

## Sharia Economic Ethics in the Utilization of In Vitro Fertilization Technology within the Lavender Marriage Phenomenon

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### ABSTRACT

*The use of in vitro fertilization (IVF) within lavender marriage arrangements demonstrates how social pressures, the commercialization of reproductive services, and insufficient ethical governance can lead to deviations from the medical purpose of assisted reproductive technologies. This study aims to analyze the practice of IVF in lavender marriages through the lens of sharia economic ethics, particularly the principles of amanah, shiddiq, maslahah, and the protection of lineage. The research employed a descriptive-analytical qualitative method based on a comprehensive literature review of contemporary Islamic jurisprudence, medical ethics, and governance of fertility clinics. The findings indicate that IVF is frequently utilized to construct an artificial image of heteronormative family life, creating moral concerns, psychological risks for children, commercial vulnerabilities, and potential violations of maqashid al-shariah. The implications emphasize the need for strengthened sharia-based regulations in assisted reproductive services and broader social-ethical reform to prevent the misuse of medical technology as a tool for concealing identity or sustaining superficial social legitimacy.*

**Keywords:** *Sharia Economic Ethics, In Vitro Fertilization, Lavender Marriage*

### ABSTRAK

*Pemanfaatan teknologi bayi tabung (IVF) dalam konteks lavender marriage menunjukkan bagaimana tekanan sosial, komersialisasi layanan kesehatan, dan lemahnya tata kelola etis dapat mendorong penyimpangan penggunaan teknologi reproduksi dari tujuan medisnya. Penelitian ini bertujuan menganalisis praktik IVF dalam lavender marriage melalui perspektif etika ekonomi syariah, khususnya terkait prinsip amanah, shiddiq, maslahah, dan perlindungan nasab. Metode penelitian menggunakan pendekatan kualitatif deskriptif-analitis berbasis studi pustaka terhadap literatur fikih kontemporer, etika medis, dan tata kelola klinik fertilitas. Hasil penelitian menunjukkan bahwa IVF kerap dijadikan alat untuk membangun citra keluarga heteronormatif secara artificial, sehingga menimbulkan persoalan moral, risiko psikologis bagi anak, kerentanan komersial, serta potensi pelanggaran terhadap maqashid al-syariah. Implikasi penelitian menegaskan pentingnya penguatan regulasi syariah dalam layanan reproduksi berbantu dan perlunya reformasi etika sosial agar teknologi medis tidak disalahgunakan untuk tujuan penutup identitas atau legitimasi sosial semu.*

**Kata Kunci:** *Etika Ekonomi Syariah, Bayi Tabung, Lavender Marriage*

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## INTRODUCTION

The rapid advancement of medical technology has brought significant transformation to contemporary reproductive practices, particularly through the development of in vitro fertilization (IVF), which was originally designed to assist couples experiencing infertility. As IVF services have evolved into a specialized and commercially structured health industry, ethical inquiries have emerged regarding how this technology is utilized, accessed, and governed within society. Within Islamic economic discourse, concerns are raised not only about the biomedical implications of IVF but also about its alignment with the principles of sharia economic ethics, which emphasize honesty, moral responsibility, and the protection of lineage. These ethical concerns gain further complexity when IVF technology is employed outside its intended medical purpose.

The phenomenon of lavender marriage—formal unions established to conceal the sexual orientation of one or both partners—illustrates how reproductive technology may be misused to construct the outward appearance of a socially acceptable family unit. In many cultural environments where heteronormativity remains a dominant expectation, IVF becomes a strategic tool to reinforce the illusion of marital normalcy. This instrumentalization of reproductive technology transforms IVF from a legitimate medical solution into a symbolic device for maintaining social image. From the perspective of sharia economic ethics, such practices raise concerns regarding transparency, deception, and the ethical misuse of resources within a system that demands integrity and responsibility.

As IVF services continue to expand commercially, clinics, medical professionals, and regulatory bodies face increasing pressure to ensure that their operations remain consistent with ethical and religious values. The commercialization of reproductive services opens opportunities for financial gain, yet simultaneously exposes vulnerabilities to moral hazards when patients seek IVF not for medical necessity but for social or personal concealment. In this context, Islamic economic ethics provide a relevant evaluative framework, emphasizing the principles of *shiddiq* (truthfulness), *amanah* (trustworthiness), *maslahah* (public benefit), and the protection of *nasab* (lineage). Violations of these principles may occur when IVF is applied within lavender marriages, creating ethical dilemmas for both service providers and society.

