




Quranic Response to the Child-Free Trend in Indonesia: Case Study on Buya Yahya YouTube Channel

Abdul Basid¹ , Faisal Mahmoud Adam Ibrahim², Abu Dzarrin Al-Hamid³

¹Universitas Negeri Malang, Indonesia

²University of the Holy Qur'an and Islamic Sciences, Sudan

³UIN Sunan Ampel Surabaya, Indonesia
abdul.basid.fs@um.ac.id

Abstract. Human beings have a natural inclination towards sexuality and love between opposite sexes. This inclination is hereditary and is present regardless of the circumstances or conditions. This paper aims to present a perspective that recognizes the importance of marriage and procreation while avoiding oppressing human beings to achieve glory. The study focuses on the contribution of the Quran towards human nature in producing offspring, particularly in the context of the "free child" phenomenon for the case study in the *buya yahya* youtube channel. The study employs the theory of reception, analysis, description, analysis, and transformation of ideas. The study investigates how the Quran contributes to the "free child" phenomenon. The findings suggest that living creatures naturally desire to produce offspring, even animals. Therefore, if a servant of Allah deviates from their nature, it is necessary to remind and pray for them as Muslims. As Muslims, it is essential to refrain from harming humans and instead work towards benefiting all living creatures. The Quran emphasizes the importance of marriage and family to fulfil the natural inclination towards procreation. It teaches that having children is a form of worship and that parents are responsible for raising and educating their offspring. The Quran also emphasizes the importance of patience, honesty, and sincerity in raising children and facing parenting challenges. This study highlights the importance of understanding human nature and the natural inclination towards producing offspring. It emphasizes the need to respect and protect all living creatures while recognizing the importance of marriage and family in fulfilling this innate desire. The Quran's teachings on this matter provide valuable guidance for Muslims.

Keywords: Qur'anic Response, Child Free, *Buya Yahya's* Youtube Channel.

1 Introduction

From conscious advocates of child-free living to online communities for individuals who choose not to have children - the 'child-free' movement is booming. However, it is also met with adverse reactions [1]. Amidst these dynamics, an influencer emerges, expressing a child-free lifestyle through social media. As the Child-free Millennial accounts owner on TikTok, Instagram, and YouTube, this YouTuber joyfully showcases

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her lack of desire to have children. For her, peaceful sleep and the freedom of not having to care for children are strong reasons to live her life this way. However, what does the Qur'an say about this phenomenon? While the emergence of the child-free movement is relatively new, the religious perspective and societal understanding of choosing a child-free life still require further exploration. The Qur'an [2], as a source of law and guidance for Muslims, teaches that having offspring is a significant blessing and responsibility. In the Islamic view, family and parental roles are highly respected.

While the Indonesian government is actively implementing the Family Planning (KB) program, many individuals still do not have children for various reasons, even though one of the primary purposes of marriage is to procreate. Reproduction goes beyond simply leaving offspring. Adequate preparation before and after childbirth should be undertaken. The Qur'an guides having weak offspring (Q.S. An-Nisa' [4]:9) [3]. Reproduction is now seen as a choice that requires different considerations. The debates surrounding reproduction and motherhood are inseparable from politicization, particularly in patriarchal, heterocentric, and pro-fertility capitalist societies. Additionally, having offspring undoubtedly brings various benefits and blessings, which we receive when we have good-quality offspring, morally upright, cultured, and righteous offspring.

