

Family Planning According to the Lembaga Dakwah Islam Indonesia and Nahdlatul Ulama Bandar Lampung City

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Abstract

This article discusses the views of the organizational figures of the Lembaga Dakwah Islam Indonesia (Indonesian Islamic Da'wah Organization) and the Nahdhatul Ulama of Bandar Lampung City regarding the Family Planning program whose laws are often debated by the general public. Those who think that the family planning program is legal can be based on government recommendations, while those who think that the law is prohibited are based on the views of certain religious groups or organizations. This study uses a qualitative-descriptive approach. Data were collected through interviews with organizational figures from the Indonesian Islamic Da'wah Institute and Nahdhatul Ulama in Bandar Lampung City. This study found that there is a tendency to prohibit or prohibit the Indonesian Islamic Da'wah Organization against the Family Planning program if the consideration is economic difficulties. However, for birth control, this organization offers the azl method known in Islamic fiqh. Meanwhile, Nahdhatul Ulama figures fully support the Family Planning program run by the government, because there is benefit and there is no element of conflict with Islamic law in principle.

Keywords: Family Planning; Contraception; 'Azl; Nahdhatul Ulama, LDII

Abstrak

Artikel ini membahas tentang pandangan tokoh-tokoh organisasi Lembaga Dakwah Islam Indonesia dan Nahdhatul Ulama Kota Bandar Lampung tentang program Keluarga Berencana yang hukumnya kerap diperdebatkan oleh masyarakat umum. Mereka yang beranggapan bahwa program Keluarga Berencana hukumnya boleh berlandaskan pada anjuran pemerintah, sedangkan mereka yang beranggapan bahwa hukumnya terlarang berlandaskan pada pandangan kelompok atau organisasi keagamaan tertentu. Penelitian ini menggunakan pendekatan kualitatif-deskriptif. Data dikumpulkan melalui wawancara terhadap tokoh-tokoh organisasi Lembaga Dakwah Islam Indonesia dan Nahdhatul Ulama Kota Bandar Lampung. Penelitian ini menemukan bahwa memang terdapat kecenderungan pelarangan atau pengharaman dari organisasi Lembaga Dakwah Islam Indonesia terhadap program Keluarga Berencana jika peritimbangannya adalah kesulitan ekonomi. Namun, untuk pengaturan kelahiran, organisasi ini menawarkan metode azl yang dikenal dalam fikih Islam. Sementara itu, tokoh-tokoh Nahdhatul Ulama mendukung sepenuhnya program Keluarga Berencana yang dijalankan oleh pemerintah, karena di sana terdapat kemaslahatan dan tidak ada unsur pertentangannya terhadap hukum Islam secara prinsip.

Keywords: Keluarga Berencana; Kontrasepsi; 'Azl; Nahdhatul Ulama, LDII



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Introduction

The large number of people who are not accompanied by an increase in the quality of human resources can have an impact on a country, namely rising

unemployment, crime and the destruction of public morality. So that the Family Planning program is considered to be one way out in dealing with these conditions. The government as the highest policy holder in a country issues a policy by regulating the birth rate of the population through a family planning program or known as KB. The existence of this policy emerged in the 1970s during the New Order era where the family planning program became the main program of the government with development goals. The family planning program which is part of national development is an activity that is determined by health factors as has been done by other developing countries. It is increasingly realized in its development that the problems are increasingly complex, family planning is believed to be one way to control population growth and suppress the higher birth rate (Mahjudin, 1990).

There is a belief that the family planning program can control population growth so that it becomes an option that becomes a government policy by promoting the Family Planning Program. The Family Planning Program certainly cannot be separated from its existence with the help of media or contraceptives, contraception is a medium used to prevent fetal cell growth that occurs due to the meeting between egg cells from women and sperm cells from men after sex so that with this media it can prevent pregnancy (Anton & Andari, yy).

Use of contraception devices or contraceptives in family planning with the aim of being able to plan and regulate the birth rate. The use of contraceptives or contraceptives is generally divided into two categories. First, prevention of pregnancy for a period of time and the law is haram because it stops pregnancy permanently, Second, prevention of pregnancy for a period of time such as the use of pregnancy-regulating drugs, this method is allowed but with a note that there is an agreement between husband and wife on the grounds of health and not dangerous. The family planning program in general has been discussed for quite a long time by scholars, giving rise to various opinions.

