

Hermeneutics of Hadith on Multiplying Descendants: A Perspective of Hans George Gadamer

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Abstract:

The hadith that encourages multiplying descendants texts a command to have many children. However, in the context of modern society, where issues like overpopulation lead to challenges such as education quality, healthcare, job opportunities, and public order, can the values in this hadith still be applied? To address this question, this study examines the hadith through Hans George Gadamer's hermeneutic perspective. According to Gadamer, understanding involves the interaction between the text's horizon and the reader's horizon, which is shaped by their own experiences and preconceptions. The study reveals that: (1) the message embedded in the hadith emphasizes Prophet Muhammad's desire to have a large number of followers on the Day of Judgment, which he will take pride in; and (2) despite contemporary challenges, the essence of the hadith remains applicable today because the ultimate goal is the growth of the Muslim ummah (community) for the Prophet's pride in the hereafter.

Keywords: Hadith, multiplying descendants, family planning (KB), hermeneutics, Gadamer.

INTRODUCTION

The hadith about multiplying descendants, when interpreted word by word, uses the term *tazawwaju*, which is an imperative form of the word *tazawwaja*, meaning "marry." This is followed by the adjectives *al-wadūd* (loving) and *al-walūd* (prolific), indicating that a man is commanded to marry a woman who is loving and fertile, so that they may have many descendants. This is in line with the goal of increasing the Muslim ummah, as the Prophet Muhammad will take pride in having a large number of followers on the Day of Judgment. In addition to being a command from the Prophet, having many children is also one of the purposes of marriage, which is not merely to fulfill biological needs. One of the wisdoms or objectives behind having many followers is to spread and uphold the teachings of Islam, as a small Muslim population would lead to the weakening of the existence of Muslims.

Based on this explanation, a question arises: can the values in the hadith about multiplying descendants still be applied in the contemporary context, where the population is growing rapidly, leading to various problems such as issues in education quality, healthcare, employment opportunities, public order, and others? Additionally, in reality, many couples intentionally limit the number of children for reasons such as health concerns, fears of the high costs associated

with raising many children, and so on. In the past, parents believed that having many children would bring abundant blessings, but now many believe that having many children leads to increased burdens. As a result, some feel that the happiness of having a child is outweighed by the difficulties of raising them.

Eventually, the government introduced the Family Planning (KB) program during the New Order regime as an effort to anticipate the rapid population growth. The rationale was that an exploding population would burden the state, making it difficult for the government to guarantee the welfare of its citizens. Initially, the KB program was introduced to the public as a means to space births, since openly advocating for limiting the number of children would likely face resistance. However, as time passed, the reasons for family planning became more varied.

This paper will analyze the hadith about multiplying descendants using Gadamer's hermeneutic theory. The application of this theory includes: first, the interpreter must be aware that they have their own horizon; second, the interpreter has preconceived notions—meaning that before interpreting, the reader must have assumptions, but these assumptions must be open to criticism and modification based on the content of the text; third, this is called the hermeneutic circle, which involves reconciling the horizon of the text with the horizon of the interpreter, as a text is always born with a certain historical horizon; and fourth, applying the values of the text to the present context.

To date, there have been discussions about the hadith on multiplying descendants, such as those in Rista Laily Presyana's article titled "*Pembatasan Keturunan (Studi Komparasi Fatwa MUI dan Putusan Majelis Tarjih Muhammadiyah Perspektif Maqasid Syariah)*." However, there has not been an in-depth discussion of the hadith itself. The hadith on multiplying descendants is merely used as an argument that the Prophet Muhammad commanded his followers to have many children, making family planning (KB) prohibited if it limits the number of children, but permissible if it is only for spacing pregnancies.

In addition to Rista, the researcher also found a study by Wahyu Wibisana in his journal titled *Pernikahan dalam Islam* which briefly discusses the hadith about multiplying descendants as one of the purposes of marriage—to have descendants. Furthermore, in the book *Qurratul Uyun* by Imam As-Shamdani, the hadith about multiplying descendants is mentioned as a proof of the virtues of marriage.