Several previous studies have explored the interpretation of child-free. Firstly, R. Wijaya - Al-Dzikra: Journal of Qur'anic Studies and Sciences. 2022-ejournal.rad-enintan.ac.id: This article was written by R. Wijaya and published in the Al-Dzikra journal in 2022. The research explores the Qur'an's response to the child-free trend with various interpretations. It presents the main arguments in response to child-free and examines the related maqāsid (objectives) concerning the reaction to child-free. Secondly, A. Naili A'la - digilib.uinsby.ac.id: This article was written by A. Naili A'la and is available in the digilib.uinsby.ac.id repository. It was published in 2022. The study discusses the child-free phenomenon from the perspective of Maqashidi interpretation by Abdul Mustaqim [4], a professor of Maqasidi interpretation at UIN Sunan Kalijaga. Thirdly, A. Munshihah, MR Hidayat [5] - ejournal.uinsaizu.ac.id: This article titled "Child-free in the Qur'an: an Analysis of Tafsir Maqashidi" is authored by A. Munshihah and MR Hidayat. It was published in 2022. The research utilizes Tafsir Maqashidi to analyze the child-free phenomenon in the Qur'an. The article highlights several findings, including that child-free is one way to halt the regeneration of societal groups and that economic motives can cause child-killing behaviour. Fourthly, MAR Wardah - ettheses.uin-malang.ac.id: This thesis was written by MAR Wardah and is available in the ettheses.uin-malang.ac.id repository. It was published in 2022. The research aims to examine the child-free phenomenon in digital interpretations, specifically the interpretations of Ustaz Khalid Basalamah and Ustaz Adi Hidayat on YouTube social media. Fifthly, U. Muthi'ah - repository.iiq.ac.id: This article titled "Analysis of Wahbah Az-Zuhaili's Interpretation in Tafsir Al-Munir on the Disinterest in Having Children (Child-free) in Marriage" is authored by U. Muthi'ah. It was published in 2022. The research compares two studies in the context of child-free, namely the Al-Munir interpretation by Wahbah Az-Zuhaili. Lastly, M. Indah [6] - repository.ikhac.ac.id: This thesis was written by M. Indah and is available in the repository.ikhac.ac.id repository. It was published in 2022. The study examines the issue of child-free from the perspective of the Qur'an using the Conceptual Thematic Tafsir method. Out of these six stud-

ies, one space that has not been explored yet is the interpretation of Buya Yahya, specifically on the child-free trend in Indonesia, through his YouTube channel. This area is worth investigating as Buya Yahya is an influential scholar of Ahlussunnah wal Jamaah in the Indonesian archipelago.

In previous research, most studies focused on childlessness without considering individuals' general aspects, aspirations, or emotional reactions as part of the study on social media platforms. Gita Savitri Devi, an influencer, announced through Instagram and YouTube that she has decided not to have children. Her statement has sparked controversy in society. As a result, some political parties support freedom of choice in having or not having children, while others oppose it [7]. In the context of the child-free phenomenon, this has become a unique and relevant research topic in Indonesian society and among online netizens. In this regard, social media plays a crucial role in enabling people to express their hopes, criticisms, suggestions, and responses through various social media platforms. Among them is the YouTube channel of Buya Yahya, which will be discussed in this article. Theoretical studies are conducted on one of his videos, which has reached 68,000 views on YouTube, has 4.66 million subscribers, received 1.7 million likes, and garnered over 600 comments from diverse groups with different opinions. In response to questions about child-free, this article explains the Islamic perspective from various aspects, such as Tafsir al-Anfal verse 28 [8], Asbab al-Nuzul, the humanitarian part of bearing children, and comments from internet users on YouTube regarding the Quran's contribution to this phenomenon and the child-free phenomenon.

This research method involves analyzing the Child-free Interpretation of aspects related to not having children found on the YouTube channel Al-Bahjah TV by Buya Yahya. This study also examines comments from netizens who have been influenced by the content [9]. Various data sources, such as magazines and books discussing the topic, are also considered to support this research. The YouTube channel Al-Bahjah TV is a secondary source, while classical interpretations are primary sources for gathering relevant content for this study. The channel presents engaging and informative content, with concise and explicit discussions about the concept of not having children. The videos also have appealing titles that attract the attention of netizens, encouraging them to comment with their opinions and personal experiences. Furthermore, other sources such as magazines and books discussing not having children are used as references. The data obtained from these sources provide a more comprehensive and in-depth understanding of the phenomenon [10], enriching our knowledge of various arguments and reasons for choosing a childless life.

After understanding the video content, the researcher captures several interesting comments through screenshots and conducts further analysis by referring to theoretical studies from the Qur'an, Hadith, and various other Islamic sources. This demonstrates that YouTube Al-Bahjah TV conveys Islamic teachings that benefit fellow Muslims through its content. Furthermore, by applying reception theory that considers the author's and audience's perspectives, we will strengthen the analysis by using the approach of idea transformation for each recorded comment and observing how the child-free paradigm evolves.

2 Research Method

This study uses a qualitative method with a focus on content analysis of Buya Yahya's videos on YouTube as a Qur'anic response to the childless trend in Indonesia. This research chose content analysis to identify the Qur'ānic message on the meaning and purpose of marriage and Buya Yahya's response to the child-free trend. Data will be collected through video observation and interviews where necessary. The results of the study are expected to provide insight into the Qur'anic response of Surah al-anfal verse 28 to this trend and its impact in Indonesian society.