The existence of these differences of opinion occurs because there is no law that normatively regulates, even in the Qur'an it is not explained in detail, while the closest is the law of *'azl*. Family Planning Program is a practice in the contemporary era. So that in responding to this, it is necessary to place it in the corridor of Islamic ethics, so that family planning can be carried out with the aim of benefiting and prospering in the family (Zuhdi, 1982).

However, despite the existence of the Family Planning Program implemented by the government for reasons of benefit and welfare, there are still misunderstandings in the community in responding to it. So it is necessary to have an understanding of the community regarding this Family Planning program through community organizations. So that the purpose of the Family Planning program can run effectively.

This study specifically wants to describe the comparison of the views of the figures of two Islamic organizations in Bandar Lampung City, namely the

Lembaga Dakwah Islam Indonesia (Indonesian Islamic Da'wah Institute) and Nahdlatul Ulama (NU), several studies that are slightly different but still have one theme written by Al-Fauzi he examines Family Planning from an Islamic perspective in an Indonesian frame. with his findings that family planning in Islam is known as 'azl (Al-Fauzi, 2017), then Ade Irwan Gultom, studied family law planning according to Islamic leaders by finding out that there were problems experienced by the family (Gultom, 2020). And Musyid Djawas et al who researched the 'azl law in preventing pregnancy by comparing the Hanafi and Shafi'I schools so that it was found that the Hanafi school allowed 'azl on the basis of the wife's permission, while according to the Shafi'I imam, it was not necessary to ask for permission (Djawas, 2019). Therefore, in this study the authors are interested in studying more deeply and focusing more on examining the comparison of opinions from the two mass organizations in the city of Bandar Lampung regarding family planning law according to LDII and NU figures in the city of Bandar Lampung. Apart from the fact that no similar studies have been found, members of NU in Bandar Lampung are the majority and it is interesting to see the comparison with LDII which is a minority organization in Bandar Lampung so that this research is more diverse and can be seen from two perspectives, both minority and majority.

Method

This research uses a qualitative approach. Data collected by interviewing several leaders of LDII and NU mass organizations in Bandar Lampung City, after conducting interviews the researchers conduct a descriptive analysis, namely by using an analysis of Islamic law, After the authors collect data that is in accordance with the problem being studied. The author interprets the collected data. In this study, the author also uses a comparative method, which is to compare the views of the figures from the two organizations. This paper aims to describe and draw conclusions about how the opinion and legal analysis of the Family Planning program are.

Results and Discussion

Family Planning as a Birth Control Effort

Family Planning or it can also be abbreviated as KB in English is also called Planned Parenthood while in Arabic it is known *al-tandzimu al-nasl*, this term has the meaning of regulating offspring carried out by husband and wife (Zuhdi, 1982). Meanwhile, family planning comes from a combination of two words, namely family and planning. Family is defined as a small social group consisting of at least husband/father, wife/mother and children (if any) (Ministry of National Education, 2007). The family has an important role in the social order because the family has a function as a place of education, social, affection and protection (Ali & Murdiana, 2020). While the word planning has the meaning of a framework of something or things to be done.(Ministry of

National Education, 2007). Mahmud Saltut explained more clearly that it was in the interest of the family, society and the State, under certain conditions the Family Planning program can be carried out with the aim of controlling and spacing births, but in a temporary period not forever (Shaltut, yy).

