

## Deconstruction of the Concept of Procreation in the Qur'an: A Double Movement Analysis of the Childfree Phenomenon in Indonesia

Muniif Ahmad Faaiz<sup>1\*</sup>, Mundhir<sup>2</sup>

<sup>1,2</sup> Universitas Islam Negeri Walisongo Semarang, Indonesia

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#### \*Corresponding Author:

Name: Muniif Ahmad Faaiz

Email: [faaizmuniif@gmail.com](mailto:faaizmuniif@gmail.com)

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### Abstract

This research is motivated by the phenomenon of childfree in Indonesia which is increasingly visible, triggering socioreligious polarization due to the clash between modern structural reality and textualist religious understanding. To overcome these tensions, this qualitative-hermeneutical study aims to deconstruct the concept of procreation in the Qur'an using the analytical knife of Fazlur Rahman's Double Movement theory. Through the first movement, this study traces the socio-historical context of 7th-century Arabia in order to unravel the legal reasons for procreation that are rooted in the military needs of tribal communities. Furthermore, the second movement extracts universal moral values from sacred texts, especially QS. Al-Kahf: 46 and An-Nisa: 9. The findings of this study show that the concept of procreation in the Qur'an should not be fully understood textually, but through contextual qualities that have implications for the quality of the meaning of procreation comprehensively, thus reconstructing the orientation of *hifẓ al-nasl* towards the preservation of the quality of life that respects the autonomy of the female body. In conclusion, childfree motivation cannot be generalized but must be assessed casuistically through the corridors of *hifẓ al-nafs* and *hifẓ al-'aql*. The implications of this study offer a humanist-adaptive interpretive paradigm that is inclusive and applicable to religious institutions and modern marriage counseling in responding wisely to contemporary reproductive dynamics.

Childfree; Fazlur Rahman; Humanist Interpretation; Procreation; Responsibility.

### Abstrak

Penelitian ini dilatarbelakangi oleh fenomena childfree di Indonesia yang semakin terlihat sehingga memicu polarisasi sosiokeagamaan akibat benturan antara realitas struktural modern dan pemahaman keagamaan tekstualis. Untuk mengatasi ketegangan tersebut, studi kualitatif-hermeneutis ini bertujuan mendekonstruksi konsep prokreasi dalam Al-Qur'an menggunakan pisau analisis teori *Double Movement* Fazlur Rahman. Melalui gerakan pertama, penelitian ini melacak konteks sosio-historis abad ke-7 Arab guna mengurai alasan hukum anjuran prokreasi yang berakar pada kebutuhan militer masyarakat tribal. Selanjutnya, gerakan kedua mengekstraksi nilai moral universal dari teks suci, khususnya QS. Al-Kahf: 46 dan An-Nisa: 9. Temuan penelitian ini menunjukkan bahwa konsep prokreasi di dalam al-Qur'an tidak boleh sepenuhnya dipahami secara tekstual, melainkan melalui kualitas kontekstual yang berimplikasi pada kualitas pemaknaan prokreasi secara komprehensif, sehingga merekonstruksi orientasi *hifẓ al-nasl* menuju pelestarian kualitas hidup yang menghormati otonomi tubuh perempuan. Kesimpulannya, motivasi *childfree* tidak dapat digeneralisasi melainkan harus dinilai secara kasuistik melalui koridor *hifẓ al-nafs* dan *hifẓ al-'aql*. Implikasi kajian ini menawarkan paradigma tafsir humanis-adaptif yang inklusif serta aplikatif bagi institusi keagamaan dan konseling pernikahan modern dalam merespons dinamika reproduksi kontemporer secara bijak.

**Kata Kunci:** Childfree; Fazlur Rahman; Reproduksi; Tanggung Jawab; Tafsir Humanis.

## INTRODUCTION

The childfree phenomenon is a conscious decision by a married couple not to have children and has now transformed from a personal choice to a massive and organized social movement in Indonesia. This discourse is increasingly articulated and disseminated through active online communities and popular narratives about reproductive freedom, mental health, and financial well-being (Dahnia et al., 2023). This phenomenon is driven by multidimensional factors, including the pressure that requires young couples to bear the financial burden of two generations at once, the high cost of parenting in urban areas, intergenerational trauma in parenting patterns, to the flow of digital information that forms the perception of child ownership which is very difficult and even scary for some couples. This reality creates an orientation shift from improving quality to quantity (Annisa & Ninin, 2024).

