



Keluarga Berencana in Islamic View through a Sociological Approach

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ABSTRACT

The program that has long been promoted to reduce the population growth rate in Indonesia is "Keluarga Berencana". This research aims to find a middle ground between Islam and the Keluarga Berencana program through a sociological approach. This research method is qualitative. The results and discussion of this research include the verses of the Qur'an and hadith that talk about offspring in Islam, as well as the opinions of scholars about the use of contraceptives. This study concludes that the Keluarga Berencana program should not only be about talking about the number of children but also the quality of the family. And there are justified reasons for the use of contraceptives so that it does not always become haram.

Keywords: Keluarga Berencana, Islamic View, Sociological Approach

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INTRODUCTION

Around the world, the childfree phenomenon has become commonplace. Japan is one example. The country experienced a decrease in population in 5 years between 2015-2020 due to many married couples who chose not to have children (Ela et al., 2022). Not having children is common for couples in Japan. There are many factors behind this. One of them is that they prefer to spend their time in work rather than taking care of children. The feminist movement in Japan is suspected to be the embryo of women's childfree decisions. Because, this movement carries the rights of women and men are the same. So women can determine the direction of their lives without being burdened with being housewives and taking care of children (Nugroho et al., 2022). A study said, women's decision not to have children is often associated with the desire to develop careers and education. Meanwhile, the consideration for men who do not want to have children is the expensive cost of living (Blackstone, 2014).

Unlike Japan, Indonesia considers not owning to be a taboo. Religious reasons are cited. A few days ago on social media, the topic of childfree became a hot topic of discussion by Indonesians. The reason is, that an Influencer named Gita Savitri gave several statements that were considered by the public to be contradictory. Gita Savitri and her partner have chosen to be child-free. But, what has become a public conversation is Gita's statement that children are a burden. Besides, not having children is not a bad thing because it can overcome premature aging. According to her, having children will actually be stressful (Aldida, 2023). It seems that most Indonesians still believe that one of the goals of marriage is to have children. In Indonesia, childless couples are often stigmatized in society, such as in the case of Gita. Society tolerates childless more than childfree. Childless and childfree are two different things (Rizka et al., 2021). Some of the negative stigmas attached to couples who choose to be childfree include incomplete families, selfish, unproductive, and barrenness (Supriatna, 2023). The change in family traditions in Indonesia from having many children to becoming childless, reaps the pros and cons. Besides, the opinions of Indonesian Islamic organizations support the rejection of understanding. According to Nadhatul Ulama of Kebumen Regency, if what is meant is spacing the births of children then it is allowed. Meanwhile, it is not allowed if you do not want to have children. According to Muhammadiyah of Kebumen Regency, not wanting to have children is contrary to the purpose of marriage (Meidina & Puspita, 2023).

Seeing the response of Indonesian society to the issue of childfree which tends to reject. So it is not surprising that Indonesia is experiencing population problems. Unlike China, which is referred to as a country that has a low fertility rate and which means a low birth rate as well (Li & Zhao, 2022). Indonesia, but, is experiencing an increase in population every year. But, the problem is that the rapid increase in Indonesia's population growth is not accompanied by an increase in the Indonesian economy (Mu'awwanah & Illah, 2022).

Indonesia's slow economic development but increasing population growth has an impact on poor families who have many children. Economic inequality for each family creates a social caste. The gap between the rich and the poor is steeper. Some people to be accepted in their neighborhood are willing to commit crimes to improve their family's economy. The reality that occurred in Indonesia, especially when Covid-19 hit, the most common crime committed was theft, the reason was to fulfill needs when layoffs were rampant by companies experiencing bankruptcy caused by Covid-19 (Millah, 2020). Child neglect is done by parents who do not have the money to raise their children so that there are many cases of neglected children appearing in the news. The problem of poverty cannot be underestimated from poverty people can act beyond limits and commit crimes even though crime is not born from poverty and poor people do not commit crimes.

Many efforts have been made by the government to fight poverty. One of them is creating new jobs. But, employment is not balanced with the population growth rate. So the government made a policy to reduce the population growth rate, the Keluarga Berencana Program abbreviated as KB in 1957 (Susanti, 2015). The KB program has the motto "Two children are better", at least this program was successful with the reduction of families who have more than 11 children. But, the pros and cons include the KB program, some think that this program violates human rights (Human Rights) and some argue that this program is against Islam.

Prophet Muhammad commanded Muslims to have many children as he said:

وَتَزَوَّجُوا السَّوْدَاءَ الْوُلُودَ فَإِنِّي مُكَاثِّرُ بِكُمْ الْأُمَمَ يَوْمَ الْقِيَامَةِ

Meaning: Marry a woman who is loving and has many offspring because I am very proud of you with the number of followers on the Day of Resurrection. (HR. Abu Daud no. 2050 volume -3) (Ishaq, 2009).

