

## POSTPONING PREGNANCY FOR ECONOMIC REASONS: AN ISLAMIC JURIDICAL-EMPIRICAL STUDY IN AIR GENTING VILLAGE, ASAHAN

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### Abstract

This study aims to examine the perspectives of scholars in Asahan regarding the postponement of pregnancy due to economic factors and its implications for married couples in Air Genting Village. While Islam encourages procreation as part of the sunnah, couples often consider financial stability, health, and psychological readiness before deciding to have children. This research employs a qualitative field study with a juridical-empirical approach. Data were gathered through observations and in-depth interviews with married couples who have chosen to delay pregnancy, as well as discussions with local scholars to understand the Islamic legal perspective on this issue. The collected data were analyzed descriptively, with triangulation applied to ensure the validity of findings. The findings reveal that economic concerns, particularly the ability to provide for children's basic needs such as food, education, and healthcare, are the primary reasons for delaying pregnancy. However, scholars from the Indonesian Ulema Council (MUI) in Asahan assert that postponing pregnancy for financial reasons is not permissible in Islam, as each child's sustenance is believed to be guaranteed by Allah. Nonetheless, delaying pregnancy is considered acceptable if done for health-related reasons or to ensure maternal and child well-being through birth spacing. This study contributes to the discourse on Islamic family planning by providing empirical evidence on how economic factors influence reproductive decisions within the framework of Islamic law, specifically in the local context of Asahan. The study highlights the need for educational programs on pregnancy planning that align with Islamic teachings while addressing economic realities. Additionally, policymakers should consider strategies to improve the economic welfare of young couples, enabling them to make informed reproductive choices without financial distress.

**Keywords:** Marriage, Pregnancy Planning, Economic Factors, Islamic Law

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### INTRODUCTION

In Islam, having children is considered part of the Sunnah of the Prophet Muhammad SAW, and Muslims are encouraged to have many offspring. This is in accordance with hadiths that encourage Muslims to increase their descendants so that they become the pride of the Prophet SAW on the Day of Judgment. However, Islam also grants every

couple the freedom to determine the number and timing of having children according to their circumstances.<sup>1</sup>

Regarding pregnancy postponement, Islam has diverse views. In some cases, delaying pregnancy for health reasons or emergencies is permitted.<sup>2</sup> However, delaying the first pregnancy solely for economic reasons or fear of sustenance is not encouraged in Islam.<sup>3</sup> This is based on the belief that every child has been assigned their sustenance by Allah (SWT). In the Qur'an, Surah Al-Isra' verse 31, Allah (SWT) states:

Meaning: *“Do not kill your children for fear of poverty. It is We who provide sustenance for them and for you. Indeed, killing them is a great sin.”*

This verse emphasizes that economic concerns should not be the primary reason for postponing or preventing childbirth. In Islam, the belief that Allah (SWT) will provide sustenance for every individual should be the fundamental basis for decisions regarding offspring.

Field data shows that in some communities, the purpose of marriage to have children is no longer a priority. Many couples choose to delay pregnancy for economic reasons, as seen in Air Genting Village, where low-income couples are more likely to postpone having children. However, in Islam, children are among the greatest blessings granted by Allah (SWT) to His servants. In Surah Al-Kahf verse 46, Allah (SWT) states:

Meaning: *“Wealth and children are the adornments of worldly life, while eternal good deeds are better rewarded with your Lord and better to be a hope for.”*

This verse indicates that children are an adornment in worldly life that must be cared for and well-prepared. Therefore, having children requires careful planning to create a healthy and prosperous family.

Yusuf Al-Qardawi explains that the primary purpose of marriage in Islam is to produce offspring. Islam encourages having many children but also emphasizes the importance of birth planning to maintain family welfare. Therefore, spacing pregnancies

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<sup>1</sup> Imam El Islamy, *Publik Dalam Pemberdayaan Masyarakat Islam*, Tesis, 2020.

