



JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/index>

Vasectomy and the Risk of Akidah Degradation: A Legal-Theological Analysis of the Boundaries of Ikhtiar in Family Planning

Abdul Wahid¹✉, Zaki Saiful Alam², Muhammad Ihsan Nurmizan³

^{1,2,3}STAI Imam Syafi'i Cianjur

Articles

Information

History:

Received

Approved

Publish

Keywords: *Aqidah, Jurisprudence, Rizq, Shafi'i, Vasectomy.*

Abstract

The practice of vasectomy as a permanent contraceptive method is frequently regarded as a pragmatic response to contemporary economic pressures. However, from an Islamic theological perspective, the decision raises significant concerns when it is motivated by fear of poverty and economic insecurity. This article aims to analyze vasectomy through a legal-theological framework, focusing on its jurisprudential status and its implications for the doctrine of *aqidah* and the belief in Allah's guarantee of sustenance (*rizq*). This normative legal study employs philosophical, juridical, and sociological approaches, utilizing content analysis of relevant Qur'anic verses and classical Shafi'i jurisprudential literature. The study finds that under Shafi'i jurisprudence, vasectomy as a permanent sterilization method (*qat'u al-nasl*) is strictly prohibited (*haram*). Furthermore, when it is performed primarily on economic grounds (*al-sabab al-iqtisadi*), it reflects a weakened understanding of *tawakkul* (reliance upon Allah) and a corrupted belief (*al-i'tiqad al-fasid*) in Allah's name as *al-Razzaq* (the Provider). The Qur'an emphasizes that the provision of sustenance for all creatures is guaranteed by Allah, as stated in QS. Hud [11]: 6 and QS. Adh-Dhariyat [51]: 22–23. Consequently, the permanent termination of fertility due to economic anxiety is not merely a medical or demographic issue but also raises profound theological questions concerning faith, reliance upon divine providence, and the objectives of Islamic family law. The findings of this article highlight the importance of greater harmonization between national reproductive health policies and Islamic theological principles as an effort to preserve both the welfare and spiritual integrity of society amid the growing influence of sociological materialism.

✉ Email Correspondent:

abdulwahidhusein23@gmail.com

Copyright © The Author(s)

Introduction

Within the framework of family law, the position of children and offspring is not merely viewed as a biological occurrence or the fulfillment of social needs. A child is a theological blessing occupying a central position as both a trust (*amanah*) and a manifestation of the continuity of religious values (Sarwo Edi et al., 2022). However, in the contemporary era, a significant paradigm shift has emerged, where the presence of children is increasingly calculated through a materialistic lens. One of the most extreme manifestations of this shift is the practice of permanent contraception, or vasectomy, performed voluntarily and with full awareness to permanently end the transmission of lineage.

The religious normative interpretation of permanently terminating reproductive function is highly complex. On the one hand, individual freedom exists in family planning; on the other hand, religious law—specifically within the framework of the Shafi'i school (*madhhab*), which serves as the guide for the majority of Indonesian society—strictly prohibits actions that cause permanent severance of lineage. This prohibition applies regardless of whether the act is performed by men or women, whether by mutual consent or not, and whether motivated by religious reasons or otherwise (Al-Buti, 1988). A far greater issue arises when the motivation for vasectomy stems from financial and economic anxieties (*al-sabab al-iqtisadi*). Economic pressures and modern living costs often induce a fear of poverty that dominates an individual's legal considerations over their spiritual convictions.

Studies on sterilization and permanent contraception practices in Islamic law are not entirely new. Existing literature generally examines vasectomy from the perspectives of practical jurisprudence (*fiqh*), the medical validity of its reversibility, and the fulfillment of the concept of biological preservation (*hifz al-nasl*) (Al-Buti, 1988; Al-Zuhaili, 1997). Contemporary demographic research also tends to position vasectomy as a rational administrative-economic instrument to reduce macro and micro poverty levels (Ismainar et al., 2025). Nevertheless, these works leave a critical gap: they tend to ignore how the economic motives behind sterilization decisions directly affect the actor's theological foundation. No study has specifically correlated the choice of a physical contraceptive tool with a crisis of faith in God's omnipotence to guarantee sustenance. It is precisely here that this article fills the methodological gap through a legal-theological approach.