Another relevant study is by Nida Choirunnisa, titled "*Studi Komparatif dalam Pernikahan Menurut Imam Syafi'i dan Imam Hanafi*," which discusses the hadith on multiplying descendants as one of the benefits of marriage—spreading descendants and ensuring the continuity of life. Additionally, there is a thesis by Uswatun Hasanah titled "*Konsepsi Keluarga Berencana dalam Al-Qur'an (Studi Tematik)*" that mentions the hadith on multiplying descendants as a proof that, although marriage is considered a Sunnah, there are conditions that must be followed to avoid violating human values.

Regarding Gadamer's hermeneutics, the researcher found many studies using this theory, including a thesis by Lia Andriani titled "*Pembacaan Hermeneutika Hadist tentang Perempuan Kekurangan Akal dan Agama: Perspektif Hans-Georg Gadamer.*" In this study, it is explained that the hadith about women being deficient in intellect and religion must be understood contextually to be applied in the present context.

From several studies related to the hadith on multiplying descendants and the approach of Gadamer's hermeneutics, the researcher found that no one has yet studied the hadith on multiplying descendants from Gadamer's hermeneutic perspective. Therefore, the researcher concludes that an analysis of the hadith on multiplying descendants from Gadamer's perspective has not been explored and is worthy of further study.

Based on the above explanation, the research question for this study is: *How can Gadamer's hermeneutic theory be applied to understand the hadith about multiplying descendants?* It is hoped that through this study, the values contained in the hadith on multiplying descendants can still be applied in the contemporary context in a universal manner.

RESULTS AND DISCUSSION

Biography of Hans Georg Gadamer

Hans Georg Gadamer was born in Marburg, a city in southern Germany, in February 1900, into a classical Protestant and humanistic family. From a young age, Gadamer showed an interest in philosophy, although his father, a chemist and former rector at the University of Marburg, had high hopes that his son would become an expert in the natural sciences. However, Gadamer was more drawn to the humanities, particularly literature and philology.

After completing his secondary education, Gadamer was pressured by his father to attend Breslau school to study natural sciences. However, he later returned to his hometown, where he studied philosophy under Paul Natorp and Nicolai Hartmann, who would later become his dissertation advisors. In 1922, Gadamer successfully completed his dissertation titled *Das Wesen der Lust in den platonischen Dialogen* (The Essence of Desire in Plato's Dialogues). He then continued his philosophical studies under Martin Heidegger. This relationship became crucial, as Gadamer's thinking was greatly influenced by Heidegger.

Gadamer was particularly influenced by Heidegger's ideas that philosophy could not be separated from history and artistic culture. Additionally, Gadamer was inspired by Heidegger's concept of phenomenology, which sees meaning as an experience. Despite this influence, there were several aspects of Heidegger's thought with which Gadamer disagreed, particularly Heidegger's post-structuralist and deconstructionist stance that language sometimes fails to convey meaning. For Gadamer, however, language is a source of meaning. He believed that

humans are the possessors of language, and with it, they attempt to understand one another and shape history.

In 1949, Gadamer moved to the University of Heidelberg, and at the age of 60, he published a work that would cement his reputation as a philosopher: *Wahrheit und Methode* (Truth and Method). This important work was later reissued in a second edition in 1965, with additional material in the introduction and appendices. The third edition was published in 1972 with an added conclusion. *Wahrheit und Methode* was eventually translated into English as *Truth and Method* and later into Indonesian by Ahmad Sahida, under the title *Kebenaran dan Metode: Pengantar Filsafat Hermeneutika* (Truth and Method: Introduction to Philosophical Hermeneutics). This book covers topics such as aesthetics, social sciences, humanities, hermeneutics, and issues related to understanding. Gadamer passed away at the age of 102 on March 13, 2002.

Gadamer's lifelong interest in philosophy, supported by various experiences and influences, led him to become a renowned philosopher. He is recognized for formulating key ideas in philosophical hermeneutics.

Gadamer's Hermeneutics

The term "philosophical hermeneutics" introduced by Gadamer is intentionally used to emphasize a hermeneutics with philosophical relevance. Thus, his hermeneutics extends beyond just textual interpretation; it encompasses all objects of social sciences and humanities. However, in Gadamer's theory, language in the form of texts still holds the most significant position.

