

SEXUAL RECESSION IN URBAN MUSLIM SOCIETIES: A REVIEW OF MAQASHID SHARIA AND ITS IMPLICATIONS

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Abstract

Sex recession is increasing from year to year in various countries. This phenomenon has the opportunity and potential to have a negative impact on the future of the younger generation and even the world's population because it causes harm to many aspects, such as economic, political, socio-cultural, and religious aspects. This article aims to describe the law of sex recession from the viewpoint of Islamic marriage law and seeks to formulate the concept of policies to minimize sex recession in the world, especially in Indonesia, through *maqashid sharia* as the basis for its formation. The research method used is juridical-normative with a philosophical and conceptual approach. The theory used is *maqashid sharia*. The results of this research show that the sexual recession threatens the life of the nation and state. This is proven by the many impacts experienced by many countries, both from an economic, socio-cultural, political, and religious perspective. So, countries are flocking to make policies to reduce the sex recession. The authors offer policy concepts that can be considered, such as strengthening pre-marital education, increasing family resilience, efforts to minimize divorce, and building awareness in the Muslim community regarding marriage law, where these policies are conceptualized based on *maqashid sharia*. Policies that have clear direction can minimize the sexual recession effectively and efficiently in people's lives.

Keywords: Government policy; *Maqashid sharia*; Sex recession.

A. Introduction

Urban Muslim communities around the world have witnessed significant changes in recent decades (Choithani, van Duijne, & Nijman, 2021). The development of lifestyles, social dynamics, and various challenges faced by society have inspired deep questions about how Islamic values and the principles of *maqashid sharia*, which regulate the welfare of the people, can play a role in facing these complex changes. One

interesting phenomenon emerging in this context is the “sex recession”. Sex recession appears in several countries because lifestyle problems cause it. The sex recession got worse at the period of the Covid-19 pandemic because there were several government policies related to limiting each individual’s activities, delaying marriage, and the policy of keeping a distance from each individual, which are some of the reasons that make the sex recession increased. The implementation impact of this regulation is a decrease in the birth rate in a country during a specific period (Aronson, Callahan, & Davis, 2015). In general, sex recession can be found in developed countries both in the West, such as America, Britain, and Australia, and in Asian countries, such as China, Japan, Singapore, and South Korea (Prideaux, Kamm, De Cruz, Chan, & Ng, 2012).

Conceptually, sex recession refers to the reluctance/reluctance of a region’s residents to marry and have children. This phenomenon poses a multifaceted hazard that affects multiple aspects, including the financial aspect. If a person is unwilling to marry or have sexual relations, it may hinder their ability to engage in other future-related activities, such as purchasing a home or traveling to work (Pelu, Asfia, Tarantang, & Supriadi, 2022). The term sex recession was coined by a researcher in the United States, Kate Julian. The research also confirms that sex recession is present not because of a single factor but because of several factors surrounding it, namely; social, cultural, and technological factors.

Meanwhile, another researcher named Caroline Kitchener has different view of the factors for the emergence of a sex recession in the United States (Arora et al., 2019). First, the younger generation obtains happiness in different ways. Second, the younger generation is less resistant to long-term relationships. Third, men’s attitudes and behaviour towards women are too authoritative or challenging for them. Then there is a survey conducted by the Department of Health and sexual behaviour found that from 2009 to 2018, a decrease in sexual activity in the United States (Pelu et al., 2022).

Apart from the United States, a sex recession has also been found in Australia, with evidence from a 2019 survey conducted by National Australia Talks involving as many as 55,000 Australians that the survey found a decline in marriage and birth rates that were higher than in previous years. Then in several other countries where many women are not married, such as Morocco, as much as 5.1%, Kuwait as much as 6.4%, Israel as much as 8.2%, and Palestine as much as 8.2% (Liu & Self, 2020). As for Indonesia, the phenomenon of sex recession has also begun to increase, signs of which are starting to be seen, especially in declining marriage data. The movement to delay marriage, known as Waithood, is mainly carried out by the millennial generation, especially women. Based on the 2017 census, unmarried millennial women are around 36.03% (Badan Pusat Statistik, 2018).