The Family Planning Program in Indonesia is enforced by providing a limit for the community to be able to have children, namely only two, this policy was initiated by the government seeing the widespread phenomenon of parents abandoning their children so that their health and education are not taken care of. This phenomenon is accompanied by uncontrolled population growth and not accompanied by employment. This policy was taken with the hope that every parent can care for and educate their children optimally, so as to give birth to the next generation of intelligent, healthy, good people for their families, nation and even the State. The existence of the Family Planning program in Indonesia began during the New Order era, namely the 70-90s, this program became a priority program at that time. On the grounds of national development, the government is trying to grow the economy by suppressing the birth rate. This is as in the theory of development, where a group of people, nation or state can be judged to be successful in carrying out development policies if the country has high economic growth. However, even with the existence of high economic growth, it will not mean if there is population growth that cannot be controlled. Thus, the policy of the Family Planning program was established in order to regulate the population in Indonesia. A nation or state can be considered successful in carrying out development policies if the country has high economic growth. However, even with the existence of high economic growth, it will not mean if there is population growth that cannot be controlled. Thus, the policy of the Family Planning program was established in order to regulate the population in Indonesia. A nation or state can be considered successful in carrying out development policies if the country has high economic growth. However, even with the existence of high economic growth, it will not mean if there is population growth that cannot be controlled. Thus, the policy of the Family Planning program was established in order to regulate the population in Indonesia (Rohim, 2016).

Family Planning seeks to provide education to the community to be able to plan and regulate birth spacing by using prevention or contraception (RSI Jemusari, 2012). In the community, efforts to reduce the birth rate are known as the Family Planning Movement with the slogan "Two Children are Better", with the aim of creating a balance between population growth and economic growth so that quality human resources will be built and families will prosper.

Since the enactment of the Population and Prosperous Family Development Law No. 10 of 1992, the Family Planning Movement has increasingly experienced significant prospects. There is an awareness that the Family Planning Program is a human endeavor in regulating family pregnancies (Suhendi, 2017). So that the emergence of the role and awareness of the

community to build a prosperous family by going through the age limit for marriage, setting the distance between pregnancies and coaching in fostering a prosperous family.

In practice, the Family Planning Program cannot be separated from the existence of preventive devices or contraceptives as a supporting tool, where this tool is used as a deterrent so that the egg cells in women do not meet the sperm cells of men after a husband and wife relationship (Anton & Andari, yy). Contraceptive devices are part of the way to regulate the distance between pregnancies in the family. Along with technological developments, contraception devices are gradually changing from their form and method, there are at least two types of contraceptives that are generally known, namely the use of contraceptives that can prevent pregnancy for a long time or even forever and the use of contraceptives that are limited by a certain time or period of time. only temporary. The use of both types of contraception in regulating pregnancy intervals, whether for a temporary, long or even permanent period, must take into account the interests, circumstances and conditions of the family itself (Sudrajat, 2008). So that the Family Planning program does not have a bad impact on family harmony, whether it is an impact that can be felt directly or in the future (Hasan, 1998).

In general, the purpose of the Family Planning program is to control the rate of population growth so that a prosperous and happy family can be realized. In particular, the Family Planning program is an effort to raise awareness of the population to be able to improve the quality of the family by regulating the birth rate of children by using assistive devices, namely contraceptives, with such awareness it can be categorized as family planning (Irianto, 2014).

The Family Planning Program itself has received various kinds of responses, both agree and disagree, this is based on its own legal basis in Islam which does not clearly regulate its permissibility or prohibition. As for the time of the Prophet himself, the Family Planning program was known as 'azl, but there was no business that was categorized as an act that was legalized or prohibited. As has been done by friends who use the 'azl method itself only in an emergency and needed by the family (at-Thawari, 2007). Therefore, the Messenger of Allah neither forbade nor allowed. So that in this modern era, the Family Planning program reaps various opinions, even though many people have created contraceptives and methods to regulate pregnancy spacing.

Views of Indonesian Islamic Da'wah Institute (LDII) and Nahdhatul Ulama (NU) Figures

The Family Planning Program, according to resource person Mr. Fulan, as a leader of the LDII mass organization, stated that in general he supports all government programs, especially those related to the Family Planning program, as long as they do not conflict with religious law (Fulan, personal communication, 12 June 2020). Furthermore, Yaumil Khair said he supports all

government programs regarding family planning programs as long as they do not conflict with the Koran and Hadith. The Family Planning Program is also implemented and handed over to the individual concerned without coercion (Y. Khair, personal communication, 13 June 2020). It is very necessary to maintain a distance between pregnancies in the family, because if the child is born at a distance, parents can also take better care of their child's growth and development and take into account the condition of the child's birth, mind and education. He also uses the "azl" method as a way to limit the spacing of pregnancies as part of the implementation of the Family Planning program. In practice, keeping a distance between pregnancies is not based on fear of poverty because in essence, sustenance has been arranged by Allah SWT. (Y. Khair, personal communication, 13 June 2020).

