

## Birth Restriction in The Perspective Of The Qur'an

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### Abstract

Birth restrictions in the Al-Qur'an perspective are permanent birth restrictions prohibited in the Al-Qur'an because they are contrary to human nature, namely having offspring. However, in emergency situations, the Qur'an provides relief or allows birth restrictions to maintain maternal health. The discourse around birth control is currently increasingly urgent if it is related to the dense population of the world, especially the Indonesian population. Indonesia's population has now reached 270 million people with a population density of 140 people per square kilometer. If population density is not balanced with the State's ability to control it, it will give rise to problems such as poverty, health, education and crime. Therefore, in an emergency, birth control is one of the preventive options to reduce the rate of population growth. The problem that often arises when discussing the issue of limiting offspring is the quantity and quality of the population. This was triggered by the understanding that children are a gift from Allah and on the Day of Judgment the Messenger of Allah will be proud to see his many people. This understanding provides motivation for people to increase their offspring. However, on the one hand, Allah reminds us not to leave behind a weak generation, fearing that it will burden the family and the country.

**Keywords:** Population Density, Social, Health, Prosperous Family

**Abstrak:** Pembatasan kelahiran dalam perspektif Al-Qur'an adalah pembatasan kelahiran permanen yang dilarang dalam Al-Qur'an karena bertentangan dengan sifat manusia, yaitu memiliki keturunan. Namun, dalam situasi darurat, Al-Qur'an memberikan keringanan atau mengizinkan pembatasan kelahiran untuk menjaga kesehatan ibu. Wacana seputar pengendalian kelahiran saat ini semakin mendesak jika terkait dengan padatnya populasi dunia, khususnya penduduk Indonesia. Populasi Indonesia saat ini telah mencapai 270 juta jiwa dengan kepadatan penduduk 140 jiwa per kilometer persegi. Jika kepadatan penduduk tidak diimbangi dengan kemampuan Negara untuk mengendalikannya, itu akan menimbulkan masalah seperti kemiskinan, kesehatan, pendidikan dan kejahatan. Oleh karena itu, dalam keadaan darurat, KB menjadi salah satu pilihan preventif untuk mengurangi laju pertumbuhan penduduk. Permasalahan yang sering muncul ketika membahas masalah pembatasan keturunan adalah kuantitas dan kualitas populasi. Hal ini dipicu oleh pemahaman bahwa anak-anak adalah karunia dari Allah dan pada hari kiamat Rasulullah akan bangga melihat banyak umatnya. Pemahaman ini memberikan motivasi bagi orang untuk meningkatkan keturunannya. Namun, di satu sisi, Allah mengingatkan kita untuk tidak meninggalkan generasi yang lemah, takut akan membebani keluarga dan negara.

**Kata Kunci:** Kepadatan Penduduk, Sosial, Kesehatan, Keluarga Sejahtera

## Introduction

Marriage is the origin of the family. Living together from a man and a woman, it cannot be said to be a family if the two are not bound by marriage. Marriage is a bond decreed by God, for the welfare and happiness of the home, self and society. Likewise to save and create legitimate offspring, multiply offspring, so that the people of the world increase in place of the old.

Islam views marriage as a human nature and everyone must have it because it can calm the souls of people of different sexes. Because with marriage, sexual relations in Islam are holistic in addition to meeting biological needs as well as to meet social needs between one another.<sup>1</sup>

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<sup>1</sup> Zaitunah Subhan, *Al-Qur'an dan Perempuan*, Jakarta: Kencana, 2015, p. 122.

Indonesia has 4.2 million new births every year and there is an additional 3.2 million new population. This figure is almost the same as the population of Singapore now. Population experts predict Indonesia's population will continue to grow to around 298 million people by 2050 before there will finally be a balance between the number of born and the number of dead, the so-called population without growth.<sup>2</sup>

Very fast population growth in the midst of various problems that still plague the Indonesian nation, such as the low quality of human resources, uneven population distribution and low levels of welfare and equality will certainly cause people's living conditions to be more worrying.

Indonesia's population in 2000 reached 203 million people, ranking fourth largest in the world after China, India, and the United States. Even Bappenas predicts that Indonesia's population will reach 263 million people in 2025. In fact, Indonesia's population in 2022 has reached 270 million people. This reminds us how fast population growth in Indonesia is.<sup>3</sup>

Islam as a Samawi religion that governs human life and life and has provided guidance that encourages people to always strive to the right path. The teachings of Islam are valid until the end of time, becoming a guide to life and life for believers. Every progress made by man is only part of God's grace and therefore must be tested whether he justifies and pleases God woe to those who do not want to wonder, investigate or compare the consequences of progress.

In 1968 the Indonesian government established an L.K.B.N (National Family Planning Institute) as the first step to coordinate family planning programs implemented by private entities and government agencies. Then to perfect these efforts, the Indonesian government through presidential decree number 8 of 1970 has established the National Family Planning Coordinating Board (BKKBN), then perfected again in presidential decree number 33 of 1972 where population education is included in the coordination of the BKKBN.<sup>4</sup>

A balance between the population and the economy is absolutely necessary. And more than the need for economic development in all fields, so as to balance the large population and meet its needs. Thus, it is not the population that is adjusted to the economy. Not preventing pregnancy to limit the pregnancy that must be carried out.