3 Discussion

3.1 Child-free

The term "child-free " began to emerge around 1972. It refers to an individual's attitude or reluctance to have children. The decision to not have children can persist even if someone is biologically and financially capable. Being child-free is also related to different gender understandings within certain ethnic groups. Not having children or choosing to live without children is an autonomous, rational, and responsible attitude that becomes part of an individual's identity. Apart from the term "child-free " [11], there is also the term "childless." At first glance, these two terms may seem similar, but fundamentally, they have distinct differences.

Additionally, the desire to maintain close relationships is a factor for some individuals who do not want to have children. Several studies have shown that childless couples can experience happiness in their marriages. Research participants observe how the presence of children can change other people's lives. Carefully, they keep the experiences of others in the role of parents that they may not favour [12]. They also note that some people who have children tend to lose their sense of individuality. This becomes an essential point for them. Recent studies indicate that parents in the United States, in general, are not as happy as those without children, and they appear to have lower stress levels.

3.2 Youtube As A Social Media Platform

Social media is a platform that enables human interaction and activities. Through the internet, this platform can be accessed freely anytime and anywhere, regardless of the user's age, whether they are children, teenagers, adults, or older people. The language used on social media allows communities to express their intentions and goals. Users greet each other, compliment, share photos and videos [13], and communicate about trending topics on social media. Furthermore, social media can create communities that serve as information-sharing channels. Examples include communities such as book lovers, hardware enthusiasts, Android users, cycling enthusiasts, and many more.

In this context, the author discusses the issue of common language errors in Indonesian on the Instagram platform, known as a media platform with targeted features [14]. Typically, Instagram users post images and videos with captions explaining the content they upload to their accounts. The author addresses several cases

of interpreting verse 28 of Surah Al-Anfal in the context of the child-free trend in Indonesia and how the Quran responds to it.

Like in real-life interactions, emotions are also involved in social media interactions. Each interaction results in diverse content. Every social media user can create and choose the content they want to see. Therefore, it is not surprising that they are engaged in the online world. Some individuals, cited on the YouTube channel Al-Bahjah TV, provide reactions to Islamic views on not having children. These comments also received over 600 comments expressing both supportive and opposing opinions. Many Indonesian netizens also criticize what they represent, but this becomes an exciting aspect to further investigation regarding the messages they convey, as language plays a significant role in communication. Indonesian is a highly effective language in various forms of communication, whether in face-to-face interactions or on social media. On the YouTube platform, words and phrases can be expressed through semantic analysis of communication, marked by observing speech styles on social media. However, currently, this also gives rise to various issues in interpreting video content.

3.3 Tafsir Al-Anfal Verse 28 And Asbab Al-Nuzul

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

"Know that your wealth and children are but a trial and that Allah has with Him a great reward." (Quran 8:28)"

In the Behind of Text, this verse refers to an incident where Abu Rubaba violated the Prophet's command out of pity for a child (as seen in the context of the Revelation Reasons of Surah Al-Anfal, verse 27). Surah Al-Anfal verse 27 does not explicitly mention the cause of someone's betrayal. However, Surah Al-Anfal verse 28 clearly states that children are a form of trial. The said trial in this verse is related to the betrayal committed in front of children [15]. Moreover, the existence of a problem in the form of children in this verse also indicates that children serve as testers, meaning Allah tests the parents. Can you raise and fulfil the rights of children properly? As known from historical literature, during the era of ignorance (pre-Islamic period), children were mistreated regarding their rights. Islam emerged as an obligation to equalize children's rights. Both boys and girls have equal rights in their existence, including receiving proper education. Allah revealed Surah Al-Anfal verse 28 as a reminder and warning. This verse contains an educational value, where the hierarchy of values is wealth; children can be a trial and serves as guidance for dealing with children and as a guide for children to avoid temptation.

There are several interpretations of Surah Al-Anfal verse 28 from two classical exegeses, namely Tafsir Ibn Kathir [15] and Tafsir Al-Maraghi [17]. Tafsir Ibn Kathir explains that the trial mentioned in verse regarding the temptation of wealth and children is a test and trial given by Allah to His servants. Obedience to Allah should take precedence over the love for wealth and children. On the other hand, Tafsir Al-Maraghi explains that the temptation of wealth and children is a significant trial for those who contemplate. Wealth serves as a means of fulfilling one's needs and desires, while the love for children is part of God's blessing. However, the trial of children can also bring excessive fear, greed, and sorrow. Therefore, a servant must guard against both tests and use wealth properly while educating children with good religious values

and character. Ultimately, Allah rewards those who obey His laws regarding wealth and children.

