



Deconstruction of the Purpose of Marriage in the Legal Perspective in Indonesia

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Abstract: The childfree phenomenon, which refers to the decision of couples not to have children despite being married, is increasingly growing in Indonesia, presenting challenges in both social and legal aspects. This study aims to examine the factors driving couples to choose the childfree lifestyle, including awareness of personal well-being, economic challenges, environmental consciousness, and health reasons. Additionally, this research seeks to explore the social views that still consider marriage without children as a failure, as well as how Indonesian law, particularly Law No. 1 of 1974 on Marriage, provides space for couples to choose whether or not to have children. The method used is a descriptive qualitative approach, with data collection through literature studies and in-depth interviews with couples who choose to live childfree, as well as legal practitioners. The results of the study show that while Indonesian law does not force married couples to have children, social pressure based on traditional norms still remains strong, perceiving marriage without children as a failure. However, as times progress, more couples are choosing the childfree path, and society, especially in major cities, is becoming more open to this choice. This research suggests that Indonesian law should be more inclusive in accommodating such life choices and educate society to better respect individual freedom in determining their own life path. The childfree phenomenon prompts further reflection on the meaning of family, happiness, and marriage in modern society.

Keywords : Childfree; Purpose of Marriage; Indonesian Law.

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1. Introduction

The childfree phenomenon, which refers to the decision of couples to remain childless despite being married, is increasingly growing in Indonesia and raising challenges in both social and legal aspects. This movement, often adopted by younger couples, aims to avoid the burden of having children and instead focuses on career, personal happiness, or other practical and emotional reasons. From an outside perspective, this phenomenon may appear to contradict existing social norms, especially in Indonesian culture, which is deeply connected to family values and the continuation of lineage. However, upon closer examination, an interesting dynamic arises between traditional values and the modern reality of the childfree phenomenon.

Marriage in Indonesian culture has always been considered a sacred institution, not only for uniting two individuals but also for forming a family that will produce offspring. In many cultures in Indonesia, children are seen as an essential part of the marriage's purpose, both socially, economically, and religiously. As such, the decision not to have children, as made by couples who choose the childfree lifestyle, is often viewed as controversial and can provoke significant social reactions. In fact, the childfree phenomenon is not unique to Indonesia but also a trend in many developed countries, indicating that this is part of a global social change.¹

The greatest challenge faced by couples who choose not to have children is how they must confront social views that tend to judge them with a negative stigma. In many communities, there is the assumption that a legitimate marriage should result in the birth of children as a symbol of success in marital life. In this view, a marriage without children is considered incomplete and even questionable in its purpose. This not only reflects the existing social norms but also becomes a reflection of our understanding of the fundamental purpose of marriage itself. From this perspective, a marriage without children seems to fail to fulfill the essence of its purpose.² But what happens when a couple chooses not to have children? Does this decision reflect a failure to understand the purpose of marriage according to Indonesian law? This question becomes increasingly relevant in the context of the existing legal framework. In Indonesia, marriage is governed by Law No. 1 of 1974 on Marriage, which outlines the purpose of marriage as forming a happy and lasting family based on the belief in God Almighty. However, is this purpose only achievable through the birth of children? Can a couple who chooses to be childfree still be considered to fulfill the purpose of marriage according to the law?

To answer this question, it is important to reexamine the legal definition of marriage and its purpose. According to Law No. 1 of 1974, the primary purpose of marriage is to form a happy and lasting family based on the belief in God Almighty. This happy and lasting family is not explicitly required to include children. In other words,

¹ Muhammad Zacky Abdillah Zaine, "Fenomena Childfree Di Indonesia Perspektif Hukum Islam," 2023, <https://repository.unisma.ac.id/handle/123456789/9053>.

² Muhammad Syarif and Furqan Furqan, "Maqashid Al-Syariah Kesepakatan Pasangan Suami Istri Tidak Memiliki Anak (Childfree) Dalam Perspektif Hukum Islam," *Jurnal Al-Ijtima'iyyah* 9, no. 1 (2023): 51-70.