Birth restrictions are now widely known by the world's population, especially the population of Indonesia. The majority of Indonesia's population is

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<sup>2</sup> M. Leter, *Muslim Household Guidance and Family Planning*, Padang: Angkasa Raya Padang, 1985, p. 50.

<sup>3</sup> Zaitunah Subhan, *Al-Qur'an dan Perempuan*, Jakarta: Kencana, 2015, hal. 120.

<sup>4</sup> Shamsuri, and Nurul Fathonah. "Harmonization of Birth Restriction Law (Tahdid al-Nasl) in Sharia, Social and Economic Scales," in *Tazkiyya Journal*, Vol. 21 No. 2 of 2020, p. 151-174.

Muslim, but many of them do not know the birth restriction law according to Islamic religious views, specifically in the perspective of the Qur'an.

The pace of population growth raises two different sides. On the one hand, this condition is one of the strengths, but on the other hand, the condition is a burden on the State to be great. The large number of people with the unavailability of employment needs will cause unemployment, crime and damage to public morality.<sup>5</sup>

## Result and Discussion

### Definition of Birth Restriction

In the Big Indonesian Language Dictionary (KBBI), restriction means the process or way and birth is out of the womb. Meanwhile, according to the term birth restriction is an effort made by a married couple to limit the number of children or reduce births.

According to Seno Sastroamidjojo, birth restriction is an effort and its special conditions to regulate the number of births, so that the mother, baby, husband, the entire family or the community concerned will not suffer losses in the broadest sense.<sup>6</sup> This general birth restriction is also known as family *planning or planned parenthood*. M. Leter mentioned in a book entitled *Muslim Household Guidance and Family Planning* Birth restriction is a deliberate human effort to regulate pregnancy in the family, not against religious law, state law and Pancasila morals in order to achieve family welfare in particular and the welfare of the nation and state in general.<sup>7</sup>

Family Planning or *planned parenthood*, means a married couple who already have careful planning when their children are born and how many children they aspire to in accordance with the capabilities and conditions of the State. So, family planning focuses on planning, regulating and accountability of people to their family members. The understanding of KB above is in line with the understanding of the Arabic term called *tanzhim nashl* which *consists of the word tanzhim, which means to rule, while nashl is descent or birth which in Arabic is called tabdidun nashl*.<sup>8</sup>

Based on the two understandings above, family planning is not the same as birth restriction. Family planning has a broader understanding that includes various ways to prevent large numbers of children. In other words, the family

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<sup>5</sup> Fauzi, "Family Planning Islamic Perspective in Indonesian Frame," in *Lentera Journal*, Vol. 3 No. 1 Year 2017, p. 15.

<sup>6</sup> Seno Sastroamidjojo, *Fostering a Happy Family: Birth Restriction*, Jakarta: PT. Kinta Jakarta, 1967, p. 31.

<sup>7</sup> M. Leter, *Muslim Household Guidance and Family Planning*, Padang: Angkasa Raya Padang, 1985, p. 96.

<sup>8</sup> Sapiudin Sidiq, *Contemporary Fiqh*, Jakarta: Prenamedia Group, 2019, p. 20.

plans human efforts to inhibit the development and growth of the population in order to occur in order to be in harmony and balance with the results achieved and produced by national development programs. While birth control is one way to determine the number of children, so they cannot give birth next.

### **Birth Restriction Factors**

There are several birth restriction factors that are the main reasons, namely:

#### 1. Economic problems

Indonesia faces a number of problems, one of which is poverty. The UN says that Indonesia is not a poor country, but more than 30 million Indonesians live below the poverty line. From Sabang to Merauke, Indonesia has a wealth sum There are several birth restriction factors that are the main reasons, namely:

Resourceful. However, the fact that poverty is part of the problem of this prosperous nation is very concerning. In general, there has been a significant decrease in the number of poor people. Some experts who observed this decline also confirmed it.

This raises the question even though Indonesia is a country rich in natural resources but the population is still poor? Human resources are the source of response. The quality of human resources is directly correlated with prosperity. The level of prosperity is directly proportional to the quality of human resources of the population. For example, some countries that have natural resources are not as rich as Indonesia such as Japan and Singapore, but have a high level of influence on their populations. Many communities are affected by the neglect of these natural resources.

The neglect of natural resources is little or not caused by human resources that have not been able to manage them properly. When human resources have the ability to manage well, the existing natural potential can be processed optimally and the needs of the community can be more fulfilled.

The number of needs of a family is determined by the number of members. The number of family needs that must be met increases as the number of members increases. Conversely, if the number of family members is getting smaller, the responsibilities that must be fulfilled by the head of the family will be less. As a result, there will be many requirements that must be met in a large family. The number of household members will increase as the household gets bigger, making it more difficult for them to meet their daily needs. Similarly, family expenses will be affected by the number of insured children, disabled family members, and elderly family members. Since they cannot afford their own living expenses, they depend on the head of the family and his wife. The number of household members who eat and live in one kitchen with members of the labor force group is called the number of family members. If everyone in charge of

managing daily necessities worked together, the group would be able to eat together from one kitchen. As a result, those who cannot meet their daily needs because they have not worked (unproductive age) are included in the number of families. As a result, they need help from others—in this case, their parents.