The hadith contradicts the concept of family planning. Islam recommends having many children. Meanwhile, the Keluarga Berencana program recommends having only two children. Thus, this program defies the Prophet's command. That's what the debate has been about for a long time.

In understanding the hadith, it is necessary to review several aspects. This includes the social circumstances when the hadith came. So, this study aims to find a middle ground between Islam and the Keluarga Berencana program through a sociological approach.

So far, existing research has looked at the Keluarga Berencana Programme using the perspectives of Islamic law and Hadith. From previous research, three conclusions can be mapped. Firstly, studies that state the prohibition of Keluarga Berencana programmes only discuss contraceptives. This study uses the perspective of Mahmud Syaltut who forbids limiting the number of children and allows it if it aims to regulate the birth spacing between children (Irawan & Nasrullah, 2020). Second, a study that does not only discuss the law on the use of contraceptives. However, it also looks at how the Keluarga Berencana programme improves the quality of families in Indonesia (Musyafaah, 2018). Third, studies that allow the use of contraceptives depart from the perspective of hadith. The evidence is the hadith about the permissibility of 'Azl. 'Azl is considered the oldest contraceptive in the world even before the existence of the Keluarga Berencana programme (Kholilah, 2019) (Sari & Arifin, 2023) (Rijal, 2023). From the tendency of previous research, it can be seen that researchers focus more on the use of contraceptives and do not discuss the Keluarga Berencana programme as a whole. In addition, previous research tends to use the perspective of the Qur'an and Hadith as a rebuttal and support. In the author's opinion, no one has used an Islamic sociological approach in viewing the Keluarga Berencana programme.

The purpose of this research is to complement the lack of research as described above. That is the lack of research related to the Keluarga Berencana programme through a sociological approach. To make this research more focused, two questions were asked. First, what is the view of the ulama on the use of contraceptives. Second, how the Keluarga Berencana programme is viewed with a sociological approach. Thus, previous research becomes the author's main reference in developing research results.

The sociological approach is an approach that pays attention to community relations and the surrounding environment (Khoiruddin, 2014). So that through this approach aims to connect religion and social phenomena that exist in society (Susanto, 2016). This research does not only focus on the verses of the Qur'an and hadith but also focuses on social phenomena that occurred during the time of the Prophet and the differences with the present.

METHOD

The method of analysis in this research is descriptive qualitative. This research explores the Family Planning programme initiated by the Indonesian government as a response to poverty. As well as finding a middle ground between the Family Planning debate and Islam. This research uses a literature study. The data sources obtained came from scientific articles, the internet and relevant books. These data become a reference in this research to consider the final conclusion.

RESULT AND DISCUSSION

Keluarga Berencana in Indonesia

Based on data, that as of June 2021, Indonesia has a population of 272.68 million people. This number increased by 2.48 million people compared to September 2020. Meanwhile, according to the data, the number of poor people in Indonesia is 26.5 million as of September 2021. This indicates that around 9.8% of Indonesians live below the poverty line. The number is quite small, but this percentage has a huge impact on the Indonesian economy (Badan Pusat Statistik, 2022). One of the factors causing this is that the rate of population growth is not proportional to the rate of economic growth in Indonesia. Almost every second a child is born. But it is not accompanied by the presence of new jobs. The portrait of poverty in Indonesia has become a common thing, many children are neglected and do not get an education, especially in big cities. Rapid population growth has always worried the government.

One of the government's efforts to deal with this problem is to create a Keluarga Berencana program. The program, which has the motto "two children are better", serves to reduce Indonesia's population growth. Before discussing family planning more, let's refer to the KBBI of the meaning of the word family itself. According to KBBI, the word family has several meanings, mother and father and their children, people in the house who are dependent, and relatives. Meanwhile, the word plan means concept or design. In this discussion, family planning refers to the use of contraception between husband and wife and mutual consent. The purpose of using contraception includes spacing children, regulating the timing of pregnancy, and regulating the number of children (Rohim, 2017). Contraception itself is divided into two, non-hormonal and hormonal contraception.

Non-hormonal contraceptives are contraceptives that do not contain hormones, either progesterone or estrogen. Methods include: female surgery methods, male surgery methods, and condoms. While hormonal contraception is a contraceptive device or drug that aims to prevent pregnancy by using estrogen and progesterone preparations (Afifah Nurullah, 2021). In essence, the purpose of using contraception is to prevent sperm cells from fertilizing eggs so that women cannot become pregnant. The background of each couple using contraception is different. Some are due to economic problems or want to have a certain number of children even though the couple lives well. There are even those who do not want to have children, many factors influence all that happens.

