

LITERATURE REVIEW: FAMILY PLANNING (FP) PROGRAM FROM AN ISLAMIC PERSPECTIVE

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ABSTRACT

This study presents the results of a review of a number of literature discussing the implementation of Family Planning (FP) from the perspective of Islamic law. The review found that Islam allows for the use of temporary contraception and traditional methods as long as their use is intended to regulate birth spacing and does not cause harm to the couple. As for permanent contraceptive methods, such as vasectomy and tubectomy, most scholars do not permit them because they completely eliminate reproductive capacity, although they can be considered in life-threatening medical emergencies. Overall, the practice of family planning is seen as aligned with the objectives of sharia (*maqasid al-syari'ah*), particularly in maintaining maternal health, preserving offspring, and improving the quality of family life. Therefore, family planning in Islam can be implemented as long as it is based on public interest, takes medical aspects into account, and is agreed upon by both partners.

Keywords : *Family Planning (FP), Islamic Law, Contraception*

INTRODUCTION

In various parts of the world, population issues have become a significant challenge. The primary cause is the mismatch between high birth rates and economic and other developments. This situation directly impacts a country's ability to ensure an adequate standard of living for its entire population. Therefore, various efforts have been made to regulate population growth to prevent a more severe explosion. One such effort is the government's promotion of the Family Planning (FP) Program (Al-Fauzi, 2017) .

The Family Planning (KB) Program is an effort carried out by husband and wife through a mutual agreement in using contraceptives to control fertility, so as to avoid various health, social, and economic risks, and support the readiness of parents to be responsible for children and society ('Umran, 1997) . As one of the Indonesian government's efforts to regulate population growth, the Family Planning (KB) Program aims to temporarily control pregnancies in order to maintain the quality of offspring. From the perspective of Islamic law (*fiqh*), this program is in line with the concepts of *taḥdīd al-nasl* (birth restriction) and *tandzīm al-nasl* (birth regulation) (Hakim and Syafe'i, 2021) .

In practice, the implementation of the Family Planning (FP) Program cannot be separated from ethical considerations, religious values, and the socio-cultural conditions of the community. The use of contraceptive methods in family planning is generally intended as a temporary family planning tool that can be adapted to the needs and readiness of the couple. Therefore, family planning is seen as a human endeavor to achieve family well-being, particularly in maintaining the health of mothers and children, without eliminating the basic right to have children. This approach positions family planning as a rational and responsible effort in family life.

In modern Islamic thought, the issue of the Family Planning Program (FP) is a controversial one. Disagreements among scholars on this issue arise from the lack of clear evidence (nash) in Islamic legal sources, namely the Qur'an and Hadith (Laksmi, 2022) . Therefore, an in-depth



literature review is needed to explore the Islamic perspective on family planning.

METHOD

This review article was written through a literature review using scientific articles published between 2017 and 2025. The search was conducted online using Google Scholar, using the keywords "Family Planning in Islam" and "Family Planning in Islamic Law."

RESULTS AND DISCUSSION

After evaluating and filtering the articles based on their relevance and quality, 20 articles were selected for study, the results of which can be seen in (Table 1).

Table 1. Literature Review of Islamic Perspectives on Family Planning (FP) Programs