Literally, the Qur'anic narrative and the classical tradition of interpretation are often positioned as theological legitimacy for absolute procreation through the concept of *hifẓ al-nasl* within the framework of *Maqasid al-Shari'ah* (Ashari et al., 2026). In an effort to deepen the meaning of the Qur'an, the mufasssir also needs comprehensive learning from various postulated literature. The message that the Qur'an wants to convey is universal, so it is not uncommon for arguments to interpret the Qur'an to be explained between verses or other supporting evidence. However, understanding this meaning is often stuck in atomistic, literal, and ahistorical readings. Fazlur Rahman in his monumental work, *Islam and Modernity: Transformation of an Intellectual Tradition* (1982), emphasized that efforts to understand the Qur'an are needed through the Double Movement methodology (Umair & Said, 2023).

The naming of the Double Movement has a substantive meaning in support of contemporary interpretations. The first movement requires the reader to withdraw from the present situation towards the socio-historical context of 7th century Arabia, in order to dissect the legal principles of the verses that descended in the midst of tribal Arab societies that worshipped the quantity of male progeny as military capital and social status. The second movement is to bring these moral values back to the present reality to be actualized in a relevant way (Nurdiansyah, 2025). Rahman argues that the core message of the Qur'an is not in the absolute rule of law, but in its context (Umair & Said, 2023). Although in a case it is often faced with arguments about interpretation that should not be done through ratios alone and needs postulates that underlie it. However, in this context, generational sustainability should not be interpreted as biological reproduction alone, but as a guarantee of human dignity and a superior quality of life according to the times.

Fundamental problems arise when sacred texts with specific historical backgrounds are used rigidly to judge life choices in the digital age without methodological deconstruction. The Qur'an is referred to as Kalamullah which is *sallih likulli* in the era of *wal makan* because of the content of the Qur'an itself which covers various lines of life to answer problems throughout the ages. In addition, the Qur'an also aspires to build the best ummah through the quality of nurturing and the formation of a mature generational image. However, this valid reference of instructions also has many gaps in the eyes of ordinary people so that it causes an inverse understanding of it. The phenomenon of Childfree or the liberation of two couples from the desire to have children has a

paradoxical understanding with the concept brought by the Qur'an. However, in general concept, the phenomenon is not just a simplified designation, but has complex causes and effects.

Some interpretations tend to position child ownership as an unconditional theological obligation, even though the Qur'an itself provides a stern warning against the possibility of creating a weak generation. The inability of traditional interpretive frameworks to respond to shifting gender roles and women's reproductive autonomy creates a distortion of understanding that actually distances religion from the values of justice. This is the crucial point of the need to re-evaluate the concept of procreation so that it is no longer understood mechanically, but functionally.

Collectively, the childfree phenomenon in Indonesia goes beyond rigid and black-and-white perspectives. One of the highlights is the decision not to have children in the Generation Z era as a form of logical adaptation to the complexity of modern reality, where the ideal of reproduction in Islam is seen as not absolute when faced with valid situational reasons. In line with the reading (Yessino et al., 2024). This is emphasized in another explanation that marital happiness is not singular and should not be reduced to the function of procreation. Through the lens of *Maqasid al-Shari'ah*, they argue that the pillars of *hifz al-nasl* should not negate the essence of other marriages such as *sakinah*, *mawaddah*, and *warahmah*, so that childfree emerges as a conscious choice that is of benefit to the couple's domestic dynamics and autonomy (Siregar & Harahap, 2025).

Another study was conducted by Afdeliyah who operates the Double Movement theory to prove that the Qur'an does not prohibit childfree absolutely, but rather demands quality prerequisites in parenting to avoid psychological and physical harm to mothers and children (Afdeliyah, 2024). In line with these practical applications, Putra emphasizes the epistemological foundation of Rahman's thought that is intact and systematic through the integration of the dual-movement method for the socio-legal dimension and the synthesis-logical method for the theological-metaphysical aspect. Through the combination of these two researches, contemporary reproductive choices can be objectively assessed as part of the *ijtihad* of family benefits that are valid in the contemporary era through a transformative and humanist analysis knife (Putra, 2025).