Indonesian law provides significant freedom for couples to form a family according to their preferences, without being bound by the obligation to have children as a measure of success in marriage. However, in practice, many couples still feel that having children is an inseparable part of the true meaning of marriage.³

In this context, we need to deconstruct the purpose of marriage from a legal perspective, especially when facing the childfree phenomenon. Indonesian law stipulates that marriage is valid if it meets the basic principles, namely mutual consent from both parties, and is intended to form a family that is *sakinah*, *mawadah*, and *warahmah*.⁴ However, the definition of an ideal family according to this law does not explicitly mention the necessity of having children. There is no legal obligation requiring married couples to have children, yet society still widely views marriages that do not produce offspring as failures. This is the conflict between the social view that still adheres to traditional norms and the reality on the ground.

It is important to link the childfree phenomenon with the applicable law to better understand how this regulation can evolve over time. Law No. 1 of 1974 does not provide enough room for a more open understanding of couples who choose to be childfree, indicating a gap in the legal application that could adjust to evolving social and cultural dynamics. Indonesian law must be able to follow the social developments, including acknowledging the choices of couples who do not wish to have children in their marriage. In this case, the law could evolve to create a more inclusive space for diverse views on family without being trapped in rigid definitions.⁵

On the other hand, Indonesian law also protects the individual's right to determine their path in life, including the decision to not have children in marriage. The Constitution of the Republic of Indonesia guarantees the freedom of individuals to make life choices, which can include the decision not to have children in a marriage. This is reflected in Article 28E of the 1945 Constitution, which governs the right of individuals to freely choose and determine their life. However, how Indonesian law responds to this phenomenon still requires further study. Will the childfree phenomenon be accepted, or even seen as a form of opposition to the long-held family values?

It is also important to note that the childfree phenomenon is not only driven by social factors but also by a shift in the mindset of Indonesia's younger generation. Previously, Indonesian society held traditional values that considered marriage as a means to have children. However, today's younger generation is more open to the idea that marital happiness does not necessarily have to involve children. A more

³ Muhammad Rofif Rakhmatulloh, "Fenomena Childfree Di Masyarakat Dalam Studi Komparatif Hukum Islam (Fiqh) Dan Hak Asasi Manusia," 2022, <https://dspace.uui.ac.id/bitstream/handle/123456789/41788/18421078.pdf>.

⁴ Rifky Pulubolo, Mutia Cherawaty Thalib, and Ahmad Ahmad, "Legal Process for Banking Negligence in Violations of Customers' Privacy Rights and Personal Data," *Estudiante Law Journal* 1, no. 1 (January 25, 2024): 1–13, <https://doi.org/10.33756/eslaj.v1i1.24195>.

⁵ Maulida Rohmatul Laili, Ellyda Retpitasi Retpitasi, and Irma Juliawati, "Interpretasi Islam Atas Wacana Childfree Gita Savitri," *Kediri Journal of Journalism and Digital Media (KJOURDIA)* 1, no. 1 (2023): 44–69.

independent lifestyle, a focus on careers, and an awareness of the environmental impact caused by population growth are the primary reasons why more couples are choosing to be childfree.⁶

Looking at this phenomenon from a legal perspective, there is a need for reforms that are more adaptive to these social changes. Deconstructing the purpose of marriage in the context of childfree choices could open the door for more flexible and realistic regulations, which respect couples' choices to live a family life without being trapped in norms that may no longer be relevant to current conditions. This is certainly a challenge for Indonesian law, which must adapt to the needs of modern society without neglecting the core values contained in the Marriage Law. However, it is also important not to overlook the fact that Indonesian law is rooted in strong traditions and religious values. This national law must accommodate differing opinions and social views within society. Indonesian law must be able to accommodate more progressive views on family, which respect the rights of couples to decide whether they want to have children or not.⁷

The childfree phenomenon not only challenges existing social and cultural norms but also opens an important discourse related to the development of family law in Indonesia. Will the law continue to uphold traditional views on the purpose of marriage, or will it evolve with the changing social landscape? This will become one of the major challenges for Indonesian law in responding to the increasingly diverse dynamics of society. With a more inclusive understanding, the law can create a fairer space for couples who choose to be childfree without feeling marginalized or judged for their decision.

