



**Psychosocial factors of participation in family planning to understand
context: A case of Chinese communities in an Islamic-based municipality**

Sa'i Sa'i*[✉], Khairiah Syahabuddin, Cut Intan Salasiah***, Abdul Manan****,
Omolola Aina Ladele*****, Maulida Maulida*******

**Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia
Email: sai.malih@ar-raniry.ac.id*

***Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia
Email: khairiah.syahabuddin@ar-raniry.ac.id*

****Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia
Email: cutintan@ar-raniry.ac.id*

*****Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia
Email: abdul.manan@ar-raniry.ac.id*

*****Lagos State University of Education, Oto/Ijanikin, Lagos State, Nigeria
Email: ladeleoa@lasued.edu.ng*

******Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia
Email: 230503068@studentar-raniry.ac.id*

ABSTRACT

This study examines the historical background of the Chinese community in Banda Aceh, the current implementation of the Family Planning (FP) program, and how the community perceives and understands the program as one of the government's public welfare initiatives. The research employed a qualitative approach using observation, semi-structured interviews, and documentation as the primary data collection techniques. Ten married participants were selected through purposive sampling because they were considered capable of providing relevant and in-depth information in terms of specific characteristics, experiences, or knowledge relevant to family planning practices within the Chinese community. The findings reveal that the Chinese community in Banda Aceh perceives family planning not merely as a method to limit births, but as a strategy for navigating familial relationships and achieving enduring well-being. Many families view FP as an investment to enhance their quality of life, especially by ensuring children's education and household economic stability. This perspective reflects cultural values that emphasize careful future planning and the continuity of family businesses. Consequently, some participants prefer long-term contraceptive methods such as implants because they are considered practical and compatible with demanding work schedules in trade and business activities. The study also reveals that reproductive decisions are

✉ Corresponding author:

Email Address: sai.malih@ar-raniry.ac.id

Received: December 22, 2025; Accepted: March 17, 2026; Published: March 30, 2026

Copyright © 2026 Sa'i Sa'i, Khairiah Syahabuddin, Cut Intan Salasiah, Abdul Manan, Omolola Aina Ladele, Maulida Maulida

DOI: <http://dx.doi.org/10.22373/equality.v12i1.33276>

influenced by religious teachings, ancestral traditions, and social environments. Buddhist and Confucian beliefs generally support responsible parenting and do not prohibit birth regulation. However, traditional expectations regarding lineage continuity, especially the preference for sons, still shape reproductive decisions among many families.

Keywords: Family Planning; Chinese Community in Banda Aceh; Reproductive Decision-Making; Gender Relations Cultural Values.

ABSTRAK

Penelitian ini mengkaji latar belakang sejarah komunitas Tionghoa di Banda Aceh, implementasi program Keluarga Berencana (KB) saat ini, dan bagaimana komunitas tersebut memandang dan memahami program tersebut sebagai salah satu inisiatif kesejahteraan publik pemerintah. Penelitian ini menggunakan pendekatan kualitatif dengan observasi, wawancara semi-terstruktur, dan dokumentasi sebagai teknik pengumpulan data utama. Sepuluh partisipan yang sudah menikah dipilih melalui pengambilan sampel bertujuan karena dianggap mampu memberikan informasi yang relevan dan mendalam, dalam hal karakteristik spesifik, pengalaman, atau pengetahuan yang relevan dengan praktik KB dalam komunitas Tionghoa. Temuan menunjukkan bahwa komunitas Tionghoa di Banda Aceh umumnya memahami KB bukan hanya sebagai upaya untuk membatasi kelahiran tetapi sebagai strategi untuk mengelola kehidupan keluarga dan mencapai kesejahteraan jangka panjang. Bagi banyak keluarga, KB dipandang sebagai investasi untuk meningkatkan kualitas hidup, khususnya melalui pendidikan anak dan stabilitas ekonomi rumah tangga. Perspektif ini mencerminkan nilai-nilai budaya yang menekankan perencanaan masa depan yang cermat dan keberlanjutan usaha keluarga. Akibatnya, beberapa partisipan lebih memilih metode kontrasepsi jangka panjang seperti implan karena dianggap praktis dan sesuai dengan jadwal kerja yang padat dalam kegiatan perdagangan dan bisnis. Studi ini juga mengungkapkan bahwa keputusan reproduksi dipengaruhi oleh ajaran agama, tradisi leluhur, dan lingkungan sosial. Kepercayaan Buddha dan Konfusianisme umumnya mendukung pengasuhan anak yang bertanggung jawab dan tidak melarang pengaturan kelahiran. Namun, harapan tradisional mengenai kelangsungan garis keturunan, terutama preferensi terhadap anak laki-laki, masih membentuk keputusan reproduksi di banyak keluarga.

