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**PANDANGAN ISLAM TENTANG ABORSI  
KHOIRUDDIN NASUTION**

**Staf Pengajar pada Fakultas Syari'ah IAIN Sunan Kalijaga Yogyakarta**

**Abstract**

There is controversy over whether or not abortion should be allowed. However Islamic thinkers agree that abortion may be carried out in cases where the pregnancy threatens the life of the mother. In the writer's opinion, the prohibition on abortion has been made for certain reasons, and conversely there are certain reasons or conditions under which abortion can be tolerated. These certain conditions may include pregnancy as a result of rape, pregnancy as a result of incest, disturbances in the physical health of the mother even though they are not life threatening, mental health problems, disability of the foetus and so on. These factors will have a strong impact on the life of the child as well as that of the mother, and as such, these indications can be reasons to allow abortion.

**ABORSI DALAM PERSPEKTIF KAJIAN HADIS**

**DADI NURHAIDI**

**Staf Pengajar pada Jurusan Tafsir Hadis, Fakultas Ushuluddin IAIN Sunan  
Kalijaga Yogyakarta**

**Abstract**

In this article Dadi shows that there are dozens of hadith concerning abortion, most of which are valid. From the analysis of these it appears that people who abort a foetus must pay a fine, which could be in the form of freeing a slave, paying with five camels or one hundred sheep or paying a cash equivalent to this price. Nevertheless, this article states that although in the hadith abortion is regarded as a crime, it is not considered murder because the foetus is not yet "separated" from its mother. As such the punishment for abortion is not the same as the punishment for murder.

**ABORSI DALAM PERSPEKTIF FIQIH**

**SLAMET KHILMI**

**Staf Pengajar pada Fakultas Syari'ah IAIN Sunan Kalijaga Yogyakarta**

**Abstract**

Islam has a deep respect for human life, and a such abortion is basically forbidden in Islam. Experts in Islamic law agree that abortion conducted after the foetus is considered to have a soul (after 4 months or 120 days) is forbidden. Nevertheless, Islamic scholars have different opinions in cases where the foetus does not yet have a soul; some permit it, and some forbid it. Those experts in Islamic law who allow it include Ibnu 'Abidi from

the Hanafi school and Ibnu Qudamah from the Hambali school. Meanwhile, those who forbid it include Imam Al-Ghazali from the Syafi'i school. The writer of this article tends toward the opinion that forbids abortion even when the foetus does not yet have a soul. Nevertheless he does believe that a person may have an abortion in an emergency situation such as to save the life of the mother.

**ABORTUS PROVOKATUS DALAM PERSPEKTIF YURIDIS  
MUYASSAROTUSSOLICHAH  
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Yogyakarta**

**Abstract**

In the Indonesian Code of Criminal Law (KUHP) abortus provocatus criminalis is forbidden and subject to a criminal punishment regardless of the circumstances under which it is conducted. This punishment applies both to the person who undergoes the abortion and also to those persons who assist. This is regulated in passages 346, 347, 348 and 349 of the Criminal Code. Meanwhile in Law No. 23 of 1992, passage 15 in conjunction with passage 80, 81, and 82 which concern health, an exception is made concerning abortion for medical reasons, also known as abortus provocatus medicinalis. The legal sanctions applied to people who have abortions vary from fines to imprisonment. Imprisonment is set out in terms of the maximum, not minimum sentence, so that in practice the court sentence is often very light compared to the legal sanctions listed in the criminal code. In term of fines, the criminal code it self does not sanction fines for those persons who have abortions, but this matter is further regulated in Law No. 23 of 1992 concerning health, which stipulates a maximal fine of Rp. 500.000.000,- (Five hundred million rupiah).

**ABORSI: ANTARA NORMA DAN FAKTA DALAM KEHIDUPAN SOSIAL  
JULIADI ADEKUSUMA  
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**Abstract**

In this article, Juliadi Adekusuma puts forward data on abortion from around the world and from Indonesia. This data shows us that not all abortions are done by women without partners, and in fact the majority of abortions in Indonesia involve married women. This article also points out that the number of unsafe abortions is very high, and 13% of these result in the death of the mother.

**KEHAMILAN TIDAK DIINGINKAN (KTD)**  
**Sebuah Tinjauan Psikologi**  
**ALIMATUL QIBTIYAH**  
**Staf Pengajar pada Fakultas Dakwah IAIN Sunan Kalijaga Yogyakarta**

**Abstract**

The problem of unwanted pregnancy, better known as abortion, is not easy to solve. This article discusses the differing opinions toward the issue of abortion. Abortion is a multidimensional and controversial issue, particularly when it is carried out for social reasons. This article claims that abortion may cause a psychological burden for clients undergoing the procedure, both before and after the event. The doctors, nurses and people who assist them may also feel this psychological burden. As such, before performing an abortion, for whatever reason, clients should have access to counselling as an effort to safeguard their reproductive health.

**ABORSI DITINJAU DARI SEGI MEDIS**  
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**Abstract**

Abortion is one of the oldest methods of family planning in the world. Yet apart from it still being controversial from a moral-ethical perspective except in emergency situations, the abortion of a fetus can also be dangerous from a health perspective. If it is not done properly and correctly by professionals, abortion can lead to the patient experiencing complications such as bleeding, infection of the reproductive organs, infertility and even death. This article stresses that complications such as these can only be avoided if abortions are carried out professionally by experts.