Furthermore, Imam Jalaluddin Al-Mahalli conveyed in Tafsir Jalalain regarding Quran 8:28 that children can be a temptation for their parents as they hinder them from prioritizing God. Despite this, great rewards await God, so one should not miss the opportunity to obtain these rewards by being busy with wealth and children. This verse also explains the repentance of Abu Rubaba, previously mentioned as Asbab al-Nuzul.

In Tafsir al-Wasith, verse 28 of Surah Al-Anfal refers to the preceding verse prohibiting rebellion against Allah and His Messenger, emphasizing the servants' obligations. Verse 27 explains that anyone who neglects their duty has betrayed their trust. This prohibition of betrayal covers various aspects of others' trust, including ethics, politics, consensus, and governmental interests. Verse 28 then explains that people rebel because they love their wealth, lives, and children too much. In this context, the mentioned trial refers to wealth and children as tests and trials Allah gave. This trial is related to how individuals' behaviour is associated with the two things owned by Allah, namely children and wealth. This verse emphasizes that piety towards Allah must be prioritized above all else, and individuals must adhere to the rules and teachings of religion regarding wealth and children to avoid the dangers of betrayal and its consequences.

In Tafsir al-Qurtubi, verses 27 and 28 of Surah Al-Anfal are also relevant. Verse 27 reveals the betrayal of Abul Baba, one of the Bani Khuriza, against Prophet Muhammad [19]. Other opinions state that this verse was revealed to those who heard about the Prophet and spread it to disbelievers. Some also associate this verse with the unfair distribution of spoils, a betrayal of Allah's command. In the interpretation of verse 28, Abu Rubaba, who betrayed the Prophet, is mentioned to have children and wealth with the Bani Khuriza, which motivated him to remain in alliance with them. Defamation in this context is considered a trial. This verse also affirms that Allah has a great reward, so individuals should place His rights above their own.

In the Tafsir Fi Zilalil Qur'an, it is emphasized that Allah knows that the greatest weakness of His servants lies in their ambition for wealth and children. Children are considered a test and adornment of the world, and individuals are tested through their wealth and children to see to what extent they fulfil the rights bestowed upon them by Allah. In Surah Al-Anbiya, verse 35, it is explained that trials are not only in the form of hardships or other harmful aspects but can also come from wealth and children [20]. In facing these trials, individuals must recognize the position of wealth and children as tests. With this awareness, individuals must always be vigilant to avoid temptations and difficulties that may cause them to forget or deviate from Allah's command. Allah is the giver of wealth and children, and whoever successfully overcomes the temptation of wealth and children will receive great rewards.

In Tafsir Al-Misbah, Quraish Shihab quotes Sayyid Qutb's opinion to explain the precise relationship between verses 27 and 28 of Surah Al-Anfal with the story of Abu Lubaba's betrayal of Prophet Muhammad. In verse 28, it is stated that anyone who becomes the cause of the emergence of trials has the motive of betrayal in the form of love for children and wealth. Neglecting this is equivalent to betraying the mission of the Islamic community in the world. This warning is accompanied by the affirmation that Allah has greater rewards than the apparent wealth and children [21]. The love for children becomes a test for parents, while children as a mission also become a test for

parents. Similarly, when someone seeks to acquire wealth unlawfully, it becomes a test for them to see if the wealth is used correctly, managed and developed in a halal (permissible) way, and has good intentions. Individuals are constantly reminded to be vigilant and remember Allah by highlighting human vulnerability.

3.4 Human Nature in Procreation

In the Quran, humans are referred to by several names, such as Al-Bashir, Al-Insan, An-Nath, and Bani Adam. Each name reflects different aspects of the concept of human beings. In the context of Al-Bashir, humans are seen from their biological aspect [22]. Humans are identified as natural creatures bound by physical rules and need such as reproduction and food for the continuation of offspring. In this view, we understand that humans, as biological beings, have a natural and innate drive to expand their progeny for survival. However, Islam regulates this process of procreation in a beautiful and orderly manner. Marriage is considered a lawful and beautiful bond between a man and a woman that results in offspring. In Islam, arguments support the importance of marriage in maintaining lineage and progeny. One of them is the Word of Allah in Surah An-Nahl, verse 72, stating that Allah created mates for humans to find tranquillity and love between them [23]. Marriage becomes a sanctioned vessel to preserve the lineage and protect the harmonious relationship between husband and wife.