Gadamer asserts that understanding texts from the past is not confined to the era of the author but can still be applied by interpreters in their own time. Therefore, understanding cannot always be purely objective or scientific, as interpretation is never static but is always influenced by specific historical contexts. Interpretations continuously change in response to evolving contexts, and as such, there is a dialectical relationship between multiple contexts. Gadamer stresses that interpretations, whether of laws or sacred texts, must always evolve in ways that are responsive to the times.

According to Gadamer, philosophy addresses fundamental and essential ideas related to its objects, and as for methods, he fully leaves this to the experts in each field. This is why in some of his works, Gadamer deliberately refrains from directly explaining the core theories of philosophical hermeneutics, as he did not wish to be confined to the universalist methods of hermeneutics, such as those advanced by Dilthey. Nevertheless, Gadamer's philosophical hermeneutics remains an essential tool for understanding and interpretation.

From several sources that have discussed or applied Gadamer's hermeneutics, there are generally four stages to applying it. For this research, the study refers mainly to the work of Sahiron Syamsuddin, which outlines these steps as follows:

1. **Awareness of Historical Influence**
 Human knowledge and life are always influenced by past events, including ideas, social conditions, and more. The past significantly affects both present aspirations and future actions. Therefore, an interpreter must be aware that the surrounding situation—such as traditions, experiences, and so on—will inevitably impact the interpretation process and its outcomes. This situation is referred to as the "hermeneutic situation," which affects how an interpreter interprets. Gadamer's message is: "One must learn to understand and recognize that, consciously or unconsciously, every understanding is influenced by history." While this awareness can be challenging for the interpreter, the message here is that the interpreter must strive to control their subjectivity during the interpretation process. The essence of the theory of awareness of historical influence is that an interpreter can be affected by their surroundings, and therefore, they must control this to avoid forcing interpretations to fit their context.
2. **Prejudices or Pre-understanding**
 Human understanding is always historical, as mentioned earlier, that an interpreter is influenced by their surroundings and, therefore, carries preconceived notions before delving into a deeper analysis. Heidegger explained that "when humans understand something, it is never in a vacuum; they always have something in mind related to the object being interpreted." However, even though pre-understanding is necessary and serves as an initial stepping stone, it must be dialogued with the text being interpreted. This means that pre-understanding must be open to criticism and modification if it does not align with the content of the text. This process ensures that misunderstandings are avoided. The outcome of this modification is called the "completion of pre-understanding."
3. **Fusion of Horizons (or Hermeneutic Circle)**
 After acknowledging pre-understanding, the interpreter must be aware of two horizons that need to be merged: the horizon within the text and the horizon of the interpreter. This awareness must persist throughout the interpretive process. In the fusion of horizons, the interpreter begins from their own horizon but remains conscious that the text also has its own horizon. Once the interpreter starts from their own perspective, they must then consider the context in which the text originated. The interpreter should then communicate both horizons to bridge the tension between them. In the case of interpreting sacred texts like the Qur'an or Hadith, this could involve examining the circumstances of revelation (asbab al-nuzul or asbab al-wurud) at both macro and micro levels. By communicating between the two horizons, a new meaning or message emerges from the text. Through the awareness of the horizon of the text, an interpreter can uncover the intended message because the historical context of the text helps reveal the message it wants to convey. The fusion of horizons occurs when the subjectivity of the interpreter and the objectivity of the text meet. However, it is important to remember that the subjectivity of the interpreter serves only as a starting point; the meaning

of the text's objectivity should take precedence, and the interpreter cannot force the text to conform to their own subjectivity.

From this stage, the researcher concludes that the issues or circumstances surrounding the interpreter must be brought into alignment with the issues or circumstances surrounding the emergence of the text. The message conveyed by the text must then be extracted, ensuring that the subjectivity of the interpreter does not overshadow the message the text is meant to communicate.

4. Application

After uncovering the objective meaning of the text, the next step for the interpreter is to apply it to their own life. Gadamer explains that the meaning of a text is not confined solely to the time of its birth but remains open for application in the present and future. Thus, after interpreting the text, its meaning or message can be applied by the interpreter to their time. Since the horizons of the interpreter and the text are different, Gadamer emphasizes that what should be applied is not the written meaning but the message that the text truly wants to convey.