Kata Kunci: Keluarga Berencana; Komunitas Tionghoa di Banda Aceh; Pengambilan Keputusan Reproduksi; Hubungan Gender dan Nilai-nilai Budaya.

1. INTRODUCTION

Aceh Province is marked by rich ethnic and cultural diversity. Eight indigenous ethnic groups: Acehnese, Gayonese, Alas, Tamiangnese, Aneuk Jamee, Kluet, Simeulue, and Singkil have long inhabited the province. Besides these groups, Aceh's strategic location along maritime trade routes historically attracted merchants from many parts of the world. One group

that settled in Aceh and contributed significantly to regional economic development is the Chinese community. Historical interactions between Acehnese and Chinese populations can be traced to the thirteenth and fifteenth centuries (Usman, 2009; Ali & Abdullah, 2024). Evidence of this relationship is the Cakra Donya bell, a diplomatic gift symbolizing friendship between the two regions. Later political and economic changes within China encouraged migration to Aceh, where these migrants gradually integrated into local society while maintaining aspects of their cultural identity.

The demographic patterns of Chinese communities in Indonesia were also shaped by national political developments. Political tensions during the 1960s, especially those related to the Indonesian Communist Party uprising, contributed to social suspicion toward Chinese ethnicity. As a result, many Chinese communities experienced exclusion and developed inward-looking social networks as a strategy of protection (Hadisome, "Ci Lina, Pos KB Keturunan Tiong Hoa," *Kompasiana*). Although such tensions gradually declined, this experience of marginalization influenced how Chinese communities negotiated their position within Indonesian society.

A similar situation can be observed in Aceh. The Khek ethnic group, one of the dominant Chinese sub-ethnic groups in Banda Aceh, is often perceived as exclusive. Many members live in the Chinatown area, where social interactions frequently occur within the same ethnic group. Research by Bahry (2010) found that only a small number of Khek community members use the Acehnese language in everyday interaction. This indicates that some members maintain internal cultural networks while restricting broader social interaction with indigenous groups. The presence of minority communities therefore requires careful attention from policymakers to ensure that their unique needs and perspectives are considered in the development of inclusive policies. Government institutions must ensure that public programs reach all segments of society, including minority groups that may appear socially distant.

One such program is the Family Planning (FP) program implemented by the Indonesian government. Family planning has long been promoted as a strategy to regulate population growth while improving the quality of family life. Its legal basis was established through Law No. 10 of 1992 and later strengthened through Law No. 52 of 2009, which emphasised reproductive rights and the regulation of birth intervals and maternal age to achieve quality families. Beyond demographic concerns, family planning is increasingly associated with reproductive health, family well-being, and gender equality. FP programs support women's reproductive autonomy and help families make informed decisions about childbirth and parenting. Access to contraception and reproductive health information allows women and couples to determine the timing and number of children according to their economic capacity, health conditions, and life plans.

However, family planning becomes more complex when examined within minority communities. Cultural traditions, religious beliefs, and community norms may shape reproductive decisions in ways that differ from those of the dominant population, leading to unique challenges and considerations in family planning that are specific to each minority community. Minority communities may interpret government programs through their own cultural values, social experiences, and historical relationships with the state. In Aceh Province, the Chinese population remains relatively small compared with the indigenous population. Based on the 2010 census, the Chinese population in Aceh reached 9,620 individuals (Na'im

& Syaputra, 2010). In Banda Aceh alone, approximately 2,000 Chinese residents live among the city's total population of 249,499 people (Aceh, 2020), representing around 0.8 percent of the population.

