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## The Essence of Family Planning in Islam: Achieving Family Well-Being Through Maqashid Shariah

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### **Abstract**

*Ideally, family planning (FP) is considered important for maintaining family well-being. However, in reality, there are still many negative views in society that oppose the practice of FP, even causing problems in its implementation. This article falls under library research with a qualitative approach. The methodology used is descriptive analysis, specifically explaining the meaning and essence of FP in the context of family well-being through the analysis of Maqasid Shariah theory. The results of the study indicate that FP plays a significant role in family well-being, especially for young couples who have recently married. Mental and financial preparation before educating and caring for children becomes a key factor in maintaining family stability. In the context of Maqasid Shariah, FP actively contributes to preserving health, lineage, wealth, life, and even religion.*

**Keyword:** Family Planning, Islam, Maqashid.

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## Abstrak

Idealnya, keluarga berencana (KB) dianggap penting untuk menjaga kesejahteraan keluarga. Namun, realitasnya, masih banyak pandangan negatif di masyarakat yang menentang praktik KB, bahkan menimbulkan masalah dalam penerapannya. Artikel ini tergolong dalam penelitian pustaka dengan pendekatan kualitatif. Metodologi yang digunakan adalah studi analisis deskriptif, khususnya bagaimana menjelaskan makna serta esensi KB dalam konteks kesejahteraan keluarga melalui analisis teori Maqasid Syariah. Hasil penelitian menunjukkan bahwa KB berperan signifikan dalam kesejahteraan keluarga, terutama bagi pasangan muda yang baru menikah. Persiapan mental dan finansial sebelum mendidik dan merawat anak menjadi faktor kunci dalam menjaga stabilitas keluarga. Terkait maqasyid syariah, KB berperan aktif dalam menjaga kesehatan, keturunan, menjaga harta, menjaga jiwa, bahkan menjaga agama.

**Kata Kunci:** *Keluarga Berencana, Islam, Maqasyid.*

## Introduction

Family planning (FP) is a crucial aspect of achieving family and societal well-being. Across various parts of the world, FP programs have become an integral part of health and social development policies. The primary goal of FP is to help married couples plan and manage the number and spacing of their children more wisely. By implementing appropriate planning, FP not only prevents unwanted pregnancies but also allows families to optimize their resources for collective well-being. Thus, FP plays a significant role in supporting the creation of high-quality, healthy, and prosperous families, which in turn contributes positively to the overall development of society (Simbolon et al., 2022). Although the benefits of FP have been widely recognized and proven in various countries, the reality on the ground shows a gap between expectations and actual implementation. Ideally, FP should be widely accepted and implemented by society due to its significant positive impact on quality of life.

However, in many communities, particularly in countries with a Muslim majority, the application of FP still faces numerous obstacles. One major issue is the mismatch between the ideal concept of FP and the perceptions of communities that are reluctant or even resistant to the program. Cultural, social, and religious factors often serve as major barriers, preventing FP programs from being fully effective. One reason for the rejection of FP among Muslim communities is the view that the program is not in line with Islamic teachings. Many believe that the concept of FP was not known during classical Islam, and therefore, it is not relevant to be applied in contemporary times (Febry et al., 2024). This mindset is reinforced by conservative viewpoints that tend to uphold traditional practices without considering the progress of times and the actual needs of the community. As a result, many couples are hesitant or fearful to engage in FP programs due to concerns about conflicting with religious teachings.

However, upon closer examination, Islam is a highly flexible and adaptive religion to changing times, provided that such changes do not violate the

fundamental principles of Sharia. One of the main principles in Islamic teachings is Maqasid Shariah, which aims to preserve and protect five essential aspects of human life: religion, life, intellect, lineage, and property. In this context, FP can be viewed as an effort to safeguard lineage (*hifz al-nasl*) and ensure that every child born receives their fundamental rights, such as health, education, and adequate well-being. Therefore, FP aligns with the Shariah objectives of creating a balanced and dignified life. Moreover, the view that FP is incompatible with Islamic teachings often stems from a lack of comprehensive understanding of the history and development of Islamic law (Naqiyah, 2014).