The researcher finds a similarity between Gadamer's theory of fusion and application and the theory offered by Fazlur Rahman, known as the "double movement" in hermeneutics. This involves interpreting a present issue by considering the context of the text when it was revealed, observing both the macro and micro contexts. After uncovering the intended message of the text, this stage mirrors Gadamer's application phase, where the interpretation is then applied back to the present context.

Hadith on Increasing Progeny

In this section, the researcher discusses a few hadiths related to the idea of increasing progeny, but for the purpose of this paper, only two hadiths are cited. These hadiths were narrated by Ma'qil bin Yasar and Anas bin Malik:

1. **Hadith narrated by Ma'qil bin Yasar:**
In this hadith, a man came to the Prophet Muhammad (peace be upon him) and asked whether he could marry a woman who had noble lineage and beauty but was unable to bear children. The Prophet responded negatively when he asked this question twice. However, when the man approached the Prophet a third time, the Prophet said: *"Marry the affectionate and fertile (woman) because I will boast about the large numbers of you to the other nations."* (Narrated by Ahmad bin Ibrahim, from Yazid bin Harun, from Mustalim bin Sa'id, from Mansur bin Zadan, from Mu'awiyah bin Qurrah, from Ma'qil bin Yasar.)
2. **Hadith narrated by Anas bin Malik:**
In this narration, Anas bin Malik reports that the Prophet Muhammad

(peace be upon him) instructed to marry and strongly discouraged celibacy. The Prophet said: *"Marry the affectionate and fertile (woman) because I will boast about the large numbers of you to the Prophets on the Day of Judgment."* (Narrated by Husain and Affan, from Khalaf bin Khalifah, from Hafs bin Umar, from Anas bin Malik.)

Explanation of the Hadith

The Prophet's instruction in these hadiths emphasizes that men should marry women who are both affectionate towards their husbands and capable of having many children. This combination ensures that the purpose of increasing the Muslim population, as desired by the Prophet, is achieved. If a woman is only fertile but does not have affection for her husband, the marriage may lack the emotional bond needed for a successful relationship. On the other hand, if a woman is affectionate but unable to bear children, the goal of increasing progeny cannot be fulfilled.

In another explanation, it is noted that marriage is encouraged for men who are capable of having children, even if they do not have a strong desire for physical intimacy. This is based on the Prophet's statement, *"I will be proud of your numbers"*. This hadith, which is classified as authentic and narrated by the companion Anas, also has another version that adds: *"Marry, for I will be proud of you before the other nations. Do not remain celibate like the Christian monks."* Additionally, some scholars have emphasized that in Islam, there is no place for celibacy.

Furthermore, in a different narration, the Prophet Muhammad (peace be upon him) said: *"Do not marry a beautiful woman who is sterile. Rather, marry a dark woman who is fertile because I will boast about the large numbers of you before other Prophets."* This statement underlines the importance of fertility in marriage, with the Prophet's pride in the large number of followers he would have on the Day of Judgment.

The message from these hadiths is clear: the Prophet Muhammad (peace be upon him) encouraged his followers to marry women who would be able to bear many children, as one of the ways to ensure the growth of the Muslim ummah. The Prophet's concern was not just about the emotional or physical aspects of marriage, but also about increasing the number of followers who would be part of the Muslim community, especially on the Day of Judgment. Thus, the teachings related to marriage and fertility were seen as part of the broader goal of building a large and thriving Muslim ummah.

Historical Context of the Hadith on Increasing Progeny

In examining the historical background of the hadiths on increasing progeny, the researcher did not find specific micro-reasons behind the particular hadith. However, a macro-context can be observed by considering the narrators of these hadiths: the companions Ma'qil bin Yasar and Anas bin Malik. Both of these companions were born at a time when the Muslim community was already flourishing in Madinah.

Historically, the city of Madinah was once known as Yathrib, an area inhabited by both Jews and Arabs who were in constant conflict. The Jewish community sought to stir discord between the two major Arab tribes, the Aws and the Khazraj, leading to the Battle of Bu'ath. However, the consequences of this conflict prompted both tribes to seek peace. Subsequently, the Khazraj tribe went to Makkah, where they met the Prophet Muhammad (peace be upon him) during his pilgrimage. Upon embracing Islam, they pledged to spread the message of Islam in Yathrib.