As biological creatures, humans have a natural desire and innate nature to continue their progeny for survival on this planet. In Islam, this lineage is regulated through lawful and beautiful marriage between a man and a woman. The argument for the importance of marriage and progeny in Islam can be found in several verses of the Quran, such as Surah Al-Imran: 38 and Surah Al-Furqan: 74, where Zakaria prayed to Allah to grant him righteous offspring, and people supplicated to Allah to be given spouses and offspring that bring joy to their hearts. In Buya Yahya's explanation, he clarifies that the desire to have progeny is the inherent nature of every living creature, including humans. Every person born healthy desires to continue their lineage [24]. This *fitrah* (innate nature) is passed down through generations and becomes part of human beings. From the verses of the Quran, Hadith, and Buya Yahya's explanation, we can see that the desire to have progeny is a hereditary *fitrah* of human beings. Islam regulates the process of progeny through lawful marriage, making it a beautiful vessel to maintain the lineage and fulfil the natural desire of humans to continue their progeny.

3.5 BUYA YAHYA and Netizens' Comments

Transcript of Al-Bahjah YouTube Channel by Buya Yahya. In the transcript on the Al-Bahjah YouTube channel, it is explained that a follower of Buya Yahya asked about their marital situation and announced that they and their spouse have no plans to have children [14]. The reason behind this decision is to focus on themselves and the fear of being irresponsible parents. The influencer also stated that having children is not an obligation and that living without children is more accessible. When a netizen asked about the possibility of suddenly having children, the influencer replied that nothing is suddenly given based on their life experience.

Buya Yahya responded by stating that it is inherent in human nature to desire and long for offspring. For him, it is not normal for someone to have no desire to have children. Buya Yahya emphasizes that not everyone needs children to succeed in the afterlife. However, he suggests that those who do not have children should still follow a healthy natural inclination and not be influenced by groups opposing parenthood. Buya Yahya also reminds us that parents are responsible for educating their children. He asserts that parents need not fear having children because their sins are not based on the presence or absence of children but rather on how they raise and educate them.

Netizens' Comments on the Child-free Phenomenon. YouTube content discussing the phenomenon of being child-free, including the interpretation of Al-Anfal verse 28 and Asbab al-Nuzul, has been received by Indonesian netizens. You can see the reactions of internet users in the comment section on YouTube. Below are some of the comments received from internet users on YouTube.

No	Viewers	Commentary
1.	Rahmadi Annur	<p><i>"Jujur saya belum menikah, tapi seandainya sudah dan punya anak niat saya agar saat saya sudah di dalam kubur, pahala saya masih mengalir dgn doa anak yang masih hidup"</i></p> <p>I haven't gotten married yet, but if I do and have children, my intention is for my rewards to continue flowing even after I'm buried, through the prayers of my living children.</p>
2.	Raina	<p><i>"Anak adalah titipan dan rejeki dari Allah ... Semoga saya dan seluruh umat islam di dunia bisa menjaga amanah dan rejeki dari Allah tsb.. aamiin yarobal alamin..."</i></p> <p>"Children are entrusted and blessings from Allah ... May I and all Muslims in the world be able to safeguard the trust and blessings from Allah ... Amen, O Lord of all the worlds."</p>
3.	Dilo banda aceh	<p><i>"terima kasih Buya sudah memberikan pendapatnya dengan sangat bijak dan penuh welas asih tanpa menghakimi maupun berkata buruk kepada mereka yang memiliki penapat dan pandangan yang berbeda. Indahnya islam adalah ketika berdakwah dengan kata-kata yang baik dan terus menelurkan kebaikan tanpa menghujat perbedaan. Setuju dengan pendapat Buya mari kita doakan kebaikan untuk kita semua. Allah maha baik. Begitu baiknya kepada umatnya. Masyaallah..."</i></p> <p>Thank you, Buya, for providing your opinion with wisdom and compassion without judging or speaking ill of those with different views. The beauty of Islam lies in preaching with kind words and continuously promoting goodness without vilifying differences. I agree with Buya's opinion; let us pray for excellence for all of us. Allah is incredibly benevolent and so kind to His people. Masha Allah..."</p>
4.	Cahyo Utami	<p><i>"orang yang tidak pernah bercita-cita berbuat zhalim ga akan kebayang untuk berbuat zhalim "</i></p> <p>"Those who have never aspired to do wrong can't even imagine committing wrongdoing."</p>
5.	Ahmad Mesi	<p><i>"Setiap orang punya hak atas tubuhnya, dirinya, pilihannya, pikirannya..."</i></p> <p>"Everyone has the right to their own body, self, choices, and thoughts."</p>