<sup>2</sup> Danik Suryani and Wahid Abdul Kudus, “Fenomena Menikah Muda Dikalangan Remaja Perempuan Di Kelurahan Pipitan,” *Jurnal Pendidikan Sosiologi Dan Humaniora* 13, no. 2 (2022): 260, <https://doi.org/10.26418/j-psh.v13i2.54437>.

<sup>3</sup> Helmawati, *Pendidikan Keluarga* (Bandung: Rosda Karya, 2014).

is not intended to limit births but to ensure that each child grows in a conducive environment.<sup>4</sup>

Considering the current social and economic realities, many couples opt to postpone pregnancy due to financial readiness. The increasing cost of living, including education, housing, and healthcare expenses, is a major factor in this decision-making process. Therefore, this study aims to examine economic factors as the primary reason for married couples delaying pregnancy in Asahan, with a focus on the perspectives of scholars in Air Genting Village, as outlined in the study titled “Asahan Ulama's Views on Postponing Pregnancy Due to Economic Factors: A Case Study in Air Genting Village”.

## **METHOD**

The research method used in this study is field research with a qualitative approach. This study was conducted in Air Genting Village, Air Batu District, Asahan Regency, with the aim of analyzing economic factors as the cause of couples postponing pregnancy.<sup>5</sup> The approach used is juridical-empirical, which combines legal aspects and practices in the field to understand how the law is applied in the socio-cultural reality of society. The juridical-empirical approach in this study was carried out by examining legal regulations relating to family and reproductive health, then comparing them with practices that occur in society.<sup>6</sup> Meanwhile, a qualitative approach was used to explore the experiences and perceptions of married couples regarding economic factors that influence their decisions. Data collection techniques were carried out through observation, in-depth interviews with 3 married couples in Asahan Regency who were selected using random sampling techniques, and documentation in the form of study documents of material taken according to experts such as religious scholars. The data obtained were then analyzed descriptively to provide a clear picture of the relationship between economic aspects and the decision to postpone pregnancy.<sup>7</sup> The data analysis method used is triangulation. Triangulation is the use of multiple methods, data sources,

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<sup>4</sup> Sahrul Ramadan, “Kesadaran Hukum Terhadap Larangan Pernikahan Dini,” *Jurnal El-Thawalib* 3, no. 2 (2022): 262–74, <https://doi.org/10.24952/el-thawalib.v3i2.5297>.

<sup>5</sup> M Ramdhan, *Metode Penelitian* (Medan: Cipta Media Nusantara, 2021).

<sup>6</sup> Albi Anggito & Johan, *Metode Penelitian Kualitatif* (Jawa Barat: Jejak, 2018).

<sup>7</sup> Dr. Abdul Fattah Nasution, *Metode Penelitian Kualitatif, Экономика Региона*, 2017.

or theoretical frameworks to examine and interpret a phenomenon or dataset. In this study, triangulation was carried out in three stages: (1) Methodological triangulation, which involved comparing data obtained from observations, interviews, and documentation to ensure consistency and validity; (2) Source triangulation, by collecting information from different subjects, including married couples, Islamic scholars, and legal experts, to obtain a comprehensive understanding; and (3) Theoretical triangulation, by analyzing the findings using different theoretical perspectives to strengthen the interpretation of the results.<sup>8</sup>

## RESULT AND DISCUSSION

### 1. Postponement of Pregnancy

Marriage is not only a social bond but also a fundamental human need to fulfill biological necessities and continue the lineage. In Islam, the purpose of marriage is to create a household life that is *sakinah* (peaceful and harmonious), *mawaddah* (full of love and affection), and *rahmah* (full of mercy and compassion), as outlined in the Qur'an, Hadith, and the legal framework in Indonesia, such as in Law No. 1 of 1974 Article 1 and the Compilation of Islamic Law Article 3.<sup>9</sup> The ideal marriage in Islam is not merely a union between husband and wife but also a foundation for building a responsible and harmonious family that ensures the well-being of future generations.<sup>10</sup>

However, in practice, several aspects of marriage become subjects of debate, one of which is family planning, particularly the issue of delaying pregnancy. The delay of pregnancy has become an intriguing issue, often sparking diverse opinions among scholars. In Islamic law, there are varying views on the issue of delaying pregnancy. Some scholars permit it under certain circumstances, such as concerns for the mother's health, educational pursuits, or economic stability of the family.<sup>11</sup> On the other hand, some scholars prohibit the delay of pregnancy, arguing that it contradicts the primary purpose

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<sup>8</sup> J. R. Raco, *Metode Penelitian Kualitatif* (Grasindo, 2010).

