

ISLAMIC LEGAL ANALYSIS OF THE DUAL INCOME NO KIDS (DINK) PHENOMENON FROM THE PERSPECTIVE OF MAQASHID AL-SHARI'AH AND THE THEORY OF MASLAHAH

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Abstract

This article examines the phenomenon of Dual Income No Kids (DINK) from the perspective of Islamic law using the maqashid al-shari'ah approach and the theory of maslahah. DINK is a lifestyle choice in which married couples consciously decide not to have children in pursuit of careers, financial stability, or personal freedom. This phenomenon raises normative issues in Islam because it is not in line with the objectives of marriage, namely, to preserve lineage (hifz al-nasl) and protect life (hifz al-nafs). This study aims to understand the Islamic legal perspective on the decision of married couples to live without children through the DINK concept. This is descriptive-qualitative research using a normative theological approach. The results show that the DINK decision can be justified according to shari'ah, provided it is based on considerations of public benefit (maslahah) and legitimate responsibility. However, if it is driven by hedonistic or individualistic motives without a valid shari'ah-based reason, then the decision has the potential to contradict the maqashid al-shari'ah. Therefore, the study suggests that a reflective, adaptive, moderate, and contextual approach in Islamic law is needed to respond to this social phenomenon, to ensure alignment with the objectives of marriage in shari'ah, as well as the goal of forming an excellent generation in Islam.

Keywords: DINK, Islamic Law, Maqashid al-Shari'ah, Maslahah Theory

INTRODUCTION

The rapid advancement of the times and shifting social values have triggered the emergence of various new phenomena in society. One such phenomenon is the rise of the Dual Income No Kids (DINK) lifestyle in the context of marriage and family. DINK refers to the trend of married couples who both work and consciously choose not to have children (Chrastil, 2020). The DINK phenomenon has led to a decline in birth rates, as it is increasingly being adopted by Millennials and Generation Z around the world, including in Indonesia. This situation requires the Government to remain vigilant so that the numbers do not drop even further, which could result in an aging society where the elderly population outnumbers the productive-age population (Indonesia, 2024).

Couples who choose DINK are generally those who want to focus on career matters, education, economic stability, and quality of life (Chrastil, 2020). Thus, most DINK couples are people who live in cities, highly educated women, and those who find themselves in either of these two situations and feel that the DINK family concept suits them (Hu et al., 2012). From these various factors, the identification of economic pressures, changes in life orientation, as well as the development of individualism and personal freedom values can lead to a paradigm shift regarding marriage. As a result, for some couples, the DINK decision is considered logical and realistic to maintain financial stability, avoid the stress of child-rearing, and provide more space to pursue personal satisfaction and career ambitions.

Nevertheless, from the Islamic perspective, the decision to refuse or prevent having offspring raises a few normative and theological issues. Islam views marriage not merely as a social contract, but also as a means of worship to draw closer to God (At-Taubah 9: 71). In this verse, Allah mentions that the relationship between men and women can be understood in the context of partnership to achieve goodness and fulfill Allah's command, as well as to help each other manage human desires (*hifz al-nafs*) within the family sphere. In addition,

marriage serves to form a family and continue lineage (*hifz al-nasl*), which is also a primary objective for the establishment of the sharia (*maqashid al-syari'ah*) regarding marriage.

This is where the problem arises: the decision to remain childless after marriage has the potential to deviate from and contradict these dimensions of *maqashid* (*hifzh al-nafs* and *hifz al-nasl*). If a couple's decision to be DINK is not based on a justified emergency reason, it has the potential to violate Islamic law and go against *shari'ah*, especially if the decision to be DINK is merely “following a trend,” whereas fully adhering to *shari'ah* is an obligation for Muslims.

It becomes clear that following the *shari'ah* is an obligation and following a habit from someone who does not fully understand their actions is prohibited. To address this issue, the theory of *maslahah* is used as an analytical tool to study contemporary phenomena. The theory of *maslahah* is derived from the principles of *maqashid al-shari'ah*. Yusuf al-Qaradhawi explains that *maqashid al-shari'ah* refers to the clarification of objectives intended to be achieved within the verses that are sources of law (the Qur'an and the Sunnah of the Prophet) which contain commands, prohibitions, or permissions so that the essential aims of human life can be realized. These objectives are not the same as the reasons for the establishment of a particular law. The objectives within *maqashid al-shari'ah* contain wisdom (Al-Qardhawy, 2008). Understanding *maqashid al-shari'ah* means making a significant contribution to the formation and development of law in the future because the law is continually required to respond to all the dynamics of society. If this is done, the hope that the law will always be adaptive to the development of humanity and the times is not an impossible dream.