In everyday life, economics is interpreted as a tool to collect material for the satisfaction of human needs without any values of wholeness in it, even though seeing from the economic users themselves are social creatures who need each other and their continuity is needed figures to develop and learn for happiness and success in the world.<sup>9</sup>

When the basic needs of family members cannot be met, the family is called weak in terms of economy. As quoted by BPS, the Poverty Line is a representation of the minimum rupiah needed to meet the minimum basic needs of food equivalent to 2100 km per capita per day and non-food basic needs. This is the definition of poverty according to the central statistics agency.

Poverty is still one of the problems faced by the Indonesian people. According to data from the Central Statistics Agency, the number of poor people in Indonesia in March 2022 was 26.16 million people or 9.4% of Indonesia's population. This number is quite high, because it is still 26.16 million poor people out of a population of 270 million Indonesians.

The percentage of urban population in September 2021 was 7.60%, decreasing to 7.50% in March 2022. Meanwhile, the percentage of rural poor in September 2021 was 12.53%, decreasing to 12.29% in March 2022.

Poverty is a phenomenon that is easily found everywhere. Not only in villages, but also in cities. Behind the splendor of skyscrapers in Jakarta, it is not too difficult to find slum houses squatting in rivers, or beggars wandering at crossroads.

M.T. Zen says: That population growth acts as a hindrance or obstacle to the pursuit of a high level of living. All the efforts and painstaking efforts of governments, developing countries to enhance the living standards of their people through economic development will be in vain because more stomachs pack to be fed.<sup>10</sup> Johanes further expressed his opinion: "Without birth restrictions, a prosperous just society could never be achieved by the Indonesian revolution but instead would arise infinite poverty, hunger and misery."<sup>11</sup>

These ideas assume that, very rapid population growth, will weaken and even paralyze economic development. How horrified we would be to allow the

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<sup>9</sup> Zakaria Husin Lubis, "Economic Relations with Law and Religion," *Journal al-Ashriyyah*, Vol. 2, No. 1, 2016, p. 2.

<sup>10</sup> M.T. Zain, *Symposium on Population Problems*, Jakarta: BKKBN and the Teacher Development Institute, 1974, p. 4.

<sup>11</sup> Seno Sastroamidjojo, *Fostering a Happy Family: Birth Restriction*, Jakarta: PT. Kinta Jakarta, 1967, p. 44.

development of the occupation without plans that only give birth to people who lack food and clothing, have no proper housing, become unemployed, have no learning opportunities, are uneducated and do not know religion while their numbers continue to grow and increase every year. This is what experts really worry about, what they call population exploitation, which is an explosion of population growth that if uncontrolled can wipe out the world's population itself.

Thus, between the number of inhabitants in an area and its capabilities, there must be a balance. This means the ability to provide the possibility of a decent life to all its inhabitants. Once the possibility of producing the staples needed daily is enough for the population. That balance at this time has not been realized properly. Therefore, that is one alternative.

### 1. Health Problems

The low level of population health can be seen from the lack of human resources (HR) professional health workers. According to WHO in 2010 human resources in the health sector were somewhat lacking in terms of quantity, quality, distribution and productivity. The total number of doctors available is 2.9 percent per 10,000 population, which is half the average number in developed countries of 5.6 per 10,000 population.<sup>12</sup>

In addition, the government has also built many health facilities both in the city and the region. The government not only builds health facilities but also prepares health service personnel such as hospitals, health centers, polyclinics, and so on. Governments with limited capabilities have tried to improve the quantity and quality of health services, but they have not been able to keep pace with the rapid pace of population growth. If the birth rate remains high, government efforts cannot catch up with underdevelopment, especially in efforts to improve improvements and services are less expected.

Therefore, efforts to control population growth should be balanced with our ability to provide facilities and services for medical personnel. So that what is our dream to realize healthy community members will be achieved. Health is one of the sources of happiness. In this regard, Suwardjono Soerjaningrat said: "The large population is clearly a big challenge for development in the economic, social fields and population and health facilities will not be enough."<sup>13</sup>

Those who work in health and family planning agencies, encourage people to reduce births to the point of health especially in humans who are impaired health. This health problem also concerns the health of the child, how the health of the mother as well as usually the health of the baby.

### 1. Education Issues

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<sup>12</sup> Ahmd Zubaidi, *Building Quality Families*, Jakarta: BKKBN, 2019, p. 25.

<sup>13</sup> Suwardjono, *Bina Sejahtera*, Jakarta: BKKBN, 1974, p. 22.

Indonesian people's awareness of education is still relatively low. According to the law issued, compulsory education for Indonesian citizens is still limited to nine years, even though other countries even set a figure of more than twelve years. For Indonesia, on the other hand, the nine years have not all been implemented and completed because there are still many islands in Indonesia that still lack access to educational facilities. According to the Human Development Index (HDI) in 2011, the average length of education in Indonesia is still 5.8 years. You can feel the Indonesian education system from this location.<sup>14</sup>

However, actually the level of education is not the only indicator to measure the quality of human resources of a country's population. The quality of human resources is related to work productivity. People with a high level of education are expected to have high productivity.

But back to the reality that happens in Indonesia is that many people are highly educated but still become unemployed. An unemployed person becomes a burden to others. Unemployment is meant here is unemployment that occurs because they are in the process of finding a job, preparing for business, feel it is impossible to get a job, and or already have a job but have not started working. There are figures that show that the highest unemployment rate is in high school / general graduates. This shows that education equivalent to high school is not enough to alleviate the number of unemployment in Indonesia. These graduates are still a sign that the level of productivity does not increase if education is only limited to this. The need for increased education and non-formal education will certainly help so that unemployment does not accumulate in high school graduates.