Meanwhile, data from 2012 Indonesian Demographic and Health Survey (IDHS) describe that 4.5% of women in the capital are unmarried at the age of 30-34 years (Badan Pusat Statistik, 2017). The data from the United Kingdom National Statistics Office in the same year also showed an increase in the average age of married women, initially in the age range of 19-23 years, now to 30 years (S. A. Putri, 2022). From the data of the three urban millennials, women dominate with 38.32% compared to 26.92% in rural areas (Badan Pusat Statistik, 2018). This comparison is due to high education, financial stability, and the waning tradition of marrying young among millennial women in urban areas (cnbcindonesia.com, 2021). The specific facts will be described in table 1, as follows:

Table 1. Facts about the Sex Recession in Various Countries

No.	Country	Reason	Percentage	Information
1.	USA	Reluctance to marry and have children	36.03%	Decline in sexual activity in the United States during the 2009-2018 period
2.	Australia	Decrease in marriage and birth rates	-	A 2019 survey showed a decline in marriages and births in Australia
3.	Maroko, Kuwait, Israel, Palestina	Percentage of unmarried women	5.1% (Maroko), 6.4% (Kuwait), 8.2% (Israel), 8.2% (Palestina)	-
4.	Indonesia	Postponement of marriage by the millennial generation, especially women	36.03%	-

Based on the facts above, it shows that the sex recession is increasing from year to year and has the potential to have a negative impact in the future because it causes losses to many aspects, such as economic, political, socio-cultural, and religious aspects. In the context of urban Muslim communities, lifestyle changes and social dynamics associated with sexual recession are also a concern. The movement to postpone marriage, uncertainty in long-term relationships, as well as changes in attitudes and behaviour in relation to women are factors that also influence the sexual recession. Even in Indonesia, the country with the largest Muslim population in the world, this phenomenon is also starting to increase, especially among the millennial generation, who are significantly delaying marriage (Drydakís, 2021). However, it is important to note that sex recession is not a single problem with a single root cause. Sex recessions are very complex and can be influenced by social, cultural and technological factors (Renninger, 2019). Therefore, a holistic and comprehensive approach is needed to understand this phenomenon and find appropriate solutions.

In the context of urban Muslim communities facing the phenomenon of sexual recession, legal issues related to marriage become very relevant. Marriage is an institution that has an important role in Islam, where it is considered a step that promotes the maintenance of offspring and social stability. In Islamic law, marriage is a legal, binding contract between a man and a woman with the aim of forming a *sakinah*, *mawaddah*, and *rahmah* family (Sukmawati & Khadafi, 2022, p. 244). However, in a situation where the phenomenon of sexual recession is increasingly rampant, there are delays in marriage, even disinterest in getting married among the urban young generation (Gunawan & Puteri, 2023, p. 45). In the view of Islamic law, marriage is a worship that has social and religious implications which under normal circumstances is recommended to be carried out as soon as possible after fulfilling certain conditions (Suwarjin, 2021). Disinterest in or postponement of marriage, as occurs in sexual recession, can raise questions about the extent to which Muslim societies comply with the values and principles of *maqashid sharia* that govern the welfare of the *ummah*. In addition, marriage laws in various countries may experience pressure and change due to changes in lifestyle and societal values that are rooted in social and cultural factors.

As a result, it is important to review marriage laws in the context of these social and cultural changes and ensure that the Islamic values surrounding them remain respected and upheld.