The DINK phenomenon, if not studied and critically, can present its own challenges in realizing the vision of Islamic civilization. The choice to live without children, if motivated solely by modern lifestyle trends, is feared to weaken the family's role in preparing outstanding generations to succeed the

community. Several previous studies have examined phenomena like DINK from various perspectives such as legal, economic, psychological, and social viewpoints. From a legal perspective, Asep Munawaruddin examined the issue of being childfree from the standpoint of Islamic law by exploring the factors that trigger the choice to be childfree and how Islamic law views this issue through the values of *maqashid al-syari'ah*. Along similar lines, Raja Rahmat Rayhan and Abdullah Afif discussed the concept of being childfree and then compared how Islamic law (from the perspective of *maslahah*) contrasts with Indonesian civil law (as stated in Law No.1 of 1974 on Marriage) regarding the childfree phenomenon.

In addition to the two legal studies mentioned, there is also a discussion of childfree from a social perspective. A study by Wijdatun Nabila et al., examined how feminism views childfree in the context of individual freedom, gender responsibility, and prevailing social norms. The study analysed how feminist thought on the childfree trend among Generation Z reflects the complexity of the relationship between individual freedom and social norms. Of the three previous studies, the discussions still share a similar theme with this paper, namely issues surrounding marriage and family law, although with different analytical focuses. This difference creates a gap that this study aims to fill, particularly by emphasizing the differences in ideas, concepts, and backgrounds between the decision to be childfree and DINK, which is then supplemented with a reflective analysis on the urgency of community development from the perspective of Yusuf al-Qaradhawy.

This paper seeks to answer the problem formulation regarding the perspective of Islamic law on the decision of married couples who choose to live childfree based on the DINK concept. The research uses a descriptive-qualitative method through a normative-theological approach by means of literature review consisting of the Qur'an, hadith, studies of classical and contemporary *fiqh*, reputable websites, scholarly articles relevant to the discussion, as well as the

works of Yusuf al-Qaradhwai. Data collection was carried out using documentation techniques and the processing of scientific literature based on relevance, the credibility of the authors, and the novelty of the research. Data analysis employed the contextual analysis method or conceptual approach, aiming to understand the situation or background in which the phenomenon occurs, with an emphasis on the *maqashid al-shari'ah* approach to interpret the views of Islamic law. This is then connected with reflections on Yusuf al-Qaradhwai's thoughts regarding the purpose and wisdom of family life in the context of the Muslim community to build the aspired victorious generation.

Concept and Characteristics of DINK in Marriage

The term DINK is an acronym from the English phrase: Dual Income, No Kids. "Dual" means double, "Income" means earnings, and "No Kids" means without children. When combined, it refers to a household situation where a married couple has two incomes and chooses to postpone or not immediately have children (Yeole et al., 2023). The dual income referred to here is a financially stable (even more than sufficient) condition for a couple because both the husband and wife work and both have incomes. In this favorable financial situation, they intentionally postpone having children even though they are capable of covering the costs of raising a child as well as meeting the needs of the household. Although there are similarities between the DINK concept and childfree (the decision and plan not to have children, which is a voluntary agreement for an individual or couple without interference or pressure from others), there are significant differences between the two. Childfree is a choice not to have children for someone who is either unmarried or already married (Rayhan, 2024). Meanwhile, DINK is the choice to postpone having children for married couples where both partners are employed and have sufficient (or even more than enough) income to cover the costs of raising a child and household expenses (Geetha, 2025).

The historical context of the DINK concept began to emerge in Europe and America in the 1960s, and was later introduced in China in the 1980s. The rise of content creators and influencers spreading the DINK trend on social media platforms such as TikTok, Instagram, and others has made the trend even more widespread among young couples. Not only in Europe and America, the DINK community in China has continued to grow, now with more than 600,000 members (Yeole et al., 2023). *Korea Labour Institute recorded that the DINK ratio among South Korean youths increased to 36.3% in 2022 from 21% in 2013* (Min-sik, 2024). In the global arena, Market Data Gitnux 2024 highlights that DINK households have increased by 24% over the past decade.

In general, the reason married couples decide not to have children is the economic pressures of today. However, it should be noted that financial constraints do not always apply to DINK couples. Most DINK couples actually live in very good economic conditions, yet they still insist on postponing having children, and some even do not plan to have offspring at all (Royle, 2023).

Currently, more and more women are pursuing higher education and building successful careers. This has led to a shift in traditional cultural moral values, where starting a family at an early age is no longer considered relevant (Nagpal, 2024). DINK couples prioritize financial stability, career advancement, and personal satisfaction before considering becoming parents. They prioritize a lifestyle with high standards. DINK couples prefer to spend their income on traveling, business investments, and gaining new experiences for self-improvement rather than incurring the costs of raising children. The opportunity to focus on personal goals, manage the balance between personal life and professional workload (work-life balance), and avoid the stress of parenting and raising children is seen as more appealing to DINK couples (IVF, 2024).