<sup>9</sup> Andi Risnawaty, "Strategi Penyuluhan Agama Dalam Memberikan Bimbingan Pranikah Di Kua Kecamatan Salomekko Kabupaten Bone," *Institut Agama Islam Muhammadiyah Sinjai* (2020).

<sup>10</sup> Abdul Rahman Ghazaly, *Fiqh Sunnah Jilid 4* (Jakarta: Pena Pundi Askara, 2009).

<sup>11</sup> Abu Nayla, *Keluarga Kecil Islami* (Yogyakarta: Darul Hikmah, 2017).

of marriage, which is to have children and ensure the continuity of the family and community.<sup>12</sup>

The matter of delaying pregnancy becomes increasingly relevant in light of modern social and economic dynamics. Many couples choose to delay pregnancy for various personal or practical reasons. However, this decision often leads to moral and legal dilemmas, especially when compared with religious values that underpin the institution of marriage.<sup>13</sup> Some couples feel that delaying pregnancy is a wise choice to focus on careers, education, or financial stability, while others argue that having children is an essential responsibility that should not be postponed without a valid reason according to religious teachings.<sup>14</sup>

This article will discuss the different scholarly views on the delay of pregnancy, including those who permit it and those who prohibit it, while also examining how this is applied in real-life situations of couples who choose to delay pregnancy.<sup>15</sup> Furthermore, it will analyze the mindset of these couples in comparison with religious norms and Islamic law regarding the goals of marriage and family. Through this discussion, it is hoped that a deeper understanding of the balance between personal choices and religious values in family life can be achieved.<sup>16</sup>

## **2. Comparison of Scholars' Opinions on Delaying Pregnancy**

Scholars have diverse opinions regarding the lawfulness of delaying pregnancy. In Islamic jurisprudence, several contraceptive methods have been discussed since the time of the Prophet Muhammad, such as the method of al-'azl (withdrawal method).<sup>17</sup>

### **a. Opinions that Allow (Mubah or Makruh)**

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<sup>12</sup> Undang Undang Republik Indoensia, "Undang Undang Republik Indoensia Nomor 1 Tahun 1974 Pasal 1 Tentang Perkawinan" (1974).

<sup>13</sup> Yolana Dita Ayu Pramanasari and (2021), "Bimbingan Pranikah Bagi Calon Pengantin Untuk Membangun Keluarga Sakinah Kantor Urusan Agama Kecamatan Plaosan Kabupaten Magenta. Institut Agama Islam Negeri (IAIN) Ponorogo," *Institut Agama Islam Ponorogo* (2021).

<sup>14</sup> Muhamad Dani Somantri, "Keluarga Berkualitas," *Kajian Hukum Islam* 3, no. 2 (2018): 212-13.

<sup>15</sup> Ahmad Syarqowi, "Konseling Keluarga: Sebuah Dinamika Dalam Menjalani," *Alirsyad: Jurnal Pendidikan Dan Konseling* 7, no. 2 (2017): 69-83.

<sup>16</sup> Andi Arif Pamessangi et al., "Edukasi Pencegahan Pernikahan Dini Melalui Pendidikan Agama Islam," *Madaniya* 5, no. 2 (2024): 718-27, <https://doi.org/10.53696/27214834.820>.

<sup>17</sup> Rahmi, "Strategi Kantor Urusan Agama (KUA) Kecamatan Ulee Kareng Dalam Mengoptimalkan Program Bimbingan Perkawinan (BIMWIN) Pranikah. Universitas Islam Negeri AR-Raniry Darussalam Banda Aceh" (UNIVERSITAS ISLAM NEGERI AR-RANIRY DARUSSALAM-BANDA ACEH, 2021).