This article posits that vasectomy motivated by doubt regarding sustenance is no longer a mere matter of medical choice or demographic policy; rather, it has entered the realm of a crisis of faith integrity. When an individual firmly believes that having children will inevitably bring economic misery, they fall into what is termed *al-i'tiqad al-fasid* (corrupted belief). They doubt God's explicit guarantee in Q.S. Hud [11]:6:

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

Meaning: “There is no moving creature on earth but its sustenance is guaranteed by God.”

Furthermore, they deny God's oath in Q.S. Al-Dhariyat [51]:22–23 regarding the certainty of provision:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ وَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلٍ مَّا أَنتُمْ تَنْطِقُونَ

Meaning: "And in the heaven is your provision and whatever you are promised. So by the Lord of the heaven and the earth, it is indeed the truth, just as [certain as] you are speaking."

This condition represents a severe degradation of *akidah*. If the fear of poverty overrides faith in God's divine attribute as *al-Razzaq* (The Sustainer), such conduct carries a high potential to culminate in disbelief (*kufur*).

Therefore, re-establishing a unified theological perspective within a pluralistic society is paramount. A re-alignment of understanding regarding the boundaries of human effort (*ikhtiar*) in family planning is urgent. This aims not only to ensure legal certainty within the framework of statutory regulations, but more importantly, to safeguard the salvation of the ummah's faith from slipping into a denial of divine sovereignty merely for the pursuit of material benefit.

Method

This descriptive-analytical normative legal research aims to explore in depth the theological norms and positive law surrounding the practice of vasectomy. To achieve comprehensive results, this study integrates three main methodological approaches applied concurrently. First, a conceptual approach is applied to dissect the ratio decidendi or legal reasoning underlying decision-making in permanent medical procedures. The primary focus is to analyze whether economic motives (*al-sabab al-iqtisadi*) can be qualified as a legally valid exercise of individual discretion or, conversely, represent a deviation of human will that exceeds theological limits when confronted with the fear of poverty.

Second, a deep content analysis is applied to the objective theological arguments (*dalil*) that serve as the pillars of Islamic *akidah*. The primary objects of analysis include Qur'anic texts—specifically Q.S. Hud [11]:6 and Q.S. Al-Dhariyat [51]:22–23 concerning the certainty of divine provision—alongside classical and contemporary literature from Shafi'i jurisprudence (*fiqh*) regarding sterilization (*al-ta'qim*). This step aims to draw a clear boundary between the permissible realm of human effort (*ikhtiar*) in family planning and extreme theological doubt that risks compromising the integrity of faith.

Third, this study employs a comparative approach through a synchronic comparative between the objectives of positive law and divine law. This comparative analysis contrasts the material welfare regulations in Law Number 36 of 2009 concerning Health and Government Regulation Number 87 of 2014 concerning Population Development with the principles of Maqasid al-Shari'ah, particularly the aspects of preserving offspring (*hifz al-nasl*) and protecting faith (*hifz al-din*). Through this synthesis, points of convergence and norm conflicts are clearly mapped to examine how individuals balance state population policies without falling into the risk of doctrinal disbelief (*kufur i'tiqad*).

Results

General Overview: Definition and Mechanism of Vasectomy

Medically, vasectomy is a permanent contraceptive procedure for men performed by cutting, tying, or blocking the vas deferens, the tubes that carry sperm from the testicles to the urethra. Following this procedure, sperm can no longer mix with seminal fluid during ejaculation, thereby preventing fertilization. Although sexual functions such as erection, orgasm, and testosterone production remain normal, a man's reproductive capacity is practically halted on a permanent basis. In the medical field, vasectomy is categorized as a permanent contraceptive method (male sterilization) due to its extremely high efficacy aimed at preventing long-term pregnancy (Helm et al., 2025).

Technically, a vasectomy is conducted via a minor surgical procedure under local anesthesia. The physician makes a small incision or utilizes a no-scalpel vasectomy technique on the scrotum to locate the vas deferens. The tube is then severed, tied, cauterized, or sealed off to interrupt the sperm pathway. After the procedure, ejaculatory fluid is expelled as usual but no longer contains sperm capable of fertilizing an egg. Consequently, vasectomy is understood as a form of permanent male sterilization, distinct from temporary contraceptive methods such as condoms, oral contraceptive pills, or injectable contraceptives, which allow for the restoration of fertility upon discontinuation (Kamil et al., 2025).