Therefore, this research will improve previous research, where previous research only focused on descriptions or facts about sexual recession and the laws of sexual recession itself, but not much has been explained about good solutions to this phenomenon, so this research will discuss the development of sexual recession from the *maqashid sharia* perspective in more depth and conceptualize policies to minimize the sexual recession based on *maqashid sharia*. The significance of this research is that it will provide deeper insight into how the phenomenon of sexual recession affects urban Muslim communities, as well as how the principles of *maqashid sharia* can be a guide in overcoming these complex changes. This research can also provide a more comprehensive view of the challenges faced in maintaining Islamic values in the context of ongoing social and cultural changes. By formulating policies based on *maqashid sharia*, this research can also provide a useful contribution in finding appropriate solutions in accordance with Islamic teachings to overcome sexual recession. Thus, this study can be a basis for developing better and sustainable policies in facing the challenge of sexual recession among urban Muslim communities.

B. Methods

The research method used is juridical-normative with a philosophical and conceptual approach. The theories used are the *maqashid sharia* theory. The legal material collection technique uses document study with prescriptive analysis techniques based on logic and deductive legal reasoning. Deductive legal logic and reasoning is carried out by concluding a general problem from the problem faced specifically, which becomes a legal reference and consideration for analyzing problems from generally accepted concepts or theories to describe legal facts or compare using problems or theories. In addition, data analysis techniques also use qualitative data analysis techniques Miles et al. namely data condensation, data presentation, and drawing conclusions (Miles & Huberman, 1984; Miles, Huberman, & Saldaña, 2014).

C. Findings and Discussion

1. Findings

The Development of Sex Recession in the Contemporary Era

The Covid-19 pandemic, which has been going on for the past three years, has instantly affected sexual behaviour (O'Connell, 2018). One of these behaviours is sex recession, which is a behaviour or phenomenon of decreasing desire/desire of productive people not to have sexual intercourse. The Covid-19 pandemic appeared in China, to be precise, in Wuhan in 2019. The virus has become a very terrible terror for the world community because, in a short time, it has destroyed millions of people from various parts of the world, one of which is Indonesia (Matsumoto et al., 2021). Various efforts from each country have done their best for the pandemic (Violi et al., 2021). Some of the efforts are limiting social relations, limiting curfews, and using health protocols according to regulations. Whether we realize it or not, the Covid-19 pandemic has impacted the sex recession, where productive people prefer watching porn movies, reading porn books, and several other behaviours rather than getting married (Settersten et al., 2020). The specific facts will be described in table 2, as follows:

Table 2. Facts about the Sex Recession in Various Countries

No.	Country	Reason	Percentage	Information
1.	USA	Reluctance to marry and have children	36.03%	Decline in sexual activity in the United States during the 2009-2018 period
2.	Australia	Decrease in marriage and birth rates	-	A 2019 survey showed a decline in marriages and births in Australia
3.	Maroko, Kuwait, Israel, Palestina	Percentage of unmarried women	5.1% (Maroko), 6.4% (Kuwait), 8.2% (Israel), 8.2% (Palestina)	-
4.	Indonesia	Postponement of marriage by the millennial generation, especially women	36.03%	-

The latest fact that can describe the existence of a sex recession in today's life is the mindset towards financial uncertainty during the Covid-19 pandemic, and in the future, even though finance is not one of the main factors, finance is something that is important for people to get married (Manning, Giordano, & Longmore, 2006). Then several other factors, namely the massive use of electronic media, as happened during the Covid-19 pandemic. Based on research that has been done so far that productive people prefer games to have relationships with their partners (Tillman, Brewster, & Holway, 2019). It is marked by a decrease in the average pre-pandemic sexual interaction by 2 times, then 1.5 times per week during the co-19 pandemic. This means that the Covid-19 pandemic has had an effect on reducing people's sexual desire, especially productive people, who should, at that age, have a high desire to carry out these actions legally (Tillman et al., 2019).

