

CHILDFREE ACCORDING TO THE VIEW OF THE COMMUNITY OF MEDAN DISTRICT JOHOR MEDAN CITY

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Keywords:

Childfree, Views, Society

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Abstract: Some married couples decide to limit their offspring with clear reasons and are justified by the Shari'a, while others consider that having many children is a blessing for which one should be grateful. All of that is because everyone must have different perspectives, reasons and also different experiences in living a household life. Unlike the case with a handful of married couples who think that happiness in the household is not only obtained from the birth of a child. And marriage does not have to have children or offspring. In Indonesia, for example, we know the name Veronica Wilson, who decided not to have children. Likewise with Victoria Tunggono who decided to live a family life without having children who are popularly known as "Childfree". However, not a few among the Indonesian people questioned their decision and what was the reason behind the decision. This study aims to determine the public's view of childfree in Medan Johor District, Medan City. This research uses a qualitative descriptive method. Data were obtained through direct field observation, interviews and documentation. The results of the study concluded that the Medan Johor District Community stated that childfree is not a principle in married life. Because it is contrary to the Sunnah of the Prophet SAW. This can be seen from the statements of sources or informants that the author met when making direct observations in the field by proposing the child free theme.

INTRODUCTION

Marriage is a sacred activity in human life. The hope is that by getting married, human life will become more beautiful and lively because of a child who will be raised with love. The existence of children which is part of the purpose of the marriage should be its own happiness in domestic life. If we look at the perspective of the Islamic religion regarding the existence of a child in the household, we will find the happiness of both parents who have smart and pious children who are also devoted to religion, homeland and nation. Furthermore, these children will become candidates for the next generation in religious and state life.

Married life is human nature as social beings who have roles and functions and in terms of having offspring is a decision to have children or not, of course it is a free choice for married couples. Some married couples decide to limit their offspring with clear reasons and are justified by the Shari'a, while others consider that having many children is a blessing for which one should be grateful. All of that is because everyone must have different perspectives, reasons and also different experiences in living a household life.

Unlike the case with a handful of married couples who think that happiness in the household

is not only obtained from the birth of a child. And marriage does not have to have children or offspring. In Indonesia, for example, we know the name Veronica Wilson, who decided not to have children. Likewise with Victoria Tunggono who decided to live a family life without having children who are popularly known as "Childfree". However, not a few among the Indonesian people questioned their decision and what was the reason behind the decision. In Indonesia, arrangements regarding the settlement of children are not regulated in law, it's just that the government echoes and advises husband and wife to run the Family Planning (KB) program, in fact, in almost every health center or hospital we see a banner or slogan "Two More Good", there is also the slogan "Two Children are Healthier". However, the Government through the National Family Planning Agency (BKKBN) has never had a regulation limiting the number of children of a husband and wife. If we use the perspective of the Islamic religion in dealing with the statements of some people who want to live freely without children, then the situation will be the opposite. Because marriage and the household are very important things besides this, they will be the pillars of the successor to the nation and religion that we profess. With the existence of marriage through the provisions of the Shari'a, children will be born and at the same time become the identity of a family and a nation. This child will continue the survival of a family and nation. So in Islam we are encouraged to have offspring not only physically healthy but also spiritually healthy.

THEORETICAL STUDY

In the view of Islam, children are gifts and sustenance at the same time that must be grateful for and prepared as well as possible. However, this does not mean that the work of parents is only to produce children. There are still other obligations, including educating them and equipping them with various knowledge and wisdom. Apart from advocating having more children, Islam also orders to pay attention to the quality of the child's own education. And among the methods to optimize children's education is to regulate the spacing of children's births. This is important considering that if you give birth every year, the mother will not have the opportunity to pay attention to her child. Not even less attention, nutrition in the form of much-needed breast milk will also be reduced. Even though naturally, a baby should ideally breastfeed its mother for two years even though it is not an obligation.

In general, prevention of pregnancy is legally permissible, as long as it fulfills the following two main requirements: The underlying motivation is not because of fear of not getting a fortune. What is justified is temporarily preventing pregnancy to regulate the spacing of the child's birth itself. Or because of medical considerations based on research by medical experts relating to the safety of human life if it is necessary to conceive a child. In certain cases, a woman when pregnant can endanger her own life or the life of the child she is carrying. Thus, the dharar must be rejected. The method of preventing pregnancy and the tools used must be in line with Islamic law. There are methods that have been directly exemplified by Rasulullah SAW and his friends and there are also those that have been handed over to the medical world on condition that they do not violate the norms and ethics and general principles of Islamic provisions

RESEARCH METHODS

The author uses this type of field research, which is located in Medan Johor District, Medan City. In this writing, the main problem to be investigated is "The View of the Community of Medan Johor District, Medan City Against Childfree". The reason researchers use this type of field research is so that researchers know, see and hear firsthand information or explanations from informants or data sources related to the problems to be described in this research. In research using a qualitative approach, this research will be carried out in several mosques, streets, markets, and various other places. Thus in this study, researchers will obtain data directly by observation or through interviews with informants from various groups, namely community leaders, religious leaders, and people the researchers met during the research. Data analysis is done by organizing the data, breaking it down into units, synthesizing it, compiling it into patterns, choosing which ones are important and which will be studied, and making conclusions that can be told to others.

