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Gender Issues in *Keluarga Berencana* Programs: An Analysis of the Concept of Mubadalah and the Islamic Perspective on Male Contraception

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Abstract

Objective: This study examines the application of the *mubādalah* approach in promoting the equitable distribution of reproductive responsibilities between husband and wife and analyzes the Islamic perspective on male contraception within family planning (*Keluarga Berencana*). **Method**: This study employs a library research approach by critically reviewing books, scholarly journal articles, and classical and contemporary Islamic legal literature on family planning, *mubādalah*, gender relations, and Islamic jurisprudence. Data were analyzed using qualitative content analysis, while source triangulation enhanced the credibility of the findings. **Results**: Previous studies on family planning from an Islamic perspective have primarily focused on the permissibility or prohibition of contraceptive methods, with limited attention to gender inequality in reproductive responsibilities. In Indonesia, contraceptive use remains dominated by women, whereas male participation is relatively low. The *mubādalah* approach offers an alternative framework emphasizing reciprocity, partnership, and shared responsibility between spouses in reproductive decision-making. According to Islamic law, temporary male contraceptive methods, including *'azl* (coitus interruptus) and condoms, are generally permissible when intended for birth spacing and when they do not cause harm. Conversely, permanent methods such as vasectomy are generally prohibited unless justified by legitimate medical necessity. **Conclusion**: Integrating the *mubādalah* approach into family planning discourse promotes gender-equitable reproductive responsibility, strengthens shared decision-making between spouses, and provides a normative foundation for increasing male participation in family planning programs in Indonesia.

Keywords: *Keluarga Berencana*; Fammily Planning; Contraception; *Mubadalah*

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Introduction

Indonesia is currently the fourth most populous country in the world, with a population of 270 million (Badan Pusat Statistik, 2026). This demographic situation presents complex challenges for national stability. On one hand, population growth can increase the availability of human resources; on the other hand, high and uncontrolled population growth can lead to problems in social, economic, political, and security aspects (Fahimah & Jafar, 2017). The *Keluarga Berencana* (KB) program serves as a government intervention to mitigate the risks of population growth by regulating the number and spacing of births (Fikriya, 2021). From an Islamic

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perspective, the majority of scholars accept family planning as long as it is intended for tandhim an-nasl (delaying procreation) (Wafiroh, 2020). Family planning is prohibited when it permanently prevents childbirth, as it contradicts *ḥifẓ al-nasl*, the Islamic objective of preserving human lineage (Nixon et al., 2025).

In practice, the Family Planning (KB) program should be understood as a shared responsibility between husband and wife rather than the obligation of only one partner. Islam upholds this principle through *mu'āsharah bil ma'rūf*, which emphasizes cooperation, consultation, and mutual respect within marriage. However, contraceptive responsibility in Indonesia remains predominantly assigned to women. This imbalance is reflected in the low participation of men in family planning programs. According to 2020 BKKBN data cited by Prawinata and Wahyu, of the 666,667 family planning users in Indonesia, only about 33,333 (5%) were men (Prawinata & Wahyu, 2022). Several factors contributing to the low male participation include patriarchal cultural norms and a lack of education regarding the importance of men's roles in family planning programs (Agustina et al., 2025). On the other hand, women still bear the heaviest burden of contraception and its various risks. Research by Evitasari et al. explains that the use of hormonal contraception can cause side effects such as menstrual disorders, weight gain, and hormonal changes in women's bodies (Evitasari et al., 2019).

This issue is important to examine because the imbalance of reproductive responsibilities within the household can conflict with the principle of *mubadalah*, which is the concept of reciprocal and mutual relationships between men and women in Islam (Kodir, 2019). This concept emphasizes that the relationship between husband and wife should be built on the basis of cooperation and a fair division of responsibilities, including in matters of reproduction and the use of contraception.