Throughout the history of Islamic civilization, various scholars have supported birth regulation practices to maintain family welfare. Even traditional FP practices such as *'azl* (coitus interruptus) have been recognized and discussed by classical scholars in various fiqh texts. This shows that the concept of birth regulation is not foreign to Islamic tradition, even if it may not be as complex as modern FP programs. The importance of FP within the context of Islamic law becomes increasingly apparent when we consider the positive impacts that the program can generate. By regulating the number and spacing of births, couples can focus more effectively on raising and educating their children (Arsul et al., 2024). This directly impacts the quality of family life, including aspects of economic stability, health, and education. Additionally, by reducing unwanted births, FP also helps alleviate the social and economic burdens borne by the state. Thus, FP is not only in line with Sharia principles but also represents a means to achieve Sharia goals in creating a just and prosperous society.

To achieve broader acceptance of FP programs within Muslim communities, a more comprehensive and inclusive approach is needed. Education about FP should be delivered with consideration for Islamic values and accompanied by a deep understanding of Maqasid Shariah. Furthermore, collaboration between government, religious leaders, and the community is essential to eliminate negative stigma against FP and strengthen awareness of its importance in maintaining family and societal well-being (Sari & Arifin, 2023). Therefore, this article aims to explore the essence of FP in Islam through the Maqasid Shariah approach. By understanding FP from a broader and more holistic perspective, it is hoped that Muslim communities can accept and practice the program as part of their efforts to achieve high-quality, happy, and prosperous families. This writing also aims to contribute to reinforcing the Islamic legal foundation supporting FP programs, serving as a reference for scholars, academics, and practitioners in developing more effective and sustainable policies.

## Literature Review

Publications discussing family planning (FP) from the perspective of Maqasid Shariah are not a new topic; there have been many studies addressing it from various viewpoints and approaches. Mahmudin Hasibuan et al., in their journal titled; "*Keluarga Berencana (KB) Dalam Perspektif Maqashid Syariah*," affirm that the FP program has a strong legal basis in Islam, as reflected in Surah Al-Baqarah verse 233 and Surah An-Nisa verse 9, which highlight the importance of birth spacing for safeguarding the health of mothers and children and avoiding

economic and physical difficulties. FP is also supported by analogy with the practice of 'azl known during the time of the Prophet Muhammad, indicating similar objectives in birth regulation (Hasibuan et al., 2023). This journal aligns with the author's focus on how Maqasid Shariah elucidates the importance of FP within the context of Islamic law. The difference lies in that while Hasibuan et al. emphasize revitalizing the importance of FP, the author is more focused on mapping out how to achieve family well-being through Maqasid reasoning.

Elsyra and Rusnaini, in their publication titled; "*Pelaksanaan Program Keluarga Berencana (KB) Dalam Meningkatkan Kesejahteraan Keluarga di Tandah Tumbuh Kabupaten Bungo*," describe interesting findings, where the strengths of the program lie in the awareness of the FP program unit (UPT-FP) towards obstacles such as the lack of family planning officers and low participation of couples of childbearing age. In addressing these challenges, UPT-FP has taken strategic steps by adding supporting personnel, increasing public awareness, and providing more in-depth education to overcome taboos related to FP. This approach reflects a commitment to improving the effectiveness of the program and family well-being (Elsyra & Rusnaini, 2018). This publication shares similarities with the author's work, particularly in how FP aims to bring about family well-being. The difference is that while Elsyra and Rusnaini analyze the urgency of FP in general terms, the author focuses more on Islamic legal studies.

Sabrur Rohim, in his article titled; "*Argumen Program Keluarga Berencana (KB) Dalam Islam*," systematically examines how the FP program in Islam has a strong basis from the perspective of muamalat, the social aspects of life that are open to ijtihad or human reasoning. The strength of this perspective lies in the flexibility of Islam in adjusting Sharia rules to human welfare, which is the primary goal of Sharia itself. Considering the tangible benefits for the community, FP is not only theologically valid but also essential in achieving the welfare of the people. This view underscores the importance of maslahat (public interest) as a priority in the application of Islamic law (Rohim, 2016). Rohim's article shares similarities with the author's study, particularly in how FP fits within the sacred concept of Islam. The difference is that while Rohim focuses on mapping FP within theological arguments, the author is more focused on its Maqasid Shariah dimensions.

Based on the literature reviews mentioned above, and after analyzing dozens of other relevant works, it is observed that no study has focused intensively on "*The Essence of Family Planning in Islam: Achieving Family Well-Being Through Maqasid Shariah*." This indicates that this article holds originality and is pragmatically not a plagiarism of existing works. The novelty of this research lies in exploring how the essence of FP contributes to well-being and aligns with Maqasid Shariah, as well as how this perspective can open dialogues with those who reject FP based on classical Islamic understanding.

