

TAFSIR *MUBĀDALAH*: Addressing Gender Issue in Family Planning Programs From Qur'anic Perspective

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Abstract

In the Indonesian context, the implementation of the Family Planning program, commonly referred to as KB, inherently involves gender issues. Due to the prevailing mindset among the public that “the main consumers of this program are women.” This situation certainly has negative implications. Women, who have long been regarded as the primary bearers of responsibility in the domestic sphere, must also contend with the side effects of contraceptive use, such as significant physical and psychological changes. The changes women experience as a result of contraceptive use often become the primary reason for men’s dissatisfaction, thereby further marginalizing women’s positions. This paper aims to re-examine this stigma through the lens of Islam and to examine whether the contraception program is only the responsibility of women. This qualitative research uses Faqihuddin Abdul Kodir’s *mubādalah* (reciprocal) theory as its analytical tool. Based on the study, it was found that Islam does not explicitly specify which gender should use contraception. Islam emphasizes that responsibility in a household, especially in the context of contraception, is not limited to a particular party. Instead, all complement each other, noting that all decisions result from communication and mutual deliberation, where all impacts and consequences that arise later have been discussed so that no party is burdened or disadvantaged.

Keywords: Family Planning; Gender; Qur’anic Perspective; Tafsir-*Mubādalah*

Abstrak

Dalam konteks Indonesia, pelaksanaan program Keluarga Berencana atau lazim disebut dengan KB secara inheren mengandung isu gender. Pasalnya terdapat pola pikir di tengah masyarakat bahwa “konsumen utama dalam program tersebut adalah perempuan”. Keadaan ini tentu saja menimbulkan implikasi yang negatif. Wanita, yang selama ini dianggap sebagai pemegang tanggung jawab utama dalam ranah domestik, juga harus berhadapan dengan efek samping dari pemakaian kontrasepsi, seperti perubahan fisik dan kualitas psikis yang signifikan. Perubahan-perubahan yang terjadi pada perempuan akibat pemakaian kontrasepsi seringkali menjadi alasan utama yang memicu ketidakpuasan laki-laki, sehingga menyebabkan posisi perempuan semakin termarginalkan. Tulisan ini bertujuan untuk menelaah kembali stigma tersebut melalui kacamata Islam, serta mengkaji apakah program kontrasepsi hanya menjadi tanggung jawab perempuan semata. Penelitian ini merupakan penelitian kualitatif dengan teori *mubādalah* (ketersalingan) Faqihuddin Abdul Kodir sebagai pisau analisisnya. Berdasarkan kajian yang telah dilakukan, ditemukan bahwa Islam secara khusus tidak menspesifikkan gender mana yang harus menggunakan kontrasepsi. Islam menegaskan bahwa tanggung jawab dalam rumah tangga, khususnya dalam konteks masalah kontrasepsi, tidak terbatas pada pihak tertentu. Melainkan, semuanya saling melengkapi dengan catatan segala keputusan merupakan hasil komunikasi dan musyawarah bersama, di mana segala dampak dan akibat yang muncul di kemudian hari telah didiskusikan. Sehingga, tidak ada pihak yang terbebani atau dirugikan.

Kata Kunci: Keluarga Berencana; Gender; Perspektif Al-Qur'an; Tafsir-Mubadalah

Introduction

In the Indonesian context, implementing the family planning program has created new challenges in realizing social justice. The reason is that there's a mindset in the community that the primary consumers of the program are only women.¹ The roles' dichotomy in this frame has led to the formation of a social narrative that places women as those who inherently bear the burden of responsibility for contraception. This situation certainly has various impacts, not only with implications for social aspects but also has significant consequences for women's physical and psychological conditions.

In general, contraceptive methods used by women can cause several side effects, such as menstrual cycle disorders,² muscle

¹ This statement is supported by data from the Indonesian Ministry of Health in 2023, which shows that male participation in contraception programs (through condom use and vasectomy at 1.8%) is much lower than tubectomy (4.1%). See: Kementerian Kesehatan Republik Indonesia, "Profil Kesehatan Indonesia 2023" (Kemenkes, 2024), 155, https://kemkes.go.id/app_asset/file_content_download/172231123666a86244b83fd8.51637104.pdf. This data also corresponds with data from Badan Kependudukan dan Keluarga Berencana Nasional, which shows that female acceptors far outnumber male acceptors. See: Kementerian Kependudukan dan Pembangunan Keluarga/BKKBN, "Data Pengendalian Lapangan (DALLAP) Bulanan/Tabel 11," SIGA-BKKBN, 2025, <https://newsiga-siga.bkkbn.go.id/#/TabulasiSIGA/dallapDetail/Dallap-Bulanan/Tabel11>. This phenomenon occurs in almost every region of Indonesia and is supported by several empirical studies. Among them are: Pipit Feriani et al., "A Systematic Review of Determinants Influencing Family Planning and Contraceptive Use," *Iranian Journal of Nursing and Midwifery Research* 29, no. 5 (2024): 596–607, https://doi.org/10.4103/ijnmr.ijnmr_321_23; and Puspa Sari, Christin Angelina Febriani, and Achmad Farich, "Determinant Factors of Men's Participation as Family Planning Acceptors in Indonesia (2017 IDHS Data Analysis)," *Jurnal Kesehatan Komunitas* 9, no. 1 (2023): 139, <http://dx.doi.org/10.25311/keskom.Vol9.Iss1.1306>.