Previous studies on family planning in Islam have yielded the following findings. Research conducted by Abdul Hakim and Imam Syafe'i concluded that family planning programs are permissible in Islam as long as they aim to safeguard the family's well-being, maternal health, and children's welfare, and employ methods compliant with Islamic law (Hakim & Syafe'i, 2021). More specific findings in the study by Suwardi et al. state that Islam permits the use of temporary contraception for the sake of family well-being, while permanent methods are only permitted in emergency situations (life-threatening) (Suwardi et al., 2024). Next are the views of Muslim figures on family planning. Fikriya's study on family planning from the perspective of K.H. Sahal Mahfudh states that K.H. Sahal Mahfudh views family planning as a form of birth regulation to create a prosperous and high-quality family

based on the principles of public interest and the maqāṣid of Sharia (Fikriya, 2021). The second opinion in the study by Ibnu Irawan and Nasrullah, from the perspective of Sheikh Mahmud Syaltut, states that family planning is permitted for the sake of health, education, and family welfare; however, absolute restriction of offspring is not permitted (Irawan & Nasrullah, 2020). A recent study by Hakim et al. concludes that the Nahdlatul Ulama fatwa in *Bahtsul Masa'il* regarding family planning has evolved from being haram to being permissible under certain conditions based on considerations of *maqāṣid syariah* and the public interest (Hakim et al., 2023).

Nevertheless, previous studies have largely been limited to normative discussions concerning the permissibility or prohibition of family planning from the perspective of Islamic scholars. This study offers a novel approach by integrating the concept of mubādalah into family planning practices in Indonesia. It aims to examine the factors underlying low male participation in family planning, which contributes to gender inequality, analyze mubādalah as a framework for sharing reproductive and contraceptive responsibilities, and explore Islamic perspectives on male contraception as a manifestation of more equitable domestic relations. The findings are expected to strengthen gender justice discourse and promote equitable family planning implementation in Indonesia.

Method

This study employed a library research method to examine the Islamic perspective on family planning through the lens of the *mubadalah* approach. Library research is a qualitative method that focuses on collecting, reviewing, and interpreting data derived from documentary sources rather than direct field observations or interviews. Library research involves a systematic process of identifying, selecting, reading, and critically analyzing relevant literature to generate comprehensive scholarly understanding (Zed, 2014).. This method is particularly appropriate for normative and conceptual studies that seek to explore religious doctrines, legal interpretations, and theoretical frameworks.

The primary data collection technique used in this research was documentation (Sugiyono, 2013). Documentary data were obtained from a wide range of authoritative sources, including classical and contemporary fiqh literature, Qur'anic exegesis (*tafsir*), collections of prophetic traditions (*hadith*), books on Islamic family law, scholarly publications on family planning, and academic works discussing the concept of *mubadalah*. In addition, articles published in peer-reviewed journals and other relevant

scientific publications were examined to provide contemporary perspectives and strengthen the theoretical foundation of the study.

The collected data were analyzed using content analysis, as proposed by Krippendorff (2016). This analytical technique enabled the researchers to identify, categorize, and interpret recurring themes, concepts, and arguments related to family planning in Islam and the principles of *mubadalah*. The analysis emphasized the relationship between Islamic legal reasoning, gender reciprocity, and shared responsibility within marriage. To ensure the credibility and trustworthiness of the findings, source triangulation was employed (Sugiyono, 2013). This process involved comparing and cross-checking information obtained from various authoritative sources, including classical Islamic texts, contemporary scholarly books, and peer-reviewed journal articles, thereby enhancing the consistency, validity, and reliability of the research findings.

Result and Discussion

Definition of *Keluarga Berencana* (KB)

According to Indonesian Law No. 52 of 2009 on Population Development and Family Planning, *Keluarga Berencana* (KB) or Family Planning is defined as efforts to regulate birth spacing, the ideal age for childbirth, and pregnancy control through promotion, protection, and support aligned with reproductive rights, to create high-quality families. The KB program is an integral component of national development, aimed at improving the economic, spiritual, and socio-cultural well-being of the Indonesian people, so that national production is balanced with population needs. In essence, KB is a government initiative to balance population growth with resources (Yusran et al., 2025). In Indonesia, KB falls under the authority of the National Population and Family Planning Board, hereinafter referred to as BKKBN. A non-ministerial government agency that carries out government duties in the field of population control and the implementation of family planning.