2. Method

The research method used in this study is a qualitative approach with a descriptive design.⁸ This study aims to understand the childfree phenomenon within the context of the purpose of marriage from a legal perspective in Indonesia. Data were collected through literature studies involving various legal sources, regulations, scientific articles, and relevant previous research. In addition, in-depth interviews were conducted with several legal practitioners and family law experts to gather their perspectives on the impact of the childfree phenomenon on the purpose of marriage under Indonesian law. Data analysis was conducted thematically, identifying patterns or key themes related to the acceptance or rejection of the childfree phenomenon in Indonesian society. With this approach, it is expected to gain a more comprehensive understanding of the relationship between the childfree phenomenon and the purpose of marriage from the perspective of prevailing laws in Indonesia.

⁶ Sofiatul Husna, Khurul Anam, and Indah Listyorini, "Childfree Dalam Perjanjian Pranikah Perspektif Hukum Perkawinan Di Indonesia," *Al Maqashidi: Jurnal Hukum Islam Nusantara* 6, no. 1 (2023): 1–13.

⁷ Muhammad Rofi Hammadi, "Kesepakatan Bebas Anak (Childfree) Dalam Perkawinan: Perspektif Hukum Islam Dan Hukum Positif" (PhD Thesis, UIN Sunan Gunung Djati Bandung, 2024), <https://digilib.uinsgd.ac.id/99647/>.

⁸ Mundir Mundir, *Metode Penelitian Kualitatif Dan Kuantitatif* (STAIN Jember Press, 2013).

3. The Purpose of Marriage under Indonesian Law: Between Tradition and Social Reality

Marriage is an integral part of human life that holds more significance than just a romantic relationship between two individuals. In the context of Indonesian culture, marriage is often viewed as an institution that not only unites two people but also binds extended families and the community. Socially and culturally, marriage in Indonesia is seen as a duty to form a family, which, according to the general view, should be followed by the birth of children⁹. In traditional Indonesian views, children are considered a symbol of success and harmony in a marriage. Therefore, many people consider a marriage that does not produce offspring as a failure, even if the marriage is full of happiness and prosperity.¹⁰

However, when we refer to the existing legal principles in Indonesia, we find a somewhat different perspective. The Marriage Law No. 1 of 1974 outlines the primary purpose of marriage as the formation of a happy and lasting family based on the belief in God Almighty. The emphasis in this law is on creating a harmonious family, full of love, and mutual respect between partners. There is no legal obligation that explicitly states that married couples must have children. This indicates that Indonesian law provides couples with the freedom to choose whether or not they want to have children in their life journey. However, despite the law not directly regulating the obligation to have children, societal views that adhere to traditional norms often contradict this legal understanding. In many communities in Indonesia, a marriage without children is still seen as a failure.¹¹ This social stigma continues to grow rapidly, even though the country's legal regulations do not mandate married couples to have children. This shows a tension between what is written in the legal regulations and the social reality on the ground.

Additionally, the increasingly growing childfree phenomenon in Indonesia has become an interesting part of social dynamics. This phenomenon refers to the decision of couples not to have children, despite being married. Many couples choose to live childfree for various reasons, whether for economic, environmental, health, or even deeper personal reasons. This decision is increasingly accepted in developed countries, and as time progresses, more and more couples in Indonesia are starting to choose not to have children. Factors such as awareness of the importance of maintaining a quality life with their partner, financial freedom, and social awareness of the environmental impact caused by population growth are the main reasons why many young couples in Indonesia choose to live without children.

⁹ Zamroni Abdussamad et al., "Pendekatan Cultural Studies Perlindungan Hukum Bagi Penyandang Disabilitas Di Kabupaten Boalemo," *Community Development Journal : Jurnal Pengabdian Masyarakat* 4, no. 6 (December 11, 2023): 11518–26, <https://doi.org/10.31004/cdj.v4i6.16043>.