- 1) Some scholars permit the delay of pregnancy for strong reasons, such as health concerns, education, or family well-being.
- 2) Imam Al-Ghazali, in his book *Ihya Ulumuddin*, mentions that delaying pregnancy is allowed as long as it is not intended to permanently prevent offspring.
- 3) The majority of scholars from the Hanafi school and some from the Shafi'i school believe that the use of contraception is permissible with the consent of both parties and does not cause harm to either partner.<sup>18</sup>

b. Prohibited Opinions

- 1) Scholars who oppose delaying pregnancy argue that this action contradicts the Prophet's Sunnah, which encourages increasing the Muslim population.
- 2) This opinion is supported by scholars from the Hanbali school and some from the Shafi'i school, who base their argument on verses from Surah Al-Isra (31) and Surah Hud (6), which emphasize that Allah guarantees the sustenance of every creature.
- 3) The MUI (Indonesian Ulema Council) of Asahan states that delaying pregnancy for economic reasons is haram, as humans are commanded to strive and not fear the provision of sustenance for children, which is guaranteed by Allah.<sup>19</sup>

### 3. Economic Factors Cause Pregnancy Delay

There are many factors that can cause pregnancy to be delayed. One of them is economic factors. There are many reasons why couples decide to delay pregnancy after marriage. This can include someone not being financially ready to become a parent. And mental readiness to face the challenges of raising children so as not to cause unnecessary stress.<sup>20</sup> While delaying having children, couples can enjoy time together even though they do not have children yet. Those who delay pregnancy admit that having children

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<sup>18</sup> Suryani and Kudus, "Fenomena Menikah Muda Dikalangan Remaja Perempuan Di Kelurahan Pipitan."

<sup>19</sup> Abu Malik Kamal Bin As-Sayyid Salim, *Shahih Fiqih Sunnah* (Pustaka At- Tazkia, 2006).

<sup>20</sup> Pamessangi et al., "Edukasi Pencegahan Pernikahan Dini Melalui Pendidikan Agama Islam."

means they have to make financial arrangements to fulfill their desire to have children.<sup>21</sup> This is what is the fear of people who delay pregnancy because of unstable economic factors, men who do not have permanent jobs, are afraid that their children's needs will not be met. so that couples who postpone pregnancy in Air Genting Village agree to postpone pregnancy first.<sup>22</sup>

Economic instability makes couples feel unprepared to have children because they feel they do not have enough money to meet the child's needs in terms of food, clothing, education and health.<sup>23</sup> Economic instability indirectly also causes unhealthy pregnancies. Before marriage and before planning to have their first child, couples should talk about economic problems. Husband's job affects the delay in the birth of the first child.<sup>24</sup>

Postponement of pregnancy due to economic factors is one of the problems that occur in society, especially in families with less stable economic conditions. Economic instability can make families worry about having children.<sup>25</sup> They are afraid of not being able to give their children a good future. Married couples want to postpone pregnancy because having children will increase the family's financial needs. This causes some couples to postpone their desire to have children. Young married couples decide to postpone pregnancy because they want to prepare themselves financially and emotionally.<sup>26</sup>

Some reasons why people postpone pregnancy, such as unstable economic conditions and not being ready to become parents. Economic instability can make families feel insecure about having children. They worry that they will not be able to provide a better

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<sup>21</sup> Pramanasari and (2021), "Bimbingan Pranikah Bagi Calon Pengantin Untuk Membangun Keluarga Sakinah Kantor Urusan Agama Kecamatan Plaosan Kabupaten Magenta. Institut Agama Islam Negeri (IAIN) Ponogoro."

<sup>22</sup> Pamessangi et al., "Edukasi Pencegahan Pernikahan Dini Melalui Pendidikan Agama Islam."