The Family Planning Program in the view of Mrs. Sumiati as a leader of the LDII Islamic organization in the city of Bandar Lampung said that she agreed and supported the existence of the Family Planning program. The existence of this program had a good impact on her and she found it helpful to be able to manage the distance between pregnancies considering that she is a career woman. Furthermore, Mrs. Sumiati explained that the law of family planning with the aim of regulating pregnancy is a permissibility (*mubah*) and is left to each partner. So that it gives a consequence that there are several views of the community, namely those who allow and carry out the Family Planning program there are also those who choose not to follow the program, this is legal because there is no element of coercion. (Sumiati, personal communication, 12 June 2020).

Nahdlatul Ulama or familiarly called NU is a community organization in Indonesia that in several countries around the world which has millions of members who are scattered and have lasted a long time since it was first founded (Nofialdi, 2019). The Family Planning Program according to NU figures in Bandar Lampung is a policy initiated by the Indonesian government, where this program is considered very good and effective in regulating and maintaining pregnancy distance. This is in line with what is explained by Mr. Khabibullah Muttaqin who is a Nahdlatul Ulama figure in Bandar Lampung city, he argues that the Family Planning program is one of the human endeavors to create harmony and prosperity in the family, namely by planning for pregnancy spacing so that the purpose of marriage can be achieved, on the other hand the Family Planning program also has very good social goals, considering the unequal economic conditions of the community can be balanced with pregnancy planning (Muttaqin, personal communication, 27 March 2020). Furthermore, he argues that if during difficult economic conditions and situations, it is better to be able to do family planning so that pregnancy can be planned properly, therefore if this is carried out it will provide value for the benefit of the family, be it husband, wife and even children.

With the aim of benefiting, delaying and maintaining a distance between pregnancies is important for humans, because in Islam it is taught to always seek benefit and reject harm. The Family Planning Program with the reason of the benefit of the family of course by setting the distance between pregnancy and a temporary period is a permissibility to do, but it is different if it is done permanently or by removing the uterus then this kind of act is haram (Muttaqin, personal communication, 27 March 2020). Therefore, in deciding to do family planning, it must be based on the situation and conditions, meaning that if the decision to take family planning is intended to seek benefit, it is permissible, but it is different if it is intended for benefit but in practice gets more harm, then the act that was beneficial must still be abandoned. For example, a husband and wife delay pregnancy with the aim of being in unstable economic conditions, delaying or adjusting the distance between pregnancies can be done.

Another view was also expressed by Ustadz Izzudin who argued that family planning was basically handed back to each individual involved, on the other hand, if it was for the benefit of the people, it became an important thing to do. For example, the government encourages people to use family planning in their families on the grounds that the population in the country is too dense, but the encouragement is only an appeal. Therefore, Ustadz Izzudin is of the opinion that the family planning program must still be left to the individual or couple concerned because there is no coercion (Izzudin, personal communication, 27 March 2020). Meanwhile, in terms of religion, when someone decides to do family planning, then the person's decision in deciding to take family planning must pay attention to the conditions of each individual or the couple themselves, because they are the ones who understand their needs. Meanwhile, if the decision to take family planning is based on reasons of fear of being poor or unable to support the child's life, then this is not justified in religion, because it is contrary to the provisions of Allah SWT, namely the problem of sustenance and the livelihood of His people has been guaranteed (Izzudin, personal communication, 27 March 2020).