Some of the studies above show some evidence of scientific discussion of the Childfree phenomenon which has a dualism of perspective, between the source of the postulate or the problem of reality. However, there has not been a detailed discussion of the concept of Procreation presented by the Qur'an. Therefore, this research aims to comprehensively analyze through deconstruction the concept of procreation in the Qur'an using the scalpel of Fazlur Rahman's Double Movement theory. Through this deconstruction process, the research will explore the rational correlation of the procreation verses and contextualize it with the childfree phenomenon in Indonesia. The ultimate goal is to formulate a paradigm of interpretation that is not only textualist, but also humanistic and adaptive. This research seeks to provide an inclusive theological foundation for reproductive choices based on considerations of benefit, mental readiness, and sustainability of human quality of life in the contemporary era.

This study unravels the childfree phenomenon in Indonesia that arises due to economic and mental pressure, but often clashes with rigid religious understanding. To overcome these tensions, Fazlur Rahman's Double Movement theory is used to trace the socio-historical context of the verse as well as draw its universal moral value to the present. Meanwhile, the taking of postulates

in QS. Al-Kahf: 46 and An-Nisa: 9 reveal the existence of a child that has benefits accompanied by the benefits of quality regeneration. These findings reconstruct the concept of procreation from a mere biological obligation to a parenting responsibility, while shifting the orientation of *hifẓ al-nasl* towards the preservation of quality of life that respects the autonomy of women's bodies. This argument flow leads to the assessment of childfree motivation in a casuistic manner through the principles of *hifẓ al-nafs* and *hifẓ al-'aql*, thus producing a humanist interpretation paradigm that is applicable to modern marriage counseling.

## METHOD

This research is a qualitative study that adopts library research with a hermeneutical-philosophical approach to explore the depth of texts and social contexts. The primary unit of analysis set in this study is not just static verses of the Qur'an, but dialectics between procreation verses such as QS. Al-Kahf: 46 and An-Nisa: 9 with childfree discourse that develops in the Indonesian public sphere. This design was chosen because of its ability to deconstruct established structures of understanding, thus allowing for the emergence of new and more adaptive synthesis. Contemporary hermeneutical approaches allow a researcher to bridge the epistemological distance between the transcendent message of revelation and the immanent reality of humanity (Umair & Said, 2023).

The data sources in this study are classified into two main categories to ensure the validity and reliability of the findings. The primary sources consist of the holy texts of the Qur'an as well as the fundamental works of Fazlur Rahman, especially *Islam and Modernity: Transformation of an Intellectual Tradition*, which is the methodological pillar of this study. Meanwhile, secondary sources include literature from scientific journals and books published in the range of 2021 to 2026 that aim to ensure that the analysis remains grounded in the latest scientific discourse and avoids the saturation of outdated references. Another secondary source is through classical interpretive literature that has a strong authenticity about the explanation of the verse, thus creating understanding and thinking that cannot be separated from the main path.

The data collection technique is carried out through literature studies which are carried out systematically and selectively. This process involves identifying, inventorying, and classifying Qur'anic texts as well as sociological data on the childfree phenomenon through precise documentation techniques. This step is crucial to ensure that the data collected has direct relevance to the research problem. By curating literature that has high academic authority, this research is able to present solid arguments that can be scientifically accounted for. Sharpness in sorting primary and secondary data is the key in maintaining the objectivity of the results of this research.

The data analysis technique implements Fazlur Rahman's Double Movement theory as the main scalpel. The analysis begins with the first movement, which is to trace the socio-historical background of the procreation verses to find the legal reasons (Latifah et al., 2025). Once the historical meaning is discovered, the next step is to extract the moral values contained in it such as the principles of justice, welfare, and parenting responsibilities. This approach allows researchers not only to be trapped in the outer shell of the text that is legal, but to be able to penetrate the essence of the universal message of revelation.

In the next stage, namely the second movement, the moral values that have been taken are then contextualized into the reality of the childfree phenomenon in Indonesia today. The validity of this method lies in the logical consistency in drawing a common thread between past history and future ethical needs. By transforming the procreative order from a mere biological demand to a qualitative responsibility, this research is able to present a theological solution that is humanistic and responsive to changes in social structure. This approach ensures that research findings are not only descriptive, but also transformative and make a real contribution to the development of Qur'an and Tafsir science especially in answering this phenomenon.