Following the miraculous event of Isra' and Mi'raj, the Islamic faith began to make significant progress in Yathrib, prompting the Prophet to instruct his companions to migrate to Yathrib for protection. The Prophet moved to Yathrib on the 27th of Safar, 14 years after his prophethood, at Allah's command. The people of Yathrib were more receptive to the teachings of Islam compared to those in Makkah, leading to rapid growth of the Muslim community.

As Islam flourished, the Prophet Muhammad (peace be upon him) made numerous social and political reforms. One of his key changes was the construction of the mosque, which served as a place of worship, education, and a center for important activities. Upon the completion of the mosque, the Prophet married Aisha in Shawwal, marking a new era for the city, which was then renamed Madinat ar-Rasul or Madinah Munawwarah (the Radiant City).

In addition to building the mosque, the Prophet united various groups, many of whom had previously been in conflict, fostering harmony. He also made treaties with non-Muslim groups, including Jews, ensuring peace and security between Muslims and non-Muslims. These agreements, known as the Constitution of Madinah, were instrumental in establishing a cohesive and just society. It was during this period that the Prophet received revelations related to social, economic, and political matters, forming the basis for Islamic law. As a result, Madinah became a city that deeply embodied Islamic values.

Regarding the transmission of hadiths, during the Madinah phase, companions had a strong belief that, alongside the Qur'an, hadiths were the essential guiding principles of Islam. Many companions were eager to receive and transmit hadiths. Those who lived far away would often send someone in turns to acquire hadiths and then share them with others.

Before the migration to Madinah, hadith teaching was conducted in the house of the companion Arqam. These gatherings resembled scholarly sessions set up by the Prophet to teach his companions. However, after the migration, the Prophet would share hadiths wherever the opportunity arose, and companions who were

close to him would listen and learn. Some companions even took turns to attend the Prophet's sessions because they could not always be present. Once a companion learned a hadith, it became their responsibility to share it with others.

The education during the Madinah phase was more comprehensive compared to the Makkah phase, as it focused not only on matters of faith but also on social, political, and civic matters. While the Makkah phase focused primarily on Tawhid (the Oneness of God), the Madinah phase continued to emphasize this central theme but also included teachings on family, social welfare, security, and community governance. In short, the Madinah period can be seen as a continuation of the education from Makkah, but with a broader scope.

Key educational aspects of the Madinah phase included:

1. **Brotherhood among Muslims** based on Islam, so that they viewed each other as brothers.
2. **Social welfare education**, where the Prophet encouraged Muslims to work together to meet their needs.
3. **Family education**, which dealt with matters like marriage, inheritance, and relationships between spouses, children, and relatives.
4. **Defense and security education** (pertaining to the defense of the community).

Moreover, during this time, the Prophet introduced key aspects of Islamic worship, such as zakat, fasting, and pilgrimage.

This context illustrates that, by the time of the Madinah phase, the Islamic community had solidified its foundational beliefs and laws. The majority of Madinah's population had embraced Islam, which allowed for the revelation of numerous laws and regulations related to religious practice, including those in the hadiths.

Regarding the hadiths on increasing progeny, the researcher identifies this as part of the broader legal and social framework of Islam. The Prophet Muhammad (peace be upon him) instructed men to choose fertile and loving women for marriage. His reasoning was that, on the Day of Judgment, he would be proud of the large number of Muslims who followed him. This directive emphasized the importance of growing the Muslim ummah through marriage and the propagation of children.

Application of Hans Georg Gadamer's Theory to the Hadith on Increasing Progeny

As explained earlier, the first step is to develop an awareness of the situation and context, which greatly influences the process and outcome of interpretation. This aims to overcome the subjectivity of the interpreter. Therefore, in this research, to minimize subjectivity, the researcher begins by reading the hadith on

increasing progeny textually, analyzing several key words that play an important role in understanding the entire hadith. These key terms are *tazawwajū*, *al-walūd*, and *mukāstirun*.