This is due to the low interest of the community to continue their education to university. They prefer to work as employees after finishing their high school education or the equivalent of it, even worse, some only reach the elementary school (SD) level. People with low levels of education are very easily influenced in intolerant understandings of religion or national unity such as defeating other groups with the assumption that only he is the most righteous even to the point of committing crimes.<sup>15</sup>

Based on the Central Statistics Agency report in 2016, in 2016, one of the population aged 5 years and over is still in school, while the rest have never attended school and are no longer in school. If examined from the age group, it can be seen that the gap is quite real between the school age group (7-24 years).

The higher the age group of the school, the lower the school enrollment rate. School participation of the population aged 7-24 years is relatively high in

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<sup>14</sup> Agus Setiawan, "Population Problems in Indonesia", in .sch.id/berita/detail/masalah-kependudukan-di-Indonesia. Retrieved October 08, 2021.

<sup>15</sup> Zakaria Husin Lubis, "The Role of Society in Strengthening Diversity and Knitting Peace," in <https://ibihitafsir.id/2021/11/02/peran-masyarakat-dalam-memperkuat-kebhinnekaan-dan-merajut-perdamaian/>. Retrieved November 2, 2021.



the age groups of 7-12 years and 13-15 years, respectively by 99.09% from 94.88%.<sup>16</sup> The high participation of the population in the age group of 7-12 years and 13-15 years in school as a positive impact of the government policy on compulsory education for 9 years that has been implemented for the last 2 decades.

Unfortunately, this condition does not occur at the secondary and higher education levels. The variation in school dropout rate (APS) produced between education levels causes the overall APS score to be only around 70%. This means that 7 out of 10 people in the age group of 7-24 years are still in school, both at the primary, middle and higher education levels. Hopefully, this indicator will continue to increase to 100% from year to year.

Therefore, a temporary idea arises so that their children are well educated and useful in the future, it is enough to have only one or two children. Children who he considers add to the burden on his parents. It's getting harder and harder every day to send her children to school. It would be nice to be able to guarantee a good education for only a few children, rather than giving a very poor education for many children.<sup>17</sup>

## 1. Unemployment

As mentioned earlier, poverty can result from population growth. Rising unemployment can contribute to this poverty. This high unemployment rate can be attributed to the fact that many people are looking for work, but job vacancies do not correspond to the number of applicants. It will be difficult for a resident to get proper clothing, food, and shelter if he is unemployed and unable to find work.

Apparently, this high unemployment will affect the quality of one's education. This is because there are no costs that can be used to finance education, so that the quality of Human Resources (HR) is decreasing. The declining quality of human resources makes the opportunity to get a job decrease as well, making it difficult to earn income.

Thus, it can be said that the higher unemployment rate in addition to being caused by population growth that continues to increase can also be caused by poverty, usually things like this happen in developing countries. Therefore, in some developing countries, the quality of human resources owned is arguably not very good in terms of knowledge or skills, so that residents in developing countries will find it difficult to compete in the world of work.

## Contraceptives

Birth restriction is an attempt to reduce the number of families. Islam allows birth restrictions by limiting the number of children according to the ability of the

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<sup>16</sup> Ahmd Zubaidi, *Building Quality Families*, Jakarta: BKKBN, 2019, p. 28.

<sup>17</sup> Kruyt, *What Is Family Planning?*, Jakarta: Pero Speed, ttp, p. 32.

parents. The goal is to create a happy, prosperous family and born a healthy and strong next generation. Strategies for managing pregnancy can be carried out in traditional ways or modern ways. The traditional way means to follow the way that has long been used by our predecessors, while the modern way is to use the help of contraceptives that exist today.

#### 1. Traditional contraception

Traditional contraception is the way that early people did. Traditional contraception practiced in the time of the apostle and his companions such as *azl*. Therefore, his laws and regulations also came from revelations revealed to him, although this *act* itself was not very popular among Muslims. At the time of the Messenger of Allah there was no effort and desire to limit offspring or prevent pregnancy. At that time, the purpose and purpose of the permissibility of *azl* in a very narrow scope, nor was it intended for Muslims to make it one of the national strategies to prevent the danger of birth rate growth.

There are several ways or tools used by traditional doctors, including:<sup>18</sup>

##### 1. The method used by married couples in general.

This method is generally familiar to married couples, because it includes traditional methods, easy and cheap and requires cooperation between both parties. Such as doing disconnected intercourse (*azl*), restraining the discharge of semen, separation between two times out of semen.

##### 2. The use of sperm-killing folk remedies for women.

The use of herbs or drugs that function to shed sperm that has entered, can be obtained from the starch essence of vegetable fats. For example: pomegranate oil, foam or special foam, cabbage kola tau oil, folan leaves, juice, cucumber acid, or meltable suppositories (generally made from soft wax). How to use, generally by applying spermicidal fluid into the vagina to the cervix.

##### 3. Special means or tools used by men.

To prevent pregnancy, men also use a special method of lubricating the penis with substances that can kill sperm, so that it slips (decay effect) out of the vagina, such as vegetable oils or fats, onion juice or special salts that contain sperm-killing substances.