Another factor that also had a significant influence during the presence of the co-19 pandemic was the world of work. So, it is believed that the principle of pursuing a career is prioritized to be the first for all people (Nardi, Frankenberg, Franzosi, & Santo, 2020). Over time, working women began to penetrate a variety of industries, thereby expanding women's employment opportunities outside the household. This is commonly referred to as a career woman by the community, which has a significant influence on getting married, especially during the Covid-19 pandemic (Jun et al., 2020).

The Implications of the Sandwich Generation in a Sex Recession

Foeken explained that economic factors are the most plausible cause for the development of the Waithood phenomenon at the moment, seeing that global economic conditions continue to decline, triggering concern about the gap in a person's financial condition when married (Bourdieu, 2018). Especially if the position of women in the family is the financial backbone, in some cases, women in this condition are usually responsible for the future of their younger siblings, paying all school bills, household needs (electricity, water, food bills), and others. So, not a few women forget for a moment the priority of getting married. In addition to the desire to make their

family happy, the threat of the status of the Sandwich generation will also follow them when they are married later (Musahwi, Anika, & Pitriyani, 2020). According to T. Broady (S. A. Putri, 2022), the sandwich generation is those who are fully responsible for their families, both parents, brothers, and sisters. In other words, someone from this generation bears the burden of the previous and subsequent generations financially. Their position between two generations is like a sandwich, requiring them to have financially higher levels than the others. Even research conducted by Hopps (S. A. Putri, 2022), on a group of individuals in the United States shows that most people who are responsible for providing for their parents have tremendous pressure when compared to others.

Based on the results of a demographic study of the Sandwich generation in Indonesia, it was found that as many as 6.42% of the total 7,009 households conducted in the study belonged to the sandwich generation, and 10.9-11.3% were working women (Kusumaningrum, 2018). Similar results were also shown by the 2015 National Care and Centre data, that 66% of elderly caregivers were women. Moreover, in practice, these conditions make the fate of working women lose many opportunities to develop their careers. According to Mutschler (N. P. Putri, 2020), 29% of women missed job promotions and training, 22% took time off, 20% switched from full-time jobs to part-time jobs, 16% left work, and 13% retired early due to their multiple roles. In addition, Solberg (N. P. Putri, 2020), said that women with the status of being the sandwich generation had terrible implications for marital conditions.

In relation to the gender recession, the sandwich generation is a significant factor. Gender recession refers to the difficulties individuals face in marrying or pursuing romantic relationships due to high financial burdens, especially in situations where women are the financial backbone of the family. Because the sandwich generation has to shoulder large financial responsibilities, they are often reluctant or have difficulty getting married or prioritizing marriage. This can result in greater difficulties in achieving balance between personal and professional life, especially for women (Pashazade, Maarefvand, Abdi, & Momtaz, 2023). In the context of declining global economic conditions and the Covid-19 pandemic, financial pressures on the sandwich generation have worsened, resulting in a growing gender recession. This condition makes it difficult for productive people to get married at the appropriate time or even makes them reluctant to do so. As a result, the sandwich generation is one of the main causes of the gender recession that is currently developing (Steiner & Fletcher, 2017).

Based on the explanation above, the sandwich generation is one of the significant causes of the emergence of a sex recession that is currently developing, seeing the economic turnover in the current era, which is getting bigger, plus the conditions of the Covid-19 pandemic. So, it is difficult for productive people to get married at the right time or even very reluctant to get married.

Violence of Women in Marriage

Hurlock urged that one of the main reasons adult women delay marriage or be reluctant to marry is disappointment in the marriage relationship. This is because they were born and raised in a disharmonious family or social environment that only shows the wrong side of marriage. This mental readiness factor often causes women to decide to do Waithood or postpone marriage because they have not reached mental maturity. This mental health issue is also closely related to the problem of gender-based violence that often occurs in families. The violence in question includes verbal and physical violence to violations of essential women's things (Musahwi et al., 2020). According to feminist theory, the institution of marriage is often a nesting place for cases of violence