The implications of such misuse extend beyond individual choices, touching governance issues within fertility clinics and the broader healthcare sector. The absence of rigorous ethical screening, weak verification mechanisms, and the prioritization of profit over integrity may contribute to the enabling of

practices that contravene sharia principles. Furthermore, the psychological and social consequences for children born through IVF in lavender marriage contexts underscore the importance of establishing ethical and regulatory safeguards. These consequences include potential identity confusion, emotional harm, and disruptions in family stability, all of which contradict the Islamic commitment to protecting human dignity and lineage.

Within Islamic jurisprudence, the sanctity of lineage and the transparency of marital relations are emphasized as foundational elements of social order. Therefore, the integration of IVF into lavender marriage arrangements challenges the coherence of moral, legal, and economic systems that aim to uphold these values. From an economic-ethical standpoint, the act of obtaining a child through IVF under false marital pretenses represents a distortion of resource allocation, a breach of trust, and a departure from the moral commitments expected in both family formation and commercial service provision within Islamic frameworks. As reproductive technologies become increasingly accessible, the need to evaluate their ethical application becomes more urgent.

This study aims to analyze the utilization of IVF technology within lavender marriages through the lens of sharia economic ethics, with a particular focus on issues of moral integrity, governance, and the protection of lineage. The purpose of this research is to explore how ethical principles in Islamic economics can guide the responsible use of reproductive technology and prevent its misuse as a social alibi, thereby reinforcing accountability, transparency, and compliance with sharia values.

## METHOD

This study employs a qualitative descriptive-analytical approach designed to examine the utilization of in vitro fertilization (IVF) technology within lavender marriage arrangements through the lens of sharia economic ethics. The research relies entirely on library-based data collection, including scholarly books, peer-reviewed journal articles, legal documents, Islamic jurisprudential texts, and ethical guidelines related to reproductive technology, family law, economic ethics, and contemporary social dynamics. These sources were systematically reviewed to identify patterns of misuse, ethical concerns, and governance implications surrounding IVF practices. The analysis was conducted using a comparative and interpretive framework, enabling the integration of Islamic economic principles—such as *amanah*, *shiddiq*, *maslahah*, and the protection of lineage—with contemporary discussions on reproductive technology and social concealment. Through this method, the study critically evaluates how IVF may be ethically

distorted when used as a social alibi in lavender marriages and how sharia economic ethics can provide normative guidance to ensure accountability and compliance within reproductive health services.

## RESULTS AND DISCUSSION

### *The Utilization of IVF Technology within Lavender Marriage: Patterns, Motivations, and Ethical Irregularities*

The use of in vitro fertilization (IVF) within lavender marriages reveals a complex interplay between medical innovation and social pressure that drives individuals to pursue reproductive technologies for non-medical purposes. IVF, originally developed to address biological infertility, becomes a mechanism through which couples construct a semblance of heteronormative family life to align with societal expectations. The presence of a child produced through IVF functions as a symbolic confirmation of marital authenticity, reducing suspicion from family and community regarding the couple's concealed sexual orientation. The instrumentalization of IVF in this context represents an ethical irregularity, as the technology is employed not out of medical necessity but as a tool for managing social identity and mitigating stigma.

The motivations underlying the use of IVF within lavender marriages stem from deeply rooted cultural norms that associate marital success with biological reproduction. Individuals in such marriages often confront external pressures from parents, extended family, and professional environments where heteronormativity is implicitly valued. The ability to present a child as tangible evidence of conformity becomes a strategic measure to preserve social stability. The IVF procedure provides a biological outcome without requiring physical intimacy, enabling partners to maintain their concealed identities while satisfying familial expectations. The practice therefore shifts IVF from a medical treatment into a performative social instrument embedded in deception.

The ethical concerns associated with this pattern emerge from the misalignment between the intended purpose of IVF and the motivations of its users. Reproductive technologies operate within ethical frameworks that emphasize transparency, medical appropriateness, and psychological preparedness for parenthood. The use of IVF in lavender marriages bypasses these principles, creating a reproductive outcome rooted in instrumental motives rather than genuine parental aspirations. The resulting child is brought into an environment shaped by secrecy and emotional distance, raising concerns regarding the integrity of parental roles and the psychological well-being of the offspring. The misuse of technology in this manner underscores a broader societal

challenge concerning the interaction between stigma and reproductive decision-making.