² Mollie Jacobs and Zoe I. Rodriguez, "Contraception and Family Planning," dalam *Sexual and Reproductive Health* (Switzerland: Springer, 2022), 131, https://link.springer.com/chapter/10.1007/978-3-030-94632-6_5.

growth's disruption,³ bleeding,⁴ and weight gain.⁵ A study conducted by Zainab Alimoradi and Rowland showed that there's a linear relationship between a person's weight condition and psychological distress. Some hormonal contraceptives' types are also responsible for significant mood swings in women over a short period.⁶ It means that a woman who uses contraception not only gets side effects in the physical changes' form but is also likely to experience psychological disorders and depression.

Long-term use of contraceptives can also affect the interpersonal relationship between husband and wife. Esme and Minger, in their research, found that the use of contraceptives for a specific period has the potential to reduce the quality of women's sexual libido (although it's multifactorial)⁷ due to the content of certain hormones that can suppress androgen levels.⁸ This condition can reduce the intimate interactions' quality between couples so that harmony in the household can be threatened.

This reality has the potential to develop into more serious problems in the family environment. To avoid this, a process of

³ Steven E. Riechman and Chang Woock Lee, "Oral Contraceptive Use Impairs Muscle Gains in Young Women," *The Journal of Strength & Conditioning Research* 36, no. 11 (2022): 3074, <https://doi.org/10.1519/JSC.0000000000004059>.

⁴ Karina Castillo et al., "Long-Acting Reversible Contraceptives Effects in Abnormal Uterine Bleeding, a Review of the Physiology and Management," *European Journal of Obstetrics & Gynecology and Reproductive Biology* 270 (2022): 231–32, <https://doi.org/10.1016/j.ejogrb.2022.01.020>.

⁵ Nicole Todd and Amanda Black, "Contraception for Adolescents," *journal of clinical research in pediatric endocrinology* 12, no. 1 (2020): 35, <https://doi.org/10.4274/jcrpe.galenos.2019.2019.S0003>.

⁶ Jacobs and I. Rodriguez, "Contraception and Family Planning," 131.

⁷ Esme Marie-Laure Essis et al., "Libido–Sexual Disorders and Abandonment of Injectable Contraceptives Among Users of the Ivorian Association for Family Well-Being in Korhogo, Côte d'Ivoire," *Frontiers in Global Women's Health*, 2023, 4–6, <https://doi.org/10.3389/fgwh.2023.1026253>.

⁸ Salvatore Caruso, Giuseppe Caruso, and Marco Iraci Sareri, "Correlation of Sexual Desire with Sexual Hormone Binding Globulin and Free Androgen Index in Women Using Combined Contraceptives," *The European Journal of Contraception & Reproductive Health Care* 29, no. 3 (2024): 103, <https://doi.org/10.1080/13625187.2024.2332302>.

reassessment and an in-depth analysis of the assumptions that are developing in society today that contraception is only the women's exclusive business are needed. This effort is important so that the sense of interconnectedness between husband and wife can be well established and become one way to ease a wife's responsibility in married life.

Fundamentally, the Qur'an has mentioned the intermarriage relationship between husband and wife on many occasions. However, those verses including the verse on contraceptive are often understood with partial knowledge or from the specific social constructions' perspective.⁹ In the context of this study, these verses are interpreted at will and used by a few people to make the argument that birth control is a woman's business alone. Of course, this is contrary to the Qur'an principle, which is universal and without discrimination. Therefore, an approach is needed to bridge the masculine and feminine interests to synergize in a just relationship.¹⁰

One approach that seeks to unite masculine and feminine views so used in this research is the *mubādalah* approach proposed by Faqihuddin Abdul Kodir. This approach was born to answer concerns over contemporary religious phenomena that are often masculine.¹¹ This means that Qur'anic verses and hadith that are often understood and interpreted conventionally generally emphasizing the role of men in social life will be reconstructed by applying specific steps that are holistic¹² so that progressive-reciprocal interpretations will be achieved.

⁹ Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretation of the Qur'an* (Texas: University of Texas Press, 2019), 7; Amina Wadud, "Reflections on Islamic Feminist Exegesis of the Qur'an," *Religions* 12, no. 7 (2021): 1–2, <https://doi.org/10.3390/rel12070497>.

¹⁰ Lukman Hakim, "Corak Feminisme Post-Modernis Dalam Penafsiran Faqihuddin Abdul Kodir," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 21, no. 1 (2020): 237–59, <https://doi.org/10.14421/qh.2020.2101-12>.

¹¹ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah* (Yogyakarta: IRCiSoD, 2021), 28.