If elaborated further, several factors influence couples to choose a DINK lifestyle (Geetha, 2025):

1. The desire to fulfil personal satisfaction and focus on a career

DINK couples generally prioritize the quality of their personal lives even after marriage. Both men and women who have their own careers are more focused on advancing their professions. Most of their time is spent completing tasks and professional work. They place greater importance on dedicating their time, money, and energy to achieving their professional goals. They are even reluctant to take leave, as raising children could negatively impact their work and hinder their chances of promotion. If they have free time, they prefer to travel and have fun, or simply set aside time for hobbies and self-care. This is why they feel they do not have the time or energy to care for and raise children.

2. Priority on financial freedom

Data obtained from the 2022 Survey of Consumer Finance states that DINK couples have an average net worth of 399,000 USD. This amount has increased by more than 100,000 USD compared to 2019 and is even 150,000 USD higher than couples with children. The total net worth of couples with children, which is the second highest among other family types, averages 250,600 USD (Royle, 2023). Although DINK couples have higher incomes, they still limit household expenses, increase family savings, and use their wealth for investments. They prioritize financial security and allocate more funds for their own needs rather than raising children.

3. Separation of social and personal values

The traditional social system that adheres to a patriarchal culture is considered irrelevant today. The patriarchal system, in which men serve as the primary authority in society while women have little influence (and are even said to have no rights in public spheres), especially in marriage or the household, is seen as unfair and a violation of gender justice (Siregar, 2024). The stereotype that women are only entitled to manage household affairs and are not allowed to pursue a career is

considered outdated, causing women to reject anything that hinders them from expressing their abilities and to quickly denounce patriarchal oppression. They believe that forcing someone to change their decisions to align with social expectations (such as requiring children in marriage) is a form of coercion and oppression (Nagpal, 2024). The notion that deliberately choosing not to have children is a deviant act is being reconsidered, as past and present world conditions cannot be equated, ultimately leading DINK couples to postpone parenthood. This is further compounded by concerns about overpopulation damaging the environment, as well as the prioritization of personal values over social values, which may not necessarily align.

Explanations for the factors influencing married couples to choose DINK are highly complex. Each individual's psychological, economic, and social backgrounds intersect, causing biases and generating controversy. From this point, Islamic law can serve as a bridge between social realities and the community's ideal aspirations. Therefore, it becomes important to examine this phenomenon from the perspective of Islamic law.

Shari'ah and the Purpose of Marriage in Islam

Marriage is one of the countless laws of nature set by Allah in His creation, which applies universally to animals, plants, and humans alike. The institution of marriage in Islam is intended to fulfil various purposes, among them fostering a sense of tranquillity and peace within the soul, as well as establishing a committed partnership between men and women in their efforts to carry out Allah's commands throughout their lives. Islam takes into account all aspects related to human natural instincts, such as physical, spiritual, intellectual, emotional needs, and other requirements.

In the Qur'an, several verses talk about marriage, including:

1. An explanation that marriage is one of the laws of Allah (*sunnatullah*), a sign of the greatness of Allah SWT because He created humans with their partners in order to bring forth love and affection.

“Among His signs is that He created for you spouses from among yourselves so that you may find tranquillity in them, and He has placed between you love and compassion. Surely in this there are truly signs for people who reflect.(Q.S. Ar-Rum : 21).

2. Proof that the messengers of Allah before the time of Prophet Muhammad also married and had descendants.

“Indeed, We truly sent messengers before you (Prophet Muhammad), and We gave them wives and offspring. No messenger could bring any sign (miracle) except by Allah’s permission. For every period there is a decree.” (Q.S. Ar-Ra’d:38).

3. The encouragement for Muslims to marry and Allah’s promise to provide sufficient sustenance for those who get married.

"And marry off those among you who are single, as well as the righteous among your male and female servants. If they are poor, Allah will enrich them out of His bounty. And Allah is All-Encompassing, All-Knowing." (Q.S. An-Nur: 32).

4. Prohibition of marrying polytheist women and polytheist men, and encouragement to choose a partner who is faithful.

“Do not marry polytheist women until they believe! Indeed, a believing slave woman is better than a polytheist woman, even if she attracts you. Nor should you marry off believing women to polytheist men until they believe. Indeed, a believing slave man is better than a polytheist man, even if he attracts you. They invite you to the Fire, while Allah invites you to Paradise and forgiveness by His permission. Allah makes His verses clear to the people so that they may take heed.” (Q.S. Al-Baqarah : 221)

In general, these verses indicate that marriage in Islam is not merely a bond or social relationship, but also an act of worship recommended for both men and women. In *Mukhtasar Al-Fiqhi Al-Islami*, Sheikh Muhammad ibn Ibrahim ibn Abdillah At-Tuwaijiri explains that marriage is a *shari’ah* (legal) contract that results in the lawful enjoyment (intimate relations) in their entirety between

husband and wife. Marriage aims to preserve human lineage, prevent adultery, serve as a means to strengthen faith and piety, and lead a person towards a life that is pleasing to Allah SWT.