The phenomenon also exposes discrepancies in clinical practice, as fertility clinics may not possess adequate safeguards to detect non-medical intentions. Clinics generally evaluate medical eligibility rather than sociological motives for IVF requests, thereby allowing lavender marriage couples to proceed without scrutiny. The absence of ethical screening mechanisms reflects a gap in governance, in which commercial incentives or procedural efficiency outweigh considerations of social consequences. This environment creates opportunities for individuals to exploit reproductive technologies while bypassing ethical guidelines designed to protect the welfare of children and ensure the integrity of reproductive decision-making.

The involvement of third-party biological material in certain IVF arrangements adds an additional layer of ethical complexity. Lavender marriage couples may resort to donors or concealed partners to achieve fertilization, which may distort lineage clarity and create unacknowledged biological relationships. These practices contravene ethical norms emphasizing honesty, genetic transparency, and respect for the rights of future children to understand their origins. The concealment of such biological information poses long-term risks for identity development and may provoke significant emotional conflict if the truth is later revealed. The intentional masking of lineage within lavender marriages reflects a deviation from foundational moral obligations that accompany assisted reproductive technologies.

The social environment surrounding lavender marriages shapes the decision to pursue IVF, reflecting the pervasive influence of cultural expectations regarding marriage and parenthood. The stigma attached to non-heteronormative identities incentivizes individuals to prioritize social survival over personal transparency. IVF becomes a means of navigating societal pressures, enabling individuals to remain embedded within community structures that demand conformity. This dynamic illustrates how reproductive technologies can become entangled in sociocultural mechanisms of control, reinforcing the performative dimension of lavender marriage arrangements and highlighting the vulnerability of individuals subject to rigid social norms.

The secrecy inherent in lavender marriages produces a relational environment marked by emotional distance and fragmented intimacy. The decision to pursue IVF reflects an attempt to stabilize an inherently fragile marital structure by introducing a socially recognized symbol of familial unity. The resulting household may lack authentic emotional cohesion, placing the child at

the center of a relationship constructed primarily for external validation rather than genuine companionship. The child's development may be influenced by inconsistencies in parental affection, unclear relational boundaries, and an atmosphere of concealed identities, signaling the psychological consequences of misaligned reproductive motivations.

The misuse of IVF within lavender marriages raises profound ethical questions regarding the responsibilities of individuals, clinics, and society in safeguarding reproductive integrity. The interplay between technological accessibility and social pressure produces scenarios in which reproductive decisions are driven by performative motives rather than genuine intentions to nurture and care for a child. The ethical irregularity arises from the displacement of medical necessity with social utility, challenging both the moral foundations of assisted reproduction and the social structures that incentivize concealment. The phenomenon therefore reflects not only individual choices but also systemic conditions that enable the distortion of reproductive technology.

### ***Sharia Economic Ethics and Governance Challenges in the Commercialization of IVF Services***

The commercialization of IVF services introduces governance challenges that intersect with principles of sharia economic ethics, particularly in contexts where reproductive technology is used for purposes unrelated to medical infertility. The operational model of fertility clinics emphasizes service provision, financial viability, and patient satisfaction, yet these priorities must be balanced with ethical mandates rooted in Islamic economic principles. The absence of mechanisms to assess the moral intentions of patients creates a structural vulnerability in which clinics may unknowingly facilitate practices that contravene sharia values, such as deception, distortion of lineage, and misuse of medical resources. The commercial nature of IVF amplifies these risks by incentivizing clinics to prioritize revenue streams.

The principle of *shiddiq* in Islamic economics requires honesty and transparency in all commercial interactions, including medical services. IVF practices that support lavender marriages inherently involve concealed motives, creating an ethical tension between patient autonomy and the clinic's obligation to maintain integrity. Clinics that perform IVF without investigating potential misalignment between patient intentions and sharia values may inadvertently compromise this principle. The ethical vulnerability stems from a lack of structured guidelines that compel clinics to incorporate moral and social considerations into their assessment protocols. The commercialization of

reproductive services thereby risks undermining foundational ethical commitments.