¹² Kodir, 200–202.

Various studies related to male participation in family planning programs have been conducted, including one by Sukma et al., on the level of male involvement in Eastern, Central, and Western Indonesia¹³ and another by Yani et al. on the influence of the husband's role in the success of the postpartum contraception program in Kulon Progo, Yogyakarta.¹⁴ From these two studies, it was found that while some men participate in family planning programs, most only provide support for their wives. The men's number who directly become acceptors remains very small. This low participation is influenced by various factors, one of which is educational level.¹⁵ As a result, many academics in Indonesia focus their research on the causal factors and strategies for mainstreaming men in family planning.¹⁶ Nevertheless, it can't be denied that the husbands' presence whether directly involved or not still has a significant influence, contributing to the physical

¹³ Sukma Rahayu et al., "Reassessing the Level and Implications of Male Involvement in Family Planning in Indonesia," *BMC Women's Health* 23, no. 220 (2023): 1–14, <https://doi.org/10.1186/s12905-023-02354-8>.

¹⁴ Yani Widyastuti et al., "Relationship Between Gender Equality and Husband Support in the Use of Postpartum Family Planning (PPFP)," *Sage Open Nursing* 9 (2023): 1–9, <https://doi.org/10.1177/23779608231186743>.

¹⁵ Beauty Octavia Mahardany and Rizky Febriyanti Supriadi, "Relationship Between Mother's Characteristics and Husband's Support with the Use of Post-Partum Family Planning in Mamuju District," *Jurnal Kesehatan Manarang* 9, no. 1 (2023): 66–73, <https://doi.org/10.33490/jkm.v9i1.896>.

¹⁶ This trend is attributed to varying social, cultural, and geographical conditions across regions. Findings regarding the limited role of husbands as supporters or acceptors cannot be generalized to other regions, as existing studies typically use samples from specific locations. One of the studies related to "causal factors" is Feriani et al., "A Systematic Review of Determinants Influencing Family Planning and Contraceptive Use." Meanwhile, literature related to "strategies" is typically published in community service journals. One example is Dedik Sulistiawan et al., "Mendorong Keikutsertaan Suami dalam Program Keluarga Berencana Melalui Perbaikan Pemahaman tentang Metode Kontrasepsi," *Aksiologi: Jurnal Pengabdian Kepada Masyarakat* 5, no. 2 (2021): 182–90, <https://doi.org/10.30651/aks.v5i2.5040>.

health maintenance and psychological well-being of wives, as well as household stability.¹⁷

Meanwhile, in theoretical studies, most local researchers discuss contraception programs more from the perspective of Islamic law.¹⁸ Additionally, there are elaborations, namely studies of the thoughts of several figures, such as Asghar Ali Engineer¹⁹ and Masjfuk Zuhdi,²⁰ regarding the program. From these activities, it's evident that research trends in Indonesia remain focused on *fiqh* studies in addressing the use of contraception in contemporary Indonesian society. Although *fiqh* studies are important, it can't be denied that these studies have not fully explored the gender balance issue in the Contraceptive Program. It's where studies employing *mubādalāh* analysis of Quranic verses become relevant to address this gap.

This research is a qualitative study to find holistic answers using the Qur'anic perspective regarding the parties who should be responsible for the family planning program. The data collection process in this research is done through a literature study of electronic and physical written sources. The primary data sources in this research are taken from the Qur'an, the book *Qir'āh mubādalāh* by Faqihuddin Abdul Kodir, and two contemporary tafsir books, namely *Tafsir Al-Munir* by Wahbah Az-Zuhaili and *Tafsir Al-Misbah* by Quraish Shihab. Several articles and other

¹⁷ Fikri Mourly Wahyudi et al., "Pengalaman Suami yang Mengikuti Vasektomi di Kecamatan Cimahi Tengah," *NERS; Jurnal Keperawatan* 18, no. 2 (2022): 96–97, <https://doi.org/10.25077/njk.18.2.92-101.2022>.

¹⁸ One of them is Ahmad Fauzi et al., "The Essence of Family Planning in Islam: Achieving Family Well-Being Through Maqashid Shariah," *Jurisprudensi: Jurnal Ilmu Syariah Perundang-undangan Ekonomi Islam* 16, no. 2 (2024): 258–70, <https://doi.org/10.32505/jurisprudensi.v16i2.8421>.

¹⁹ Ahmad Murtaza, Iin Parninsih, and Raisa Zuhra Salsabila Awaluddin, "Pemikiran Gender Asghar Ali Engineer tentang Konsep Keluarga Berencana," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 1 (2022): 1–15, <https://doi.org/10.22373/substantia.v24i1.12280>.