against women. In global cases, for example, almost 41,000 girls experience forced marriage every day, or 82% of girls marry before they are 18 years old. Furthermore, in fact, they tend to experience domestic violence, and many even report that their first sexual experience was forced (Ffimela.com, 2021). In Indonesia alone, cases of violence against women have become a social problem that has not been resolved, in 2021 alone Indonesian Women's Human Rights National Commission recorded that there were around 8,234 cases of violence against women and 79% (6,480 cases) of them came from Domestic Violence (KDRT) (Idntimes.com, 2021). Violence, whose basis is gender, is believed to be a global health problem and a violation of Human Rights (HAM), which is the main element of the humanitarian crisis.

So far, the production of women's knowledge about marriage departs from the personal experiences they get from those closest to them. Moreover, often, their views produce a discrepancy between expectations and reality. Unhealthy premarital relationships (promiscuity) sometimes influence a woman's marriage readiness. Problems of infidelity, violence, and off relationships cause fear and trauma for women to enter into a marriage relationship. In addition, the high number of cases of divorce and violence (domestic violence) has increasingly encouraged women to worry about getting married. Based on the 2021 BPS findings regarding divorce in Indonesia, violence (domestic violence) is one of the main causes of divorce (3,271 cases), while the issue of disputes and quarrels is the first cause, with 176,683 cases (Kumparan.com, 2021). Based on these conditions, Yustika et al. (Yustika, Yuhastina, & Rahman, 2022), explained that acts of domestic violence or domestic violence manifest that there is no safe space for women in the domestic sphere. This is because women are always placed in a position of subordination and inferiority due to unhealthy gender relations. The movement to postpone marriage or Waitthood by women can be said to be the impact of the many cases of violence (domestic violence) and divorce above. Conditions that always position women as victims of violence show the dark side of marriage, resulting in a crisis of trust in the institution of marriage, especially for women who do Waitthood or are reluctant not to marry.

2. Discussion

A Review of Islamic Marriage Law Against Sex Recession

The emergence of the phenomenon of sex recession in the form of reluctance to marry and do not want to have children in various countries, including in Asia such as Japan, South Korea, Singapore, and China, is very contrary to Islamic teachings, both the Al-Qur'an and the hadith which strongly recommend bonding wedding. As explained above, the emergence of a sex recession is also not in line with the primary objective of Islamic law (*maqashid sharia*), especially concerning marriage. In detail, the purpose of syara' has five main things or *al-maqashidu al-khamsah*, namely: protecting religion, protecting the soul, protecting the mind, protecting offspring, protecting property, and self-esteem (Akhtar, 2021). The hadith narrated by Abu Dawud that Ma'qil ibn Yasar said:

A man came to the Prophet and said, "I found a woman whose offspring was good and beautiful, but she did not bear children. Should I marry her?" He said, "No." Then he came again with the same question, and he told her not to marry him. Then he came for the third time with the same question, and he said: "Marry those who are loving and fertile because I will be proud of your large number before the people of other nations" Classified as authentic by al-Albaani in Irwa' al- Ghalel, 1784.

This hadith shows that it is advisable to marry fertile women so that the number of Muslims continues to increase and our Prophet will feel proud of his people before other nations. Having many children is highly recommended (Pelu et al., 2022). The Al-Qur'an is explicitly described and repeatedly mentions the institution of marriage, which is a means of realizing the function of "marriage law," which is the origin of marriage and the origin of making reproduction halal. In Al-Nisa [4] verse 1 reads: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer".

Because of classical and contemporary literature such as Ibn Kathir, Wahbah al-Zuhaili in *Tafsir al-Munir fi al-'aqidah wa al-Syariah wa al-Manhaj* (Dashti, Akbarnejad, & Hosseininia, 2019). M. Quraish Shihab, in his *Tafsir al-Misbah* explained that the verse above, apart from explaining the origin of human creation from Adam, also contains clear signs that the function of the existence of men and women on this earth is to reproduce through marriage (Iswanto, Riana, Simpen, & Ola, 2019).