The principle of *amanah* emphasizes the responsibility of service providers to safeguard the well-being of both present and future stakeholders. Clinics offering IVF hold a custodial role over reproductive procedures that affect not only clients but also children who will be born through these technologies. The use of IVF within lavender marriages challenges this sense of custodianship, as the resulting child may face long-term consequences arising from the concealed motivations of the parents. Clinical governance systems that fail to incorporate ethical evaluations into their operational procedures risk violating the trust embedded in the *amanah* principle, diminishing the moral credibility of reproductive health institutions.

The commercial expansion of IVF services positions fertility clinics as economic actors operating within competitive markets that reward efficiency and profitability. This environment may incentivize clinics to overlook non-medical motivations behind IVF requests, focusing instead on procedural success rates and client satisfaction. The absence of regulatory frameworks mandating ethical screening may lead to institutional complacency in preventing misuse. The challenge lies in balancing commercial interests with the ethical imperatives of sharia economics, which demand that business practices remain aligned with moral integrity, social benefit, and the protection of vulnerable parties.

The principle of *maslahah* provides a crucial analytical lens for evaluating the societal impact of IVF practices. Sharia economics seeks to promote public welfare while preventing harm, particularly in activities that influence family structures and lineage. IVF conducted within lavender marriages produces outcomes that may compromise psychological welfare, distort kinship relations, and strain the moral fabric of communities that value transparency. Clinics that fail to incorporate *maslahah* considerations into their service delivery risk enabling practices that undermine collective welfare. The misalignment between commercial IVF operations and the *maslahah* principle highlights the need for ethical recalibration within the industry.

The governance challenges expand further when considering issues of lineage preservation (*hifz al-nasl*), which holds a central place in Islamic moral and legal thought. IVF procedures involving undisclosed donors or external partners introduce ambiguities regarding biological ancestry. Lavender marriages magnify these ambiguities through the concealment of the sexual identities and relational contexts of the parents. Clinics that fail to safeguard lineage clarity may inadvertently violate one of the core objectives of sharia. The protection of lineage

requires transparent documentation, ethical review procedures, and clear regulations governing reproductive technology.

The commercialization of IVF also raises concerns about the equitable distribution of medical services, as high financial costs limit access to wealthier individuals while excluding marginalized communities. Lavender marriages, which often involve individuals from socioeconomically stable environments, may exploit this technology as a privilege unavailable to others. Sharia economic ethics promote justice and equity in economic transactions, presenting a tension when reproductive technology becomes a tool for personal image management rather than genuine medical need. The unequal access highlights broader disparities in healthcare systems and challenges the ethical legitimacy of IVF's commercial model.

The integration of sharia economic ethics into IVF governance requires a multi-layered approach that addresses clinical practices, regulatory frameworks, and societal expectations. Clinics must adopt ethical screening protocols rooted in sharia values, ensuring that reproductive services align with moral principles rather than enabling socially motivated deception. Regulatory authorities must develop policies that incorporate lineage protection, transparency, and welfare considerations into licensing and oversight procedures. Society must cultivate a more inclusive understanding of identity and family structures to reduce the pressures driving individuals into lavender marriages. The alignment of IVF practices with sharia economic ethics therefore depends on structural reform and collective moral commitment.

### ***Moral, Social, and Economic Implications of IVF Misuse and the Protection of Lineage in Islamic Thought***

The misuse of IVF within lavender marriages generates significant moral implications that extend beyond individual decision-making to broader questions of social responsibility and ethical coherence. Islamic moral philosophy emphasizes the cultivation of sincerity, transparency, and the avoidance of deception in all aspects of life. The decision to employ IVF as a façade for marital authenticity contravenes these values by grounding family formation in concealment rather than sincerity. The moral conflict intensifies when considering the child's right to truthful relationships, genuine affection, and stable psychological development. The act of reproduction becomes entangled with misaligned intentions, raising questions regarding the ethical legitimacy of such parenthood.

The psychological consequences for children born into lavender marriage arrangements are substantial, given the structural instability that characterizes such households. The absence of genuine emotional intimacy between the parents can create an environment in which the child experiences inconsistent affection, unclear relational boundaries, and the eventual risk of exposure to concealed family truths. The child's identity formation may be influenced by the underlying deception that shapes the family's foundation. Islamic ethical teachings emphasize nurturing environments grounded in affection, honesty, and moral clarity, suggesting that family structures rooted in concealment hold intrinsic limitations in fulfilling these ideals.