Jurisprudential Aspect

1. Perspective of Islamic Jurisprudence (Fiqh)

Based on the dominant consensus within the Shafi'i school (*madhhab*), sterilization procedures are fundamentally prohibited (*haram*). This prohibition applies particularly to actions that cause the permanent severance of lineage (*qat' al-nasl*), as this directly contradicts the objectives of Islamic law (*Maqasid al-Shari'ah*) in preserving offspring (*hifz al-nasl*). Jurists distinguish between temporary pregnancy prevention and actions that completely terminate reproductive capability. Badr al-Din al-Zarkashi clarified that using medication to temporarily prevent pregnancy is permissible, analogous to the practice of coitus interruptus (*'azl*); however, it is impermissible if intended to cause permanent infertility (Al-Ramli, 1984). This stance was reaffirmed by Wahbah al-Zuhaili, who stated that sterilization or tubal/vas ligation predominantly expected to cause permanent loss of reproductive capacity is prohibited (Al-Zuhaili, 1997).

A more definitive position was articulated by Muhammad Sa'id Ramadan al-Buti, who stated that the majority of scholars (*jumhur*) agree on the absolute prohibition of any means aimed at permanently severing lineage. This applies whether performed on men or women, whether by mutual consent or not, and regardless of the underlying motives—whether religious or otherwise (Al-Buti, 1988). Examples include treatments that destroy sexual desire or erectile capability in men, as well as surgical procedures on the uterus that permanently impede pregnancy and childbirth (Al-Buti, 1988). This highlights that the prohibition of permanent sterilization rests not only on medical considerations but also on the legal protection (*shari'ah*) afforded to the continuation of human offspring.

In this context, a crucial focus is the economic motive (*al-sabab al-iqtisadi*) behind sterilization. Contemporary jurisprudential decrees (*fatwas*) affirm that the fear of financial incapacity or falling into poverty is fundamentally a blameworthy motive, rendering birth

control measures based on such grounds prohibited. If such anxieties foster a conviction that God will not guarantee the sustenance of unborn children—thereby driving an individual to undergo permanent sterilization—the act shifts from being merely unlawful to actively damaging one's faith, as it embodies corrupted belief (*al-i'tiqad al-fasid*). Thus, the core issue lies not only in the physical medical procedure but also in the underlying theological conviction.

The application of the legal maxim (*qa'idah fihiyyah*)—"Harm cannot be removed by a greater harm" (*al-darar la yuzalu bi al-darar al-ashadd*)—becomes highly relevant here. Supposed economic hardship, which remains speculative or constitutes a minor harm, cannot be eliminated through vasectomy or permanent sterilization. Such procedures inflict a far greater harm, namely the permanent loss of reproductive capacity and the potential corruption of *akidah* resulting from mistrust in God's divine provision. Therefore, within the framework of contemporary *fiqh* rulings, economic reasons alone cannot serve as a valid justification for permanent sterilization in the absence of genuine, life-threatening emergency (*darurah*).

2. Perspective of National Legislation

Law Number 36 of 2009 concerning Health and Government Regulation Number 87 of 2014 concerning Population Development and Family Building provide the statutory framework for the implementation of family planning (*Keluarga Berencana*/KB) programs, including reproductive rights and contraceptive services. However, the implementation of such public policies in Indonesia cannot be understood purely from administrative and medical perspectives. The Indonesian legal system is built upon the state's philosophical foundation (Pancasila), which places the belief in the One and Only God (*Ketuhanan Yang Maha Esa*) as the moral and ethical foundation for national law-making (Arfa'i, 2022). Consequently, every state public policy, including population control programs, must remain aligned with religious values and public convictions.

Within the hierarchy of legal norms (Stufenbau theory), Pancasila—specifically the First Principle—functions as the fundamental norm (*grundnorm*) legitimizing all statutory regulations (Hadi et al., 2022). While the state possesses the authority to regulate family planning programs for social welfare and development, this authority is not absolute to the extent of overriding living theological principles within Indonesian society. Public policy must respect citizens' rights to practice their religious teachings, including their stance on permanent contraceptive methods like vasectomy.

In this regard, an individual's choice to participate in a vasectomy program forms part of their reproductive rights and healthcare access. Nevertheless, this right cannot be construed as an absolute freedom detached from moral, religious, and social order constraints. The Indonesian Constitution guarantees religious freedom while establishing religious values as an essential pillar of national life. Therefore, when religious doctrines challenge permanent sterilization for violating the objective of Islamic law in preserving lineage (*hifz al-nasl*), the state cannot enforce policies that conflict with public religious convictions. Instead, the state is obligated to formulate solutions that respect religious values.