In practice, family planning typically utilizes contraceptive methods—techniques designed to prevent pregnancy during sexual intercourse. Contraceptive methods are divided into two types: traditional and modern. Traditional contraception involves natural methods of preventing pregnancy without the use of devices, medications, or hormones. Meanwhile, modern contraception consists of methods developed based on medical research regarding hormones involved in the ovulation and menstrual processes in women. These methods work with the help of synthetic hormones

introduced into the body via pills, injections, or implants, thereby preventing ovulation. By preventing the release of an egg from the ovaries, fertilization and pregnancy can be avoided (Aminah et al., 2024). The following are several types of contraceptive methods:

1. Traditional contraception method (Yusran et al., 2025):

Method	Definition	Effect
'Azl	*'Azl*, or withdrawal, is a method of preventing pregnancy by withdrawing the penis from the vagina before ejaculation so that sperm does not enter the uterus and fertilize the egg.	Temporarily delaying pregnancy
Calendar	The calendar method is a way to prevent pregnancy by calculating a woman's fertile period based on her menstrual cycle. Couples avoid sexual intercourse or use additional protection during the estimated fertile period to prevent conception.	Temporarily delaying pregnancy
Sympo-Termal	he sympto-thermal method is a natural family planning method that combines several fertility signs, such as basal body temperature, changes in cervical mucus, and menstrual cycle calculations to more accurately determine a woman's fertile and infertile periods.	Temporarily delaying pregnancy

2. Modern contraception method (Suwardi et al., 2024)

Method	Definition	Effect
KB Pills	It comes in tablet form containing progestin and progestogen, which work in the female body to inhibit ovulation and change the endometrial lining. Its effectiveness is approximately 95%.	Temporarily delaying pregnancy
Condom	Consisting of a male condom (fitted on the penis) and a female condom (inserted into the vagina). Both prevent pregnancy by blocking sperm from entering the vagina.	Temporarily delaying pregnancy
KB Inject	The KB Inject is a contraceptive method containing the hormone progestin, which functions to prevent ovulation. This method has the advantage of being more effective than birth control pills, with a failure rate of less than 1%. However, it can cause changes or irregularities in the menstrual cycle.	Temporarily delaying pregnancy
Implant/ *Susuk*	This is a contraceptive method that involves inserting a small, matchstick-shaped device under the skin, usually on the upper arm.	Temporarily delaying pregnancy

AKDR/ IUD	This is a contraceptive device inserted into the uterus. It is made of fine plastic wrapped in copper. It works by weakening the sperm's ability to fertilize an egg.	Temporarily delaying pregnancy
Sterilliza-tion	Sterilization (vasectomy and tubectomy) is a permanent method of contraception. In men, a vasectomy involves closing or cutting the vas deferens, thus stopping sperm flow. In women, a tubectomy involves cutting or tying the fallopian tubes to prevent sperm from meeting the egg.	Permanent Infertility

Definition of *Mubadalah*

Terminologically, mubadalah derives from the Arabic word mubadalah (مبادلة), which stems from the root letters (ب-د-ل), meaning to exchange, change, and mutually swap. In classical dictionaries such as Ibn Manzhur's *Lisān al-'Arab* as well as the modern *al-Mu'jam al-Wasīth*, this term is understood as a reciprocal exchange process between two parties. The terms *bādala* and *mubādalatan* are used to describe someone who takes something from another party and then exchanges it for something else in a mutual giving process. Therefore, the term mubadalah is frequently used in the context of trade, exchange, and reciprocal relationships. In the Kamus Besar Bahasa Indonesia, the term "kesalingan" is also defined as a reciprocal relationship (Kodir, 2019).

One of the prominent figures advocating the concept of mubadalah is Faqihuddin Abdul Kodir. In his book titled Manual of Mubadalah, Kodir develops the concept of mubadalah as a perspective on the relationship between men and women, both in domestic and public spheres, by positioning both as partners who cooperate, support, and share responsibility in living their lives. Faqihuddin emphasizes that mubadalah is the antithesis of the patriarchal system, which places men at the center of power and as the primary decision-makers. However, mubadalah is not a form of special treatment for women or an attempt to reverse dominance toward men, but rather emphasizes equality and partnership based on the values of justice and humanity (Kodir, 2019).

This concept does not mean that all roles of men and women must be absolutely identical, as there are biological and natural differences between them, such as pregnancy, childbirth, and breastfeeding, which are unique to women. Or household leadership for men. Thus, Mubadalah can be understood as an Islamic principle regarding reciprocity and cooperation between men and women in fulfilling their roles in both the domestic and public spheres based on human equality, justice, and the common good, so that no party dominates the other, but rather both assist and

cooperate with one another in life. One of the frequently cited foundational texts is Quran 2:228:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

"And women have rights similar to their obligations according to what is just. However, husbands have a degree of advantage over their wives. And Allah is Almighty and All-Wise." This verse is understood as the basis for a reciprocal relationship between men and women in Islam without disregarding the natural differences between them. The verse explains that the husband's position is one degree higher than the wife's due to the natural role of men as leaders and bearers of responsibility toward their wives. Nevertheless, men and women still have equal rights and obligations in managing the household.