## RESULTS AND DISCUSSION

### Socio-historical Context of the Procreation Verses in the Qur'an

In pre-Islamic and early Islamic Arab societies, life depended heavily on the strength of the patriarchal tribal membership. As in the hereditary factor, boys are seen as strategic assets that determine social standing, military power, and the sustainability of the lineage (Köse, 2024). This context creates tremendous social pressure on women to continue giving birth, as well as being the background for why the Qur'an comes with a narrative about the value of children as a divine gift. As explained in QS. Al-Kahfi [18] verse 46:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

*"Wealth and children are the jewels of worldly life, while eternal virtue (its reward) is better to be rewarded with your Lord and better to be hope."*

In this verse, Allah explains that the existence of a child is classified as one of the jewels of the world. Imam al-Qurthubi explained in his commentary that the meaning of "jewelry" is intended to mean a treasure and the existence of a child which means beauty and usefulness. In addition, special meaning for children is associated with defense and strength. The designations of jewelry, defense, and power are manifestations of the worldly and mortal designations. Thus, Imam al-Qurthubi interprets this verse as an explanation of the existence and essence of the existence of children who have a positive value side, but it is not given priority because it is included in the mortal (Qurthubi, n.d.).

Further discussion on the concept of heredity at that time is also explained in QS An-Nisa' [4] verse 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

*"Fear those who would otherwise leave behind them, the weak descendants (who) they fear about. So, fear Allah and speak the truth (in terms of protecting the rights of his descendants)."*

Analysis of QS. An-Nisa: 9 which warns of a weak generation (*dbu'afa*) shows that the Qur'an from the beginning did not merely encourage the quantity of reproduction, but emphasized the quality of the generation produced. As Imam Al-Qurthubi also explained in his commentary that the weak descendants referred to in the verse have multiple interpretations from several scholars'. Some interpret it as an orphan, a person who is experiencing a death sentence, or interpreted as the piety of all people universally. Thus, the summary of the interpretation is in the form of

revealing the meaning that the quality of regeneration is not only seen singularly (in children), but also needs to expand the perspective to lead to a collective quality (Qurthubi, n.d.).

In the historical context, this commemoration is relevant in the face of the Arab tradition that viewed many boys as emblems of tribal superiority. but without adequate responsibility for their education and well-being (Pasha & Shepley, 2025). The Qur'an is here to break the logic of quantity by encouraging the value of caring responsibilities that are qualitative (Karim, 2023). This discovery confirms Fazlur Rahman's analysis that the legal reasons behind the procreation verses are not merely biological obligations, but rather a civilizational project oriented towards the quality of the human being as a subject. These findings become a crucial analytical foundation before moving on to the second movement that is contextualized.

Further tracing of the classical tradition of tafsir shows that mufasssirs such as al-Thabari, Ibn Katsir, and al-Qurtubi tended to interpret procreation verses in a strong legalistic frame (Sarwanih, 2025). Children are positioned as the continuation of the nasab, the heir of property, and the enforcer of socio-religious obligations. This interpretation is very contextual with the medieval Islamic civilization which still placed the extended family as an economic and social defense unit. Although such interpretations are highly relevant to their times, they are prone to getting caught up in textual atomism when applied literally to modern reality. This study finds that there is an epistemological tension between traditional literalist readings and contemporary hermeneutic needs. This tension is the basis for the application of the Double Movement methodology as an instrument that is able to bridge sacred texts with the needs of contemporary humans without neglecting the integrity of revelation.

The concept of *hifẓ al-nasl* in the framework of *Maqasid al-Shari'ah* was historically born in the tradition of al-Ghazali's thought which was later developed by al-Syatibi to provide a holistic framework of sharia goals (Roslan, 2024). *Hifẓ al-nasl* means to protect offspring by ensuring the survival of individuals, families, and communities. However, this study found that even in the classical discourse of ushul fiqh scholars have never formulated *hifẓ al-nasl* as an absolute obligation without exception. There is an ijtihad space that considers the conditions of maslahah and mafsadah proportionally, which provides a theoretical precedent for the modern contextualization that this research seeks to achieve (Zuhdi & Nasir, 2024).