<sup>23</sup> Adi Prastiya Kusuma and Erlina Erlina, "Problematika Pernikahan Usia Dini," *Alauddin Law Development Journal* 3, no. 1 (2021): 45-52, <https://doi.org/10.24252/aldev.v3i1.12171>.

<sup>24</sup> Dwi Anggun Apriyanti, "Perlindungan Perempuan Dan Pernikahan Di Bawah Umur," *PAMPAS: Journal of Criminal Law* 2, no. 1 (2021): 115-24, <https://doi.org/10.22437/pampas.v2i1.12676>.

<sup>25</sup> Salsabila Fatin Maulida Rahma, "Analisis Pernikahan Dini Atas Hak Anak Dalam Perspektif Hak Asasi Manusia (Studi Kasus: Kecamatan Pringapus Kabupaten Semarang)," *Gema Keadilan* 10, no. 3 (2023): 127-37, <https://doi.org/10.14710/gk.2023.20386>.

<sup>26</sup> Pamessangi et al., "Edukasi Pencegahan Pernikahan Dini Melalui Pendidikan Agama Islam."

life for their children in the future.<sup>27</sup> Couples who plan to postpone pregnancy because the family's financial needs will increase due to having children. Basically, making a decision to have children or postpone it is a natural thing because you have to consider the consequences of this decision. In this case, careful and thorough preparation and consideration are needed. For this reason, there are several things to consider if you want to postpone having children. In terms of postponing pregnancy for economic reasons, especially for families with unstable economic conditions.<sup>28</sup>

From the explanation that has been given, it can be understood that delaying pregnancy involves implementing various strategies and using contraceptives to delay pregnancy in a wife, as experienced by several people in Air Genting Village, including the following:

The first case of pregnancy delay in a married couple, Mr. AS and Mrs. DPS. Mr. AS and Mrs. DPS are both high school graduates and married in 2014 and they postponed pregnancy for 5 years on the grounds that they wanted to have a career and save money for a more adequate life so that later when they had children they would be ready in terms of economic conditions, education and other things. After 3 months of marriage they chose to migrate to Malaysia to work there to find capital so they could open a business in Indonesia by becoming TKI and TKW in Malaysia who earned around 10 million. Mrs. DPS did KB Implant while postponing pregnancy for 5 years and after the contract expired and the capital was collected they returned to Indonesia and opened a business at home and now they have children.

The second case also happened to a married couple, namely Mr. AM and Mrs. FW. They are both young couples who got married in 2018, they opened a small business selling glassware in the market in the hope of being able to meet their living needs. However, their income is uncertain, on average only around 400,000 per month, they postpone pregnancy in many ways, namely birth control injections and the AZL method,

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<sup>27</sup> Sri Utami, "Aktivitas Sosial Ekonomi Masyarakat Di Sekitar Pelabuhan Perikanan Bulu Kabupaten Tuban Propinsi Jawa Timur," *Unnes*, 2015.

<sup>28</sup> Santoso, "Hakekat Perkawinan Menurut Undang-Undang Perkawinan, Hukum Islam Dan Hukum Adat," *Jurnal YUDISIA* 7, no. 2 (2016): 412.

we want to provide a decent life for their children in the future, and have children in 2021.

The third case of pregnancy delay in a married couple, Mr. MP and Mrs. FZ who married in 2015, they chose to delay pregnancy because her husband, who works as an honorary teacher with a mediocre salary of 300k/month, felt it was not enough for their child's living expenses later, this made them think twice about having children. they agreed to delay pregnancy and they postponed it for 3 years because at that time they felt their economy was not enough and not stable, they were afraid of not being able to give the best to their child and Alhamdulillah with effort, prayer and effort, Mr. MP passed PPPK and after that they were ready to have children and now they have 2 children, the way they postponed it and the way they postponed it was with birth control injections.