No.	Writer	Birth control methods	Islamic Perspective
1.	Al-Fauzi (2017)	'Azl, birth control pills, birth control injections, implants, IUDs, sterilization (vasectomy and tubectomy), other mechanical contraception	According to his research, Islam allows for delaying pregnancy or using temporary contraceptives, provided the wife's consent is obtained. However, permanent sterilization, such as vasectomy and tubectomy, is prohibited because it is considered to damage the male organ, except in life-threatening medical emergencies.
2.	Harahap, S. (2017)	Vasectomy and Tubectomy	This research clearly distinguishes between tanzhim an-nasl (birth control) which is permitted, and tahdid an-nasl (restriction of offspring) which is forbidden, such as vasectomy and tubectomy because they eliminate the potential for having offspring altogether.
3.	Mustofa, Nafiah, and Septianingrum (2020)	Hormonal contraception, pills, injections, birth control implants, IUDs, condoms and permanent contraception (vasectomy/tubectomy)	In his analysis, all contraceptives are permissible as long as their purpose is to regulate birth spacing, not permanently prevent children. Sterilization is considered forbidden because it is considered to go against God's will. Furthermore, birth control should not be used solely for fear of poverty.
4.	Salsabil et al. (2025)	Tubectomy	This study concluded that tubectomy is generally prohibited in Islam, except in medical emergency situations, after the couple already has children, and must have the husband's consent.
5.	Kahfilani and Al Ghazali (2024)	Vasectomy	Vasectomy is forbidden by law, but is permitted in emergency situations under certain conditions. The husband's participation in a vasectomy is considered to improve the wife's reproductive health and support family harmony and quality.
6.	Rohman and	Tubectomy	The results of the analysis using the takhrij

Zuhri (2024)			method concluded that tubal ligation is haram because it is permanent, damages reproductive function, and resembles castration, unlike 'azl, which only delays pregnancy without damaging the organs. Recanalization does not change the law.
7.	Amani et al. (2024)	Vasectomy	The interpretation of religious norms regarding vasectomy in Islamic law has evolved along with advances in medical technology. Although traditionally considered haram (forbidden), vasectomy is now acceptable under certain conditions that do not violate Islamic law and medical ethics, taking into account the potential for restoring reproductive function and avoiding harm.
8.	Hadi, A. (2025)	Vasectomy	The status of vasectomy has evolved from being considered haram to being permitted in certain emergency situations, as reflected in the Indonesian Ulema Council (MUI) Fatwa. In general, the Islamic law on vasectomy is not a single one, but depends on the context, intention, and surrounding circumstances.
9.	Hafizoh, N. (2024)	'Azl, Calendar, Birth Control Pills, Condoms, Birth Control Injections, Spiral/IUD, Tubectomy, Vasectomy	The Prophet Muhammad (peace be upon him) advocated a balance in life, including health, education, and family welfare, and permitted natural contraceptive methods such as 'Azl as long as they did not harm the couple.
10.	Hasibuan, Amal Daulay, and Romadoni (2023)	Birth control pills, birth control injections, IUDs, condoms, diaphragms, vaginal tablets, vaginal wipes, 'Azl (coitus interruptus), vasectomy, tubectomy	The Family Planning (FP) program in Islam is based on verses from the Quran and analogies to 'azl (Islamic law). It aims to maintain maternal and child health, economic stability, and family well-being. Scholars permit family planning as a means of spacing children and alleviating hardships. According to the maqashid sharia (Islamic principles), family planning is linked to the hifdzul nasl (natural self), hifdzul nafs (self), and hifdzul din (self), so birth control should be considered jointly by both husband and wife.
11.	Hayati, Y. (2018)	Pills, Injections, Implants, IUDs (spiral, multiload), Spermicide, Condoms, Diaphragms, Rhythm method (periodic abstinence), Coitus interruptus ('azl), Tubal ligation, Tubectomy, Vasectomy	Modern contraceptives that are safe and do not harm the mother or unborn child are permitted in Islam, especially for emergencies. However, methods that result in permanent sterilization (vasectomy/tubectomy) are prohibited because they eliminate the possibility of having children.
12.	Irawan and	'Azl (coitus	Mahmud Syaltut divided family planning into