In addition to the verses of the Qur'an, several hadiths of the Prophet that provide guidance about marriage (At-Tuwaijiri, 2010):

1. The recommendation to marry is given to young people who are capable of starting a family, and the recommendation to fast is given to those who are not yet able. As narrated by Abdullah Ibn Mas'ud: he said, "We were with the Prophet, peace and blessings be upon him, (and we were) young men who did not possess anything. Then the Messenger of Allah, peace be upon him, said: O young people, whoever among you is able to start a family, let him marry, for marriage is more effective in lowering the gaze and guarding one's modesty. And whoever is not able (to marry), let him fast, for fasting diminishes desire." (Agreed upon).
2. Advice to marry affectionate and fertile women. As stated in a hadith narrated by Abu Dawood, an-Nasa'i, and Ahmad: "Marry affectionate and fertile women, for truly I will take pride in your great numbers before other nations on the Day of Judgment." (Abu Dawood, an-Nasa'i, and Ahmad)
3. Recommendation to marry free women to maintain purity. As narrated by Anas ibn Malik, the Messenger of Allah (peace be upon him) said: "Whoever wishes to meet Allah in a state of purity and purification, let him marry free women." (Ibn Majah)
4. The Messenger of Allah, as a role model for humanity, especially for Muslims, fulfilled both the obligations and natural needs of humans, including marriage. As mentioned in a hadith from Anas bin Malik (may Allah be pleased with him), the Messenger of Allah (peace and blessings be upon him) said, "However, I pray, I sleep, I fast, I eat, and I marry

women. So whoever dislikes my sunnah is not from my group.” (Bukhari and Muslim)

From these hadiths, it can be understood that the Prophet performed marriage, encouraged others to marry, and implied the principles and objectives underlying the establishment of the marriage law in Islamic teachings.

Meanwhile, according to Sayyid Sabiq in *Fiqh Sunnah*, the ruling on marriage for a Muslim is divided into five (5) categories (Munawarudin, 2023):

1. *Obligatory*: this ruling applies to someone who is ready for marriage and fears falling into adultery if they do not marry. Since protecting oneself from something forbidden (adultery) is mandatory, one of the ways to prevent adultery is through marriage.
2. *Sunnah*: This ruling applies to those who are able to marry, but are still able to guard themselves from prohibited acts or anything that leads to adultery. Therefore, for such individuals, marriage is recommended as an encouraged sunnah of the Prophet.
3. *Haram*: this ruling applies to individuals who are clearly unable to provide for their spouse and family, both materially and emotionally. For example, someone who is unable to pay the dowry (for men), or is incapable of fulfilling the responsibilities and various obligations that come after the marriage contract, whether as a husband or wife.
4. *Makruh*: this ruling applies to those who are not yet able to provide for their spouse’s physical and emotional needs, but whose prospective wife does not mind this situation because she is financially well-off and her desires are not particularly strong. This *makruh* ruling also applies to those who are unable to provide for their spouse’s physical and emotional needs because they are preoccupied with acts of devotion—for example, those who are studying or doing missionary work in places where they do not have a permanent residence. In this case, the *makruh* ruling becomes even stronger.

5. *Mubah*: this ruling applies to individuals who do not have any prohibitive factors and also do not have any factors that require them to get married.

The differing laws of marriage can be understood to mean that the implementation of marriage is closely related to the readiness and ability of the individual Muslim concerned. After the contract takes place, both the man and the woman who are bound together have their own responsibilities and must fulfil their duties as husband and wife, as well as parents to their children.

The legal consequence after a marriage contract takes place is the permissibility of the marital relationship and the enactment of rights and obligations for the couple. According to Hanafi scholars, both husband and wife have equal rights to request sexual relations, and such requests must be fulfilled by their partner. Meanwhile, Shafi'i scholars believe that a husband's obligation to have intercourse applies only once, as this relationship is the wife's right and not a recurring obligation. A husband is allowed not to exercise his right to sexual relations. This is because the primary driving forces in such a relationship desire and affection are natural and therefore cannot be forced upon someone (Munawarudin, 2023).