#### **4. MUI Asahan's View on Postponing Pregnancy Due to Economic Reasons**

Delaying pregnancy is basically permissible under Islamic law, as long as there is a valid reason and it does not violate Sharia principles. Islam gives married couples the freedom to plan their family, including the possibility of delaying pregnancy, as long as the decision is well thought out and in accordance with religious rules.<sup>29</sup>

If postponing pregnancy due to economic factors is forbidden according to Islamic law. because their purpose in postponing pregnancy is fear of their child's life being poor, they are afraid of not being able to make their child happy, not being able to fulfill their life's needs and more precisely worrying about their child's sustenance. They are also worried that when they are pregnant, their economic condition will be difficult. We should not be afraid of our child's sustenance, each child has their own sustenance when their soul is blown.<sup>30</sup>

God is the one who regulates children, life and economic problems can change from poor to rich or vice versa, what is important is that we try, on the other hand, children are a gift, don't worry because having children will make life difficult, believe that wives and children bring sustenance, if based on faith in religious teachings. So if there are

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<sup>29</sup> Sri Wahyuni et al., "Sistem Hukum Perkawinan Di Indonesia Menurut Persepektif Hukum Perdata," *Jurnal Mahasiswa Karakter Bangsa* 1, no. 2 (2021): 143–49.

<sup>30</sup> Rahma, "Analisis Pernikahan Dini Atas Hak Anak Dalam Perspektif Hak Asasi Manusia (Studi Kasus: Kecamatan Pringapus Kabupaten Semarang)."

people who postpone having children for economic reasons, that is not allowed. Please have children, have a regeneration of successors but the effort to change fate must be there, namely with effort and prayer, we must have the potential to change ourselves, believe that when trying we will be able to in economic conditions.<sup>31</sup>

Every child has their own fortune, so don't be afraid of being poor because of the birth of a child. It is explained in the Al-Qur'an surah Al-Isra verse 31:

Meaning: *"This verse gives a warning about the prohibition of killing children for fear of poverty or lack of sustenance. Allah emphasizes that sustenance is His business and He is the one who determines the sustenance for every creature including children."*

Allah explains in this verse that it means "We will provide sustenance for them (children) and you, meaning "Allah will provide sustenance for you (parents). Prioritizing children, in providing sustenance shows Allah's great concern for children, namely do not worry about poverty, Allah will provide sustenance, do not worry about sustenance matters.<sup>32</sup>

We should not be afraid of not getting sustenance, because Allah has promised that every creature on earth has been guaranteed sustenance. As explained in the Qur'an, Surah Hud, verse 6:

Meaning: *"This verse explains that all forms of life on earth, including animals, receive their sustenance from Allah. Allah knows perfectly from where they live and everything has been determined by Allah."*

The main meaning of this verse is that sustenance for both humans and other creatures is a destiny that has been determined by Allah. This verse also reminds mankind not to doubt or worry about sustenance, because Allah is the one who regulates all things.

According to the Islamic view, postponing pregnancy due to economic factors is not specifically forbidden. This is not in accordance with the purpose of sharia to encourage Muslims to have many children, so efforts made to reduce children are very much not in line with sharia. However, Islam encourages its followers to pay attention to the welfare of their families and children and to maintain a balance between economic needs and

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<sup>31</sup> Rifdatus Sholihah, "Hukum Mencegah Kehamilan Perspektif Imam Ghazali Dan Syekh Abdullah Bin Baaz," *Al-Hukama'* 9, no. 1 (2019): 76-102, <https://doi.org/10.15642/alhukama.2019.9.1.76-102>.

<sup>32</sup> Wahyuni et al., "Sistem Hukum Perkawinan Di Indonesia Menurut Persepektif Hukum Perdata."

responsibilities as parents. If someone feels that their economic condition is not yet adequate to take care of their children properly, then they are advised to postpone pregnancy until their economic condition becomes more stable. However, in this case it is important to continue to try to find solutions and improve economic conditions gradually.