¹⁰ Jk Habibi et al., "Perkawinan Childfree Dalam Perspektif Hukum Islam," *Jurnal Transformatif (Islamic Studies)* 7, no. 2 (2023): 139–52.

¹¹ Desi Asmaret, "Dampak Child Free Terhadap Ketahanan Keluarga Di Indonesia," *Adhki: Journal Of Islamic Family Law* 5, no. 1 (2023): 73–89.

It is worth noting that this phenomenon is also related to a shift in the mindset of the younger generation in Indonesia, which places more emphasis on personal freedom and quality of life, rather than adhering to traditional norms that require children in a marriage. Traditionally, children have often been viewed as a symbol of success in marriage. However, in reality, many couples feel that their happiness does not need to be measured by the number of children they have. They prefer to focus on their own happiness and the happiness they share with their partner, rather than meeting existing social expectations.¹²

The childfree phenomenon in Indonesia indicates a shift in the social and cultural mindset that has long considered a marriage without children as a failure.¹³ Nevertheless, many couples still choose to follow traditional norms and feel that the purpose of marriage is only fulfilled when they have children. Social pressure often comes from extended families, society, and friends, who still see a marriage without children as a sign that the couple has not fully succeeded in building a family. As a result, the childfree phenomenon often faces significant challenges in terms of social acceptance.

It is important to remember that while these social norms remain strong, Indonesian law has actually provided space for couples to choose the type of family they desire without forcing the presence of children as an obligation. Law No. 1 of 1974 does not explicitly require couples to have children, meaning that from a legal perspective, there is nothing wrong if a couple chooses not to have children. In this case, Indonesian law should be more flexible and provide space for couples who choose a childfree lifestyle, while also respecting their right to determine their own marital goals.¹⁴

However, in reality, many people in Indonesia still judge a marriage that does not produce children as a failure. Society often measures a couple's happiness by the number of children they have, rather than the quality of the relationship between them. In fact, happiness in marriage is not solely determined by the presence of children, but also by the strength of the relationship, the level of understanding and affection, and how they support each other in pursuing happiness together.

The childfree phenomenon actually opens the door for deconstructing the purpose of marriage from the legal perspective in Indonesia. The primary goal of marriage in law should be to create a happy and lasting family, not merely to have children. A happy and lasting family can be formed through a harmonious relationship between partners, even without children. Therefore, there needs to be an adjustment in the understanding of the purpose of marriage in Indonesia, to make it more inclusive and

¹² Fifi Ariyanti and Yusuf Fatoni, "Perspektif Hukum Islam Tentang Konsep Childfree Dalam Pernikahan," *Journal of Law (J-Law)* 3, no. 1 (2024): 90–110.

¹³ Dian Ekawaty Ismail et al., "Cyber Harassment of Public Figures: Causes and Importance of Legal Education," *E3S Web of Conferences* 594 (2024): 03005, <https://doi.org/10.1051/e3sconf/202459403005>.

¹⁴ Dharmawan Arifin et al., "Analisis Respon Masyarakat Terhadap Fenomena Childfree Dengan Hukum Perkawinan Yang Berlaku Di Indonesia," *Hukum Dinamika Ekselensia* 6, no. 4 (2024), <https://journalpedia.com/1/index.php/hde/article/view/3673>.

capable of accommodating diverse life choices, without forcing the presence of children as a requirement for a valid marriage.¹⁵

For many couples who choose to live childfree, their happiness is not measured by the number of children they have, but by the quality of the life they share together. They may prefer to focus on their careers, social activities, or self-development, without feeling bound by societal expectations that demand them to have children. This reflects a significant change in the way society views the concept of family, focusing more on the happiness of individuals and couples, rather than just the number of children they have.