DISCUSSION AND RESULTS

Definition of Childfree

The term Childfree first appeared in the Merriam-Webster English dictionary before 1901, but Dr. Rachel Chrastil, author of the book *How to Be Childless: A History and Philosophy of Life Without Children*, states that many residents of England, France and the Netherlands have postponed marriage since the 1500s. About 15 to 20 percent of them have not even married once. "Some official studies use the word Voluntary Childlessness (voluntary childlessness) to refer to Childfree. The word childfree itself has been included in several English dictionaries, such as Merriam Webster's dictionary which defines it as without children; Macmillan's dictionary which defines it as used to describe someone who has decided not to have children (used to describe someone who has decided not to have children); the Collins dictionary defines it as having no children; childless, especially by choice, with the emphasis that this term is only known in American English. Of the three dictionaries above, two state that there is a decision or choice. This means that this condition does not occur due to compulsion or abnormalities in bodily functions, circumstances, and so on."

Our society's culture is closely related to the notion that having children after marriage is a priceless gift. In fact, we know that many married couples who are economically capable but do not have children after marriage, they are willing to adopt other people's children to be cared for and completely owned. There are also couples who are willing to use their wealth to finance the IVF process, and so on. This is done only to complement the family they are fostering. There is a pattern in Indonesian society that the concept of a harmonious and happy family is created when there are children in the family. This is based on the theory that the function of reproduction is to create offspring. In contrast to couples who choose childfree, having children is not the only reason for family happiness and harmony. Some of us have probably heard "many children, lots of fortune?", right? But now it seems that this is no longer the ideal motto for some couples. The current modern era emphasizes optimal quality of life. Couples who choose to have children try their best to fulfill their obligations as parents, fulfill their rights and provide an ideal life for their children. Producing children to become the next generation of quality, full of responsibility is a priority at this time, not a matter of quantity.

Childfree in Indonesia is indeed a minority, but those who adhere to the understanding of childfree form several special groups on WhatsApp, Facebook, and also Instagram. The groups via WhatsApp and Facebook are relatively closed but have up to three hundred members, while the childfree groups that use Instagram are open and can be accessed through the accounts @childfreelife.id, @childfreeindoensia, and @childfreemilenialindonesia. They come from all walks of life. The number of members and followers of these accounts cannot be used as an exact number in determining the number of people who adhere to childfree in Indonesia, because they are people who are familiar with the term childfree, or are interested in the idea. However childfree is not a trend but a choice that comes without coercion from any party.

In fact, the decision of a woman or a partner to be childfree is a very personal decision. Even so, this decision is still considered taboo in Indonesia. For example the announcement made by Gita Savitri, when he decided to be childfree. Through this decision, many netizens criticized and judged that the decision was inappropriate and so on. However, are all these assumptions true? What are the implications of a woman's or a partner's decision to be childfree?

Islamic Views Against Childfree

In Islam, the presence of children is the authority and will of Allah SWT through the process of creation. Parents in this case are only the ware for the birth of children into the world so that it is only natural that children are considered as entrusted by God to their parents who must be looked after

and treated humanely so that one day they can become human beings with noble character and be useful for the homeland, nation and religion. Children are heirs to Islamic teachings. This understanding means that every child born must be recognized and believed in, as an implementation of the practices accepted by parents, society, nation and state.

As the heir of religion, the Qur'an mentions the word child with various terms including *zuriyyah* which means children, grandchildren and descendants, *Ibn* which means child, *said Ibn* with various derivations mentioned 47 times in the Qur'an. besides the words *zuriyyah* and *ibn* there are also the words *Walad*, *Athfal* (QS. An-Nūr 24: 59), *Shabiy* (QS. Maryam: 19:19,12 and 29), *Aqra* (QS. Al-Baqarah: 2 verses 180, 215 , 237, QS. Ali Imrān: 3 verse 167, QS. An-Nisā: 4 verse 7,11,33,135.), *Asbath* (QS al-Baqarah 2:136, 140; QS. Ali Imrān 3:84; and QS. An-Nisa 4:163) and *Ghulam*.