## **Research Method**

This research is a type of library research that uses a qualitative approach to analyze the essence of Family Planning (FP) in Islam with the aim of achieving family well-being through Maqasid Shariah. The method used is descriptive analysis, which aims to provide a deep and systematic description of concepts

relevant to this research topic. In this study, the data used are sourced from existing literature, including the Qur'anic exegesis books, hadith, fiqh books, scientific journals, articles, and other sources related to the concept of Family Planning in Islam and Maqasid Shariah. Data collection is carried out through documentation studies, where the researcher identifies, collects, and reviews these literatures.

The descriptive approach is used to analyze how the principles of Maqasid Shariah can be applied in the context of Family Planning. This research also seeks to explore and describe the views of classical and contemporary scholars on Family Planning, and relate them to Shariah objectives, such as hifdz al-nafs (protection of life) and hifdz al-nasl (protection of lineage). After data collection, the next step is to analyze the data qualitatively using content analysis methods. This analysis is conducted to identify the main themes related to the essence of Family Planning in Islam and how it can support the achievement of family well-being in line with Maqasid Shariah. The analysis results are expected to provide a clear picture of the position of Family Planning in Islam and how its implementation can help achieve Shariah objectives oriented towards community well-being. Thus, this research is expected to contribute scientifically to understanding Family Planning from the perspective of Islamic law based on Maqasid Shariah.

### **Family Planning in Law**

In the context of Indonesian law, the Family Planning (FP) program is one of the key initiatives for controlling population growth and improving family well-being. FP is regulated by various legislative provisions that provide the legal framework for its implementation. Law Number 52 of 2009 on Population Development and Family Welfare serves as the primary legal foundation, setting out the goals, strategies, and implementation of FP. This law stipulates that FP aims not only to control birth rates but also to enhance family quality of life through the regulation of pregnancy spacing and access to effective contraception (Rahmadhony et al., 2021). Legislative regulations related to FP in Indonesia cover several important aspects, including public education on the benefits and methods of contraception, the provision of contraceptive tools, and support for families in pregnancy planning.

The National Population and Family Planning Board (BKKBN), as the main institution responsible for the implementation of this program, plays a crucial role in formulating policies, developing strategies, and ensuring that the FP program operates in accordance with applicable regulations. BKKBN is also tasked with coordinating among various related agencies and developing action plans to increase community participation in the FP program. The implementation of FP on the ground often faces various challenges. One major issue is resistance from some segments of society that may hold differing views on FP (Lailiyah, 2023).

These views can be influenced by religious, cultural, or educational factors. Some groups may see FP as conflicting with their religious teachings or cultural values. To address these barriers, it is important for the government and related agencies to adopt sensitive and inclusive approaches in conveying the benefits of

FP and how the program aligns with prevailing religious and cultural principles. Additionally, another challenge in implementing FP is the lack of access to health services in some areas, particularly in rural or remote regions. The shortage of healthcare facilities, medical personnel, and contraceptive tools can hinder the effectiveness of the FP program (Tuharea et al., 2023). Therefore, it is crucial to improve health infrastructure, expand service reach, and enhance training for healthcare providers to ensure that all segments of society can access quality FP services. Evaluating the FP program is an essential part of ensuring effectiveness and achieving objectives.

The government and related agencies conduct regular evaluations to assess achievements, issues, and needs for improvement. This evaluation includes analyzing data related to participation rates, the success of contraceptive methods, and impacts on family well-being. The results of the evaluation are used to develop better policies, adjust implementation strategies, and address various challenges faced. In the context of human rights, FP in Indonesia is also considered in terms of the right to health and the right to determine the number and spacing of births. The Indonesian Constitution and various international regulations emphasize the importance of the right to health as part of human rights. Therefore, the government is committed to providing equitable access to FP services for all members of society, including marginalized and vulnerable groups. The implementation of FP must consider these rights and ensure that all individuals have equal opportunities to benefit from the FP program.

The importance of education on reproductive health is also an integral part of the FP program's implementation. This education includes information on various contraceptive methods, their benefits and risks, and ways to access FP services. By increasing community understanding and knowledge, it is hoped that there will be a rise in participation in the FP program and a reduction in unintended births. Education also helps to change negative perceptions about FP and improve societal acceptance of the program. The government's role in supporting the success of the FP program is significant. The government is responsible not only for providing funding and resources but also for formulating policies that support FP implementation (Suherman et al., 2022).