##### 4. Traditional medicines consumed by women.

Traditionally, women use natural herbs as beverages to inhibit or prevent pregnancy. Among them are a mixture of spice juice and honey, binih, arum (a type of tales plant) mixed with water and vinegar, cinnamon, resin trees, certain seeds, consuming chickpeas before eating and drinking for 40 days, and drinking sesame seed soaking water.

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<sup>18</sup> Sarwedi, *KB Cara Islam*, Solo: AQWAM, 2018, p. 89

## 1. Modern contraceptives

Modern contraception is a contraceptive used today, modern contraceptive methods with various contraceptives are divided into two, namely hormonal and nonhormonal.

### 1. Hormonal contraceptives

#### 1. Birth Control Pills/Tablets

Namely in the form of tablets that contain progesterin and progesterone ingredients that work in the female body to prevent ovulation and make changes to the endometrium. The birth control pills were taken daily for 21 days or 28 days later consecutively each month. Its effectiveness is quite high, about 95%.

#### 1. Benefit

Fertility immediately returns after using the pill used, reduces spasms / abdominal pain during menstruation, protected from pelvic inflammatory disease and pregnancy outside the uterus, easy to use and stopped at any time, the menstrual cycle becomes regular, the amount of menstrual blood is reduced (prevent anemia), suitable for use to delay the pregnancy of young couples, milk production is not influenced by pills that only contain progesterone.

#### 2. Side effects

May become blood spots between periods in the first three months, amenorrhea (not menstruating), dizziness, nausea in the first week of use, reduced milk for those using combination pills, weight changes, black spots (blemishes) on the face<sup>19</sup>, pain and tightness in the breast. Usually this is felt when a woman takes tablets, dizziness in the head and changes in personal character, especially before menstruation. In addition, a woman will also be dominated by feelings of jealousy towards her husband, or do not want to have sex, come out and drip milk from both nipples, besides that it can also cause a burst of mucus or vaginal fluid white sticky.<sup>20</sup>

There are many other symptoms and side effects that arise from taking birth control pills / tablets, such as: decreased sexual desire (libido) for women. This is due to the psychological condition and innervation experienced by a woman when she takes the tablet or pill, making her not want to have sexual intercourse. He also avoids anything that stimulates the sexual nerves.<sup>21</sup>

#### 1. Inject birth control

Injecting is injecting fluid into a woman's body that contains the hormone progesterone fluid that is injected every 2 or 3 months, or the

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<sup>19</sup> Cholil Nafis, *Family Jurisprudence*, Jakarta: Mitra Abadi Press, 2009, p. 111

<sup>20</sup> Sarwedi, *KB Cara Islam*, Solo: AQWAM, 2018, p. 103

<sup>21</sup> Sarwedi, *KB The Islamic Way*, Solo: AQWAM, 2018, p. 105

hormones estrogen and progesterone that are injected every one month. Its effectiveness reaches 99%. The way it works is to block ovulation, dilute the endometrium so that nidation is impossible.

#### 1. Benefit

Safe, small, long-term, long-term side effects do not affect breast milk, suitable for nursing mothers, do not affect husband and wife relationships, prevent anemia, benign breast disease, ovarian cysts, ectopic pregnancy, and protect against pelvic inflammatory disease.

#### 2. Side effects

Dizziness, nausea (rare), menstruation sometimes does not come out during the first 3 months, sometimes bleeding more during menstruation, weight changes.<sup>22</sup>

#### 3. KB Implant/Implant

Contraceptive implants suppress ovulation, thicken cervical mucus into thin and atrophic uterine membranes, and reduce sperm transport.<sup>23</sup> The implant consists of six capsules inserted under the skin of the inner arm approximately 6 to 10 cm from the elbow crease. One- and two-rod implants can be used for 3 years, while six rods can be used for 5 years. Its effectiveness reaches 99.95%.

#### 1. Advantage

Does not suppress breast milk production, practical, effective and high efficiency, long-term service life (3 or 5 years), fertility quickly returns after retraction, free from the influence of estrogen, clients only need to go to the provider when there is a need, can be removed at any time according to needs, reduce menstrual pain, reduce the amount of menstrual blood, reduce / improve anemia, protect the occurrence of cancer of the uterine wall (endometrium), Reduce the rate of benign breast abnormalities, protect yourself from some causes of pelvic inflammatory disease, reduce the incidence of endometriosis.<sup>24</sup>

#### 2. Side effects

Amenorrhea (non-menstruation), light spotting bleeding, expulsion (removal of the implant boundary from the place of installation), infection at the installation site, changes in menstrual patterns, headache, dizziness, changes in feeling, changes in weight, abdominal pain, nausea, breast pain.<sup>25</sup>

#### 1. Nonhormonal contraceptives

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<sup>22</sup> Cholil Nafis, *Family Jurisprudence*, Jakarta: Mitra Abadi Press, 2009, p. 112

<sup>23</sup> Ratu Matahari, *Family Planning and Contraception Textbook*, Yogyakarta: Pustaka Ilmi Group, 2018, p. 74

<sup>24</sup> Cholil Nafis, *Family Jurisprudence*, Jakarta: Mitra Abadi Press, 2009, p. 100

<sup>25</sup> Ratu Matahari, *Family Planning and Contraception Textbook*, Yogyakarta: Pustaka Ilmi Group, 2018, p. 75

1. Intrauterine Device (spiral/IUD)

The contraceptive device is inserted into the uterus, consisting of lippessloop (spiral), multi load and cooper-T made of fine plastic wrapped with thin copper and the time of use is 10 years. The way it works is to weaken the sperm's power to fertilize a woman's egg because of the narrowing of the spiral strain root and the influence of copper wrapped around the plastic. Its effectiveness reaches 98% and is durable and economical.