In essence, marriage does not only contain messages from the sexuality-reproductive side, but if there is a marriage between a man and a woman through a marriage relationship, it contains a spiritual and psychological dimension, namely creating a partner and family full of peace, love, and affection (*sakinah mawadah wa rahmah*). Therefore, Islam strongly condemns anti-marriage practices from the community because they are very inconsistent with the nature of creation as described above (Leaman, 2013).

In addition to the arguments from these sources of Islamic law, there are views from other sources, often referred to as *maqashid sharia* (the goal of teaching Islamic law) (Betawi, 2019; Gumanti, 2018; Mayangsari R & Noor, 2014). Where the phenomena of sex recession that have the potential to threaten human extinction are very inconsistent with the six elements in *maqashid sharia* proposed by both classical, modern, and contemporary scholars. The pioneers of this theory are al-Syatibi, al-Ghazali, al-Qarafi, and others (Al-Syâtibî, n.d.), as well as contemporary figures namely Thahir bin 'Asyur and Jasser Auda (Asyur, 2002; Auda, 2008), where they have an agreement to categorize objectives of *maqashid sharia* into six elements, namely (Jamaa, 2011): *Hifz al-Dîn* (guarding of religion); *Hifz al-Aql* (guarding of reason/mind); *Hifz an-Nasl* (guarding of Offspring); *Hifz al-Mal* (guarding of property/economy); *Hifz al-Nafs* (guarding of the soul); and *Hifz al-Irdh* (guarding of honor) (Absori, Azhari, Basri, & Muin, 2016). Marriage is an Islamic worship in which individuals choose their life-long companions. The law of marriage is an integral component of Islamic teachings which the believer of Islam should obey and realize following the Al-Qur'an and Hadith. In Islamic culture, marriage is regarded as a blessing, particularly in terms of worship and parenting.

Researchers view marriage as an institution to maintain religion since this relates to God's commands to live in couples, marry, and maintain reproductive functions. This function is systematically related to other objectives, including the preservation of descendants and honor. Through marriage, sex will be carried out legally in accordance with religion and law for the purpose of human generation via reproduction. Thus, the phenomenon of sex recession, which has become a recent phenomenon, is against the spirit of Islamic teachings regarding family and marriage, family and also the reproductive function performed by individuals as *khalifah fi al-ardh* (leader in the earth).

***Maqashid sharia* Based Policy in Minimizing Sex Recession**

From the explanation above, the author wants to describe preventive policies in minimizing sex recession in the current era through the theory of *maqashid sharia* as the basis for its formation because of the potential for sex recession which can threaten the welfare of the nation and state, so it is necessary to provide practical solutions following the conditions in every country. These efforts must also be accompanied by aspects of *maslahah* (virtue) so that the policies made continue to prioritize the objectives of the law itself, where the author will use the concept of *maslahah* formulated by Imam al-Ghazali. Imam al-Ghazali defines *maslahah* as an expression to search for something practical or set aside something vicious or evil. *Maslahah*, namely maintaining the law, which includes five things, namely the maintenance of religion, soul, mind, lineage, and property. Each of those who try to maintain all of these principles is called *maslahah*, and each of those who try to set aside the five principles is called *mafsadat* (badness), and rejecting it is called *maslahah* (Al-Ghazali, n.d.). Following this theory, the author will clearly describe and analyze the policy concept in minimizing sex recession through *maqashid sharia*.

***Hifz al-Din* (Guarding of Religion)**

Hifz al-din, or taking care of religion, is the most priority to be guarded so that *maqashid sharia* can be realized. We are carrying out religious maintenance at the *dharuriyyat* (primer) level, namely maintaining and carrying out what is ordered or required in religion in the primary category, for example carrying out the five daily prayers. When prayer is ruled out, it will pose a threat to religion (Ash-Shiddieqy, 1993). Marriage is an institution to maintain religion because it relates to God's commands to live in couples, marry, and carry out reproductive functions.