Table 1: Socio-Historical Sequence of the Procreation Verses

| Period | Phase Stage                                                                        |
|--------|------------------------------------------------------------------------------------|
| 1.     | Pre-Islamic Arabia & early Islam                                                   |
| 2.     | The response of the Qur'an in giving the meaning of a child as a gift              |
| 3.     | The response of the Qur'an in providing a warning of the quality of the generation |
| 4.     | Historical synthesis & Reorientation of the legal goals of procreation             |
| 5.     | The birth and development of the concept of <i>hifẓ al-nasl</i>                    |
| 6.     | Contextualization of the Qur'an's message to reality                               |

The Table 1 above delineates the chronological trajectory of Quranic verses addressing procreation across distinct historical epochs. It commences with the pre-Islamic Arabian era which was marked by deeply entrenched patriarchal structures and the practice of female infanticide. In

response to these sociocultural realities, the Qur'an directly intervened through procreative verses that underscored the essential value and moral weight of posterity. Subsequently, the trajectory progresses to the contextualization phase, which embraces multi-interpretive dynamics, such as historical synthesis and the reorientation of the legal objectives governing procreation. Ultimately, the conceptual pinnacle of this contextualization hierarchy serves to build a coherent bridge connecting historical revelation to contemporary realities.

### **Deconstructing the Moral-Ethical Value of Procreation: From Text to Spirit**

The process of deconstructing the concept of procreation in the Qur'an reveals a layer of ethical values that go beyond mere biological obligations. Through a thematic analysis of verses related to children, parenting, and reproductive responsibilities, this study found that the Qur'an consistently links procreation with the ability and readiness of parents to fulfill children's rights comprehensively. QS. At-Tahrim: 6, which commands to "guard oneself and one's family from the fire of hell" hints at a dimension of moral responsibility that goes far beyond mere acts of biological reproduction (Eramahi et al., 2025). Directly, the order implies that without a good capacity to guide, educate, and prosper children, it has the potential to contradict the spirit of the Qur'an itself. This is the first critical finding in this deconstructive study: that procreation in the Qur'an is an ethical responsibility, not just a demographic instruction (Mikaaeel & Salaudeen, 2024).

A search of the Qur'anic terminology used to refer to children reveals a rich semantic wealth that is full of meaning. The term *zinah* (jewelry) in QS. Al-Kahf: 46 is not a static description of the existence of a child, but rather a conditional prescription that requires the fulfillment of the quality of relationships and nurturing (Mahmud et al., 2024). Likewise with the term *qurrata a'yun* in QS. Al-Furqan: 74 who explains about wealth and children who become jewels when they grow up in an environment that takes care of their nature optimally accompanied by obedience to Allah as a form of self-improvement (Qurthubi, n.d.). However, if the presence of children actually causes a burden that paralyzes the physical, psychological, or financial well-being of parents, then substantively the value of the "jewelry" is not realized. This finding is in line with Afdeliyah's argument that contextualizing the meaning of children as a functional gift requires that there are quality prerequisites that must be met before reproductive decisions are made (Afdeliyah, 2024). Thus, the Qur'an implicitly opens up theological space for consideration of benefits in reproductive decisions.

Furthermore, this study identifies that the Qur'an does not only talk about the quantity of offspring, but explicitly builds a normative framework about the quality of parenting through the concept of *khaira ummah* (Qoyimah, 2025). The formation of the best ummah (QS. Ali Imran: 110) requires individuals who are morally, intellectually, and socially qualified. This reflects a target that is impossible to achieve through an increase in the birth rate without investment in the quality of nurturing. In this perspective, parents who choose not to have children because they are aware of the limitations of their parenting capacity are indirectly in line with the spirit of the Qur'an that yearns for a quality generation. This reinterpretation shifts the paradigm from "mandatory multi-breeding" to "obligatory to be responsible for what is presented", a shift that is theologically accountable and ethically much more humane (Lougheed, 2026).