These policies include incentives for families participating in the FP program, support for the development of health infrastructure, and efforts to increase public awareness of the importance of family planning. Furthermore, the government must collaborate with non-governmental organizations and the private sector to expand the reach and effectiveness of the FP program. In some cases, cultural and religious views may affect the acceptance of the FP program. Some religions and cultures may have different perspectives on contraception and family planning. Therefore, a sensitive approach to various beliefs and cultures is crucial. Open dialogue among religious, cultural, and governmental stakeholders can help reach agreements on FP practices that align with local values while still meeting public health goals (Fatchiya et al., 2021).

Overall, the study of Indonesian law on FP indicates that this program is a vital element in population control and improving family well-being. Although regulated by various legislative provisions, its implementation requires attention to social, cultural, and religious aspects. A holistic and inclusive approach is

essential to ensure that the benefits of FP are experienced equitably across all segments of society. With strong support from the government, health agencies, and the community, it is hoped that the FP program will continue to develop and contribute positively to family well-being and national development.

### **Family Planning in Islamic Law**

Family Planning (FP) from the perspective of Islamic law is a topic that involves an in-depth analysis of religious principles and Sharia rules related to birth regulation and family well-being. Islam teaches the importance of maintaining family well-being through various principles found in the Quran and Hadith. In this context, FP is considered a form of human effort to regulate birth in order to achieve family well-being in accordance with Islamic teachings. This approach encompasses not only the application of contraceptive methods but also an understanding of how Islamic principles can be translated into modern practice. In Islamic teachings, fundamental principles regarding family and health can be found in several Quranic verses. For instance, Surah Al-Baqarah, verse 233 emphasizes the importance of breastfeeding a child for two full years as part of efforts to ensure optimal health and growth of the child (Irawan & Nasrullah, 2021).

This verse indicates that healthy birth spacing and adequate breastfeeding time are crucial for the well-being of both the baby and the mother. Therefore, the implementation of FP that facilitates birth spacing can be considered in line with Islamic teachings that prioritize the health of mothers and children. Views among scholars on FP show a diversity of interpretations. Some scholars support the use of FP methods, arguing that these methods can help maintain the health of mothers and children and manage birth spacing more effectively. For example, Imam al-Ghazali and some other scholars view FP as an effort to protect health and prevent difficulties that mothers and children may face. This support is based on the principles of maqashid shariah, which emphasize the need to protect health, preserve lineage, and manage wealth wisely.

On the other hand, there are also opinions that oppose FP, arguing that this practice might contradict Islamic teachings that encourage procreation. Some argue that any effort to limit births should be approached with caution and not ignore religious principles that prioritize the preservation of lineage. In this regard, FP policies should consider broader sharia principles and ensure that FP practices do not violate religious teachings. Within the context of Islamic law, the application of FP should be based on the principles of maslahat (benefit) and mafsat (harm). These principles stress that decisions regarding the use of FP methods should consider health benefits for mothers and children as well as the social impact of the practice (Naqiyah, 2014).

It is important to ensure that the FP methods used not only meet health needs but also align with the underlying sharia principles of Islamic law. Fatwas from religious bodies such as the Indonesian Ulema Council (MUI) play a crucial role in determining the conformity of FP practices with Islamic teachings. These fatwas provide guidance for the Muslim community on whether a particular FP practice is in line with sharia principles. For instance, MUI has issued fatwas

allowing certain FP methods under specific conditions, such as safeguarding the health of mothers and children and considering the social impact of FP practices (Nasution & Putra, 2021).

The implementation of FP within the framework of Islamic law must also take into account social, cultural, and government policy factors. An inclusive and sensitive approach to various perspectives can help in implementing FP effectively and in accordance with Islamic teachings. Open dialogue between religious stakeholders, the government, and the community is crucial for reaching an adequate agreement on FP practices that align with Islamic values. In practice, the implementation of FP in accordance with Islamic law involves considerations of the contraceptive methods used, their impact on health, and their alignment with sharia principles (Arsul et al., 2024). Additionally, it is important to consider societal views and cultural norms to ensure that FP practices are widely accepted and effective in enhancing family well-being.