Thus, family planning regulations should be conceptualized as facilitative rather than coercive public policies. The state may provide healthcare facilities, education, and access

to contraception while maintaining due respect for religious considerations. Within the Indonesian legal framework, the success of population programs is measured not only by the demographic control of birth rates, but also by the degree to which such policies maintain a balance between healthcare rights, human dignity, and the foundational principle of *Ketuhanan Yang Maha Esa*.

Discussion

Philosophical Aspect: Akidah and the Essence of Divine Provision (Rizq)

Philosophically, a misconception exists in interpreting the values of justice (*'adalah*) and utility (*masalah*) regarding the practice of vasectomy. Utility is frequently measured solely through family financial stability (material utility), whereas theological justice—namely, granting the Creator His right as the ultimate authority over divine provision (*rizq*)—is often neglected. A conflict arises between the paradigm of human economic self-reliance (feeling fully capable of determining one's destiny) and faith in God's divine guarantee. The conviction that "having many children brings poverty" constitutes a disregard for God's explicit promise in Q.S. Al-Dhariat [51]:22–23:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا أَنتُمْ تَنطِقُونَ ﴿٢٣﴾

Meaning: "And in the heaven is your provision and whatever you are promised. So by the Lord of the heaven and the earth, it is indeed the truth, just as [certain as] you are speaking."

In these verses, God employs multiple layers of rhetorical emphasis (*ta'kid*) and swears by His own name that the sustenance of His servants has been guaranteed and measured according to His divine decree (Al-Baghawi, 2000). This implies that matters of provision are frequently doubted or even denied by humans. In Arabic rhetoric (*'ilm al-balaghah*), the application of sentence emphasis is deemed appropriate when the interlocutor doubts the statement, whereas multi-layered emphasis becomes necessary when the interlocutor outright denies it (Al-Jurjani, 2001).

Furthermore, God affirms in Q.S. Hud [11]:6:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

Meaning: "There is no moving creature on earth but its sustenance is guaranteed by God."

Shaykh Mutawalli al-Sha'rawi stated, "God teaches this so that every individual feels at peace; the provision that God has ordained for them will inevitably reach them, while humans themselves do not know from where their sustenance will originate" (Al-Sha'rawi, 1997). Similar emphasis on the divine guarantee of provision can also be found across various other verses, such as Q.S. Al-'Ankabut [29]:60, Q.S. At-Talaq [65]:2–3, and Q.S. Ar-Rum [30]:37.

Sociological Aspect: Economic Anxieties and Social Realities

Social transformations, economic pressures, and the rising cost of living in modern society have reshaped social paradigms regarding family and offspring. The escalating costs of basic commodities, education, healthcare, housing, and lifestyle demands have led many families to view children no longer purely as a sacred trust (*amanah*) and source of joy, but also as an economic liability requiring rational calculation. Under these social conditions, a collective anxiety regarding family financial futures has emerged, particularly among urban populations and lower-middle-class groups facing income instability and heightened social competition (Church et al., 2023).

This phenomenon is gradually shifting the value orientation of religious communities. Children, traditionally revered in religious teachings as blessings, continuers of lineage, and sources of divine grace, are increasingly reduced to "cost units" evaluated through financial metrics. Consequently, financial considerations often dominate reproductive decision-making, overriding moral and spiritual principles. In certain circumstances, the fear of poverty drives couples toward permanent procedures like vasectomy to ensure their household dependency ratio does not increase (Ranjbar et al., 2024).

Sociologically, this condition demonstrates the proliferation of a materialistic mindset within contemporary society. Family success is no longer gauged by spiritual quality, domestic harmony, or divine grace, but rather by economic stability and the capacity to meet modern living standards. As society becomes increasingly bound to purely economic logic, the relationship between individuals and divine values undergoes a profound shift. Anxiety over the future fosters excessive attempts to control offspring, operating as though human provision rests entirely in human hands and depends strictly on financial capability (Mohebbi-Dehnavi et al., 2022).

Yet, from an Islamic perspective, sustenance (*rizq*) is part of God's divine decree guaranteed for every living creature. Q.S. Hud [11]:6 reinforces the theological principle that while humans are commanded to exert legitimate effort (*ikhtiar*), they must not fall into obsessive fears of poverty. When economic dread dominates societal perspectives, a spiritual crisis emerges, characterized by weakened trust in God (*tawakkal*) and diminishing confidence in divine guarantees.