The ethical dimension of procreation in the Qur'an is also seen in the serious attention to the rights of mothers. QS. Al-Baqarah: 233 which regulates the breastfeeding period to two years and requires proper maintenance for breastfeeding mothers shows that the Qur'an is well aware of the physical and emotional burden that women bear in the reproductive process (Harahap et al., 2025). This norm implicitly requires the agreement, ability, and readiness of both parties before a procreation decision is made. When reality shows that a woman does not have adequate support, experiences intergenerational parenting trauma, or is in a condition that threatens her health, then the spirit of this verse supports the choice to reconsider reproductive decisions. These findings strengthen the argument that hermeneutical deconstructions of procreation verses result in a much more inclusive and gender-equitable view than the dominant literalist reading (Siregar & Harahap, 2025).

### **Contextualization of the Qur'anic Procreation on the Childfree Phenomenon in Indonesia**

The second movement within the framework of the Double Movement demands the contextualization of moral values that have been extracted from the text into the reality of the childfree phenomenon in Indonesia (Wulandari et al., 2023). In this context, the childfree choice that arises is not a rejection of family values, but as a rational response to structural conditions that do not support optimal parenting, can actually be read as a form of application of the principle of *maslahah* in real life. This perspective opens up the possibility of a more constructive dialogue between Islamic teachings and the reality of the life of modern Indonesian Muslims.

Based on the literature reviewed, childfree motivations in Indonesia appear to be multidimensional and cannot be standardized in a single theological assessment (Mu'in et al., 2024). There are at least three identifiable motivation clusters: first, economic awareness-based motivation in which couples realize that the cost of quality parenting exceeds their financial capacity; second, mental health-based motivation in which intergenerational parenting trauma or certain psychological conditions make parenting a serious risk; and third, motivation based on eco-anxiety or ecological anxiety about environmental sustainability for future generations (Glass & Fraley, 2026). In the framework of the Double Movement, the first and second clusters have the strongest justification within the framework of *Maqasid al-Shari'ah*, since both are rooted in the protection of the soul (*hifz al-nafs*) and the protection of reason (*hifz al-'aql*) which are the more fundamental goals of the Shari'ah.

This contextualization must also consider the role of information technology in shaping the reproductive consciousness of Indonesian society. As identified in the introduction, technological advances have accelerated the dissemination of information about the complexities of parenting, environmental crises, and mental health realities that were previously out of reach of the general public. In this perspective, people who choose childfree after careful consideration can actually be seen as an actualization of the Qur'anic value about the importance of deliberation and the use of reason in life decision-making. In contrast to choices that are solely driven by hedonism or a rejection of responsibility, this choice based on deep consideration of benefits reflects moral maturity that is precisely in line with the ideals of the Qur'an in building human beings as responsible caliphs (Faiz, 2025).

However, this study also finds theological limitations that need to be honestly acknowledged. Childfree choices based solely on hedonistic orientation or rejection of reproductive nature for no justifiable reason remain outside the space of theological tolerance opened up by the Double Movement methodology. Rahman himself emphasized that the second movement must remain based on the moral values extracted from the first movement, not become a legitimacy for irresponsible individual pragmatism (Tibri et al., 2026). Thus, this study concludes that the theological assessment of childfree cannot be universal, but must be contextual and based on a case-by-case analysis that considers the motivations, conditions, and impacts of the choice.

### **The Humanist Interpretation Paradigm as a Response to Contemporary Reproductive Autonomy**

The results of the analysis in this study lead to the urgent need to formulate a paradigm of interpretation that is humanist and responsive to changes in social structure. This paradigm does not depart from an apologetic position that simply justifies or categorically denounces the phenomenon of childfree, but rather from a dialogical position that recognizes the complexity of modern human reality. This paradigm is based on three main principles resulting from the Double Movement process: first, the principle of quality over quantity which emphasizes that the spirit of the Qur'an emphasizes the quality of generation more than the quantity; second, the principle of parenting responsibility that places readiness and ability as a prerequisite for responsible procreation; and third, the principle of relational justice that recognizes women's rights as full subjects in reproductive decision-making (Winarni et al., 2023). These three principles together form an evaluative framework that can be used to assess each case of reproductive choice in a more fair and contextual manner.