²⁰ Akhmad Farid Mawardi Sufyan, "Analisis Kritis Pendapat Masjfuk Zuhdi tentang Sterilisasi pada Program Keluarga Berencana," *Al-Manhaj Journal of Indonesian Islamic Family Law* 4, no. 2 (2023): 210–37, <https://doi.org/10.19105/al-manhaj.v4i2.10445>.

interpretation books are also used as secondary data sources. As for data analysis, this research uses the descriptive-analytic method, which describes all the data relevant to the issue being discussed and then analyzes it with the *mubādalah* approach or interconnectedness initiated by Faqihuddin Abdul Kodir. Hopefully, this research will be able to identify gender responsibility in the implementation of contraceptive programs through a Qur'anic perspective.

Result and Discussion

Family Planning: Definition, Purpose, and Early History

In general, the Family Planning program has a similar meaning to several commonly used terms, namely planning parenthood, birth control, family planning, or *tanẓīmu an-nasl*, which is a program that strives to create a prosperous family. This program has two main objectives. First, to promote the well-being of mothers and children through birth control methods, and *second*, to produce high-quality, healthy, and prosperous human resources.²¹

Regarding the early history of birth spacing, it is not known exactly when and who pioneered it. However, there is a record from Ancient Egyptian civilization dating back to 1800 BC that contains gynecological texts. It states that the ancient Egyptians used natural remedies, such as crocodile dung, honey, and natron, which were inserted into the vagina to prevent sperm from entering the uterus. Additionally, the use of garlic, various grains,²²

²¹ Yulizawati et al., *Asuhan Kebidanan Keluarga Berencana*, Indomedia Pustaka (Sidoarjo: Indomedia Pustaka, 2019), 33–34.

²² Ronit Haimov-Kochman, Yael Sciaky-Tamir, and Arye Hurwitz, "Reproduction Concepts and Practices in Ancient Egypt Mirrored by Modern Medicine," *European Journal of Obstetrics & Gynecology and Reproductive Biology* 123 (2005): 7, <https://doi.org/10.1016/j.ejogrb.2005.03.022>.

acacia plants, and alkaline sponge²³ were other methods employed by the people of that time.

In addition to women, the ancient Egyptians also had contraceptive methods that were commonly practiced by men, namely by using animal skins wrapped around the penis in order to accommodate the sperm that came out and *coitus interruptus* (withdrawal).²⁴ The ancient Greeks also used this method of withdrawal.²⁵ At that time, natality was highly desirable. Life expectancy, on the other hand, was alarmingly low. This eventually prompted great thinkers like Aristotle and Plato to discuss limiting offspring.²⁶

Ancient India, too, has a long history of birth spacing. According to Lesley Smith in her writing, she stated that in 2000 BC, contraceptive methods for men could be taken in several ways, including the method of destroying the testicles and drinking a concoction made from goat urine, which was believed to make men sterile. As for women, in ancient Indian tradition, it could be achieved through surgical removal of the uterus.²⁷

Sometimes, the various methods mentioned above are also combined with other methods that lead to abortion. These differed from civilization to civilization. Take Ancient Egypt, for example. Although there are no definitive records of abortion methods and practices from that time, destructive natural substances were likely used when pregnancy was inevitable.²⁸ Something similar is also

²³ Norman E. Himes, "Medical History of Contraception," *New England Journal of Medicine* 210, no. 11 (1934): 577, <https://doi.org/10.1056/NEJM193403152101103>.

²⁴ Lesley Smith, "The History of Contraception," dalam *Contraception a Casebook from Menarche to Menopause* (United States: Cambridge University Press, 2013), 19.

²⁵ E. Himes, "Medical History of Contraception," 578.

²⁶ Robert Jutte, *Contraception a History* (UK & USA: Polity Press, 2008), 11–13.

²⁷ Smith, "The History of Contraception," 19–20.

²⁸ Etienne Van De Walle, "Contraception and Abortion from the Ancient World to the Renaissance," *Population and Development Review* 20, no. 1 (1994): 221–22, <https://doi.org/10.2307/2137644>.

found in ancient Jewish writings. They explain that if a woman were already pregnant, an object made from the mallow plant's root would be inserted into her womb. Turning to Southeast Asia, abortion practices found in the temple reliefs of Angkor Wat, Cambodia, show a more extreme way. A woman's stomach would be beaten using a hammer so that the fetus inside would die.²⁹ These practices eventually received strong opposition from many parties because, in addition to their dangerous nature, they were also considered contrary to God's determined nature.³⁰

Especially when entering the medieval period. Although sexual practices and contraception at that time were considered a grave sin, this did not stop the perpetrators from doing so clandestinely. In fact, in the 14th century AD, there was a priest from the Cathar sect who had prepared a special potion for himself so that he could not impregnate his concubine.³¹

Then, in the 19th century, there was a decline in birth rates in UK³² & US. It was because abortion was becoming an unavoidable trend at that time. Some records indicate that while the number of marriages was increasing rapidly, birth rates were declining sharply at the same time. Male contraception programs stagnated, but records from doctors at the time show that the practice and production of abortion drugs for women increased sharply.³³

Furthermore, the 20th century became a crucial year in controlling human birth rates. It was because conservative 19th century thinking was still very much in evidence at that time, so innovation in the field of contraception was still minimal. As a result, poor communities often face the difficult choice between

²⁹ Malcolm Potts and Martha Campbell, "History of Contraception," *Gynecology and Obstetrics* 6, no. 8 (2002): 2–3.