From the perspective of the sociology of Islamic law, this condition requires critical attention because law does not operate in a vacuum; rather, it is shaped by evolving social realities (Risky Febrilestari et al., 2025). An individual's legal choices, including opting for permanent vasectomy, are frequently influenced by complex socio-economic pressures. Therefore, the issue of vasectomy cannot be understood merely as a formal legal or medical question, but must also be analyzed as a reflection of cultural shifts, economic rationalizations, and the changing nature of religiosity in modern society.

Furthermore, if society continuously fosters a culture of fear surrounding children and economic futures, a risk of collective spiritual distress emerges. Society risks losing the equilibrium between human effort (*ikhtiar*) and divine reliance (*tawakkal*), between life planning and faith in God. Under such circumstances, legal choices that appear pragmatically rational from an economic standpoint may ultimately erode the integrity of faith (*akidah*) and shift human orientation from seeking divine blessing toward mere material calculation.

Risk of Akidah Degradation: Between Ikhtiar and Doubt in God

Ultimately, this study highlights not only the medical and legal aspects of vasectomy, but also evaluates the quality of legal reasoning and individual faith in reproductive decision-making. From an Islamic perspective, family planning efforts are fundamentally permissible as long as they remain within the boundaries of reasonable human effort (*ikhtiar*) and do not contradict the objectives of Islamic law (*Maqasid al-Shari'ah*) (Al-Zuhaili, 1997). Consequently, temporary birth control measures—such as postponing pregnancy through methods that do not permanently destroy reproductive capacity—are viewed as more aligned with the legal principle of precaution (*ihtiyat*). Such methods preserve the possibility of future offspring without permanently closing the reproductive capability bestowed by God upon humanity.

A distinct issue arises with permanent sterilization undertaken out of fear of poverty, financial burden, or anxiety over the inability to meet future children's needs. Under such circumstances, the matter transcends a mere medical procedure and touches upon the dimension of theological conviction (*al-i'tiqad*). When an individual permanently decides to eliminate the possibility of having offspring based on the conviction that children will become an unbearable source of poverty, it reflects a weakened faith in God's divine provision (*rizq*). Yet, the Qur'an repeatedly emphasizes that God is the provider for every living creature and forbids the fear of poverty from becoming a reason to reject offspring.

In this context, the distinction between human effort (*ikhtiar*) and doubt in God becomes vital. *Ikhtiar* constitutes rational effort accompanied by reliance (*tawakkal*) and absolute faith in God's decree, whereas doubt in God arises when humans feel compelled to make extreme decisions due to a lack of complete trust in His divine guarantees and omnipotence. Therefore, permanent vasectomy driven by economic anxiety can be viewed as an exercise of human discretion that exceeds theological boundaries. Such an act does not merely manage birth rates, but completely terminates the possibility of lineage based on unwarranted mistrust (*su' al-zhann*) regarding the future.

This condition carries the potential to induce a gradual degradation of faith (*akidah*). An individual may not explicitly deny religious teachings, yet their internal disposition reflects a diminishing trust in God's explicit promises in the Qur'an. Within theological studies (*'ilm al-akidah*), such a state is categorized as an internal deviation—specifically, the erosion of faith in sacred scriptural texts, even in the absence of explicit verbal denial. Accordingly, this study posits that the decision to undergo permanent vasectomy due to economic fears produces not only a jurisprudential (*fiqh*) problem regarding sterilization, but also poses a spiritual risk in the form of weakened *tawakkal*, corrupted faith orientation, and a shift in the human-divine relationship from trust to persistent anxiety over provision and the future.

Conclusion

Based on the legal-theological analysis presented, this study concludes that the practice of vasectomy cannot be viewed merely as a value-free medical choice or reproductive right. When the decision to undergo permanent sterilization is driven by excessive financial anxiety, the act transforms into a severe form of faith degradation. Rejecting the potential presence of children due to the fear of poverty constitutes a clear manifestation of *al-i'tiqad al-fasid* (corrupted belief), as it directly doubts the divine

guarantee of provision (*rizq*) ordained by God in Q.S. Hud [11]:6 and reinforced by His oath in Q.S. Al-Dhariyat [51]:22–23.