The Application of *Mubadalah* in Family Planning

The concept of mubadalah is important to apply in the use of family planning (KB) because mubadalah emphasizes the principles of reciprocity, cooperation, and justice between men and women in family life. From this perspective, the responsibility for maintaining reproductive health and regulating childbirth is not borne solely by women, but is a shared responsibility of both husband and wife. In Indonesia, the use of contraceptives is still heavily dominated by women, as evidenced by family planning program data showing that the majority of active participants use contraceptives such as the pill, injections, IUD, or implants, while male participation through condoms or vasectomies remains very low.

The application of mubadalah in family planning encourages men to actively participate in decision-making and the use of contraception. As the head or primary caregiver of the family, men not only hold authority but also bear a moral responsibility to protect and alleviate their wives' burdens. Therefore, men should be mindful of sharing the risks inherent in family life including those associated with contraceptive use by utilizing methods available to men, such as coitus interruptus, condoms, or male vasectomy, thereby enabling them to participate and play a role in family planning. Men's involvement in family planning demonstrates concern for their wives' health and reflects a more equitable family relationship. Furthermore, men's participation in family planning can help reduce patriarchal culture, which has long regarded reproductive matters as solely women's responsibility. Through the mubadalah approach, men and women are positioned as equal partners who share rights, obligations, and responsibilities in building a healthy and prosperous family. Thus, the concept of mubadalah is not only relevant in gender discourse but also

serves as an essential ethical foundation for implementing family planning programs in Indonesia, ensuring they are fairer, more humane, and oriented toward the common good.

The Use of Contraception for Men According to Islam

From an Islamic perspective, the use of contraception by men is closely tied to its purpose whether to space births, limit, or permanently halt procreation as well as the methods employed. If the goal is to regulate birth spacing, Islam permits it, provided there are logical and rational grounds. This indicates that Islam allows room for human effort in family planning, as long as it does not conflict with the provisions of Sharia.

'Azl as a traditional contraception in Islam:

'Azl is a form of contraception that has existed since the time of the Prophet Muhammad (peace be upon him). Unlike today, where contraception is predominantly practiced by women, during the time of the Prophet Muhammad, men more frequently practiced contraception through *'azl*. This method involves withdrawing the penis before ejaculation to prevent sperm from entering the uterus—either by pulling out or ejaculating outside the woman's body (Nasution et al., 2025). The practice of *'azl* serves as the primary legal basis for determining the ruling on contraception in Islam. A hadith narrated by Jabir bin 'Abdillah al-Anṣārī states:

كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ

Meaning: "*We practiced 'azl during the time of the Messenger of Allah, and the Qur'an was still being revealed (at that time).*" (Narrated by Imam Bukhari, no. 5208; Imam Muslim, no. 1440).

This hadith is found in the two most authoritative hadith collections, namely Sahih al-Bukhari and Sahih Muslim, and is therefore classified as a hadith muttafaqun 'alayh (one whose authenticity is agreed upon by both imams). Jabir bin 'Abdillah narrated this hadith to demonstrate that the practice of coitus interruptus was known during the time of the Prophet Muhammad and was not explicitly prohibited. The phrase "and the Qur'an was still being revealed" indicates that if the practice had contradicted Islamic law, revelation would have come down to explicitly prohibit it (Febriani et al., 2025).

This view is reinforced by another hadith narrated by Abu Sa'id al-Khudri regarding the practice of azl carried out by the Companions when they took prisoners of war.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاء حَدَّثَنَا جُوَيْرِيَهُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ الزُّهْرِيِّ عَنْ ابْنِ مُحَيْرِيزٍ الْخُدْرِي قَالَ أَصَبْنَا سَبْيًا فَكُنَّا نَعْزِلُ فَسَأَلْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَوَإِنَّكُمْ لَتَفْعَلُونَ عَنْ أَبِي سَعِيدٍ قالَها ثَلَاثًا مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا هِيَ كَائِنَةٌ