1. **Tazawwajū:** In Arabic morphology (sharaf), the word *tazawwajū* is derived from the root *tazawwaja*, which is the imperative form (command) of *tafa'ala*, indicating the acceptance of a task. The addition of the *waw* in the plural form (*waw jama'*) signifies that the command is directed at a group of people, meaning *tazawwajū* translates to "marry, all of you."
2. **Al-Walūd:** The word *al-walūd* refers to a woman who is fertile or one who gives birth to many children. It originates from *wālidun*, which means someone who has children. The transformation of the word into *walūd* (in the form of *fa'ūlun*) signifies an exaggerated or intensified meaning, indicating a woman who is very fertile.
3. **Mukāstirun:** The word *mukāstirun* is derived from the root *akstara*, which means "to increase" or "to multiply." It is used after the word *walūd* to mean "many." In the explanation of this hadith, *mukāstirun* is interpreted as "boasting" or "taking pride" in the large number of followers of the Prophet Muhammad (peace be upon him). According to the researcher, this word is central to the understanding of the hadith, as it highlights the reason why the Prophet instructed marrying fertile women: to increase the number of the Muslim ummah.

After analyzing these key terms to control for the researcher's subjectivity, a preliminary understanding emerges regarding the hadith on increasing progeny. The message of the hadith is that the Prophet Muhammad (peace be upon him) commanded his followers to have many children so that the Muslim community would grow. This is based on the understanding that children will likely follow their parents' beliefs, as indicated in the hadith:

"There is no child born except that he is born upon the fitrah. Then his parents make him a Jew, a Christian, or a Magian, just as cattle produce perfect cattle. Do you see any defects in them?" (Sahih Muslim)

The hadith explains that all children are born in a state of *fitrah* (natural disposition), and it is the parents who guide the child towards a particular faith. If a child is born to Muslim parents, they will be raised as Muslims. Therefore, if Muslims have many children, the Muslim ummah will continue to grow. This is the rationale behind the Prophet's instruction to marry fertile women, so that many children will be born to the Muslim community.

The next step is the **fusion of horizons**, a concept from Gadamer's theory. This research begins with the researcher's horizon, formed by the preliminary understanding of the hadith, which is then merged with the horizon of the text. This fusion helps resolve the tension between the two, as both horizons differ, and the researcher's subjectivity should not impose its meaning onto the text.

Upon examining the horizon of the text, it becomes clear that the hadith emerged during the time when the Prophet had migrated to Madinah. By this time, the

Muslim community had grown significantly, and the teachings of the Prophet, whether from the Qur'an or hadith, had evolved. This was different from the Makkah phase, where the Prophet's teachings were primarily focused on Tawhid (monotheism). In Madinah, the teachings expanded to include matters of social, political, and civic life, including family matters. Therefore, the hadith on increasing progeny can be understood as part of the education on family life that the Prophet provided to the Muslims. He instructed them to marry fertile women to ensure a large Muslim population, which would make the Prophet proud on the Day of Judgment.

There are multiple roles that the Prophet played when conveying hadiths. These roles include his role as a Prophet, as a head of state, and as an individual person. Scholars maintain that when the Prophet speaks in his capacity as a Prophet, the contents of the hadith must be followed as a binding law. However, when he speaks as a head of state, scholars argue that the instructions of the Prophet may not necessarily be universally binding, but must take into account the public welfare (maslahah). In the case of the hadith on increasing progeny, it is likely understood within the context of both personal and social welfare, as it contributes to the growth of the Muslim community.

Interpretation of the Hadith on Increasing Progeny and the Family Planning Program in Indonesia

Regarding the hadith on increasing progeny, the researcher concludes that the hadith, when understood through the lens of the Prophet's role as a Messenger, can be seen in two key aspects. First, it is clear from the hadith text that a companion had initially expressed an intention to marry a barren woman, and the Prophet (peace be upon him) prohibited this, advising him instead to marry a fertile woman. Second, without any question from the companions, the Prophet simply commanded them to marry fertile women in order to increase the number of followers, thus ensuring the growth of the Muslim ummah.

The researcher argues that if the hadith were viewed from the Prophet's capacity as a head of state, the reasoning behind this command would not solely focus on the afterlife or on increasing the number of Muslims in the hereafter. While some interpretations link this hadith to avoiding emulating Christian leaders, the researcher contends that a stronger reason lies in the Prophet's wish to have a large ummah on the Day of Judgment. This is evident from the hadith's emphasis on the Prophet's pride and boasting over the large number of his followers. If the hadith were from the perspective of the Prophet as a private individual, it would not have been directed to the companions in this way.