The social consequences of IVF misuse reflect broader community dynamics that enforce heteronormative norms and stigmatize non-conforming identities. Lavender marriages emerge as a coping mechanism within societies that lack tolerance for diverse expressions of personal identity. IVF becomes a method for insulating individuals from social judgment, yet this reliance on technology reinforces the very stigmas it attempts to avoid. Islamic ethics call for justice and compassion in social interactions, indicating that societal structures should promote dignity rather than compel individuals to engage in deceptive practices for survival. The misuse of IVF reveals systemic shortcomings in social inclusivity.

The economic implications of IVF misuse include distortions in the allocation of medical resources, where services designed for infertility treatment are redirected toward socially motivated reproductive outcomes. Clinics may experience financial incentives to accommodate such requests, yet the diversion of resources from legitimate medical need raises concerns regarding efficiency and justice. Islamic economic ethics mandate the responsible allocation of resources in ways that maximize benefit and minimize harm. The use of IVF for non-medical purposes challenges these principles by creating an economic environment where reproductive services are shaped by image management rather than biological necessity.

The protection of lineage (*hifz al-nasl*) constitutes a core objective of Islamic thought, emphasizing the clarity of biological relationships and the prevention of confusion in kinship structures. IVF misuse undermines this objective when biological material is sourced from undisclosed parties or when the relational context of conception lacks transparency. The concealment of lineage can produce long-term legal, emotional, and spiritual consequences for children, including conflicts over inheritance, identity, and familial belonging. Islamic jurisprudence establishes strict guidelines governing reproduction to protect lineage integrity, signaling the gravity of violating this principle.

The ethical tension around lineage protection becomes amplified in lavender marriages where external partners may contribute genetic material without the knowledge of all parties involved. The resulting ambiguity disrupts the coherence of familial bonds and challenges the Islamic legal system, which prioritizes clarity in marital and reproductive matters. The absence of transparent documentation and ethical oversight in such scenarios leaves children vulnerable to identity confusion and legal disputes. The safeguarding of lineage requires proactive measures within reproductive clinics, legal frameworks, and societal norms to prevent misuse.

The social stigma surrounding non-heteronormative identities drives the persistence of lavender marriages, indicating that ethical reform must extend beyond clinical governance to address cultural perceptions. The reliance on IVF to maintain social conformity underscores the societal failure to create environments where individuals can live truthfully without jeopardizing family acceptance or professional stability. Islamic ethical discourse calls for the promotion of dignity, justice, and compassion, suggesting that communities bear collective responsibility for reducing the pressures that incentivize deceptive marital structures. The misuse of IVF thus becomes a symptom of a deeper social malaise requiring holistic ethical intervention.

The moral, social, and economic implications of IVF misuse culminate in a call for integrated ethical frameworks that harmonize clinical practice, Islamic economic principles, and social reform. The preservation of lineage, the welfare of children, and the integrity of reproductive decision-making depend on a coordinated approach that addresses both the technological and sociocultural dimensions of the issue. The phenomenon demonstrates that reproductive technologies cannot be ethically separated from the social environments in which they are embedded. The protection of human dignity, as emphasized in Islamic ethics, requires transparent reproductive practices, accountable governance, and a societal commitment to reducing the conditions that foster lavender marriages.

## CONCLUSION

The analysis of IVF utilization within lavender marriages demonstrates that the misuse of reproductive technology emerges from the intersection of social pressure, technological accessibility, and inadequate ethical governance, creating conditions that contradict the foundational principles of Islamic moral and economic ethics. The practice reflects a displacement of IVF from its legitimate medical purpose into a mechanism for preserving social conformity, thereby compromising the integrity of lineage, distorting familial relationships, and exposing children to environments shaped by secrecy rather than sincerity. The

commercialization of fertility services further amplifies ethical vulnerabilities when clinics prioritize financial interests over moral accountability, highlighting the need for governance structures grounded in *shiddiq*, *amanah*, *maslahah*, and lineage protection within Islamic economic frameworks. The findings underscore the necessity of integrating ethical oversight into clinical procedures, strengthening regulatory mechanisms, and fostering social environments that reduce the pressures driving individuals into lavender marriages, ensuring that reproductive technologies serve genuine needs while upholding human dignity and sharia values.

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