Overall, FP from the perspective of Islamic law is an effort to regulate birth while considering broader sharia principles. Despite differing opinions on FP practices, many Muslim scholars and experts support the use of FP methods, taking into account health and social benefits. A maqashid shariah-based approach can assist in applying FP effectively and in line with Islamic teachings. FP implementation that conforms to sharia principles can be an effective tool for improving family well-being and supporting better community development. By considering various factors and sharia principles, FP can be implemented harmoniously with Islamic teachings and provide significant benefits to families and society.

### **The Essence of Family Planning Towards Well-Being: A Maqashid Analysis**

In the study of Maqasid Shariah, Family Planning (FP) is considered an important part of efforts to protect and enhance the quality of life within the framework of fundamental Islamic legal principles. Maqasid Shariah, or the objectives of Sharia, is a concept that emphasizes the protection of five fundamental aspects of human life: religion (*hifz al-din*), life (*hifz al-nafs*), wealth (*hifz al-mal*), lineage (*hifz al-nasl*), and honor (*hifz al-'ird*). This concept aims to ensure the well-being of individuals and society by regulating various aspects of life in accordance with Islamic principles (Ramadan et al., 2024). Maqasid Shariah defines the protection of religion as efforts to ensure that Islamic teachings are maintained and applied in daily life. Protection of life focuses on safeguarding individuals' health and safety from various threats that could endanger their lives.

Protection of wealth emphasizes the importance of managing and safeguarding personal and public assets to ensure economic stability. Protection of lineage involves nurturing and developing future generations, while protection of honor relates to ensuring the dignity and integrity of individuals. In the context of Family Planning, the principles of Maqasid Shariah play a role in guiding policies and practices related to birth regulation. FP is not merely a method of controlling the number of children but is part of the effort to achieve family balance and prosperity in line with these principles (Musyafaah, 2019). By regulating birth

spacing, FP contributes to the protection of life, wealth, and lineage, and ensures that each child receives optimal attention and care.

Protection of religion in FP can be reflected in how the program allows families to better educate their children in Islamic teachings. By managing the number of children wisely, parents can ensure they have sufficient resources to provide adequate religious education. This supports the continuation of Islamic teachings in future generations, which is one of the primary goals of Maqasid Shariah. On the other hand, protection of life in FP is seen in efforts to manage birth spacing so that mothers can recover physically and mentally before facing the next pregnancy (Ramdayani et al., 2022). With proper planning, FP reduces health risks associated with unplanned pregnancies and provides protection for the health of both mother and child. This aligns with Maqasid Shariah principles that prioritize health.

In terms of protection of wealth, FP contributes to better financial management within families. By limiting the number of children, families can more easily allocate their resources for education, health, and other developments. This helps prevent poverty and financial difficulties that could threaten family stability, in line with Maqasid Shariah's principle of protecting wealth. Protection of lineage in FP is related to ensuring that children born into families receive adequate attention and care. With good planning, families can manage the number of children so that each child can grow and develop optimally. This contributes to maintaining a healthy and high-quality future generation, which is a primary goal of Maqasid Shariah (Musyafaah, 2019). Additionally, protection of honor in FP is seen in efforts to reduce the psychological burden that may arise from having unplanned numbers of children. By wisely managing the number of children, families can provide better attention to each child and maintain the emotional and mental well-being of family members. This supports the Maqasid Shariah principle focused on protecting the dignity and integrity of individuals.

Overall, the application of FP from the perspective of Maqasid Shariah offers a holistic approach to ensuring family well-being. By considering important aspects such as religion, life, wealth, lineage, and honor, FP can provide significant benefits to families and society as a whole. It is not just about birth regulation but also about creating a healthy, balanced, and sustainable environment for future generations. With this approach, FP supports the fundamental principles of Maqasid Shariah and contributes to building a stable and harmonious society. A well-considered and planned FP program helps achieve better family well-being and ensures that all aspects of life align with fundamental Islamic values.

### **Responding to Opposition to Family Planning in Islam**

In addressing opposition to Family Planning (FP) based on classical Islamic arguments, it's essential to understand that this controversy often stems from traditional interpretations of religious principles. Some classical scholars view interventions in the natural reproductive process through contraceptive methods as potentially conflicting with divine destiny and God's will. The primary reason for this opposition is the belief that every pregnancy and birth is part of God's predetermined plan, which should not be altered or regulated by humans. In

classical Islam, there are opinions referencing Quranic verses and Hadith to reject the use of contraceptive methods. For instance, the verse in Surah Al-Isra' (17:31) which forbids killing children out of fear of poverty is often cited to argue that limiting the number of children could be seen as avoiding God's destiny (Kholilah, 2019).