Contraception and Keluarga Berencana have always been associated as a solution to poverty. However, since the birth control program was implemented, Indonesia still has a poverty problem that is getting worse every day. More important than the number of children is the quality of the family. The quality of families in Indonesia is what needs to be considered. Suppressing the population but not accompanied by an increase in the quality of life is meaningless. There is no difference between a family having two children and having many children if the quality is the same. The Keluarga Berencana program run by the National Population and Family Planning Agency or abbreviated as BKKBN always reaps the pros and cons. Most of the cons come from a religious perspective, because as said earlier, the family planning program aims to eradicate poverty by suppressing growth, but Allah commands Muslims not to fear poverty due to having many children. There are many verses in the Qur'an and hadith to multiply offspring. Muslim scientists have been discussing this issue for a long time.

Islamic Views on Heredity and Contraceptives

The Qur'an and hadith are the main sources of Islamic teachings. Islam regulates every aspect of life from sleeping to sleeping again. Nothing escapes the rules of Islam. Islam is very systematic and structured because

this is the teaching that Allah revealed through His Prophet. Islam regulates from the selection of prospective wives and husbands to how when having offspring. The Prophet Muhammad ordered to choose a gentle and fertile woman as he said:

وَتَزَوَّجُوا السَّوْدَاءَ الْوُلُودَ فَإِنِّي مُكَاتِّرُ بِكُمْ الْأُمَمُ يَوْمَ الْقِيَامَةِ

Meaning: Marry a woman who is loving and has many offspring because I am very proud of you with the number of followers on the Day of Resurrection. (HR. Abu Daud no. 2050 volume -3) (Ishaq, 2009).

In this Hadīth, the word al-walud refers to a woman who can bear many children. The Prophet did not recommend marrying a barren woman. One of the characteristics of barrenness is that the woman does not menstruate (Al-Adzim, 2005). The Prophet Muhammad ordered to multiply offspring in a way that if a man wants to get married then he is encouraged to look for a fertile woman. Asbabul Wurud of this Hadith is that at that time a companion asked the Prophet whether he should marry a barren woman so the Prophet forbade it and he said the above Hadith. Besides, the Prophet Muhammad ordered to pray as follows:

اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتهُ

Meaning: "O Allah, please multiply his wealth and his children, and bless what you grant him." (HR. Bukhari no. 6334) (Ibrahim, 2002). The prayer indicates that Prophet Muhammad encouraged Muslims to have many children. Allah also says in surah Al-Isra verse 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ؕ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

Meaning: And do not kill your children for fear of poverty. We will provide for them and for you. Indeed, killing them is a great sin.

Asbabun Nuzul of the verse is a bad habit that the Arabs of Jahiliyah did, killing their daughters because the girls did not bring benefits and could not help their parents in earning money. Buya Hamka in his commentary Al-Azhar explains, that the Arabs are the same as the Chinese. Because they base the family on fatherhood. Thus they prefer sons. But it is different with the Minangkabau people, they prefer girls. Nowadays, many married couples think that children are a burden. So it is not uncommon for couples to use contraceptives and even women who remove their uterus so as not to get pregnant (Hamka, 2015).

There is a difference of opinion among the scholars. The difference occurs because it discusses the permissibility of using contraceptives. Sheikh Ibn 'Utsaimin distinguishes two conditions. Firstly, if a woman takes a pill that prevents her from getting pregnant permanently, which means that she will not be able to have any more children, then he says that this is not permissible. This is because it goes against the wishes of the Prophet, who wanted a large number of Muslims. Secondly, if it is temporary, meaning that even though the woman is taking the pill, she can still get pregnant when she stops taking it. This is to regulate the spacing of pregnancies and can be done with the husband's permission and without harming the woman (Al-Husainan, 2019).

Scholars differ on the ruling on limiting the number of children. Scholars differ on the ruling on limiting the number of children. Some scholars allow Azl, which is the slipping of semen out of a woman's vagina to prevent fertilization. But, most scholars are of the opinion that it is makrooh. But, modern scholars argue that it is permissible to remove a woman's uterus so that she cannot conceive again. The reason for this is to take into account the health of the woman. This is because a woman who has given birth a lot will have a weakened body (Hamka, 2015).

Most scholars are of the view that it is permissible to use contraceptives to delay pregnancy to spacing children. For example, a mother gives birth to her first child, breastfeeds the child for 2 years and chooses to delay pregnancy because she is concerned about the mother's condition breastfeeding and becoming pregnant. This is permissible. She can become pregnant again after the first child is approximately 3 years old. But, scholars differ on the use of contraception with the aim of limiting offspring or even not wanting to have offspring. If having offspring will harm the woman, then the scholars are of the view that it is permissible to use contraception. But, if it is for fear of poverty and will have heavier responsibilities then it is not allowed. If the problem is sustenance, Allah has guaranteed the sustenance of each of His servants without any worries.