Furthermore, this study underscores the necessity of synchronizing positive law with religious law within all reproductive health policies in Indonesia. While the state possesses statutory authority to regulate population welfare, such public policies must not disregard the integrity of public *akidah*. Individual discretion in family planning must remain grounded in the principle of *Ketuhanan Yang Maha Esa* (Belief in the One and Only God), wherein human effort (*ikhtiar*) must not exceed theological boundaries to the extent of denying God's divine attribute as *al-Razzaq* (The Sustainer). Deep theological education is essential within every family planning program to ensure that worldly welfare objectives do not compromise the spiritual salvation of the *ummah* in the hereafter.

References

- Al-Baghawi, A. (2000). *Ma'alim al-tanzil fi tafsir al-Qur'an*. Dar Ihya' al-Turath.
- Al-Buti, M. S. (1998). *Mas'alah tahdid al-nasl wiqayatan wa 'ilajan*. Maktabah al-Farabi.
- Al-Jurjani, 'A. (2001). *Dala'il al-i'jaz fi 'ilm al-ma'ani*. Dar al-Kutub al-'Ilmiyyah.
- Al-Ramli, M. (1984). *Nihayat al-muhtaj ila sharh al-minhaj*. Dar al-Fikr.
- Al-Sha'rawi, M. (1997). *Tafsir Al-Sha'rawi*. Matabi' Akhbar al-Yawm.
- Arfa'i. (2022). *Negara hukum Pancasila*. Salim Media Indonesia.
- Az-Zuhaili, W. (1997). *Al-fiqh al-Islami wa adillatuhu*. Dar al-Fikr.
- Churniawan, E., et al. (2024). *Pancasila dalam pendidikan tinggi: Pilar kebangsaan di era digital dan kecerdasan buatan*. PT Sada Kurnia Pustaka.
- Church, A. C., Ibitoye, M., & Chettri, S. (2023). Traditional supports and contemporary disrupters of high fertility desires in sub-Saharan Africa: A scoping review. *Reproductive Health*, 20(1), 1–15.
- Darul Ifta al-Urduniyyah. (2024). *Fatwa No. 968*. <https://aliftaa.io/QuestionPrint.aspx?QuestionId=968>
- Edy, S., Sumarta, & Mardiana. (2022). *Urgensi pendidikan Agama Islam dalam pembinaan mental dan pembentukan karakter kepribadian anak*. CV. Adanu Abimata.
- Febrilestari, R., et al. (2025). *Sosiologi hukum Islam dan fakta kasusnya dalam hukum ekonomi Syariah*. Eureka Media Aksara.
- Had, A., Maulana, M., & Masdianawati, M. (2022). Pancasila and the construction of the legal hierarchy in Indonesia. *Al-'Adl*, 15(1), 45–58.
- Helm, M., Pipinos, M., Glassman, J., Albers, G., & Deibert, C. M. (2025). A systematic review evaluating the effects of vasectomy on male and female sexual function and satisfaction. *Translational Andrology and Urology*. <https://doi.org/10.21037/tau-2025-494>
- Ismainar, H., et al. (2025). *Kontrasepsi dan perencanaan keluarga*. Eureka Media Aksara.
- Kamil, N., Oliwia, G., & Alicja, S. S. (2025). Vasectomy as a modern method of contraception: A review of the literature. *International Journal of Innovative Technologies in Social Science*, 3(47), 1–12.
- Lajnah Pentashihan Mushaf Al-Qur'an. (2025). *Tafsir Surah az-Dzariyat Ayat 23*. <https://quran.nu.or.id/adz-dzariyat/23>
- Mohebbi-Dehnavi, Z., Kohan, S., & Gholami, M. (2022). Investigating the relationship between attitudes toward fertility and childbearing and the value of children with

- attitudes toward fertility control in married women aged 15-45 in Isfahan. *Journal of Education and Health Promotion*, 11, 210.
- Peraturan Pemerintah Nomor 87 Tahun 2014 tentang Perkembangan Kependudukan dan Pembangunan Keluarga, Keluarga Berencana, dan Sistem Informasi Keluarga.
- Ranjbar, M., Rahimi, M. K., & Heidari, E. (2024). What factors influence couples' decisions to have children? Evidence from a systematic scoping review. *BMC Pregnancy and Childbirth*, 24(1), 112.
- Undang-Undang Nomor 36 Tahun 2009 tentang Kesehatan.
- Wahdini, M. (2022). *Pengantar metodologi penelitian hukum*. K-Media.