The decision to use family planning is one way to organize and plan a pregnancy, so this is something that needs to be done. However, it should be noted that family planning here has the meaning of regulating the distance between pregnancies, not killing the source. So that by adjusting the distance of pregnancy is allowed in Islam (R. Irawan, personal communication, 28 March 2020). As discussed in NU's *Basul Masa'il*, NU scholars agree that the law of implementing the family planning program is permissible as long as the family planning program is carried out not with the aim of killing the source. Delaying and adjusting the distance of pregnancy is legal for couples with the aim of doing careful planning in living their domestic life. On the other hand, if family planning is carried out by a couple based solely on fear and worry that they will not be able to provide for their children, then this cannot be justified. Implementing family planning programs for reasons of fear of being poor and

unable to provide for children's livelihoods is prohibited because it indirectly denies the existence of God because the problem of sustenance has been guaranteed by the creator (R. Irawan, personal communication, 28 March 2020).

Analysis of the Views of NU and LDII Figures on the Family Planning Program

Family planning is one of the interesting issues and reaps the pros and cons in the study of modern Islamic thought in the early days of its emergence. There are many problems that arise related to the existence of family planning programs, one of which is Islamic law itself, starting from the notion of family planning as *tanzim al-nasl* (regulation of descent) or *tahdid al-nas* (restriction of descent) (BKKBN & MoRA, 2008). So referring to the above understanding, it can be concluded that family planning in the view of Islam is known as *Tanzim Al-Nasl* which means the use of contraceptive methods or devices used to regulate preventing pregnancy.

After the authors conducted research and analyzed the data that had been collected from several figures from the LDII and NU mass organizations in Bandar Lampung City, the authors found several views regarding the family planning program and compared the views of the two mass organizations, including the following aspects:

- **Legal Aspects of Family Planning in Islam**

LDII figures chose to carry out *'azl* instead of direct family planning because *'azl* itself has been exemplified by the prophet, but they still have to ask permission from their partner. Meanwhile, NU figures are of the opinion that regarding family planning law in Islam, it is entirely up to the community to implement it or not to implement it. If they choose to implement it, it is left to the community to be able to choose a method or tool that is adapted to the conditions and does not conflict with the Shari'ah or what is prohibited in Islam. As for the method used by LDII, *'azl* and NU prefer to implement the family planning program using the method provided by the government. This *'azl* method has been used since the time of the apostles until now it is still widely practiced. This is because in Islam the *'azl* method is a permissible act, even though it is included in the permissible category, in its implementation it must ask permission from the partner. As the narration of Ibn Majjah from Ummah bin Khatab, "The Prophet forbade a husband who is free to do *'azl* except with the permission of his wife" (Ibn Majjah, yy).

Although the *'azl* law itself is permissible with a note asking for the consent of the partner (wife), the *'azl* law itself can turn into *makruh* if it is done without any intention/obstacle, because basically *'azl* is only done to limit pregnancy and cut off the pleasure of having intercourse with a partner. Restriction of pregnancy or *tanzim al nasl* is one of the human endeavors in planning pregnancy in the family with the aim of obtaining welfare in domestic

life as long as it does not conflict with the norms, legislation and sharia law. This was stated in the fatwa of the Indonesian Ulema Council in 1982 on population, health and development (Dahlan, 1997).

Yusuf al-Qardhawi also emphasized in his book entitled Halal and Haram, he revealed that indeed the main purpose of a marriage is to have offspring, even Islam itself recommends being able to have more offspring as it has been reported that Islam itself likes families that have many offspring. However, he believes that family planning or restriction of offspring is important and needs to be done, there are some conditions that require the spouse (wife) not to get pregnant, so he believes that Islam allows its followers to regulate descent/KB while for acceptable reasons.

If a Muslim does family planning solely for personal reasons, such as doing family planning to space out pregnancies, births or to maintain maternal health, then the law is okay, but the family planning law can become makruh for married couples who do it even if there are no obstacles. Because it is contrary to the purpose of marriage in religion, namely a happy family with legitimate offspring in the hope of becoming pious children. Humum with family planning can also be hopeful if someone does family planning in a way that is contrary to religious teachings, such as through vasectomy (sterilization of the husband) and abortion (abortion). Islamic law exists to bring benefit to mankind (Zahrah, 2008). It is important to understand that one of the main purposes of marriage is to have children, but awareness to maintain the safety and health of offspring must still be considered (Anitasari, et al, 2021).