	Nasrullah (2020)	interruptus), Condoms, Contraceptives in general	tahdid an-nasl (restriction of offspring) which is forbidden because it aims to limit the number of children, and tanzhim an-nasl (birth control) which is permissible because it does not conflict with human nature and supports family welfare. These two laws are based on ijtimā' ulama, Al-Qur'an, Hadith, qiyas, and istishab.
13.	Sari and Arifin (2023)	Contraceptive devices (in general), A'zal (coitus interruptus), Tubectomy/MOW, Vasectomy/MOP, Condoms, Reversible contraception)	From the perspective of the hadith, some Family Planning (FP) programs are permitted to maintain maternal health and prevent diseases caused by continuous pregnancies, but there are also hadiths that prohibit or forbid KB if they are considered to violate human nature or directly terminate a pregnancy.
14.	Sunarto, Aisyah, and Siburian (2020)	Condoms, IUDs, birth control pills, birth control injections, permanent contraception (vasectomy and tubectomy), calendar system, coitus interruptus ('Azl)	Islam accepts family planning in the form of birth control based on health, economic, and social considerations, and joint decisions made by husband and wife. Permanent birth control, however, is considered problematic.
15.	Yusran, M. et al. (2025)	Contraception in general	Contraception is permitted in Islam if it complies with sharia law and is agreed upon by both husband and wife. It supports the maqasid of sharia, such as protecting life, offspring, and welfare. Family planning benefits health, the economy, and the quality of the next generation.
16.	Imam Syafi'i and Muhammad Ihwan (2022)	Intra Uterine Devices (IUD), Implants, Injections, Condoms, Tubectomy, Vasectomy, Birth Control Pills	Tahdid al-Nasl is seen from three aspects: goals (creating a quality, healthy, prosperous family, with an ideal number of children and the right age for marriage/pregnancy), targets (fertile couples), and methods (contraceptives).
17.	Aisyah and Azwar (2020)	'Azl (coitus interruptus) and modern contraceptive devices	The Fatwa of Ali Jum'ah permits tahdīd al-nasl (permanent birth control) and abortion based on the agreement of the husband and wife, without limiting the time for performing 'azl (coitus interruptus) or other family planning methods.
18.	Hakim and Syafe'i (2021)	'Azl (coitus interruptus/interrupted intercourse), birth control pills, other tools or methods to prevent pregnancy (condoms, pills, injections, IUD implants), tubectomy, vasectomy	Islamic jurists from the four schools of thought agree that the concepts of tahdīd al-nasl and tanzhim al-nasl are permissible, whether through 'azl, medication, or other methods, as long as they adhere to sharia principles. Family planning programs are examined in terms of their goals, targets, and methods, and all three are deemed to align with the principles established by the four schools of thought.

19.	Lakshmi (2022)	'Azl (coitus interruptus) and modern contraceptive devices	Imam Al-Ghazali permitted family planning (FP), particularly through the 'azl method. According to him, 'azl is not haram (forbidden), only makruh (rejected), meaning it is permissible even if there are better alternatives.
20.	Saputro and Afan (2020)	Condoms, Coitus interruptus/ 'Azl, IUD (Intra Uterine Device), Spiral, Birth control pills, Birth control injections, Implants, Traditional methods/simple methods, Permanent Sterilization, Tubal ligation, Tubectomy, Vasectomy, Menstrual Regulation (MR)	Family planning programs are generally permitted, provided they consider family welfare (economic, health, education) and the public interest (population control), in accordance with Islamic jurisprudence. However, their implementation must utilize methods that do not conflict with Islamic law.

Source: Secondary Research Data

Family planning is one of the government's efforts to reduce population growth, preventing overcrowding. The realization of family planning is expected to create prosperous families, a prosperous society, and a prosperous and prosperous nation. Family planning aims to improve family quality, leading to the formation of prosperous families (Maskanah, 2024) .

When discussing the Islamic perspective on family planning, several verses in the Quran have been cited regarding this matter. Allah SWT states in Surah An-Nisa, verse 9, that the fear of having many children is an unjustified fear, but rather a reminder to think of one's vulnerable family or descendants and not neglect them.