³⁰ There are still many ancient civilizations that used natural materials to perform abortions as a method of birth control. See: Kathleen London, "The History of Birth Control," *Yale-New Heaven Teachers Institute* 4, no. 1 (1982): 2–3.

³¹ Potts and Campbell, "History of Contraception," 3–4.

³² Hera Cook, *The Long Sexual Revolution English Women, Sex, and Contraception 1800-1975* (New York: Oxford University Press, 2004), 15.

³³ Potts and Campbell, "History of Contraception," 7.

using contraception or undergoing high-risk abortions.³⁴ However, amid these limitations, two pioneering women emerged, namely Margaret Sanger, who led an educational movement and provided contraceptive services at the clinics she established in the United States,³⁵ and Stopes, who promoted education through the books she published.³⁶ Their roles had a significant impact, earning them recognition as pioneers of modern family planning methods. Subsequently, new methods emerged in the field of contraception, such as intrauterine devices (IUDs), hormonal contraception,³⁷ etc., as well as various family planning conferences held worldwide, including in Indonesia.³⁸

In Indonesia, the contraception program began to gain attention during the presidency of Suharto. Previously, during the President Sukarno's era, contraception programs did not receive the same attention as in other countries. It was due to Indonesia's situation as a newly independent country, which made it vulnerable to threats to its sovereignty. As a result, the government at that time promoted a program of mass childbirth to maintain the nation's strength.³⁹

However, the high birth rate at that time led to a drastic increase in the mortality rate. It prompted doctors to initiate cooperation in order to regulate the birth rate in the community. This movement eventually gave rise to several early organizations,

³⁴ Cook, *The Long Sexual Revolution English Women, Sex, and Contraception 1800-1975*, 123–24.

³⁵ Margaret Sanger, *The Autobiography of Margaret Sanger* (New York: Dover Publication, 2004), 106–7 & 511.

³⁶ Alexander C. T. Geppert, "Divine Sex, Happy Marriage, Regenerated Nation: Marie Stopes's Marital Manual Married Love and the Making of a Best-Seller, 1918-1955," *Journal of the History of Sexuality* 8, no. 3 (1998): 399–400, <https://www.jstor.org/stable/3704871>.

³⁷ Carol A. Quarini, "History of Contraception," *Women's Health Medicine* 2, no. 5 (2005): 30, <https://doi.org/10.1383/wohm.2005.2.5.28>.

³⁸ Yulizawati et al., *Asuhan Kebidanan Keluarga Berencana*, 28–33.

³⁹ Leslie K. Dwyer, "Nationalism, Development and the Politics of Family Planning in Indonesia," in *Gender Ironies of Nationalism Sexing the Nation* (London & New York: Routledge, 2002), 36.

such as Bagian Kesehatan Ibu dan Anak (BKIA) and Perkumpulan Keluarga Berencana Indonesia (PKBI), between 1950 and 1960.⁴⁰

Then, entering the next president's era, Suharto, as head of state, gave his full support and was involved in regulating population issues. Evidently, during that period, a national institution called the Badan Koordinasi Keluarga Berencana (BKKBN) was established to support existing organizations, such as PKBI,⁴¹ as well as to provide contraception education specifically aimed at women in Indonesia. These efforts were successful, marked by a significant decline in birth rates, with 90% of primary users during that time being women.⁴² As a result, this organization continued to grow rapidly and played a crucial role in regulating birth rates in Indonesia up to the present day.

Based on the literature reviewed, it's known that initially, there was equality between men and women in contraceptive programs. The imbalance arose when contraceptive methods used by men failed, resulting in abortion (which always involves women) being used as a last resort in birth control. Over time, various innovations in contraception tailored to the knowledge of women's hormones began to emerge. However, at the same time, the development of contraceptive methods for men lagged. Additionally, the long historical legacy of family planning during the Suharto era, which primarily targeted women, has indirectly fostered a mindset in society that women should be the ones to use contraception, even though this is not explicitly stated or written.

⁴⁰ Yulizawati et al., *Asuhan Kebidanan Keluarga Berencana*, 29.

⁴¹ K. Dwyer, "Nationalism, Development and the Politics of Family Planning in Indonesia," 42; Yulizawati et al., *Asuhan Kebidanan Keluarga Berencana*, 30.

⁴² K. Dwyer, "Nationalism, Development and the Politics of Family Planning in Indonesia," 56.