- **Aspects of the Purpose of Family Planning**

The purpose of the Family Planning Program is as an effort to avoid harm and protect oneself from destruction. As explained in the letter Al-Baqarah verse 195:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

They are the ones who continue to receive guidance from their Lord, and they are the lucky ones (Q.S. 02:195).

Destruction here can also be likened to when a person has many children but cannot meet the needs of his children so he is forced to do various ways to meet his needs even though in a way that is prohibited by religion, so that a person has fallen into destruction. The purpose of implementing family planning is to avoid harm, this is of course in order to avoid harm by seeking more benefit. If it relies on the rules of fiqh, which is the ijihad of scholars (Hilal, 2013). Then, the rule applies:

دَرءُ الْمَفَاسِدِ أَوْلَىٰ مِمَّنْ جَلَبِ الْمَصَالِحِ

"Eliminating harm takes precedence over taking a benefit".

Many scholars are of the opinion that the law of family planning is permissible because it is included in the effort to regulate the period of birth on the basis of an agreement between husband and wife with the aim of seeking benefit. So that the Family Planning Program can be interpreted as *tanzhim al nasl* (regulation of offspring), not *tahdid al nasl* (restriction of offspring) not sterilization (*ta'qim*) and not abortion (*isqath al-haml wa al ijhadl*).

- **Driving Aspects of Family Planning**

Worried about the life or health of the mother when pregnant or giving birth to a child, that is, after a research and examination by a trusted doctor. Because Allah says in Surah Al-Baqarah verse 195:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“Spend (your possessions) in the way of Allah, and do not throw yourself into destruction, and do good, because Allah loves those who do good. (Q.S. 02:195)

The reason for health is one of the important things to do in relation to managing the distance between pregnancies, as explained by al-Qurtubi in his book, he explains that if a person is pregnant at the age of six months, then the time for breastfeeding is 24 months, if someone is seven months pregnant, then the time span for breastfeeding is 23 months, if a person's gestational age is eight months, then the time span for breastfeeding is 22 months, then if a person is nine months pregnant, then the time for breastfeeding is 21 months. thirty months, there is a possibility of bringing bad risks, at least the mother's health will be disturbed and weakened. Indeed, Islam encourages its people to have more offspring. Of course, with this many descendants, it is also hoped that it will bring benefits, not just give a negative impact, namely disrupt and worsen the face of Islam itself, namely the number of Muslims in ignorance and poverty. This condition is caused by population growth which continues to increase without being accompanied by human quality. As a result, the state cannot provide adequate living facilities for education, employment, and public health.

Furthermore, for those who carry out family planning with the aim of having a family with an ideal birth spacing, this can be done by maintaining and improving the health of mothers and children, providing opportunities for husband and wife to educate children as much as possible and provide proper education for their children. provide opportunities to improve the family's economic status so that family life is prosperous, calm, happy and harmonious. Not even giving trials or difficulties in the family. Rasulullah SAW. Said, "*The most difficult or tiring trial is the many children without adequate means*" (HR. Hakim).

The above hadith indicates that there is an impact caused by the number of children, meaning that in this position it is necessary to pay attention to the balance between the number of children and supporting facilities, namely economic and

educational issues. Furthermore, the Prophet Muhammad SAW in his hadith said, "*Indeed it is better for all of you to leave your heirs in a state of abundance than to leave them weak and become a burden on others (holding out your hands begging for others).*" (Narrated by Bukhari-Muslim).

In addition to health considerations, the implementation of family planning programs should also consider economic aspects. The implementation of family planning in the community must of course be seen from the point of view of its purpose, because basically everything is based on the intention, the rule of *Al-umuuru bi maqaashidihaa* applies, meaning that all matters depend on the goal (intention) (Muqorobin, yy). If a husband and wife decide to use family planning because they are afraid that they will not be able to meet the needs of their household and children and are afraid of being poor, the intention to carry out family planning in this way is not allowed, because basically the sustenance of all creatures has been arranged by the creator, namely Allah SWT. As he said in the letter Hud verse 6:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

"And there is not a creeping animal on the earth except that Allah is the one who provides for it, and He knows the place of the animal's dwelling and the place of its storage. Everything is written in a clear book (Lohmahfuz)." (Surah Hud: 6).