This sex recession phenomenon described above is considered to undermine religious orders because it is inconsistent with the purpose of human creation and threatens the extinction of the people. The implementation of maintaining religion, especially in protecting the people, requires policies that are oriented toward maintaining religion. For example, improving the quality of family resilience is conducting pre-marital education from an early age. Even though pre-marital education has been implemented in Indonesia, its implementation is still not optimal. Therefore, efforts are needed to optimize premarital education programs effectively and efficiently. Pre-marital education formed with a religious orientation will provide godly and moral policies, not just technical ones, so that young people can have more awareness of their responsibilities in the world as human beings who are essentially created to pair and reproduce (Dewi, 2019). This kind of pre-marital education pattern will negatively impact families and public awareness of marriage, children, and others. Therefore, pre-marital education that contains Islamic values is essential to minimize sex recession worldwide, especially in Indonesia.

***Hifz al-Nafs* (Guarding of Soul)**

Hifz al-nafs or guarding the soul, namely maintaining the rights to live with dignity and taking care of the soul so that it can avoid acts of persecution, whether in the form of murder or physical violence. The level of protecting the soul is the second priority after religion which is the goal of implementing customary law and *jinayah* law. Protecting the soul is one of the *maqashid sharia* of Allah's provisions which discusses *muamalah* and *jinayah* issues. Caring for the soul at the *daruriyyat* level, for example, fulfilling basic needs in the form of food in order to survive. When these needs are ruled out, they will have implications for the threat to the human soul (Al-

Hudhari, 2000). The phenomenon of sex recession can threaten the lives of humans on this earth because it can threaten the extinction of the human race it will have a terrible impact on life in the world. So, it is necessary to have policies that support people getting married, for example, for example, the Chinese government is carrying out efforts to provide solutions to the sex recession by permitting couples to have three children, then preventing abortions, and opening space facilities to provide care for people's fertility. In addition, China also has policies for the welfare of people's lives, such as subsidies, tax relief, better health insurance, optimizing education, and housing subsidies, to the point where the government provides easy employment for young families (Halodoc.com, 2022). According to the author, such policies can reduce the sex recession because it focuses on the causes of its presence. In Indonesia, we need policies that focus on people's welfare, such as effective pre-marital education, government assistance for couples who want to marry, policies that make marriage easier and more difficult for divorce, and several other policies that can attract productive people to get married, so that many people will benefit from marriage.

Hifz al-'Aql (Guarding of Reason/Mind)

Hifz al-'Aql, or taking care of reason, means that humans can use reason as humans should, avoiding bad things like animals. Preserving reason is one of the goals of Allah's rules in the field of *muamalah* and *jinayah*. Maintaining the mind at the *daruriyyat* level, for example, drinking alcohol is forbidden in the sharia. When the rule is set aside, it will threaten the position of reason (Kurniawan & Hudafi, 2021).

The phenomenon of sex recession can negatively impact the mind, interfering with human thinking and creativity in understanding religion because the constructions formed by today's society are more concerned with scientific matters in worldly life and avoid forms of understanding the Qur'an and Hadith. Therefore, according to the writer's opinion, there must be a policy that forces people to start their religious education from a young age, specifically Islam, for example, through Islamic boarding schools, TPQ, incorporating religious education in schools more effectively or several alternatives religious education has fun methods for students (Hastuti, Arifin, & Rukajat, 2021). In addition, the government must also provide facilities and infrastructure or space for the community to conduct religious education, for example, by increasing religious education institutions in all regions so that they can be accessed by many people, both in villages and cities. The author believes that if these policies can be realized effectively and efficiently, they can form a society that understands religion more, especially Islam so that the mindset of not getting married or postponing will be minimized by itself.