1. Advantage

Practical and economical, fertility returns immediately after opening, does not have to remember like pills, does not affect the reproduction of breast milk, there is no interaction with drugs.

2. Side effects

Blood spots come out after 1 to 2 days of use, menstrual cycle changes, longer and more periods and pain.

1. Vasectomy

That is the operation of breaking or binding the ducts / vessels that connect the testicles (sperm factory) with the prostate gland (sperm storage before ejaculation) for men.

2. Tubectomy

That is to close the fallopian tubes (binding and cutting or installing rings) so that sperm cannot meet the ovum.

### Ulema Views on Birth Restriction

Scholars certainly have different views on this matter because there is no Qur'an or hadith that explains clearly. In this case the author will discuss the Qur'anic view on birth restrictions.

Offspring is a grace and mercy from Allah, therefore one of the purposes of marriage is to obtain offspring as stated by Allah in surah an-Nahl/16:72 as follows:

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً  
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ<sup>١</sup>

*Allah made for you a spouse (husband or wife) of your own kind, made for you from your spouse children and grandchildren, and granted you good sustenance. Why do they have faith in the vanity and in the favor of God do they disobey?*

It is also mentioned in surah an-Nisa/4:1 as follows:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

*O man, fear your God who created you from one self (Adam) and He created from him his mate (Eve). From these two God bred many men and women)...*

This verse confirms that Adam (pbuh) and Eve were not created through the process of biological evolution like other living beings, but were created specifically alone, and their mates were created from themselves. The mechanism cannot be explained scientifically. Only then are his children born from biological processes in pairs according to His will.

That marriage is encouraged by God and in a conjugal relationship, results in the birth of offspring. Therefore, the seed that grows because of marriage should not be hindered or prevented, because marriage itself is valid and permissible in Islam. A thing that has been justified or ratified, gives rise to legal consequences that are valid and true in nature as well. Since the association is commanded by Allah in the Qur'an, the results arising from it are included in the series that is also justified by Allah. Therefore man in this case becomes a mere intermediary, so let not the intermediary be made an object or subject that becomes an obstacle to the child's life.

The Prophet (peace be upon him) has advised his people to multiply offspring, as mentioned in the hadith, as follows:

تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأَنْبِيَاءَ يَوْمَ الْقِيَامَةِ...

*Marry a loving woman and have many children for verily I will be proud of the many of you before the Prophets on the Day of Resurrection. (HR. Ibn Majah of Aisyah)*

The conclusion in this hadith is that the Prophet recommended marrying a woman who could be expected to have many children and offspring, which means that there would be many of his people. With so many children, it will make the Prophet feel very proud on the Day of Judgment. Therefore the prophet did not want a few children, did not want to limit the birth of a certain number of children.

Children are the greatest asset after parents die, as the following words of the Messenger of Allah:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

*"From Abu Hurayrah: Indeed, the Messenger of Allaah (peace and blessings of Allaah be upon him) said, "When man dies, he is cut off from all his deeds except for three things: Shadaqah jariyah, the knowledge he takes advantage of and the Son of Salih who prays for him" (HR. Muslims from Abu Hurayrah)*

This is the highest culmination of the virtues of having children, that is, submissive children who benefit parents in this world and in the Hereafter. With many children, he hopes that many will pray for his parents.

Mahmud Syaltut that: Birth restrictions set by a State for people without regard to health and economic conditions hence, this is not justified by Islamic Shari'a. As for birth restrictions that are carried out due to health or economic factors, such as a mother has a contagious disease or the head of the family who is unable to provide for her family, this is allowed.<sup>26</sup>

Basically, Mahmud Syaltut allows birth restrictions according to individual conditions and rejects birth restrictions set by the government regardless of the conditions of the community. This is expressed because everyone's health and economic conditions are not the same from one another.

Rashid Ahmad disagrees with the above opinion which states that economic problems are the reason for birth restrictions. He even stated, "Man has hands, feet, and mouth to try to get what he needs to sustain his life, because the potential that exists in this world is infinite, so that he can give life to an unlimited number of people, the development of the population of the world today is only in its infinitive stages."<sup>27</sup>

Moehtar also rejected economic reasons as well as birth restrictions, saying: "That the fertility of the Indonesian homeland is sufficient to establish unrestricted births, even encourage the birth of new people to explore our wealth, and these new humans are the most entitled to enjoy it in the future. Once again emphasized, economic difficulties cannot be solved by birth restrictions, but rather by increasing employment, improving education and health, expanding food production, and so on."<sup>28</sup>

<sup>26</sup> Mahmud Syaltut, *al-Fataawa*, Cairo: Dar al-Qolam, t.th, p. 98.

<sup>27</sup> Yayasan Dakwah Islamiyah Pusat, *Family Planning Review According to Islam*, Jakarta: Hudaya, t.th, p 12.

<sup>28</sup> Yayasan Dakwah Islamiyah Pusat, *Family Planning Review According to Islam*, Jakarta: Hudaya, t.th, p. 54.

These are some opinions about birth restrictions in relation to population growth because of some people's concerns. Fearing that there is no balance between the population and the state of the economy, such growth will lead to falling livelihoods and cause tremendous misery.