The results of the study from interviews with MUI figures in Asahan Regency, Mr. H. Mahmudin Lubis as the Head of MUI Asahan Regency, he said regarding the postponement of pregnancy due to economic limitations, he said "Economy cannot be used as an excuse if you really want to, there must be a way, in fact, by getting married it will bring wealth, so you should not postpone pregnancy for economic reasons, but when you want to limit the distance between children, that is permissible, if you postpone it, it means going ahead of God's destiny, because sustenance, marriage partner and death are determined by God, so if you want to postpone it, it is not permissible, but when you want to create a distance between the birth of a child because you want to care for the child, educate the child, take care of the child, it is permissible, so the law of postponing pregnancy due to economic limitations is not permissible or haram.

Don't let financial worries prevent you from welcoming a child. Every child is a gift and trust that God will provide for your needs. Their presence can actually be a source of motivation and blessing in your life. Remember that many people feel when they open their hearts and homes to children. Your courage to step forward can bring unexpected blessings. Trust that God always makes a way for His servants who surrender themselves.

Then the results of the interview with Mr. Muhammad Suherman as the general secretary of the Asahan MUI, he said "In principle, children are a gift from Allah SWT and the purpose of marriage is for regeneration to get offspring. Healthy, strong and pious offspring if for example in economic conditions it is not possible, therefore the scholars agree that it is permissible to postpone pregnancy, but if the postponement is for an indefinite period of time then it is not permitted, for example, vasectomy and tubectomy are forbidden.

Back to the purpose of marriage itself, the purpose is to continue the lineage, so if you are married, continue the marriage, continue to have children, don't delay it any longer, by trying, working, changing fate, believing that this life can change and keep trying to have children, don't delay it, especially for newly married couples, later they won't have children, if you already have children, the marriage will be long-lasting and harmonious.

As explained in the Al-Qur'an surah At-Talaq verse 3:

Meaning: *“And he gave him sustenance from a direction he did not expect. And whoever puts his trust in Allah will surely fulfill his (needs). Indeed, Allah carries out the affairs that He (wills). Indeed, Allah has made provisions for everything.”*

Allah will provide sustenance from unexpected directions, both physical and spiritual needs, and Allah will make things easy for those who are pious, the difficulties encountered are tests to raise one's status before Allah.

Next, an interview with Mr. H. Salman Abdullah Tanjung as Secretary of the MUI Asahan Fatwa Commission, he said, "The purpose of marriage is to have more children, so postponing it for economic reasons is not allowed, it is forbidden, if you regulate the distance between children, it is allowed in Islamic law, economic problems can change, the important thing is to try and not give up, children are a gift, don't worry because when you have children, life will be difficult, believe that your wife and children bring sustenance, don't give up, despair is not allowed, it is better not to do it, indeed Allah will not change the fate of a people unless the people change it, we are given the potential to change ourselves, if a husband and wife are in difficulty, they should work and try, sustenance will not come if we don't pick it up."

Next, an interview with Mr. Idris Marpaung, as a Religious Leader in Air Gentng Village, he said, "In Islam, it is not permissible to postpone pregnancy, unless there is a valid Islamic excuse. For example, if she is pregnant, there is harm to the mother and the baby. So, it is not permissible to postpone pregnancy because of economic inadequacy, because that is not a valid Islamic reason. Because humans are given reason and thoughts to find food, so there is no need to worry about sustenance and finding food for their children."

From the consensus of scholars, it is said that postponing pregnancy has two laws, namely: the first is to hold back pregnancy forever or better known as childfree, then the law is absolutely haram. The second is to hold back pregnancy temporarily due to reasons that are prescribed, such as there is a problem with the mother if she is pregnant or there are other factors that cause pregnancy to be dangerous for the mother, then the law is makruh.

And if you postpone pregnancy for the reason of *khusyatal imla'* (fear of not being able to provide for the family) then it is not allowed or haram. Because every child already has their own sustenance. Some parents have difficulty having children and they do various ways to have children quickly, but there are people who postpone pregnancy for various reasons that are not sharia.

## **5. Analysis of Couples' Mindset in Delaying Pregnancy**

From these cases, there are several main factors that cause couples to delay pregnancy:

- a. Economic Factors: Many couples feel that they are not financially able to bear the burden of children.
- b. Psychological Factors: Some couples want to enjoy their marriage without the pressure of taking care of children.
- c. Health Factors: Some couples postpone pregnancy for medical reasons.
- d. Social Factors: The environment and family pressure also influence couples' decisions to postpone pregnancy.