This change also needs to be reflected in the legal perspective on the purpose of marriage. The law must be more adaptive to the changes of the times and the social transformations occurring in society. However, changes in Indonesian law must be made carefully, considering the significant role that religion and tradition play in society. Therefore, any changes must be gradual, taking into account the interests of all parties, and respecting existing values, while still providing space for couples who choose the childfree lifestyle to be accepted and respected for their choice.¹⁶

The purpose of marriage in the perspective of Indonesian law should be viewed as a more flexible concept, not solely tied to the obligation of having children. A happy and lasting family can be created through mutual respect and support between partners, even without the presence of children. Indonesian law should open up space for couples who choose to live childfree without feeling marginalized or regarded as failures in their marriage. With a more inclusive understanding, we can create a society that values individual freedom in choosing the course of their life, without being trapped in narrow and normative views.

The childfree phenomenon shows that Indonesian society, particularly the younger generation, is increasingly aware of the importance of freedom in determining the course of life. There is nothing wrong with couples choosing not to have children, as happiness and the purpose of marriage should be measured by the quality of the relationship between partners, not just by how many children they have. With the increasing number of couples choosing to live childfree, it is hoped that the social norms regarding the purpose of marriage will evolve, allowing more couples to feel accepted in their life choices without the fear of being negatively judged by society.

4. The Childfree Phenomenon in Social and Legal Perspectives in Indonesia

The childfree phenomenon, or the decision of couples to remain childless despite being married, is increasingly gaining attention in Indonesia. This movement, which was previously found mostly in developed countries, is now taking root among young

¹⁵ Muhammad Zainuddin Sunarto and Lutfatul Imamah, "Fenomena Childfree Dalam Perkawinan," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 14, no. 2 (2023): 181–202.

¹⁶ Arni Amanda Saragih and Syofiaty Lubis, "Generasi Gen z Dan Childfree Di Indonesia Berdasarkan Undang-Undang Nomor 39 Tahun 1999 Tentang HAM: Studi Perspektif Fiqih Siyasah," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9, no. 2 (2023): 870–76.

Indonesian couples who are attempting to redefine the meaning of marriage and family. Indonesia, with its culture that strongly upholds family values, has long viewed children as a symbol of success and the continuation of generations. In traditional social views, having children is considered the main purpose of marriage. However, with the growing openness of mindsets and freedom in lifestyle choices, the childfree phenomenon is now expanding. Many couples realize that happiness in family life does not always correlate with having children.¹⁷ This creates a significant challenge for social acceptance, as more conservative society, which clings to traditional norms, often considers this phenomenon a deviation. Despite this, more and more young Indonesian couples are deciding to avoid having children in pursuit of personal happiness.¹⁸

The decision of couples to choose the childfree lifestyle does not come without deep reasons. There are various factors that influence couples to live without children, including awareness of personal well-being, economic conditions, and environmental impact. One of the strongest reasons is the awareness of personal well-being, emotionally, financially, and physically. Having children requires a significant commitment in terms of time, energy, and financial resources. Many couples feel they are not ready to face the great responsibility of raising children. In a world that is changing rapidly, with increasingly complex life challenges, young couples feel that they prefer to focus on career development or pursuing their personal ambitions. By living childfree, they can manage their lives more freely, without being tied to the heavy obligations associated with the parental role.

Additionally, social and economic factors also play a crucial role in the decision to choose childfree. The rising cost of living, economic uncertainties, and limited resources make many couples feel that having children would add a heavy burden. In major cities like Jakarta, the increasing cost of education, healthcare, and housing is a major consideration for couples deciding to remain childless. They feel that having children will further worsen the family's economic condition and disrupt their financial freedom. Furthermore, for some, the inability to provide a good quality of life for a child becomes a strong enough reason to choose childfree. Couples who choose not to have children tend to focus more on improving their own quality of life first and ensuring that they can fully support themselves and their partners without sacrificing their children's well-being.¹⁹

The childfree phenomenon is also influenced by the growing awareness of environmental impacts and the sustainability of the earth. Many couples feel that

¹⁷ Viorizza Suciani Putri, Ahmad Ahmad, and Mohamad Hidayat Muhtar, "Antara Otoritas dan Otonomi : Pertautan Hak Asasi Manusia dalam Praktik Eksekusi Putusan PTUN: Perlindungan HAM dalam Eksekusi Upaya Paksa Terhadap Putusan Peradilan Tata Usaha Negara," *Jurnal Konstitusi* 21, no. 3 (September 1, 2024): 392–412, <https://doi.org/10.31078/jk2133>.