Hifz al-Nasl (Preservation of Offspring)

Hifz al-nasl, or taking care of offspring or honor, namely the fourth guard, must be considered and realized for the benefit of mankind. Protecting offspring, namely maintaining human diversity and guiding the mental attitude of generations who will become their successors to avoid disputes between humans (Al-Hudhari, 2000). The sharia of Allah's provisions, which aim to preserve offspring or honor, is the sharia in the field of *muamalah*, especially *munakahah* and *jinayah* issues. Maintaining offspring at the *daruriyyat* level, for example, sharia marriage and the prohibition of adultery. When this is ruled out, the existence of descendants will be threatened.

The phenomenon of sex recession is very threatening to the existence of offspring maintenance because it has the potential to threaten human extinction, according to what has been previously described, which is related to the effects of a sex recession.

So a policy is needed to increase marriage and increase offspring for the community, for example like Japan made a policy of facilitating marriage by helping economically, carrying out arranged marriages, providing welfare for those who carry out marriages, and several new policies from that country (Cnbcindonesia.com, 2023). The efforts made by Japan are, of course, to increase the number of marriages and offspring in the country. Therefore, policies must be oriented towards preserving offspring so that these phenomena can be overcome.

Hifz al-Maal (Guarding of Property)

Hifz al-mall, or taking care of assets, is one of the objectives of the sharia in the field of *muamalah* and *jinayah*, taking care of assets is the maintenance of assets from actions that can cause damage to the lawfulness of assets, at the *daruriyyat* level, such as sharia relating to procedures for ownership assets and the prohibition to take property from other people through illegal means, when this rule is set aside, it will have implications for threatening the existence of assets (Djamil, 1997).

The phenomenon of sex recession threatens the country's economy (Pelu et al., 2022), because people who are reluctant to marry will reduce family needs, such as being reluctant to buy a house, reluctant to work, and others. Therefore, the prevention of sex recession indirectly maintains wealth. Effective and efficient policies, as the authors stated above, are policies that need to be considered so that this phenomenon can be resolved. Based on the analysis above, it is clear that policies in minimizing the current sex recession are critical to be pursued as soon as possible, seeing the impact of the sex recession, which threatens the existence of *maqashid sharia*. So that the policy direction outlined must also be in line with the *maqashid sharia*, where this concept can be seen through the policies that have been formulated by the author for each element in the *maqashid sharia* above.

D. Conclusion

Sex recession threatens the life of the nation and state, and this is evidenced by the many impacts experienced by many countries, both from an economic, sociocultural, political, and religious perspective. So that countries are flocking to make policies in order to reduce the sex recession. The author offers policy concepts that can be considered, where the policies are conceptualized based on Islamic *maqashid*. Policies with clear directions can effectively and efficiently minimize sex recession in people's lives. Preventive policies in minimizing sexual recession in the current era need to be based on the concept of *maqashid sharia*, which includes the maintenance of religion, soul, mind, lineage and property. Where for each element there is a policy solution provided by the author in this article, so that the collaboration of these five elements in minimizing the sexual recession in the future will run effectively and efficiently. Religious maintenance efforts involve religiously oriented pre-marital education. Soul care requires policies that support marriage and societal well-being. Nurturing reason involves religious education from an early age. Procreation maintenance requires policies to increase marriage and births. Property preservation is achieved through preventing sexual recession. All of these policies must be based on the principles of *maqashid sharia* to achieve the welfare of the people and prevent potential sexual recession.

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The first author, Imaro Sidqi contributed as a researcher who designed the initial draft of the manuscript and compiled it based on the IMRAD template. While the second author, Mhd. Rasidin contributed as an editor who improved the initial draft so that it became a complete article ready for submission. Rasidin also served as a translator who translated the article as a whole and adjusted it to the template, or the style of the *Akademika: Jurnal Pemikiran Islam*.

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