However, in the Islamic perspective, worry about the sustenance of children is not justified because Allah has guaranteed the sustenance of every one of His creatures. Therefore, the decision to postpone pregnancy needs to be considered more wisely so as not to conflict with religious norms.

## **Discussion**

The View of Scholars on Postponing Pregnancy: scholars are of the opinion that postponing pregnancy is permissible but with certain conditions, such as not causing harm to the health of the mother and fetus. And if postponing pregnancy for reasons of *khusyatal imla'* (fear of not being able to provide for the family) due to economic limitations, then the law is not permissible or haram.

Reasons for Postponing Pregnancy: There are many reasons why couples decide to postpone pregnancy after marriage, including not being ready economically, having the status of being a parent, because they are still in education and still pursuing a career, etc., they postpone pregnancy because economic limitations will later affect the lives of children and families, so that postponing pregnancy can be an option to prepare for a better life. The Relationship Between Economics and Pregnancy: This study shows that economic limitations have a significant impact on couples' decisions to postpone pregnancy.<sup>33</sup>

It is known that postponing pregnancy is caused by reasons of economic inability and that is not allowed because each child has their own fortune so there is no need to be afraid of poverty or lack of economy because of the birth of a child, except when you want to give space between children, that is allowed but if you postpone the pregnancy of the first child, that is not allowed, especially for reasons of economic inability. Choosing to postpone having children does not mean not having children forever.

## CONCLUSION

Based on the results of the research and interviews conducted, it can be concluded that the end of pregnancy is a complex issue with various factors that influence it. The main factors behind the couple's decision to terminate a pregnancy are economic factors, psychological factors, as well as health and career considerations.

The results of the interviews showed that couples living in Air Genting Village postponed pregnancy due to economic instability, psychological unpreparedness, and more mature future planning. Some couples chose to use contraception to terminate a pregnancy, in the hope of improving their financial condition and providing a better life for their children in the future. For example, a couple like Mr. AS and Mrs. DPS were pregnant for five years to work in Malaysia to collect business capital, while other couples made a pregnancy because their income was not enough to meet household needs.

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<sup>33</sup> Novi Kadewi Sumbawati et al., "Efektivitas Program Keluarga Harapan (Pkh) Dalam Meningkatkan Kesejahteraan Masyarakat Desa Ropang," *Jurnal Ekonomi & Bisnis* 8, no. 3 (2020): 194-203, <https://doi.org/10.58406/jeb.v8i3.570>.

From a religious perspective, the results of interviews with figures from the Indonesian Ulema Council (MUI) Asahan revealed that delaying pregnancy for economic reasons is considered not in accordance with Islamic principles. The MUI emphasized that every child has been guaranteed sustenance by Allah, as stated in Surah Al-Isra verse 31 and Surah Hud verse 6. Therefore, economic concerns cannot be the main reason for postponing pregnancy. However, it also occurs when a pregnancy is carried out for health reasons or to regulate birth spacing for the welfare of the mother and child.

From a policy perspective, this study reflects the need for a more flexible policy in family planning. The government and related institutions need to provide more intensive education and assistance to couples regarding family planning that not only considers economic aspects but also psychological well-being and reproductive health. In addition, providing access to contraception that is in accordance with the religious and cultural values of the community can be a solution for couples who want to maintain a pregnancy responsibly.

Socially, this study shows that economic pressure can influence a family's decision to have children. Economic instability not only impacts the decision to terminate a pregnancy, but also has implications for the family's long-term welfare. Therefore, it is important for the government and society to work together to create an environment that supports young families in building a more prosperous life without abandoning the religious and cultural values they adhere to.

Therefore, the decision to terminate a pregnancy must be made by considering various aspects, both from a religious, social, economic, and health perspective. Broader education on family planning, economic support for young couples, and a deeper understanding of Islamic principles in building a family are important things to realize.

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