¹⁸ Asep Saepullah, Ahmad Rofi'i, and Putri Berlian Sari, "Fenomena Childfree Pada Pasangan Muda Di Daerah Kota Cirebon Ditinjau Berdasarkan Hukum Keluarga Islam," *Mahkamah: Jurnal Kajian Hukum Islam* 8, no. 1 (2023): 1–12.

¹⁹ Rafida Ramelan and Rama Amanda Amelia, "Childfree Ditinjau Dari Hak Reproduksi Perempuan Dan Hukum Perkawinan Islam," *Usroh: Jurnal Hukum Keluarga Islam* 6, no. 2 (2022): 124–37.

having children will further worsen the state of the planet, given the increasing population that contributes to environmental degradation. Issues such as climate change, pollution, and resource crises make them feel that the decision not to have children is their way of reducing the negative impact on the earth. They realize that population growth will worsen environmental conditions, and as individuals who care about sustainability, they choose not to add to the world's population. This decision reflects a sense of responsibility for future generations and contributes to environmental preservation.²⁰

Health is also a significant factor that drives couples to choose the childfree lifestyle. Both from a physical and mental health perspective, many couples feel that raising children would negatively impact their health. In Indonesia, although maternal mortality rates have decreased over the past few decades, the risks associated with pregnancy and childbirth remain significant. Some couples choose not to have children because they are concerned about medical risks that may occur during pregnancy. Additionally, psychological factors play an important role in this decision. Stress and anxiety associated with having children make couples feel that their lives would be more stable and healthier if they chose to remain childfree.

Social views toward couples who choose the childfree lifestyle in Indonesia are still heavily influenced by deeply ingrained traditional norms. In conservative societies, children are often considered a symbol of success in marriage. In this culture, marriage that does not result in children is often considered incomplete, even a failure. In this view, a couple married without children is considered not to have fulfilled the primary purpose of marriage. It is not uncommon for couples who choose to live childfree to face social stigma, where they feel pressured to explain their choice to family or friends who cannot accept their decision.²¹

Marriage, in most Indonesian communities, is expected to result in children. Children are not only a symbol of love but also a form of social responsibility passed down from generation to generation. In this view, marriage without children is often seen as a failed marriage, even potentially diminishing the family's reputation in society. Therefore, couples who choose not to have children often feel they need to provide a more extensive explanation to those around them. Many couples feel they must meet the expectations of parents or extended families who strongly desire offspring. This social pressure, especially from large families that highly value descendants, often becomes an emotional burden for couples who choose to live childfree.

However, with the development of a more progressive mindset, the childfree phenomenon is gradually being more widely accepted, especially among the younger generation and in major cities. A society more open to the freedom to choose one's life

²⁰ Rivaldo Alfi Nugraha, "Childfree Dalam Tujuan Pernikahan Perspektif Imam Al-Ghazali" (B.S. thesis, Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta, 2023), <https://repository.uinjkt.ac.id/dspace/handle/123456789/68142>.

²¹ Jalaludin Jalaludin, Muhammad Taufiki, and Hikmah Mutiara Tsani, "Hukum Childfree Menurut Pandangan Islam," *Muqarin Review: Jurnal Perbandingan Mazhab* 1, no. 1 (2023), <http://journal.uinjkt.ac.id/index.php/clr/article/view/31229>.

path is beginning to see the decision not to have children as a legitimate personal choice. Freedom in determining the purpose of family life is beginning to be accepted as part of social evolution. Many couples now feel more empowered to choose their life path without feeling pressured by outdated social norms. This view is increasingly being accepted by couples who are aware of the importance of personal happiness, self-development, and the quality of their relationship with their partners.²²