The first netizen's comment expresses a desire to have children so that rewards can continue to flow to them even after death. The netizen acknowledges that children are blessings and sustenance from Allah and hopes they and the Muslim community can safeguard this trust and care. This comment reflects gratitude and responsibility in nurturing and educating children as a trust from Allah. The following netizen appreciates Buya (a religious figure) for providing wise and compassionate opinions without judging or speaking ill of those with different views. The netizen highlights the beauty of preaching by using kind words and consistently producing goodness without disparaging differences. They agree with Buya's opinion and encourage mutual prayers for excellence. This comment emphasizes respecting one another and spreading goodness in the Islamic faith.

On the other hand, there is also a netizen's comment emphasizing the rights of individuals over their bodies, choices, and thoughts. This comment highlights the importance of respecting individual freedoms and rights. These comments reflect diverse perspectives and opinions from netizens regarding marriage, offspring, and personal liberty.

3.6 Contribution of the Quran to The Child-Free Phenomenon

The Quran significantly contributes to preventing the child-free phenomenon, which can lead to the extinction of humanity. Verses in Surah Al-Anfal, such as verses 27 and 28, provide guidance and warnings about respecting children's rights, fulfilling trust, and prioritizing piety to Allah over wealth and children. Verse 27 tells the story of Abu Rubaba, who violated the Prophet's command out of pity for a child. This illustrates that children are a test and the responsibility of parents. In this context, Islam emerges as an obligation to uphold children's rights and equalize treatment towards them. Both sexes have equal rights, including the right to a good education. Verse 28 explains that the trial of wealth and children is a test for Allah's servants. Islam emphasizes that obedience to Allah should precede love for wealth and children. Classical commentaries such as Tafsir Ibn Kathir and Tafsir Al-Maraghi depict this trial as a significant test requiring attention and wisdom. Individuals should guard themselves against the temptation of wealth and children, use wealth wisely, and educate children with religious values and good character.

Tafsir Jalalain and Al-Wasith also explain that the trial of wealth and children can hinder individuals from prioritizing obedience to Allah. This trial tests how individuals can abide by religious rules regarding wealth and children. Individuals are warned that Allah rewards those who obey His laws and prioritize the right priorities. In various commentaries, a vital concept conveyed is that children and wealth are trials that must be faced with awareness of responsibility and piety to Allah. The Quran profoundly explains the importance of preserving children's rights, avoiding greed for wealth, and prioritizing piety to Allah. Thus, the Quran plays a crucial role in preventing the child-free phenomenon that threatens human sustainability by reminding individuals of the importance of respecting and caring for children as a trust from Allah.

4 Conclusion

As stated by Buya Yahya, the interpretation of the Quran serves as the primary guidance and reference in facing various issues. One of these issues is addressed in the Tafsir of Surah Al-Anfal, verse 28, and Asbab al-Nuzul, which explain that our wealth and children are tests from Allah and that Allah rewards generously (Quran, Al-Anfal: 28). Surah Al-Anfal has the potential to provide guidance and solutions for those who believe in it and firmly hold onto it amidst the complex social problems of today. In the Quran, one way to preserve offspring as living beings is by choosing a spouse by Islamic Sharia and continuing the lineage to maintain a religious community that receives guidance for the well-being of human life in the future. Hifdzun Nasab's (preserving line) purpose is to protect and sustain our family and lineage. Therefore, we must be cautious of anything that can jeopardize the continuity of this lineage. As Muslims, we should not allow ourselves to destroy our line. In carrying out this responsibility, we need to follow Islam's teachings and principles and understand the Quran's values. With awareness and caution, we can maintain the integrity of our family and lineage to remain solid and sustainable. In doing so, we play a role in protecting future generations' identity and continuity and safeguarding humanity's overall sustainability.

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