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

Meaning: " And let them fear (Allah SWT) those who should they leave weak offspring behind them whose (welfare) they fear. Therefore, let them fear Allah, and let them speak with the right words ." (QS. [4] An-Nisa: 9)

Furthermore, in Surah Al-Isra' verse 31, Allah forbids parents from killing their children (simply) out of fear of poverty. Allah alone will provide for them all.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنْ قَتَلْتُمْ كَانَ خَطَاً كَبِيرًا

Meaning: " And do not kill your children for fear of poverty. We are the ones who provide sustenance to them and to you. Indeed, killing them is indeed a great thing ." (QS. [17] Al-Isra': 31)

One of the main challenges facing today's world is the massive population surge, which has given rise to new problems such as changing social conditions, high living costs, high school fees, difficulties finding jobs, and housing. Therefore, it is crucial to plan the spacing between one birth

and the next. This not only aims to improve family well-being but also serves as a preventative measure against various potential problems.

According to Mahmud Syaltut's perspective, there are two terms in understanding the concept of Family Planning (FP), namely *tahdid an-nasl* and *tanzhim an-nasl*. *Tahdid an-nasl* is composed of the words *tahdid* and *an-nasl*. *Tahdid* means separating or preventing two things from mixing with each other, or so that one of them does not exceed the limit of the other. *An-nasl* means offspring, with a broader scope than just children. Terminologically, *tahdid an-nasl* is interpreted as an effort to permanently stop births by limiting the number of children. This concept is not allowed because it contradicts the purpose of marriage in Islam, which is to hope for many offspring. *Tanzhim an-nasl* comes from the word *tanzhim* which means to regulate and *an-nasl* which means children and offspring. This term refers to efforts to regulate the spacing of pregnancies through safe and harmless methods, with the aim of controlling birth growth and preventing difficulties. In Islam, *tanzhim an-nasl* is permitted as long as it is carried out in a manner that complies with sharia provisions (Irawan and Nasrullah, 2021).

In several reviewed literatures, there are several methods that can be used to regulate, limit or even stop pregnancy, namely:

a. Traditional Contraception

1) ' *Azl/Coitus Interruptus* / Interrupted intercourse

Azl is the practice of ejaculating semen outside the uterus just before ejaculation. This method has been known since the time of the Prophet Muhammad (peace be upon him) and was practiced by his companions when the Quran was still being revealed, as mentioned in a valid hadith narrated by Bukhari and Muslim from Jabir (Hayati, 2018) . The use of *azl* as a contraceptive is considered permissible as long as it does not cause permanent infertility (Mustofa et al. 2020) .

2) Calendar/ *Rhythm method* /Periodic abstinence

The calendar method involves avoiding sexual intercourse during the fertile period based on calculations of the menstrual cycle. There are no hadith specifically prohibiting this method, so periodic abstinence based on time calculations is considered permissible under Islamic law (Mustofa et al., 2020) .

3) Basal/Thermal Body Temperature

This contraception is permissible because it does not cause permanent infertility at all (Mustofa et al., 2020)

b. Modern Contraception

1) Birth control pills

Tablets containing the hormone estrogen or progestin are taken by women regularly to prevent pregnancy (Sulistio and Ispriyanti, 2012) .

2) Birth control injection

Injectations are a type of hormonal contraception. This method involves injecting hormones into the body. The hormones contained in the injections work to prevent pregnancy for a specific period. Generally, the protective effect of

contraceptive injections lasts between one and three months, depending on the type and composition of the hormones used (Mustofa et al., 2020).

3) Implants/Contraceptive Implants/Subcutaneous Contraceptive Devices

Lepemorgestrel, which consists of six capsules inserted under the skin of the inner arm approximately 6 to 10 cm from the elbow crease (Hayati, 2018) .

4) IUD/Spiral/IUD/ *Multiload*

An intrauterine contraceptive device consisting of *a livesslov* (spiral), *multiload* and *cover* made of smooth plastic with thin copper (Hayati, 2018) .