Abstaining from marital relations is one of the consequences of a couple not having children. In addition to the lack of obligation to have intercourse, there are other methods to prevent having offspring, such as *'azl* or withdrawal during intercourse. The practice of *'azl* is not prohibited in Islam, as indicated in the hadith narrated by Jabir ra. He said, "We used to practice *'azl* during the time of the Messenger of Allah SAW, and when that reached him, he did not forbid us." (HR Muslim). The Hanafi, Maliki, and Hanbali schools of thought permit *'azl* on the condition that the wife gives her consent (Munawarudin, 2023). From the hadith, it can be understood that preventing offspring is not always in conflict with the dimensions of *maqashid al-shari'ah*.

The ability to marry cannot be measured by others and can only be measured by oneself. Therefore, the readiness and capability of one Muslim compared to

another in matters of marriage, especially in becoming parents to their offspring, cannot be generalized. The Prophet emphasized this matter in a hadith: “O young men! Whoever among you is able to marry, let him marry, for it is more effective in lowering the gaze and guarding one’s chastity. Whoever is not able to do so, then let him fast, for fasting will be a shield for him.” (Hadith by Bukhari). In this hadith, the Prophet stated that those who are not yet able to marry should fast as a solution to control themselves and their desires, and should not take the matter of marriage lightly.

It is becoming increasingly clear that marriage demands great capacity and responsibility, as well as a long-term commitment. There are consequences to the marital bond for each individual. Especially when it comes to fulfilling the obligations of parenthood, it is not enough to simply have children without considering their quality. Yusuf Qaradhawi explains that Islam aims to produce righteous individuals or future generations. As a foundation within the nation's social structure, Islam also strives to build prosperous families, which serve as the main pillar in creating a good society (Qaradhawi, 2007). Marriage which unites a man and a woman in a solemn marital bond is the foundation that gives rise to a good family. It is impossible for a true or quality family to exist outside the bonds of marriage, as ordained by Allah Ta’ala’s law.

The Theory of *Maslahah* and Its Correlation with the DINK Phenomenon

Maslahah is derived from the root word *sholaha - assholah* which literally means to improve, benefit, bring goodness, and not cause harm. *Maslahah* is the singular form of the word *mashalih*, which means anything that brings benefit, provides advantage, enjoyment, and prevents harm. Imam Ghazali stated that “*maslahah*” is the attainment of benefits and the prevention of damage (things that cause harm) (Khasanah, 2021).

Najmuddin al-Thufi stated that *maslahah* (public interest/welfare) is essentially the core reason for the establishment of *shari’ah* for humanity. This is

based on the saying of Prophet Muhammad which reads: *laa dhororo wa laa dhirooro fil Islam*. This means “there is no harm and no reciprocating harm in Islam,” so it can be understood that the essence of all Islamic teachings is for *maslahah*; to bring benefit and prevent harm, for the people themselves (Ja’far, 2020).

In Ushul Fiqh studies, *maslahah* is divided into three categories (Assaiq, 2025):

1. *Maslahah mu’tabaroh*; refers to all benefits that are considered legitimate and whose rulings have been established by Islamic law through the Qur’an and/or the Sunnah (the traditions or sayings) of the Prophet, and/or the consensus of scholars (*ijma’*), and/or through analogy (*qiyas*) to other matters whose rulings are already known. For example: Islamic law permits buying and selling because it benefits both parties involved. In this case, *maslahah* serves to protect people’s wealth.
2. *Maslahah mulghoh*; refers to a benefit that is prohibited by Islamic law, because although at first glance it appears to bring about advantage and goodness, it contains elements of harm or damage that outweigh its benefits. An example of this is the practice of usury (*riba*) in economic transactions.
3. *Maslahah mursalah*; namely, a benefit that contains advantages and goodness, but there is no definitive legal ruling regarding the issue (there is neither a specific prohibition nor command). For example, the compilation of the Qur’an after the passing of the Prophet Muhammad (pbuh). Another example is the allowance of wearing masks during prayer in the time of the Covid-19 pandemic; this is done to protect the health and safety of fellow congregants (Riyawi, 2021).

Of the three types of *maslahah*, *maslahah mursalah* is the most relevant criterion to be used as an analytical tool in studying the DINK phenomenon, because there is no specific evidence or legal ruling regarding it. *Maslahah*

mursalah can be described as a method of deriving legal rulings (*istinbath al-hukm*) from its sources (the Qur'an and the Sunnah). In *maslahah mursalah*, there are several principles of *fiqh*, or rules used in establishing Islamic law on new issues based on the principle of general welfare. Referring to the narration of Ibn Taimiyyah, several *fiqh* principles that can be used as guidelines in *istinbath al-hukm* (the determination/derivation of law) include the following (Al-'Alamiy, 2001):