Not only mentioning the word child in various word forms, the Qur'an also mentions the various roles of a child, namely as an ornament (*Ziinatun*) (QS. AL-Kahf 18:46), and as a heart conditioner (*Qurrotu a'yun*), (QS. Al-Furqān 25:74). Unfortunately, children are not only used as ornaments and coolers, they can also become enemies (QS. At-Tagābun 64:14) and slander (QS. At-Tagābun 64:15) for their parents. We can see this from the story of Kan'an who was disobedient to his father, Prophet Noah As. With the various mentions and roles of children in the Qur'an, it is proof that Islam provides a broad space for discussing matters related to children. So far, children's discussion has been present in the realm of how to educate children, what is the role of parents in raising children from the womb, how children must be devoted to parents and so on. These things are indeed very important to study, but before all that, as human beings who believe in Allah SWT, of course we also have to learn about nature and goals in marriage and how the presence of children can bring happiness to parents.

The current trend that has surfaced regarding the choice not to have children in marriage is an interesting thing because for whatever reason it is contrary to the purpose of marriage as recommended in the verses of the Qur'an mentioned above. For example, the economic factor which is often used as one of the reasons for childfreeness is answered in QS. An-Nahl verse 72 which states that Allah will arrange and provide sustenance to his servant so that there is no need to worry too much about that reason.

Likewise with other factors, in fact there is no need to worry about this because Allah always provides solutions and ways out. Islam is a religion of love, being parents and having children is one of human nature in this world that must be implemented in order to realize *maqasid syari'ah*, especially *hifdz an-nasl*. As an effort to protect offspring or *hifdz an-nasl*, Islam encourages every human being to have offspring from a legal marriage, but it doesn't stop there. There are also obligations attached to parents when they have children so that everything in Islamic studies, childfree can be justified by 'azl. . The meaning of 'azl is to spill sperm outside the vagina. In more detail, Al-Azl literally means letting go, separating.

In medical science, *al-'azl* is called *coitus interruptus*, namely ejaculating outside the vagina so that the sperm does not meet the wife's egg, as a result the sperm released by the husband is scattered outside the wife's vagina, or by using contraception both husband and wife to prevent fertilization (pregnancy). Childfree is defined as 'azl because this is substantially the same as childfree choice in terms of both rejecting the child's existence before it has the potential to exist. Sexual intercourse between husband and wife is the most likely cause for someone to experience pregnancy. This method can be a way for married couples to live together, have sexual relations together but not have children because the wife will not get pregnant if the husband's sperm does not enter the wife's egg cells. This husband's relationship is the most powerful cause in the creation of humans, only in certain cases humans are created without sexual relations such as the Prophet Adam As, Siti Hawa

and the case of Prophet Isa As. In the view of Imam al-Ghazali 'azl, the law is permissible, it is neither makruh nor haram.

'Azl is an act that falls into the category of tarkul afdhal or abandons primacy but does not reach the unlawful law. Imam Al-Ghazali mentioned in his book Ihya 'Ulumuddin: "I am of the opinion that the law of 'azl is not makruh with the meaning of makruh tahrîm or makrûh tanzîh, because to stipulate a ban on something can only be done on the basis of the text or qiyâs on the text, even though there is no text or the origin or source of qiyâs which can be used as an argument for making 'azl. In fact, what exists is the origin of qiyâs that allows it, namely not getting married at all, not having intercourse after marriage, or not inzâl or spilling sperm after inserting the penis into the vagina. Because everything is just an act of abandoning virtue, not an act of prohibiting it. Everything makes no difference because a new child will potentially form with the sperm being placed in the woman's uterus."

Based on the opinion of Imam al-Ghazali above, then childfree which is carried out by means of 'azl is permissible but the law will be different when childfree is carried out by completely and intentionally eliminating the reproductive system, because the law eliminating the reproductive system is haraam. This is in accordance with the opinion of Sayed Abi Bakr in the book I'aanatu at-Thalibiin which explains that the use of a device that can terminate a pregnancy from its source is haraam. In Islam, if the only intention is to delay pregnancy either by using a device or naturally without terminating the pregnancy at the source, then the law is permissible and this can be an alternative solution for couples who feel they are not ready to have children due to various factors. During the delay period, couples can learn from each other to prepare themselves both mentally and materially to form a happy family with the presence of offspring.