The objective meaning derived from these hadiths is that the Prophet commanded his followers to increase their progeny so that, on the Day of Judgment, he would be proud of the size of his ummah. Consequently, this implies that the Prophet prohibited practices that would limit reproduction, such as choosing not to have children.

After understanding the objective meaning of the hadith, the final step is its application. According to Gadamer, the message embedded in a text is not only applicable to the time of its revelation but also to future generations. To apply the meaning or message of the hadith in the present context, the researcher first considers the contemporary situation regarding family planning, particularly in Indonesia.

Indonesia is a populous country. According to the 2010 census by BPS (Indonesian Statistics Bureau), Indonesia's population was 237.6 million, growing by approximately 3.5 million annually. This makes Indonesia the fourth most populous country in the world, with nearly one out of every 20 people in the world living in Indonesia. The Indonesian government has been concerned about unchecked population growth, fearing that it might lead to numerous societal challenges. Therefore, the government initiated the family planning program (KB) as a solution.

The family planning program in Indonesia began during the presidency of Suharto. The program was intended to limit the number of children per family, as rapid population growth was leading to significant national challenges, such as insufficient jobs, poverty, and rising crime rates due to unemployment and social inequality. The program aimed to balance population growth with the nation's resources and ensure that each family could provide for their children's well-being.

Since the family planning program was launched in 1970, it has been quite effective in reducing birth rates. For instance, between 1970 and 2004, the total fertility rate dropped from 5.6% to 2.6%. As a result, Indonesia was able to reduce its population growth by 79 million between 1970 and 2004.

Various methods of contraception were introduced as part of the family planning program. These methods range from simple techniques, such as natural family planning, to more advanced methods like hormonal contraceptives, intrauterine devices (IUDs), sterilization, and emergency contraceptive pills. Each method has its own advantages, risks, and requirements for proper use, and people are encouraged to consider these factors when choosing a method.

To promote the family planning program, the Indonesian government has conducted social campaigns, community outreach, and advertising through various media platforms. However, there are both supporting and opposing factors. On one hand, increased knowledge of family planning among the public helps the program's effectiveness. On the other hand, there are barriers such as misconceptions, religious objections, fear of side effects, or cultural beliefs against contraception.

Despite the government's primary focus on controlling population growth, the reasons individuals use family planning methods vary. Some couples use contraception to delay childbirth due to career or financial concerns, while others may be motivated by health reasons or a desire to avoid having more children.

There are also cases of abortion, sometimes due to unwanted pregnancies or pregnancies outside of marriage.

Family planning remains a controversial issue in many religious contexts. For example, in Islam, family planning is generally permissible, especially when used to space pregnancies or for health reasons, provided that it is temporary rather than permanent. In contrast, the Catholic Church permits family planning only under certain conditions, such as periodic abstinence, but prohibits other contraceptive methods like pills, injections, or sterilization.

Returning to the application of Gadamer's theory, after analyzing the current context, the researcher finds that the message of the hadith on increasing progeny remains relevant today. The Prophet's desire for a large ummah on the Day of Judgment still holds significance, even though the Muslim population has already increased compared to the time of the Prophet. If Muslims do not follow the teachings in this hadith, they risk not fulfilling the Prophet's hope of having a large and thriving ummah in the hereafter.

Regarding the family planning program, it is permissible to implement it as long as it aligns with the Prophet's teaching on increasing progeny. Family planning can be practiced for various reasons, such as spacing children, protecting the health of the mother, or ensuring the well-being of the family. However, it would be contrary to the teachings of the hadith to use family planning to intentionally limit or prevent having children altogether, as this would conflict with the message to increase progeny.

CONCLUSION

Based on the explanation above and the analysis of the hadith encouraging the increase of offspring through the perspective of Gadamer's hermeneutic theory, the researcher concludes that the message contained in the hadith remains relevant and should still be practiced today. The primary goal of the Prophet Muhammad's command was for him to be proud of having a large ummah (community) on the Day of Judgment. Therefore, even though the Muslim population today is much larger than it was when this hadith was revealed, the obligation to follow this teaching remains. There is no guarantee that the Muslim ummah will continue to grow in the future, so the message to increase offspring should be continuously practiced as a way of applying this hadith across time.

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