1. **درء المفاسد أكد من جلب المصالح** : Prevention of harm takes precedence over obtaining benefits, because preventing harm is essentially the same as gaining benefits (achieving *maslahah*) itself.
2. **الأمر بمقاصدها** : Everything depends on its intention; although *maslahah mursalah* relates to public benefit, the intention and purpose behind the action remain important. The actions taken must aim to achieve benefit, not for purposes that are harmful or contrary to sharia.
3. **كل قصد ناقض قصد ناقض قصد الشارع فباطل** : Any purpose that contradicts the objectives of the Lawmaker (Allah) is thus rendered invalid. Although *maslahah mursalah* is a legal ruling established outside of explicit texts, its application must not conflict with the general principles set by Allah in the Quran and the narrations of the Sunnah.
4. **الضرر يزال** : Hazards must be eliminated; this principle emphasizes that all forms of danger or harm must be removed, and in the context of *maslahah mursalah*, this means that any action taken should aim to eliminate harm and bring benefit to society.
5. **إذا تعارض الضرران فالمرتكب أخفهما وأسهلها** : If there are two risks/dangers that intersect and cannot be avoided, then the smaller or lesser risk/danger may be chosen. In some cases, the application of *maslahah mursalah* may result in two or more different benefits. In such situations, the principles of *fiqh* suggest choosing the greater and more significant benefit, while also preventing the larger risk/danger.

6. العقل إذا لم يكن متبعاً للشرع لم يبق له إلا الهوى والشهوة : Logic that does not align with or follow the principles of *shari'a* leaves nothing but mere desires. It is also important to be cautious that any benefit used as the basis for law must be something rational, reasonable, and acceptable to people of sound mind—not something imaginary or speculative

The existence of these principles directs the results of *ijtihad* so that Islamic legal decisions for new issues in the future remain within the framework of *maqashid al-shari'ah*, which encompasses the five essential aspects that serve as pillars of human life: religion, life, intellect, lineage/descendants, and wealth. If these five aspects are not managed and protected, human life becomes directionless, may fall into ruin, and this is not desired in Islam.

The DINK phenomenon falls under the issues of marriage and family within the scope of protecting life (*hifdz al-nafs*) and lineage (*hifdz al-nasl*). This is because marriage is a bond between two individuals who protect each other, as well as a means for preserving lineage and the existence of humanity in the world. Through the six principles explained previously, the DINK phenomenon needs to be analyzed comprehensively to obtain a clear legal answer. Therefore, in the following subsection, there will be a thorough discussion of how Islamic law views the DINK phenomenon from the perspective of the theory of *maslahah*.

Analysis of DINK Decisions from the Perspective of the *Maslahah* Theory

The Legal Status of Birth Control in Islam

The prevention or postponement of having children within the DINK concept cannot be generalized as an act that is absolutely prohibited in Islam. From the perspective of the theory of *maslahah mursalah* (public interest), choosing to be DINK can be considered permissible in Islamic law if the intention is to protect life (*hifz al-nafs*) or to avoid harm within the family due to physical, mental, or financial unpreparedness. On the other hand, forcing a couple to have children in the name of *hifz al-nasl* (preservation of

lineage) when they are clearly not physically and mentally prepared may, in fact, undermine the very goal of *hifz an-nasl* itself. This is where *ijtihadi* considerations require contextual judgment. Therefore, the contemporary *maqashid al-shari'a* approach demands a high level of ethical awareness and moral responsibility from couples when making such decisions.

It is known that there are at least three factors that cause couples to decide not to have children immediately: First, the desire to focus on their careers. Second, prioritizing financial freedom. Third, the separation of social and personal values. Of these three main factors that lead couples to choose to live as DINK Islam provides limitations on how far these factors can be used as the basis and reason for making the DINK decision.

The theory of *maslahah* is a theory whose foundation aims to achieve happiness or well-being according to the standards recommended by Allah in His verses and the hadiths of His Messenger. Therefore, everything, including the laws applied to humans, is in accordance with the purpose of human creation itself. It should be noted that *maslahah* is *ijtihad* in nature, so the decision regarding DINK for a couple may produce different outcomes under different circumstances with different contributing factors.

1. The factor of having the desire to focus on a career

If focusing on a career is the reason behind avoiding the responsibility of having children, while the couple still has the time but chooses not to use it to continue and educate the next generation, this can trigger a deviation from *shari'a* law because it involves shirking responsibilities. However, if delaying having children is accompanied by careful planning and preparation physically, mentally, and in terms of time as parents who also pursue careers, this is still in accordance with *shari'a* principles. As the *fiqh* rule states, “*Al-umuru bi maqasidiha*” meaning everything depends on its intention, and the principle “*Kullu qashdin naaqidu qashdu syaari' fabaathilun,*” whereby any purpose that contradicts the intent of the Lawmaker becomes invalid.