If you read and observe the reasons put forward by the childfree figures mentioned above, you will find a basis for thinking that is humane without using a religious perspective. In this regard, Islam has provided a clear explanation of a family in which there is a child as a complement in the household as well as being the successor to the continuity of the Islamic religion. It is even mentioned in history that the prophet Zakaria As longed for the birth of a child who, with Allah's permission, was born the Prophet Yahya.

But the order to choose fertile women is comparable to the order to choose women who are pious and good in Islam. In the view of Islam, children are gifts and sustenance at the same time that must be grateful for and prepared as well as possible. However, this does not mean that the work of parents is only to produce children. There are still other obligations towards children, including educating them and equipping them with various knowledge and wisdom, especially religious knowledge.

Islam does not explain in detail about childfree in household life, but if childfree is understood as a view of life in the household, namely not wanting to have children after marriage without causes and reasons justified by the Shari'a, let alone giving reasons for wanting to live freely without having to be burdened with the existence of a child, then it is certainly contrary to nature as a human being. Because as Allah SWT has explained in the Al-Quran that He created from a husband and wife, namely children and grandchildren.

"Islam strongly encourages its people to have offspring to be well educated so that they adorn this universe with righteous and faithful human beings. Since choosing a future wife, Rasulullah SAW hinted to get a wife who has the potential to have children. "Marry a woman with many children because I (Rasulullah saw) compete with other people in the number of people on the Day of Resurrection (HR. Ahmad and Ibn Hibban)"

The presence of a child in a valid marriage is the purpose and wisdom of marriage that will continue for generations to come. This can be seen from the letter Al-Nisa verse 1 as follows: Meaning: O people, fear your Lord, who created you from one self and from him Allah created wives;

and from both of them God made many children, sons and daughters. Based on the description of the Al-Quran above, we can take an important point that among the goals and wisdom of marriage, Allah SWT made the life partners that we build in the household to have many children. Therefore, in the view of Islam, a husband and wife who do not want to have children without justified reasons will be contrary to human nature as determined by Allah SWT.

Childfree in the View of the Community of Medan Johor District, Medan City

In this point, the researcher presents the results of interviews with informants about Childfree. Childfree in the view of the ladies of Silaturrahmi, Jl. Official Eka. "Frankly, I, as a representative of all 96 members of this organization, do not really understand childfreedom. We have only heard from the news on TV that there are people who really don't want to have children after marriage. In our opinion, this statement makes no sense, because the average married person misses and wants to have children as soon as possible. Why is this upside down instead of not wanting to have children for no apparent reason. Even our religion strongly recommends having many children, especially if we are educated properly, our household will become crowded. The point is, we don't agree with the statements of people who say that after marriage you don't want to have children, that's a strange person.

Based on these interviews, it can be concluded that all members of the women's committee, totaling 96 people, agree that they do not agree and do not agree with the principle of childfree living. Because it is against nature to live in a household. According to the author, what was said by the informant or the object of the interview is a truth based on Islamic law. Because in a household there will be a purpose of marriage. i.e. multiplying offspring for the continuity of the next generation of religion and nation. This is the basis for the thinking of the women's leadership members who are represented by the chairman of the leadership who is very confident in the statements they convey. They also said that according to the results of the interview above, if there was a husband and wife who, before and after marriage, did not want to have children, this was a strange thing according to the habits of the majority of married couples.

Childfree in the view of gentlemen of the leadership Jl. Official Eka. "I have had conversations with the members of the Witnesses and I represent the opinion of all 64 members of the Witnesses who state that childfree is beyond human reason. As far as we know, human nature after marriage is to want to have children. Islam also states a lot that we are encouraged to have offspring. The only prophet, namely Prophet Ibrahim, was eager to have children, so Ismail and Isaac were born. The Prophet Muhammad SAW also had descendants from Khadijah. Companions of the Prophet also have children, even non-Muslims also on average want to have children after marriage, if there are no children for health reasons or because they have not been given offspring by the Almighty it is not a problem, but if there is no clear reason or just because of fear so the load then that's not true.

Based on these interviews, it can be concluded that all 64 members of the gentlemen's leadership agree that they disagree and do not agree with the principle of childfree living. Because it is against nature to live in a household. In responding to the statement of the object of the interview mentioned above, the author strongly agrees regarding the point of view given by the informant mentioned above, because based on the reasons used by couples who plan to be childfree, they are worried that they will not be able to take care of them and will only become a burden in the household. Such a reason in Islam is an unacceptable reason, because it is not a matter of being able or unable to raise children, but whether the couple wants or does not want to carry out the mandate from Allah SWT.

Childfree in the view of a non-Muslim who is already married, namely Mr. Samuel. "In my opinion, the child is a gift from God, a blessing that God has given us. God gave us the responsibility

to nurture, protect and educate them based on the values of Christian life. I don't know why people don't have children. What is clear is that having children is a great gift for us.