Pregnancy in Women

It is natural for women who already have a husband to be happy when they get news of pregnancy. Expectant mothers will try to find ways to give birth normally without pain. Everything is done before labor starting from pregnant yoga and reading books about comfortable labor. Various kinds of breathing methods to the labor process are offered and continue to be developed, all of which are done so that women feel comfortable without pain when giving birth. One of them is hypnobirthing relaxation, a new paradigm in teaching natural childbirth. This technique is very easy to learn and involves deep relaxation, slow breathing, and instructions to release endorphins from the body. The goal is for expectant mothers to enjoy the process of giving birth normally without fear, safely, gently and quickly and without surgical processes ([Aprilia, 2017](#)).

But even though they are prepared for the delivery, in practice not everything goes. There are some circumstances where a woman cannot give birth and must go under the scalpel. One of the many factors is that the baby is in a breech position so that it cannot be born and must be by cesarean section. The choice of cesarean section is sometimes an option for mothers who do not want to give birth . There is a myth that normal labor can damage the vagina and interfere with sexual pleasure ([Pusat Data dan Analisa Tempo, 2022](#)). Cesarean section is indeed a way of giving birth that has risks but is also much loved by prospective mothers.

One of the rumors circulating in the community is that cesarean section is only allowed most of three times and pregnant again when the child is five years old ([Andalas, 2014](#)). This can be justified. So in cases like this, a married couple can postpone pregnancy or even want to have no more children with one of the methods being the removal of the uterus. This can be justified for medical reasons. Because if the mother is pregnant again, it will endanger the mother and the future baby. Another case is if the mother is traumatized by the process of childbirth and it is natural. At this stage, help from related parties is needed to restore the mother's mentality. So there are several circumstances in which it is permissible for a woman to use contraceptives. Especially when the pregnancy can harm her and other medical reasons. So medical reasons make it permissible for a woman to use contraceptives or remove her uterus. But, medical reasons are different from the fear of poverty when having children.

Keluarga Berencana Program with a Sociological Approach

Poverty can be said to be one of the roots of the problem. Meanwhile, the Keluarga Berencana program is the government's response and effort in dealing with the problem. So, has poverty disappeared from Indonesia with this program? The answer is not yet. Poverty still persists in this country. In fact, even though a family has only one child, it can be poverty-stricken. Meanwhile, a family with more than two children lives well. Allah's word proves that He will guarantee every sustenance of His servants.

Keluarga Berencana program does not only focus on how to limit pregnancy. But it also provides services to married couples to make their small families into quality families. If the focus of the Keluarga Berencana program is on family quality by providing knowledge related to parenting, nutrition, mental, and motherhood, it will be more beneficial. Preparing married couples to give birth to children who are beneficial to the country is more important than suppressing growth by limiting the number of children. Starting with a quality family, it will become a quality country as well. It is not impossible if poverty can be eradicated from Indonesia. If the focus of this program is to create quality families then this is not against Islam. It's that since the thing that has always been introduced and mouthed is "two children are better" then the community is more focused on the number of children not the quality of the family.

The concept of family planning in Islam has been taught by the Prophet Muhammad since long ago. This is evidenced by the existence of hadiths to choose a partner who is good in religion. The Prophet Muhammad also taught household matters ranging from husband and wife interactions and childcare. Many traditions explain how the Prophet interacted with his son. One of them is that the Prophet often kissed his children ([Al-Hamd, 2020](#)). So there is intimacy between parents and children. So that the Prophet ordered his people to multiply children is not without reason. The Prophet wants with many offspring it will produce a generation that understands religion and later becomes a Muslim scholar.

The conclusion is that family planning is actually not against Islam if it is understood by providing provisions for families to become quality families. However, if it is understood by limiting the number of children just for fear of poverty then it is prohibited. Because this is contrary to the Qur'an and hadith.

CONCLUSION

From this research, it can be concluded that first, the Ulama agree that the use of contraceptives to regulate the spacing of children is permissible. Second, the Keluarga Berencana programme does not only discuss contraceptives. However, it also includes improving the quality of families in Indonesia. So it is expected that research related to the family planning programme is not limited to the law of the permissibility of using contraceptives and the law of not having children. The shortcoming of this research is that it does not look at the community how the difference in religious understanding of families who implement Keluarga Berencana programmes with those who do not. Therefore, it is hoped that future research can compare religious understanding as a determining factor in decision-making to use the Keluarga Berencana programme.

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