The decision of a married couple to choose a DINK lifestyle, if followed by physical and mental preparation to eventually have children and become parents, is something noble. The willingness and sincere intention to be good parents is something that must be nurtured and accustomed. This is so that the children born into such families do not lack love and affection. Considering the conditions of both working parents, a mother and father who both have careers need more discipline, strategy, time, and energy than a single parent or families where only one parent works.

2. The factor of having financial freedom as a priority

If financial constraints are used as an excuse not to have children, while the couple's excess income is spent on extravagance, a luxurious lifestyle, and is not prioritized for continuing and nurturing the next generation, then this falls into the category of avoiding responsibility and violating the provisions of the Sharia.

The fiqh principle in this regard is: "*Al-'aqlu idzaa lam yakun muttabi'an lisy-syar'I lam yabqo lahu illa al-hawaa wa asy-syahwah,*" which means that the intellect or reasoning that is not aligned with or does not follow the sharia evidence will have nothing left but mere desires. Likewise, in the principle "*dar'ul mafaasid aakidun min jalbil masholih,*" preventing harm takes precedence over obtaining benefits, because essentially, preventing harm is the same as achieving benefit (*maslahah*) itself.

A life of luxury brings pleasure to humans, but it can also lead people to attitudes of tabarruj (excess in adornment and indulgence) and *mubadzir* (wastefulness, squandering things that are not useful). At present, humanity especially Muslims lacks outstanding and high-quality generations. The large number of people lacking in quality can trigger the decline of human civilization and environmental destruction in an increasingly uncertain and complex future. Such damage and destruction of human civilization can be

prevented by preparing a resilient generation from now on through education, healthcare, training, and skills to face the challenges of our times. This is where DINK parents can play a role. If they do indeed have abundant resources and income, they should fulfill God's trust by spending their entrusted wealth to continue and educate the next generation (*hifz al-nasl*), so that a better human civilization can be realized in the future.

3. The factor of differences between social values and personal values

Another reason for preventing offspring is the difference between traditional perceptions and personal perceptions. DINK couples tend to prioritize personal freedom over concerns about social sanctions. Therefore, DINK couples focus more on their actual capacity to raise and nurture children rather than simply following social expectations.

If accompanied by self-awareness, self-evaluation, and a clear sense of responsibility, then this does not deviate from the sharia. As explained previously regarding the five rulings on marriage, if it is certain that the husband and wife are indeed incapable physically, mentally, and financially, the decision not to have children can take precedence over having children during a difficult household situation.

The *fiqh* rule regarding this matter is: "If there are two conflicting benefits, then the greater benefit must take precedence." There is also the rule of "*adh-dhararu yuzalu*": harm must be eliminated. This principle emphasizes that if a couple's circumstances and readiness are far below what is required, it is better not to force having children. This is because parents who are unprepared to fulfill the needs of the household and their children may cause harm or disadvantage to both their children and themselves, and this should be avoided. Not giving children their rightful entitlements is also considered an act of injustice toward the child. In Islam, children are a trust and responsibility from Allah, so they must be cared for, protected, and

educated in the best possible way to become caliphs who contribute to human civilization, as well as to become a strong and ideal next generation in Islam.

From the explanation above, the decision to be DINK is not considered a violation of sharia as long as it is based on reasons that are permissible according to sharia, protects from elements that cause harm, destruction, and imbalance, and is accompanied by preparations to have children with more readiness and responsibility. On the contrary, if a married couple has children without being prepared physically, mentally, spiritually, and financially, it is more likely to lead to harm, and this is not justified by sharia.

The Concept of the Generation of Victory according to Yusuf al-Qaradhawi: A Reflective Review

In this subsection, the author aims to reflect on the condition of the current generation of Muslims considering the concept of the generation of victory as explained by the contemporary scholar Yusuf al-Qaradhawi. In his book *Jyil An-Nashr Al-Mansyud* (The Yearned-for Generation of Victory), he explains that "...the problem faced by people today is that they are self-conceited, heedless of the true purpose for which they were sent, fail to guard themselves against things that may lead them astray, and are not vigilant against the hidden poisons contained within worldly pleasures, so that they become enchanted by fleeting matters and distracted by what is temporary. As a result, they are separated from the path of Allah and distant from the wisdom that can save them with truth over their desires.." (Qaradhawy, 1992).

Sheikh Yusuf al-Qaradawi, in his thoughts, concepts, and vision for the revival of the Muslim ummah, never responded to complaints about the community's decline with a pessimistic outlook. He always offered solutions and pointed to the hope that a victorious generation would emerge in the future. The "victorious generation" he referred to is a group of Muslims who will become the turning point from humiliation to greatness. Yusuf

Qaradawi's conviction is rooted in Allah's promise and a deep understanding of His laws, that victory does not come easily, but through the efforts of a conscious, resilient, and faithful community.