Implementation of *Mubādalah* Value in Family Planning Program

Before studying the verses of the Qur'an with the *mubādalah* approach, it is necessary first to explain the working method or method of *qirā'ah mubādalah* itself. According to Faqihuddin, the *first* thing to do is to determine the verse to be studied and then correlate it with other verses that have more universal values or teachings as a basis for interpretation, whether the verse is *al-mabādi'* (the theme/value contained in it's very general), or *al-qawā'id* (the theme/value contained in it approaches a particular theme). *Second*, determine the main idea of the verse being studied. *Third*, the principal value obtained in the second step is drawn into a problem being studied without including the embellishment of a particular sex or gender.⁴³

In the first step, several verses of the Qur'an related to the Family Planning program, such as Al-Baqarah (2:233), Al-An'am (6:151), and An-Nisā (4:9). In this case, the study will focus on An-Nisā (4:9), because this verse mentions a warning to Muslims not to abandon weak children or descendants. The verse reads as follows,

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

“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.”

Historically, An-Nisā (4:9) revealed the customs of the ignorant society, which had a tradition of denying the inheritance rights of their children both male and female unless they had reached puberty. According to the narration of Ibn Abbas, this

⁴³ Kodir, *Qira'ah Mubadalah*, 200–202.

happened when Aus bin Tsabit died and left three children and his wealth without a will. As a result, the nephew or children of Aus bin Tsabit's brother came and took all the inheritance without leaving anything for the heirs.⁴⁴

Another source also states that the above verse was revealed to urge individuals to prepare a will as soon and as justly as possible for those left behind. This also applies to a person who is visiting a relative who is about to die, so that he or she reminds them of the importance of making a will.⁴⁵ The aim is to prevent unwanted things such as the abandonment of the deceased's family from happening in the future.

Az-Zuhaili, in his interpretation, also provides an interesting explanation regarding the verse above. According to him, An-Nisā (4:9) is a verse containing a warning and an order to guardians or caregivers of orphans to take good care of them, namely by giving their rights, providing emotional support, and communicating in a noble language.⁴⁶ In addition, as previously explained regarding the cause of nuzul, this verse also emphasizes the importance of careful planning when caring for orphans. The goal is to ensure the survival and welfare of these children, even when their caregivers experience obstacles or die.⁴⁷ In other words, it's based on the results of describing the historical aspects and interpretation of An-Nisā (4:9), this verse generally wants every individual to have preparation and readiness in taking care of something that is their responsibility, whether it is before, during, or for the future.

If the primary meaning of An-Nisā (4:9) which has been obtained through the results of the process above is drawn into the current atmosphere, especially in the context of the use of

⁴⁴ Wahbah Az-Zuhaili, *Tafsir Al-Munir Jilid 2* (Jakarta: Gema Insani, 2013), 600.

⁴⁵ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Terjemah Tafsir Ath-Thabari Jilid 21* (Jakarta: Pustaka Azzam, 2009), 513–14.

⁴⁶ Az-Zuhaili, *Tafsir Al-Munir Jilid 2*, 601–2.

⁴⁷ Hamka, *Tafsir Al-Azhar Jilid 6* (Singapura: Pustaka Nasional LED, 1990), 1109–11.

contraception or the Family Planning program, then this verse can be used as the basis for the argument that it is permissible to carry out this program, with the proviso that it does not cause permanent sterility,⁴⁸ and contraception is carried out because of the fear that in the future the child who is born will have poor qualities due to the inability and weakness in terms of preparation and readiness of the parents.⁴⁹

The next thing to do is to observe the text. In general, this verse can be viewed in two ways. First, the literal An-Nisā (4:9) can be seen as a final verse. This means the verse can be understood directly in its subject matter, as there are no restrictions or specific gender designations. Thus, there is no need to determine its correlation to *mabādi'* or *qawā'id* verses as the foundation of meaning.

Second, it is a verse that is not yet final, so it requires a simple structural analysis to express the *mukhāṭab* or someone God seems to be talking to. An-Nisā (4:9) begins with the sentence “وَلْيَخْشَ الَّذِينَ”، where the word يَخْشَ is a form of the *fi'il muḍā'iri* with *ḍamīr mufrad muẓakkkar* (هو) or means he is a male singular. The verb changes form due to being entered by *lam amr*.⁵⁰ Furthermore, there is isim maushul or a conjunction in the form of the word “الَّذِينَ” which refers to the meaning of the number of plural males (>2).⁵¹ Then, the words “تَرْكُوا” and “خَافُوا” are also

⁴⁸ Abdul Aziz Bin Baz, *Fatawa Mubimmah li-'Umum al-Ummah Juz 1* (Riyadh: Dar Al-Asimah, 1993), 160.

⁴⁹ Yusuf Al-Qardhawi, *Al-Halal wa Al-Haram fi al-Islam* (Kairo: Maktabah Wahbah, 2012), 229.

⁵⁰ Saiful Mu'min, *Kamus Ilmu Nahwu & Sharaf*, t.t., 218,

⁵¹ Abdul Haris, *Teori Dasar Nahwu & Sharf Tingkat Pemula* (Tegal: Al-Bidayah, 2017), 97.

past tense verbs or *fi'il māḍī* with *ḍamīr* “هم” which means many men.⁵²

The results of the simple morphological analysis above show interesting findings that are contradictory to today's society's cognitive construction. An-Nisā (4:9), which is often used as an argument to support contraception for women, actually shows a different message. This verse emphasizes men (men as *mukhbāṭab*) as individuals who have a big task to create a quality generation while also containing a prohibition to let and leave individuals under his responsibility in a weak state.