In the process of development, Islam prioritizes faith and morality as the first capital. Development tasks based on high faith and morals full of responsibility, honesty, fairness, and skill, will give birth to equitable development. The religion of Islam commands that its people work hard and make the best use of the opportunities given by Allah to make each of us productive human beings, creative human beings who can produce enough wealth. Thus we can meet the needs of personal life with family and can ease the burden on society.

The problems of rapid population development in Indonesia and the economy are problems that can only be overcome with close cooperation from various agencies and institutions with community orientation and participation in them. This will eliminate poverty and destitution.

Health that encourages the holding of birth restrictions is not appropriate. Health problems do not lie in the small or large number of children, there needs to be a time gap between two deliveries. The time gap between the birth of the first child and the next child gives the mother a chance to rest and restore her health due to the new childbirth. So are opportunities for children to develop their physical and spiritual growth. This means spacing births, not limiting births.

Unlike the case with urgent health problems such as when a mother cannot give birth normally or normally she must be forced to undergo surgery to give birth to a child or be suspended until a certain time for the benefit of the husband and wife, then in such conditions birth restriction as one of the preventive solutions.<sup>29</sup>

The problem of heredity is indeed very complex. The assumption that arises is that if the distance between one child's pregnancy and another child is too close, it is feared that children born early will be less attentive, because the mother concentrates more on the baby. In addition, maternal health is also one of the important considerations. The reproductive organs of a mother after childbirth need sufficient healing time and rest, rest in the sense of not being fertilized temporarily. The condition of the reproductive organs that are not ready to receive fertilization will affect the quality of the fetus. Another case when the condition of the reproductive organs is ready to be fertilized will produce good offspring.

Cholil Nafis quoted Imam Al-Ghazali, for example, as fully supporting the legitimacy of maintaining the beauty and health of wives and the protection of them. Either from any danger or the danger of giving birth. This refers to reducing

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<sup>29</sup> Lista Laily Prestyana, "Hereditary Restriction (Tahdid al-Nasl)" *Journal of Islamic Legal Studies*, Vol. 6 No. 2 of 2017, p. 40.



the risk of pregnancy, milk, and the relationship between husband and wife, contraceptives may be used.<sup>30</sup>

Especially if there is a sense of concern for the life or health of women due to too frequent pregnancies. The basis is the Qur'anic postulate Surah al-Baqarah/2:185 which reads:

... يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ...

*God wills ease for you, and will not cause hardship for you.*

The above explanation shows that birth imprisonment is a solution that is done when a mother is constrained by health problems instead of birth restrictions, so in this case the argument for birth restriction is not strong enough. Imprisonment of births is also permissible in Islam.

This reason for carrying out birth restrictions is also unjustified. Good or bad behavior of children, lies in education. In this case the family is responsible for all the behavior of its children at home, school and in other social settings.

Likewise, good association between husband and wife based on noble morals will affect their children. One of the characteristics of the family is that there is a reciprocal relationship of mutual influence among its members, the family is the first and foremost place of education for children, with parents as the most important perpetrators.

But in an emergency, in order to avoid the passing of the disease of the father or mother to his offspring or the threat of the mother's soul if she conceives or gives birth to a baby, sterilization is permissible by Islam. This is permissible, if in an emergency then birth restriction is permissible, so it can be understood that birth restriction is permissible in Islam for medical reasons such as a mother who has an illness or a mother has a weak physical condition so that she cannot bear many children.

According to Yusuf Qardhawi, there is a kind of dispensation for Muslims in regulating and limiting the birth of children, if rational reasons and emergency conditions are found that can be used as reasons. Among those emergencies are:<sup>31</sup>

1. Fears of the fate of the mother and her health due to the burden caused by pregnancy or childbirth that can cause the mother to perish. The truth must be based on a study or information from a professional doctor.
2. Worry falls into worldly difficulties that will lead to difficulties in carrying out religious commandments so that it is possible to accept something haram and do something forbidden for the sake of the child.

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<sup>30</sup> Cholil Nafis, *Family Jurisprudence*, Jakarta: Mitra Abadi Press, 2009, p. 80.

<sup>31</sup> Yusuf Qordhawi, *Halal wal Haram*, Bairut: Maktabah al-Islami, 1991, p. 321.

3. Concerns about children's health and education due to economic factors that can lead to disbelief.
4. Worry for mothers to breastfeed due to new pregnancies.

In line with Yusuf Qaradawi's opinion as mentioned above, Masfuk Zuhdi added that a Muslim who carries out birth control with personal motivations such as to minimize pregnancy or offspring or to maintain freshness, and slimness of the mother is legally permissible.<sup>32</sup>

### Birth Restriction in Qur'anic Perspective

The principle of continuation of offspring in marriage is not solely given without regard to aspects of family benefit. The benefit of the family in the Qur'an includes spiritual and physical understanding. The importance of this benefit causes that in practice it must go hand in hand with the principle of sustainable heredity.

From the fact it can be seen that if only the principle of hereditary development is prioritized by ignoring aspects of benefit, population explosion that is not balanced with the availability of economic resources will cause disaster for a nation. Conversely, if only the welfare aspect is important, the concern will appear as happens in some developed countries with minus birth rates.