This humanist interpretation paradigm critically challenges the dominance of a single narrative in Indonesian religious discourse that tends to reduce the complexity of reproductive choices to a rigid halal-haram dichotomy (Safira et al., 2024). In Indonesia's socio-religious context, where religious authorities have a huge influence on people's life choices, the presence of this more inclusive paradigm has tremendous praxis significance. Religious institutions such as the Majelis Ulama' Indonesia (MUI) and major Islamic organizations have a strategic role in offering guidance that is not only legally binding, but also touches on the psychological and emotional dimensions of reproductive decisions. The humanist interpretive paradigm proposed in this study offers a framework that allows these institutions to respond to questions about childfree in a more wise, empathetic, and scientific way (Neal & Neal, 2024).

The implications of this paradigm also touch on the dimensions of religious education and marriage counseling. If the concept of procreation is taught not only as a theological obligation but as a contextual ethical responsibility, then an educated Muslim generation will have a more mature understanding in dealing with social pressures around reproduction (Amar, 2024). Premarital counseling based on this paradigm will be able to facilitate a more honest discussion about the couple's psychological, financial, and emotional readiness before making reproductive decisions. This model is in line with the principles of *sakinah*, *mawaddah*, and *warahmah* in marriage, which actually requires the foundation of mental health, financial stability, and value alignment between spouses as a prerequisite for achieving a dignified and empowered family

(Muallifah et al., 2023). Thus, this paradigm is not only relevant to academic discourse, but also has a concrete implementation of praxis in the context of the life of Indonesian Muslims.

Therefore, this study confirms that Fazlur Rahman's Double Movement methodology has proven to be an effective hermeneutic instrument in deconstructing and reconstructing the concept of Qur'an procreation in a relevant way to the challenges of modernity. By shifting the focus from "what the text commands" to "why the text commands it so and what its moral value is". This research opens up new horizons in the study of contemporary interpretation, so that it has research results that confirm that the Qur'an as a holy book that is *salih likulli zaman wa al-makan* does not mean that the text must be treated identically in every context, but that its fundamental values have enough elasticity to respond to changes without losing their universal ethical orientation.

## CONCLUSION

This study proves that through Fazlur Rahman's Double Movement methodology, the concept of procreation in the Qur'an shifts from an absolute biological obligation to an ethical responsibility that prioritizes the quality of generations over the quantity of births (QS. An-Nisa': 9). The reconstruction of *hifz al-nasl* to "maintain the quality of life across generations" is the main conceptual contribution of this study. This also confirms the hermeneutic flexibility of the Qur'an (*sālih likulli zamān wa al-makān*) in responding to contemporary dynamics such as the childfree phenomenon in a fair and scientific manner.

By mapping the economic and psychological motivations underlying the childfree phenomenon in Indonesia, this study asserts that theological evaluations cannot be broadly generalized; rather, they must be assessed on a case-by-case basis within the framework of *Maqasid al-Shari'ah*. In this context, severe financial constraints and intergenerational psychological trauma are recognized as critical factors that directly impact individual well-being and parental capacity. Consequently, decisions anchored in *hifz al-nafs* (the protection of life) and *hifz al-'aql* (the protection of intellect) possess robust Islamic legal legitimacy, as they aim to prevent potential harm before seeking benefit. This nuanced evaluative framework rejects the oversimplification of normative jurisprudence while offering a more adaptive and empathetic approach for Islamic scholars and family counselors in respecting the reproductive autonomy of modern Muslims.

As a space for ongoing scientific development, this study opens three prioritized research agendas aimed at bridging theoretical Quranic hermeneutics with lived social realities. First, an empirical investigation is essential to explore how childfree Muslim couples negotiate their religious identity and spiritual devotion amidst prevailing sociocultural pressures and stigma. Second, a comparative study across contemporary Islamic jurisprudence (*fiqh*) can map diverse legal perspectives and scholarly reasoning across modern Muslim societies. Third, assessing the practical effectiveness of a marriage counseling model grounded in the humanist interpretation paradigm will offer actionable, empathetic frameworks for institutional pre-marital guidance. Consequently, this research is not merely an endpoint, but a pivotal catalyst for a more inclusive, multidisciplinary discourse in Quranic and Exegetical Studies (*Ulūm al-Qur'ān wa al-Tafsīr*) in the modern era.

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## DECLARATION OF USING AI

The authors used Gemini to explore literature discussions, and Claude alongside Grammarly Tools to refine language structure and readability. Following the use of these AI tools, the authors thoroughly reviewed and edited the manuscript to verify its grammar, substantive depth, and reference authenticity. The authors take full responsibility for the content.

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