From the explanation above, it has been found that the meaning of An-Nisā (4:9) is very thick with tendencies towards one gender. Of course, this situation cannot be allowed because it will contradict the motto of the Qur'an *ṣāliḥ li-kulli ṣamān wa-makān*.⁵³ This motto is interpreted as the truth of the Qur'an in every time and place and the truth for every creature without exception⁵⁴ (the verses of the Qur'an do not come for a particular gender only).

Reflecting on the findings above, the next step is to confront An-Nisā (4:9) with verses that generally (*al-mabāḍī*) talk about the relationship between men and women in marriage (this is because the issue of birth begins with a legitimate marriage process). In a marriage, there is a value of helping each other and reminding each other between husband and wife.⁵⁵ Based on this, the verses that

⁵² Aunur Rofiq, *Ringkasan Kaidah-Kaidah Bahasa Arab* (Gresik: Pustaka Al-Furqon, 2019), 15.

⁵³ Sahiron Syamsuddin, “Metode Penafsiran dengan Pendekatan Ma’na-Cum-Maghza,” dalam *Pendekatan Ma’na-Cum-Maghza Atas Al-Qur’an dan Hadis: Menjawab Problematika Sosial Keagamaan di Era Kontemporer* (Bantul & Yogyakarta: Lembaga Ladang Kata dan Asosiasi Ilmu Al-Qur’an dan Tafsir se-Indonesia, 2020), 4.

⁵⁴ Kodir, *Qira’ah Mubadalah*, 196.

⁵⁵ J. Kale Monk and Brian G. Ogolsky, “Contextual Relational Uncertainty Model: Understanding Ambiguity in a Changing Sociopolitical Context of Marriage,” *Journal of Family Theory & Review* 11 (2019): 255, <https://doi.org/10.1111/jftr.12325>.

explicitly mention this relationship are Al-Māidah (5:2) and At-Taubah (9:71),

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

The two verses of the Qur'an above are the basic foundation for understanding An-Nisā (4:9) states that both men and women have an obligation to carry out commands, such as helping each other, avoiding prohibitions, prioritizing common interests, and reminding each other of warnings from Allah swt.⁵⁶

Meanwhile, another verse that speaks specifically (*qawa'id* verse) related to the relationship between husband and wife and their obligation to create an atmosphere conducive to the creation of quality offspring is found in At-Tahrīm (66:6), which reads,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

⁵⁶ Abu al-Fida' Isma'il bin Umar bin Katsir al-Qurasyi Ad-Dimasyqi, *Terjemahan Tafsir Ibnu Katsir Jilid 4* (Bogor: Pustaka Imam Syafi'i, 2003), 163; Az-Zamakhshari, *Tafsir Al-Kasyaf* (Beirut: Dar Al-Ma'rifah, 2009), 277.

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”

The verse above can be the foundation for the meaning of An-Nisā (4:9), because it contains a message to the *mukhātab* to protect the family from the fire of hell. One thing that needs to be known, although at first glance, the verse seems to be speaking to one gender, namely men, by using the sentence “يَا أَيُّهَا الَّذِينَ آمَنُوا”, but in essence, the sentence contains the meaning of a female subject in it.⁵⁷ So, if explained, this verse contains a command to both men/husbands and women/wives to protect the family from the world's trials.

Apart from the verse above, Al-Baqarah (2:233) can also be a basis for a balanced interpretation in interpreting the 9th verse of An-Nisā,

وَالْوَالِدَتُ يُرَضِّعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتََرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْمَلُوا إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

“Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing

⁵⁷ M. Quraish Shihab, *Tafsir Al-Misbah Jilid 14* (Jakarta: Lentera Hati, 2002).

according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.”

In general, Al-Baqarah (2:233) contains instructions on how Islamic law⁵⁸ regulates the relationship between mother and child in the context of breastfeeding, with the husband as the commanding officer responsible for the smooth running of both. This verse explicitly begins its explanation with a command⁵⁹ for the mother/wife to breastfeed her baby and the father/husband to provide proper maintenance for both. Ibn Kathir, in his tafsir, explains that what is meant by “proper maintenance” or “معروف” is relative.⁶⁰ This means that the measure of “proper maintenance” for a family will vary from one family to another. Thus, two-way communication⁶¹ is necessary and decisive in this context.

In addition, Al-Baqarah (2:233) also firmly emphasizes the importance of holding deliberations between husband and wife.

⁵⁸ This conclusion was obtained from Wahbah Az-Zuhaili, *Terjemahan Tafsir Al-Munir Jilid 1* (Jakarta: Gema Insani, 2013), 564–73; Abu al-Fida' Isma'il bin Umar bin Katsir al-Qurasyi Ad-Dimasyqi, *Terjemahan Tafsir Ibnu Katsir Jilid 1* (Bogor: Pustaka Imam Syafi'i, 2003), 467–72; Abi Abdullah Muhammad bin Ahmad bin Abi Bakr Al-Qurthubi, *Terjemahan Tafsir Al-Qurthubi Jilid 3* (Jakarta: Pustaka Azzam, 2008), 341–469; Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Terjemah Tafsir al-Thabari Jilid 4* (Jakarta: Pustaka Azzam, 2009), 1–60; M. Quraish Shihab, *Tafsir Al-Misbah Jilid 1* (Jakarta: Lentera Hati, 2002), 503–6.