The Qur'an in surah an-Nisa/4:9 suppresses this aspect of growth:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

*Be afraid of those who if (die) leave after them, the weak offspring (who) they worry about. Therefore, be fearful of Allah and speak with the right speech (in terms of safeguarding the rights of his descendants).*

The context in this verse is not clearly explained in relation to the feared person. Ibn Abbas mentions: "This verse concerns a man who is dying, and a man hears a will that harms his heirs, so Allah commands those who listen to him to fear Allah, guide and direct him to the right, should he look at his heirs as he wants his own heirs so if he fears they will be abandoned." So said the mujahid and some scholars.<sup>33</sup>

Sayyid Qutub in *Tafsir Fi Dzīl al-Qur'an* describes that weak children do not yet have the ability to seek sustenance as a support for their lives while the parents who were expected to meet their needs, love them, and protect them are

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<sup>32</sup> Sapiudin Shidiq, *Contemporary Fiqh*, Jakarta, Prenamedia Group, 2019, p. 24.

<sup>33</sup> Ibn Kathir, *Tafsir Ibn Kathir, translated by Arif Rahaman Hakim (ed) from the title Tafsir Al-Qur'an Al-Adzim*, Volume 3, Solo: Insan Kamil, 2019, p. 256.

gone. The person beside him at this time was worried that when he died, who the children would be with and of course their hopes would be bleak.<sup>34</sup>

The above verse warns against abandoning a weak generation. Based on the two opinions above, the weak generation is reviewed in terms of economic aspects and also education. With these two aspects, it can worry about the future of the child, and can even weaken the generation. But children are also called the jewels of the world and at best children are children of prayer. A holy child can be expected as the successor of religion and nation.

Allah says in the Qur'an regarding the existence of the child in as in surah al-Kahf/16:46 that the child is adornment:

﴿٤٦﴾ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

*Possessions and children are the adornments of the life of the world, while eternal charity (its reward) is better in return with your Lord and better to be hope.*

This verse, positions the child as the adornment of the world for both parents. The child is called the jewel of the world because he is the force that will guard and defend both parents. But God also warns that children are deceitfuls that will disappear, like dry grass blown by the wind.<sup>35</sup>

One of the beautiful things mentioned in the verse above is the presence of the child. This verse opens with "made beautiful" and mentions some of these beautiful things. Wahbah Zuhaili explains that: "there are two opinions as to who the subject who makes beauty is, first, the subject that makes beauty is Allah Almighty and the second subject in question is Satan (with the aim of misleading people)."<sup>36</sup> Next discusses shahwat, things that can cause shahwat, including: women, sons, and some treasures (gold, silver, horses, livestock, and fields).

The author tries to combine the two opinions above regarding the subject in question. Allah created or beautified everything in this universe, Allah created for humans, both favors and disasters as a means to test human faith. After Allah created it all, Satan carried out his mission in plunging people into something that Allah forbids.

Boys are mentioned as one of the causes of martyrdom because the position of boys is higher than girls. The history of the jahiliyah period records that women are only seen as human beings who only cause disgrace and like to find husband's

<sup>34</sup> Sayyid Qutb, *Tafsir Fi Zhalal Al-Qur'an*, vol. II, Jakarta: Gema Insani Press, 2003, p. 287.

<sup>35</sup> Abdilllah Muhammad bin al-Qurtubi, *Al-Jami' li Ahkamil Qur'an*, Riyad: Dar 'Alamil Kupolar, 2003, p. 52.

<sup>36</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir*, translated by Abdul Hayyi Al-Kattani, Volume 2, Jakarta: Gema Insani, 2013, p. 235.

property to give to their fathers and mothers. Boys are seen as having the potential to continue the family business because they are more reliable at work.<sup>37</sup>

In another verse, Allah mentions a child as slander and ujin, as Allah says in surah at-Taghabun/64:15 follows:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾

*Verily your treasure and your children are but trials (to you). It is in Allah's side (there is) great reward.*

This verse informs us that children are trials, tests, which will lead us to things forbidden by Allah and will prevent us from something that is pleased by Allah, because many children neglect us from disobeying Allah. Do not be too busy with worship but do not pay attention to children's affairs because children are trusts and entrustments from God. Therefore, children are trusts or entrustments that must be maintained as well as possible. Fulfilled his rights, loved, cared for, educated in order to have a bright future and make his parents happy. Allah has a great reward in choosing this trust.

## Conclusion

This research found that basically birth restriction in the view of the Qur'an is something that is prohibited in Islam one of the reasons is that it violates human nature, namely having offspring, but more precisely what is prohibited is permanent birth restriction mentioned in many verses such as surah an-Nisa verse 1 which explains that offspring are a gift from Allah and in the hadith also the Prophet recommended to multiply offspring. This birth restriction is prohibited because it is not in accordance with human nature, namely having offspring to continue life. The Qur'an also reminds that every Muslim can create a strong and prosperous generation. To support a strong and prosperous Ummah, every Muslim who practices birth restrictions must be in accordance with their own conditions. Therefore, birth suppression is not allowed, for a person who is economically and healthily able, this can result in a decrease in the number of Muslims and in the future will endanger the existence of Islam itself. However, in the development of the era thinkers gave leeway because there were new reasons that became the main consideration, namely the health of the mother both during childbirth and about to give birth, so this resulted in the emergence of a new law, which is permissible (*mubah*) as seen from these conditions in order to maintain the existence of religion, soul, and offspring.

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<sup>37</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, Volume 2, Jakarta: Lentera Hati, 2005, p. 120.

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