Al-Qaradawi emphasized that true victory can only be achieved by believers and through believers, and that this does not arise suddenly but is shaped through a long process of education, development, and struggle. He refers to this generation as the "Aspired Generation of Victory," a generation that firmly upholds the truth, thinks critically and scientifically, is realistic in action, and possesses a strong commitment to Islam as well as dynamic cooperation across all levels of society.

This generation is not trapped in the romanticism of past Islamic glory nor hindered by the pessimism of the present. The golden generation of Islam that is aspired to is always actively building the future with dedication, knowledge, and strong Islamic values. They are steadfast, moderate, and balanced devout in their faith yet tolerant of differences, combining piety in their hearts and souls with a spirit of togetherness and unity to uphold the truth.

According to al-Qaradawi, this is the generation that holds the hopes of the Muslim community from the far East to the far West. However, its development will face many challenges and difficulties: both from external enemies (non-Muslims, the state of the world with advancements in science and technology, climate change, the condition of the earth, etc.), as well as from internal confusion over the identity, purpose, vision, and mission of Muslims themselves. Therefore, it is the collective responsibility of scholars, educators, thinkers, and Islamic movements to prepare this generation, protect it from moral and ethical deviations, and make it a beacon for the revival of the ummah.

In the end, the reflective question that arises is: where do we stand in shaping civilization and becoming part of that generation? What efforts can

we make to contribute to the advancement of human civilization in the future?

Yusuf al-Qaradhawi explains that to create the Generation of Victory, the following steps can be taken:

1. Always drawing closer to Allah and seeking His help as victory belongs to Allah, and the way to achieve victory is by continually drawing closer to and remembering Allah in every activity. Whoever is helped by Allah will never face defeat. As expressed in the Qur'an, Surah Ali Imran verse 160: "If Allah helps you, no one can overcome you, but if He forsakes you, who then can help you after that? Therefore, let the believers put their trust in Allah alone."
2. Helping and defending the religion of Allah, namely by performing righteous deeds, preventing wrongdoing, upholding the truth, and honoring Islamic values as exemplified by the Prophet Muhammad (peace be upon him). Allah helps only those who help His cause; thus, whoever helps the religion of Allah, Allah will help them. As stated in the Qur'anic verse, Surah Muhammad, verse 7: "O you who believe, if you help (the cause of) Allah, He will help you and strengthen your position."
3. Maintaining the unity of the Muslim community. The victorious generation belongs to the Muslim community, and this will only be achieved through the hard work of Muslims themselves. Therefore, Muslims need to help each other, strengthen one another, and be attentive and sensitive to the needs of the community. Islam does not encourage selfishness or focusing solely on personal needs; rather, it calls for caring for one another and showing mutual compassion. As stated in the Qur'an, Surah Al-Anfal verses 62-63 "...He is the One who strengthened you with His help and with (the support of) the believers, and He (Allah) united their hearts (the hearts of the believers) ..."

From the efforts mentioned earlier, Muslims today need to remember and re-evaluate the factors that have caused the Muslim community to experience decline and consider how to rise from this predicament to revive an advanced Islamic civilization. Three main pillars of strength must be recognized by Muslims and consciously applied in daily life, whether on a personal, family, or community level. Education about the importance of building harmonious and prosperous

families, improving the quality of healthcare and nutrition even in remote areas, and maintaining priority human empowerment programs with responsive and progressive policies are essential. If these efforts are continuously pursued across all sectors and layers of society, the Generation of Victory that is aspired to as explained in the concept by the scholar Yusuf al-Qaradawi will not be impossible to achieve.

CONCLUSION

The phenomenon of DINK is a product of the complex socio-economic and cultural dynamics of modern times. From the perspective of Islamic law, a couple's decision to live without having children is not automatically deemed contrary to sharia rather, it must be examined based on their motives, intentions, and the consequences in relation to the ultimate goals of life in Islam. If the decision is made for legitimate reasons such as safeguarding one's mental and emotional well-being or preventing harm within the household, it can be classified as a form of *maslahah mursalah* (public benefit). However, if the decision is driven solely by a consumptive, hedonistic lifestyle and individualistic outlook without justifiable *sharia*-based reasons, then the DINK choice may be considered to deviate from the *maqasid al-shari'a*, especially in the aspect of *hifz al-nasl* (protection of progeny). Therefore, this phenomenon must be studied with a wise and reflective Islamic legal approach to remain in line with the vision of forming an outstanding generation, as emphasized by Yusuf al-Qaradawi.

This study has produced several recommendations for addressing the DINK phenomenon, including educating Muslim families about the purpose of marriage, emphasizing the role of the state and religious scholars in responding to modern phenomena within the scope of marriage and family law, and the need for dialogue between modern individualistic values and Islamic values based on the *maqashid al-shari'ah*.

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