⁵⁹ Az-Zamakhsyari, *Tafsir Al-Kasyaf*, 135.

⁶⁰ Ad-Dimasyqi, *Terjemahan Tafsir Ibnu Katsir Jilid 1*, 470.

⁶¹ Bahiyah Ahmad et al., “Assessing the Rate of Child Maintenance (Financial Support) From a Shariah Perspective: The Case Of Malaysia,” *Al-jamiab: Journal of Islamic Studies* 58, no. 2 (2020): 293–322, <https://doi.org/10.14421/ajis.2020.582.293-322>.

The word *تَشَاوُر*, etymologically can mean “bringing out”.⁶² Al-Qurthubi explains that the process of *تَشَاوُر* involves the demonstration of ideas by one individual to another reciprocally to get the best decision in a forum.⁶³ In the context of Al-Baqarah (2:233), husbands and wives are encouraged always to discuss what is best for their children. Sufyan Ats-Tsauri added that there is no word “superiority” in the relationship.⁶⁴ Both are free to express what is on their minds. Decisions taken without a process of discussion between each other are considered hasty decisions, so they have a greater risk of harm. Therefore, the two-way communication process again and again becomes the primary key to household harmony.

After explaining the relationship between An-Nisā (4:9) with several other verses that have a more general correlation of meaning, the second stage in this study is to identify the main idea of this verse by considering its relationship to other verses. Based on the survey that has been done, An-Nisā (4:9) which is used as the basis for supporting contraceptive measures by women actually emphasizes men as the main character so as not to leave the next generation weak in quality. On the contrary, this verse instructs that life in this world should be filled with good offspring, which will be a great generation living in every dimension of life in the future. However, to reach that goal is not an easy matter. Allah, the Almighty, reminds us in his verses of the equal division of tasks between men and women and the importance of communication and deliberation at every opportunity. It's important to remember because humans are created as social beings who need and complement each other. Thus, Islam through An-Nisā (4:9) invites everyone to build a strong generation together. This message is

⁶² Mahmud Yunus, *Kamus Arab-Indonesia* (Ciputat: PT. Mahmud Yunus Wa Dzurriyyah, 2010), 207.

⁶³ Al-Qurthubi, *Terjemahan Tafsir Al-Qurthubi Jilid 3*, 365.

⁶⁴ Ad-Dimasyqi, *Terjemahan Tafsir Ibnu Katsir Jilid 1*, 471.

universal and not only addresses one particular gender but applies to everyone.

Finally, the third step is to connect the main idea obtained through the study results with the concept of reciprocity or *mubādalah*. If morphologically An-Nisā (4:9) contains an appeal to men/husbands not to leave weak offspring, then in terms of *mubādalah*, the prohibition also applies to women (wives). This is not only because of paying attention to the principle of reciprocity but also because the concept of marriage is a concept of interaction between two people, so the value of helping each other and cooperation cannot be avoided between one and the other. This means that the responsibility to form the quality of an offspring depends on how good the communication and cooperation are between husband and wife.

If the concept of reciprocity is faced with contemporary society, which states that “women are the main consumers of contraceptive programs”, then Islam based on the results of the study above does not stipulate that the program can only be carried out by one gender. Islam, as a religion of *rahmatan lil ‘ālamīn*, leaves the matter free, meaning that it can be carried out by men or women, with the note that all decisions and actions have been discussed beforehand by both parties. If the final decision is that the wife must undergo contraception, whatever happens in the future, the husband can accept it, and vice versa. The main goal of Islam, in this case, is how Muslims can continue their existence on earth through quality descendants. As for the method, Islam provides freedom for its adherents. All of this is done to create a harmonious family where both parties feel appreciated and not disadvantaged.

Conclusion

This study found that the responsibility for implementing contraceptive programs is not limited to one gender, either women or men. However, Islam here has regulated that both parties can

do this. Of course, the decisions must be based on communication and deliberation between the two parties. It is done in order to create mutual benefits, as well as to dismiss the wild stigma circulating in society that women are the primary consumers of family planning programs or restrictions on gender roles in the family community.

Although this research attempts to find an equal proportion of men and women, the data may inevitably be biased. However, the purpose of this research is not only to break the masculine-centric mindset. However, more than that, the concept of mubadalah in the contraceptive program can be implemented at a practical level, such as becoming material in the education process and calling for men to actively participate in the consultation of theology-based family planning programs, realizing equal contraceptive facilities, to become the basis for holding training for Family Planning Program officers or service providers so that they can become a forum for discussion for married couples before implementing contraception.

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