In Indonesia, family law is governed by Law No. 1 of 1974 on Marriage, which outlines the rights and obligations of couples in marriage. This law establishes that the main purpose of marriage is to form a happy and lasting family based on the belief in God Almighty. However, Indonesian law does not explicitly state that couples must have children. The main purpose of marriage in Indonesian law is to form a harmonious family, with love and respect between partners. In this context, couples who choose to live childfree do not violate the law, as the law does not require having children as a valid condition for marriage. However, despite the law not requiring couples to have children, society's understanding of the purpose of marriage is often still heavily influenced by traditional norms that see children as an inseparable part of the purpose of marriage. Therefore, even though Indonesian law is quite flexible in accommodating various forms of family, social pressure on childfree couples is still strong. In this case, Indonesian law must be able to adapt to societal developments and open up more inclusive spaces for couples who choose the childfree lifestyle. Indonesian law should be more responsive to social changes by recognizing diverse life choices.²³

Legal acceptance of the childfree phenomenon is an important step in creating a more inclusive society. If the law can accommodate the life choices of couples who choose not to have children, it will provide a sense of security and respect for individuals' rights to determine the direction of their lives. Furthermore, with a more open understanding, the childfree phenomenon can be seen as a legitimate and accepted lifestyle choice without facing excessive social stigma or pressure from society. This will create space for couples to enjoy their lives without feeling hindered by unrealistic expectations.

In the future, the biggest challenge is how to change social and legal views that still regard having children as the main goal of marriage.²⁴ The childfree phenomenon will continue to develop in line with social, economic, and cultural changes in Indonesia. Therefore, it is important for the law to continue accommodating this change by opening up more space for couples who choose not to have children. Additionally, society needs to understand that happiness in marriage should not only be measured by the number of children one has, but more by the quality of the relationship between

²² Nur Sa'adah Harahap and Mardona Siregar, "Pro Dan Kontra Childfree Perspektif Tujuan Hukum Perkawinan Islam," *Jurnal Literasiologi* 13, no. 1 (2025), <https://jurnal.literasikitaindonesia.com/index.php/literasiologi/article/view/887>.

²³ Kinanthi Nur Fikriya, "Tujuan Pernikahan Dalam Al-Quran Dan Relevansinya Dengan Fenomena Childfree (Perspektif Tafsir Maqasidi)" (PhD Thesis, IAIN Ponorogo, 2023), <http://etheses.iainponorogo.ac.id/id/eprint/23924>.

²⁴ Harahap and Siregar, "Pro Dan Kontra Childfree Perspektif Tujuan Hukum Perkawinan Islam."

partners. The childfree phenomenon teaches us to respect individual freedom in choosing their life path and to create a more open and inclusive society for diverse life choices.

5. Conclusion

The childfree phenomenon in Indonesia reflects a significant shift in perspectives regarding marriage and family. While the country has strong traditions that highly value family, including the importance of offspring as a symbol of success in marriage, more and more couples are choosing not to have children. This decision is driven by various factors, including awareness of personal well-being, economic challenges, environmental consciousness, and health considerations. Couples who choose to live childfree often feel that they are happier and more focused on self-development and shared happiness with their partner, without the obligation of raising children. Although this choice is increasingly accepted among the younger generation, there is still considerable social pressure, particularly from families and traditional communities, who view children as an essential part of the purpose of marriage.

On the other hand, this phenomenon also opens up the opportunity to rethink the purpose and meaning of marriage from the perspective of Indonesian law. The Marriage Law No. 1 of 1974 does not require couples to have children, but instead emphasizes the formation of a harmonious family. This shows that Indonesian law is fairly flexible in respecting couples' life choices, even though social pressure often creates the impression that a marriage without children is a failure. Moving forward, to create a more inclusive society, Indonesian law needs to be more responsive to this social development and provide more space for couples who choose the childfree lifestyle. Society also needs to be more open to understanding that happiness in marriage should not only be measured by the number of children, but rather by the quality of the relationship between partners.

As the childfree choice becomes more accepted, it is hoped that society will increasingly appreciate individual freedom in determining their life path, without feeling pressured by outdated social norms. Ultimately, the childfree phenomenon calls on us to redefine family and marriage, creating space for diversity in choosing life paths that can bring true happiness without being bound by narrow expectations.

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