Based on the interview, it can be concluded that Mr. Samuel does not agree with the principle of childfree living. Because it conflicts with proper life in the household, namely having offspring and responsibility for maintaining the child's life. When the writer interviewed a non-Muslim, it was as if the writer was surprised because it is not only Islam that advocates protecting and giving rights to our offspring, Christianity is the same way, meaning that the writer is increasingly convinced that childfreeism which is heralded by its adherents is something that is not acceptable. based on religion, and only a flimsy excuse when challenged.

Childfree, in the view of one of the imams of the Nurul Falah mosque, namely Hasan, "people who are married certainly have the intention of worship, and they want to have children immediately, of course, healthy offspring and later become children who are devoted to both parents and obedient to Allah SWT and His Messenger . Allah SWT is just not pleased if we as parents just abandon our children without being properly educated according to our religious teachings. Islam strongly recommends that we have offspring who will become the next generation of the Prophet Muhammad SAW. So if there are people who are married but don't want to have children, then their faith needs to be questioned, while non-Muslims have children after marriage. How come there are people who don't want to have children? , or it could be that they don't want to bother having children, it could also be that they want to be free of children, but they need to be questioned in terms of their thinking point of view, who knows there may be reasons that are not clear but they still defend them. The point is I don't agree with living in a household without wanting to have children.

Based on the interview, it can be concluded that Hasan does not agree with the principle of childfree living. Because it is against nature to live in a household. And contrary to the sunnah of the Prophet SAW. In responding to the informant mentioned above, the author understands the sentence implied by the opinion of the informant above, what the imam of the mosque meant was a wrong understanding. Because if you look further, those who say childfree makes them live freely and happily without children is a household commitment that is not based on religion. So they are stuck with liberal thinking (out of the norm of life for the majority of married couples).

Based on the results of interviews with some of the sources mentioned above, it can be concluded that childfree is not a goal of married life, meaning that people who decide to live without wanting to have children are people who do not have a goal in their marriage. Of the many sources, it was stated that children are both a gift and a mandate from Allah SWT, if we are good at caring for them and are responsible for giving them their rights, we will get happiness in marriage. Starting from guarding his food so that it does not get mixed up with unlawful results such as proceeds from usury, stealing, and so on.

Next is to keep the child's association so that you are not wrong in choosing friends or friends. The most important thing is to maintain monotheism and morals of children so that they become civilized and knowledgeable human beings. As the author explained at the beginning of the thesis that even though we are encouraged to have children, there are things that are very important to pay attention to and become an integral part of educating children, namely love and affection. How many married couples are given offspring and have many children, but they don't equip them with good knowledge and examples, and they don't get love from both their parents, so that will cause violence in the child's way of thinking.

Author's Analysis of Childfree

In analyzing childfree issues, the author uses or refers to books that discuss them plus the author's knowledge while studying family law, and the most important thing is that the author always communicates with ustadz, teachers and lecturers regarding childfree issues. Based on the results of

the author's observations through observation, interviews and documentation, the author obtained an analysis of the data conveyed in the form of a sentence, that is, even though in Islam it is not said that the principle of childfree life is forbidden, it is necessary to look deeper into the basis of thinking used by childfree friends. Because such thinking is a new thought in our beloved country, namely Indonesia. In the future, the writer imagines that if the childfree culture becomes more widespread and more and more husband and wife couples practice it, the writer is worried that in the next decades there will be fewer generations of human beings, especially Muslims who are encouraged in the sunnah of the Prophet to increase their number of offspring and be educated with strong monotheism and not abandoned it.

Based on the explanation above, the author draws a conclusion that is the focus of this research, namely that childfreeism, which is embraced by a handful of people who become a guideline for life in their household, is something new and foreign if we compare it with the norms and customs that apply in Indonesia. Besides that, if you look at it from an Islamic point of view, it is also childfree, of course it is contrary to the sunnah of the Prophet SAW which advocates for multiplying offspring.

CONCLUSION

Childfree is a decision or life choice not to have children, be they biological children, stepchildren or adopted children. Childfree experience the pros and cons in household life. Only a few people are pro against Childfree and the majority of families reject and disagree with Childfree. The pro-childfree reason is because they don't want to be burdened with taking care of children, the next thing is they don't want to burden this earth with the many people who are born into the world. Some are of the opinion that they are afraid of not being able to care for the child and instead abandon the child.

SUGGESTION

The author's advice to all readers of this research is not to be easily influenced by the issue of childfree because many people express their disagreement with childfree and are also against Islamic Sharia.

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