Additionally, the Hadith regarding the permissibility of 'azl (coitus interruptus) before conception is used to support the view that every birth is a divine will that should be accepted without human intervention. However, it is important to note that there are more flexible and contextual views on Family Planning within the framework of Maqasid Shariah, which includes the fundamental goals of Sharia: protection of religion (*hifz al-din*), life (*hifz al-nafs*), wealth (*hifz al-mal*), progeny (*hifz al-nasl*), and honor (*hifz al-'ird*). From this perspective, Family Planning is not merely a physical action but also an effort to protect and enhance family well-being comprehensively (Sari & Arifin, 2023). Maqasid Shariah focuses on achieving well-being and protection in human life, including the protection of life and wealth.

In the context of Family Planning, regulating birth can be seen as an effort to safeguard the health of both mother and child and to manage family resources more effectively. In this way, Family Planning contributes to the protection of life (*hifz al-nafs*) by reducing health risks associated with unplanned or frequent pregnancies. Additionally, the protection of wealth (*hifz al-mal*) is achieved as families can manage their finances more effectively when the number of children they support aligns with their economic capacity. Regarding the protection of progeny (*hifz al-nasl*), Family Planning allows families to provide adequate attention and care to each child (Ramdayani et al., 2022). By limiting the number of children, families can focus more on the education and well-being of each child, which in turn supports the sustainability of a healthy and high-quality future generation.

The protection of honor (*hifz al-'ird*) is also realized as Family Planning helps reduce psychological and social burdens that may arise from the responsibility of raising many children, allowing couples to provide better attention to each family member. The advantages of Family Planning from the perspective of Maqasid Shariah include improved overall health, better family financial planning, and reduced health risks that could add financial burdens. By managing birth spacing, families have more time and resources to prepare for the future and ensure the well-being of family members (Musyafaah, 2019). This also allows for better allocation of resources for education and health services, thereby supporting a higher quality of life.

An approach to Family Planning based on Maqasid Shariah principles can help bridge the gap between traditional views and contemporary needs. By providing a broader understanding of how Family Planning can contribute to achieving Sharia goals and family well-being, we can address classical objections and promote a more inclusive and contextual perspective. Open dialogue and education about Family Planning within the Maqasid Shariah framework are crucial for responding to classical objections. Through accurate information and explanations about the benefits of Family Planning within the Sharia framework,

the community can better understand how Family Planning can be accepted as part of efforts to achieve family well-being (Ayu, 2019).

This also requires the involvement of various stakeholders in discussions about Family Planning, including scholars, healthcare practitioners, and the general public, to find solutions that align with Sharia principles and current societal needs. Balancing classical Islamic traditions with modern needs is key to addressing this issue. Islam, as a religion, has the flexibility to adapt to changing times without neglecting its fundamental principles. With a wise approach, Family Planning can be seen as a means to support Sharia goals such as the protection of life, wealth, progeny, and honor, while helping to create a healthier, more prosperous, and harmonious family life.

## **Conclusion**

Family Planning is not merely a tool for regulating the number of children, but also an integral strategy for achieving family well-being in accordance with Sharia principles. Within the framework of Maqasid Shariah, which includes the protection of religion, life, wealth, progeny, and honor, Family Planning serves to protect the health of both mother and child, manage family resources more effectively, and provide optimal attention to each family member. In this way, Family Planning supports Sharia goals to create a balanced and harmonious life while enhancing overall quality of life. Additionally, implementing Family Planning within the context of Maqasid Shariah helps bridge the gap between traditional views and contemporary needs. By integrating classical principles with modern realities, Family Planning not only meets practical needs in family planning but also ensures that this action remains within the broader Sharia framework. This provides a foundation for society to understand that Family Planning can be part of a Sharia strategy supporting family well-being and contributing to the development of a healthier and more prosperous community.

Responding to opposition to Family Planning based on classical Islamic perspectives, it is important to recognize that such opposition often stems from a limited interpretation of religious texts and a lack of understanding of the broader Sharia context and objectives. Some objections may view Family Planning as conflicting with Islamic principles related to progeny and provision. However, with a more comprehensive approach, it can be explained that Family Planning is not contrary to Islamic teachings but is part of a human effort to protect the health and well-being of families. Therefore, opposition to Family Planning should be addressed through open dialogue and education that explains how Family Planning aligns with Sharia principles and supports the noble goals of religion in a contemporary context.

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