It is not justified to implement the family planning program for fear of poverty. This is because the government is holding a family planning program in addition to providing a way for better households, it also trains everyone to try to earn a living for the necessities of life for their wives and children.

- **Aspects of State and Binding**

The state aspect of the family planning program cannot be separated from the existence of a state or government, while in Islam it is known as *Mulil Amri*. *Ulil amri* is a combination of two words, namely *ulu* and *al-amr*, which means someone who is in charge of affairs or power. Imam Tabari mentions many definitions of *ulil amri*: jurists, religious experts, scientists, scholars, leaders, rulers. Meanwhile, *ulil amri* in the state life system is defined as a government that carries out policies, namely the president or king. In general, a leader means someone who has the power to govern and govern the citizens (Kaizal, 2011).

In this case, NU and LDII figures stated that they agree and support all government programs regarding family planning programs as long as they do not conflict with the Koran and Hadith. Following the government program for this reason is in line with the word of Allah SWT. In Surah al-Nisa' verse 59 of the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who believe, obey Allah and obey the Messenger (His), and the ulil amri among you. Then if you disagree about something, then return it to Allah (the Qur'an) and the Messenger (his sunnah). If you truly believe in

Allah and the Last Day. That is more important (for you) and better as a result." (Q.S. 04:59).

In the verse it is explained that Allah commands the believers to obey Allah and the Messenger and then ulil amri (government). However, the context of obedience to the government is a continuation of taabi' or who also obeys Allah and His Messenger. Therefore, if the government in leading does not comply with the Shari'a, acts unjustly or even orders to disobey Allah and the Messenger, then there is no longer obedience to the leader.

From the above verse it is clear that as a believer, you must obey the commands of Allah SWT. obey the orders of the Apostle and obey ulil amri. The attitude taken is in support of all positive activities made by the government, as the following hadith:

Rasulullah SAW said: "It is obligatory for a Muslim to listen (submit) and obey in what he likes, unless he is ordered to commit a sin. If he is commanded in a disobedience, then he should not listen and obey it." (Al Tirmidhi, tt).

This means that every policy taken by the government must not be contrary to Allah's orders and the Apostle must also pay attention to aspects of the benefit of the citizens or his own people. Because maslahat is the most basic thing in every policy taken by a government, as the fiqh rule "tasharruf al-imam 'ala al-ra'iyati manuutun bi al-maslahat", meaning that the policy of the leader or government towards the people depends on the benefit. This explains that every government policy concerning people's rights must be based on the interests of the wider community. Therefore, the leader is the bearer of the people's duties and is responsible to the people and every policy must focus on the benefit of the people/people (Masbukin, yy.).

The family planning program, according to the LDII and NU figures of Bandar Lampung City, in essence, is completely left to the community to implement the family planning program or not and to provide the breadth to use any method as long as the methods and tools used do not conflict with those recommended by the Shari'ah. This Family Planning Program depends on the individual concerned, the case is different when viewed from other benefits. Like the government recommends family planning, the reason is because the population is too dense and it is only an appeal from the government program about the existence of family planning. So in its implementation, Ustadz Izzudin said that family planning depends on the individual concerned.

Conclusion

Family planning is defined as tanzim al-nasl (regulation of offspring) or tahdid al-nas (restriction of offspring). However, in terms of the purpose of family planning, it can be called Tanzim Al-Nasl which means the method or

means of contraception used to regulate preventing pregnancy. KB itself, according to LDII figures, prefers to carry out 'azl' rather than direct KB because 'azl' itself has been exemplified by the prophet, but still has to ask for permission from the partner. Meanwhile, NU figures are of the opinion that regarding family planning law in Islam, it is entirely up to the community to implement it or not to implement it. Even if they choose to implement it, it is left to the community to be able to choose a method or tool that is adapted to the conditions and does not conflict with the Shari'ah or what is prohibited in Islam. The purpose of the existence of family planning is essentially to avoid harm because it is not accompanied by quality education, besides that health and economic reasons are used in implementing family planning, but it is not justified to carry out family planning for fear of not being able to provide for their offspring because the problem of sustenance has been ordained by Allah SWT.

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