Meaning: Abdullah bin Muhammad bin Asma' narrated to us: Juwairiyah narrated to us from Malik bin Anas from Az-Zuhri from Ibn Muhairiz from Abu Sa'id Al-Khudri, who said: "*We took captives, and we practiced 'Azl, so we asked the Messenger of Allah, peace and blessings be upon him, about it. He said, 'Did you really do that?' He repeated this three times. He continued: "Nothing that has been decreed to occur until the Day of Judgment will fail to occur*." (Narrated by Bukhari, No. 4809; Muslim, No. 2600; and Ahmad, No. 55311). Then Abu Sa'id al-Khudri explained that even though the Companions practiced 'azl, nothing can alter Allah's decree, so every life remains within His predestination (Nasution et al., 2025).

Condoms as modern contraception in Islam:

In modern times, one of the contraceptive methods used by men is the condom. Condoms work by preventing sperm from entering the uterus, thereby preventing fertilization. The use of condoms by men is viewed as similar to the practice of 'azl, which has been known since the time of the Prophet Muhammad (peace be upon him), in that both aim to prevent pregnancy without eliminating the ability to have children. Therefore, the use of condoms is permitted in Islam as long as the purpose is to regulate or space out pregnancies, does not pose a danger, and remains consistent with the principles of Sharia as reflected in the hadith regarding the permissibility of 'azl during the time of Prophet Muhammad (Hayati, 2026).

Vasectomy as a modern contraception in Islam:

Unlike temporary contraceptive methods such as 'azl and condoms, vasectomy holds a distinct legal status in Islam because this method is permanent. Vasectomy is performed by cutting, tying, or blocking the sperm ducts in men so that sperm cannot exit to fertilize an egg. Consequently, fertilization cannot occur, and reproductive function is permanently halted (Nasution et al., 2025). In Islamic law, vasectomy is fundamentally considered *haram* (forbidden), as it contradicts the primary purpose of marriage in Islam, which is to preserve the lineage (*hifz al-nasl*) and produce legitimate and righteous offspring. A procedure that permanently eliminates the ability to have children is considered inconsistent with this fundamental principle (Hanasir, 2020).

However, in certain urgent circumstances, such as unavoidable medical needs of the husband or wife, Islam grants leniency; for instance, when there is a life-threatening health condition, medical reasons, or severe psychological factors, the vasectomy procedure is permitted. However, its implementation must still comply

with Islamic law (Hanasir, 2020). This is based on the Islamic principle that an emergency situation may permit something that is otherwise prohibited.

الضَّرُورَاتُ تُبِيْحُ المَحْظُورَات

Meaning: "Emergency situations permit what is otherwise prohibited"

However, it has recently been discovered that post-vasectomy recanalization (reconnection of the sperm ducts) is possible, and this procedure has now been proven to successfully restore the function of the sperm ducts and restore fertility to pre-vasectomy levels. Therefore, the MUI issued a new fatwa regarding vasectomy at the 2012 Ijtima Ulama of the Indonesian Fatwa Commission, which states: The use of vasectomy is haram, except: (a) for purposes that do not violate Sharia law; (b) it does not cause permanent infertility; (c) there is a guarantee that vasectomy reversal can be performed to restore reproductive function to its original state; (d) it does not pose a danger (mudlarat) to the individual concerned; and (e) it is not included in permanent contraceptive programs or methods (Majelis Ulama Indonesia, 2012).

Conclusion

This study indicates that gender inequality in family planning form *Keluarga Berencana* programs persists because the responsibility for using contraception is disproportionately placed on women, while men's participation remains low due to patriarchal culture and a lack of awareness regarding shared reproductive responsibility. The concept of *mubadalah* offers a perspective that the relationship between husband and wife in Islam must be built on the basis of reciprocity, cooperation, and justice, including in decision-making regarding contraceptive use. From an Islamic perspective, the use of contraception by men is permitted if the purpose is to regulate birth spacing and safeguard the family's well-being, such as with the 'azl method and condoms, whereas vasectomy is generally prohibited except in emergency situations or when specific conditions are met in accordance with Sharia law. Thus, the application of the *mubadalah* concept in *Keluarga Berencana* programs can serve as an ethical foundation to encourage more active male involvement, thereby fostering family relationships that are more just, balanced, and oriented toward the common good. Further research is expected to examine the implementation of the mubadalah concept in family planning practices directly within the community through field studies to obtain a more comprehensive understanding of its effectiveness.

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