Islam Dan Pendidikan*, 11(1), 1–10.
- Indah, D. N., & Zuhdi, S. (2022). The Childfree Phenomenon in the Perspective of Human Rights and Maqashid Al-Shari'ah: *Atlantis Press*, 661. <https://doi.org/10.2991/assehr.k.220501.025>
- Khusairi, H., & Mandala, I. (2022). Perkawinan Adat Analisis Hukum dan Sistem Perkawinan di Kerinci Dalam Perspektif Hukum Islam. *Istinbâth Jurnal Hukum Dan Ekonomi Islam*, 21(22), 227–436.
- Komala, D. M., & Warmiyati D.W, M. T. (2022). Proses Pengambilan Keputusan Pada Pasangan Suami Istri Yang Memilih Untuk Tidak Memiliki Anak. *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni*, 6(1), 119–128.
- McQuillan, J., Greil, A. L., White, L., & Jacob, M. C. (2003). Frustrated Fertility: Infertility and Psychological Distress Among Women. *Bureau of Sociological Research*, 1006–1018.
- Mingkase, N., & Rohmaniyah, I. (2022). Konstruksi gender dalam problematika childfree disosial media Twitter. *Yinyang Jurnal Studi Islam, Gender, Dan Anak*, 17(2), 201–222.
- Nugroho, D. A., Alfarys, F., Kurniawan, A. N., Rahma, E., & Sarita, E. R. (2022). Tren Childfree dan Unmarried di kalangan Masyarakat Jepang. *Comserva Jurnal Penelitian Dan Pengabdian Masyarakat*, 1(11), 1023–1030.
- Rahmadanti, K. A. (2022). *Childfree Menurut Undang-Undang Nomor 39 Tahun 1999 Tentang Hak Asasi Manusia* [IAIN Kediri]. <http://etheses.iainkediri.ac.id/6267/>

- Ramadhani, K. W., & Tsabitah, D. (2022). Fenomena Childfree dan Prinsip Idealisme Keluarga Dalam Perspektif Mahasiswa. *LoroNG: Media Pengkajian Sosial Budaya*, 11(1), 17–29.
- Republik Indonesia. (1974). *Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan*. DPR. <https://www.dpr.go.id/dokjdih/document/uu/742.pdf>
- Siauw, F. (2020). *Ngaji Jomblo 02: Nikah Itu Mulai Dari Persepsi*. Spotify. <https://podcasters.spotify.com/pod/show/felix-siauw/episodes/Ngaji-Jomblo-02-Nikah-Itu-Mulai-Dari-Persepsi-ecugo2>
- Siswanto, A. W., & Nurhasanah, N. (2022). Analisis Fenomena Childfree di Indonesia. *Bandung Conference Series: Islamic Family Law*, 2(2), 64–70. <https://doi.org/10.29313/bcsifl.v2i2.2684>
- Sudarto, A. (2014). *Studi Deskriptif Kepuasan Perkawinan Pada Perempuan Yang Menikah Dini*. 3(1), 1–15.
- Sugiyono. (2015). *Metode Penelitian Pendidikan* (22nd ed.). Alfabeta.
- Tim detikHealth. (2022, December 12). *Jepang Beri Rp 57 Juta Bagi Wanita yang Baru Lahiran Guna Atasi Resesi Seks* [News]. detiksulsel. <https://www.detik.com/sulsel/berita/d-6457997/jepang-beri-rp-57-juta-bagi-wanita-yang-baru-lahiran-guna-atasi-resesi-seks>
- Tim Media Indonesia. (2021). *Fenomena Childfree di Indonesia* [Humaniora]. Media Indonesia. <https://epaper.mediaindonesia.com/detail/fenomena-childfree-di-indonesia>
- Ustad Agus Imron. (2023, March 26). *Wawancara Tokoh Nahdlatul Ulama* [Personal communication].
- Ustad Mohammad Dofir. (2023, March 22). *Wawancara Tokoh Muhammadiyah* [Personal communication].
- Ustad Mohammad Erwanto. (2023, March 21). *Wawancara Tokoh Muhammadiyah* [Personal communication].
- Ustad Muhammad Roihan Mahmud. (2023, March 26). *Wawancara Tokoh Nahdlatul Ulama* [Personal communication].
- Ustad Pairin. (2023, March 20). *Wawancara Tokoh Muhammadiyah* [Personal communication].
- Ustadz Farid Waidi Sukir. (2023, March 26). *Wawancara Tokoh Nahdlatul Ulama* [Personal communication].
- Warada, A., Mardiana, & Hasanah, I. A. (2021). Urgensi Peran Keluarga Terhadap Pembinaan Karakter Generasi Muda Sebagai Pilar Ketahanan Nasional. *Jurnal Pengajaran Dan Kajian Islam*, 1(1), 19–26.

Widyasari, C., & Hidayat, T. (2022). *Tinjauan Masalah Mursalah terhadap Fenomena Childfree*. 20(2), 399–414.