5) Condom/Jaswadi

Made of latex rubber and worn on the male or female genitals in an erect state before intercourse or sexual intercourse (Mustofa et al., 2020) .

6) Diaphragm

A contraceptive device that works by being inserted directly to close the cervix with the aim of preventing sperm from entering the uterus (Mulyaningsih and Sariyati, 2016) .

7) Spermicide

Chemicals (*nonionic surfactants*) are used to deactivate or kill sperm (Sinaga et al., 2023) .

8) Permanent sterilization/Permanent Sterilization (*Vasectomy* /MOP and *Tubectomy* /Tubal Ligation/MOW)

A vasectomy is a form of contraception for men that involves a minor surgery to close the sperm ducts in the scrotum. *A tubectomy* is a permanent form of contraception for women, performed through a minor surgery to tie or cut the fallopian tubes, preventing the egg from meeting the sperm (Harahap, 2017) .

In Islamic legal tradition, there are four major schools of thought that serve as primary references: Hanafi, Maliki, Shafi'i, and Hambali. In general, these four schools view the use of contraception as permissible under certain conditions that do not conflict with sharia principles. Although there are differences of opinion regarding the technical aspects of its implementation, such as the requirement for husband's permission or the reasons behind the use of contraception, scholars generally agree that contraception can be used to maintain family health, well-being, and harmony. As long as the purpose of its use aligns with the *maqāṣid al-syarī'ah*, namely realizing the benefit, then the practice is acceptable. Consultation between husband and wife, protection of basic rights, and health conditions are primary considerations in family planning, demonstrating the flexibility of Islamic law in responding to developments in modern life without neglecting ethical and moral values.

Several scholars, including Imam Al-Ghazali, Sheikh Mahmud Syaltut, and Yusuf Qardhawi, have argued that contraceptive use is permissible if it aims to maintain maternal health, avoid hardships, and reduce the likelihood of harm to both mother and child. This view is based on the understanding that family planning programs can improve the quality of life and bring broader benefits to the community (Yusran, M. et al., 2025) .

Unlike temporary contraception, permanent sterilization, such as vasectomy and tubectomy, has a stricter legal standing in Islam. A fatwa from the Indonesian Ulema Council (MUI) and the views of several contemporary scholars indicate that these procedures are essentially prohibited, but may be granted a rukhsah (legal leniency) if performed in emergency situations and under certain conditions. These emergencies generally involve a serious threat to health or life, so sterilization is seen as a way to prevent a greater danger.

With the advancement of medical science, some modern scholars have shown a more flexible approach to sterilization methods, particularly if the procedure does not violate medical ethics, is performed based on professional considerations, and still offers the possibility of reversal. Nevertheless, permanent sterilization remains generally considered haram except in clear emergencies. This demonstrates Islamic law's prudence in upholding the primary objectives of sharia, particularly the protection of offspring (*hifz al-nasl*).

CONCLUSION

Family planning (FP) programs, from an Islamic perspective, are essentially permissible as long as they aim to regulate or space births (*tanzhīm an-nasl*), not to permanently limit or eliminate offspring (*tahdīd an-nasl*). Nearly all reviewed articles indicate that non-permanent contraceptive methods such as pills, injections, condoms, implants, IUDs, and natural methods (*'azl*) are permissible as long as they do not endanger health and are performed with the consent of both spouses. Meanwhile, permanent contraceptive methods such as vasectomy and tubectomy are generally considered haram (forbidden) because they damage reproductive function and eliminate the possibility of having children. However, several contemporary scholars and the Indonesian Ulema Council (MUI) fatwa provide leniency, allowing sterilization in medical emergencies, particularly when pregnancy is life-threatening. Overall, FP practices are considered to align with the *maqāṣid al-shari'ah* (obligatory objectives of Islamic law), particularly in safeguarding life, offspring, and family well-being. Therefore, in Islam, FP is a legitimate option as long as it takes into account the public interest, medical aspects, and the consent of the couple.

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