Several studies have examined family planning programs in different contexts. Marston et al. (2020) explored the role of community health volunteers in Nepal and found that awareness of contraceptive methods influenced women's intentions to use FP. Similarly, Small et al. (2009) and Leekuan et al. (2022) showed that reproductive health behavior is strongly influenced by attitudes toward self-protection, knowledge of contraception, and broader health awareness. In the Indonesian context, Zamharira et al. (2022) examined early marriage in southern Aceh, while Zulkifli et al. (2022) analyzed the implementation of the Family Information System (SIGA) in Banda Aceh.

Although these studies provide valuable insights, most focus on majority populations or institutional service delivery. Limited research has specifically examined how ethnic minority communities interpret and respond to family planning programs, particularly in regions with strong religious and cultural identities such as Aceh (see Latif et al., 2025). This gap is critical for gender and family studies because reproductive decision-making is often shaped by household power relations, cultural expectations regarding lineage, and the interaction between religious norms and state policies (Kristina & Pamungkas, 2025).

More importantly, existing studies rarely integrate Bandura's Social Cognitive Theory with the specific sociocultural realities of ethnic minority communities living within regions governed by Islamic law. Banda Aceh represents a unique context in which government reproductive policies interact simultaneously with minority cultural traditions, religious norms, and broader sociopolitical structures. Understanding family planning behavior in this setting therefore requires an analytical framework that connects individual cognition, social influence, and cultural context. By bridging Social Cognitive Theory with the lived experiences of a Chinese ethnic minority community in an Islamic-based governance environment, this study offers a novel perspective for examining how reproductive decisions are shaped at the intersection of culture, religion, and public policy.

The Chinese community in Banda Aceh therefore represents an important case for examining these issues. As a minority group living within an Islamic-law region with strong cultural traditions, Chinese families must navigate multiple layers of social influence when making reproductive decisions. This study analyzes three main aspects: (1) the historical background of the Chinese community in Banda Aceh, (2) the implementation of the family planning program within this community, and (3) the perceptions and understanding of Chinese families toward the FP program.

2. LITERATURE REVIEW

This research utilizes psychosocial perspectives from Social Cognitive Theory proposed by Bandura (Bandura, 1977) and the Theory of Reasoned Action developed by Ajzen and Fishbein (Fishbein & Ajzen, 1975). Social Cognitive Theory explains that human behavior is dynamic and shaped by reciprocal interactions between personal factors, behavior, and the surrounding environment. In this framework, knowledge, skills, self-efficacy, and positive outcome expectations influence how individuals make decisions and act in particular situations (Bandura, 2023). In the context of family planning (FP), these psychosocial factors are

important because reproductive behavior is not determined solely by biological needs but also by individuals' knowledge of contraception, their confidence in decision-making, and the benefits or risks they associate with birth regulation. Recent studies also indicate that reproductive health behavior is closely associated with empowerment, education, and the perceived ability to manage fertility and family welfare (Ahmed et al., 2020; Bongaarts & Hardee, 2020).

The Theory of Reasoned Action complements this perspective by emphasizing that individuals evaluate available information before expressing intentions and taking action. This theory helps explain how attitudes toward FP are formed and how subjective norms influence reproductive choices. Attitudes refer to whether individuals perceive FP as beneficial or harmful, while subjective norms refer to the influence of significant others such as spouses, parents, religious leaders, or community members. In many contexts, the decision to adopt FP is not purely individual but negotiated within families and communities. Thus, reproductive behavior can be predicted through attitudes toward the behavior and perceptions of how others may respond to it. These theories also help explain why some individuals hesitate to discuss reproductive matters openly or feel embarrassed when accessing contraceptive services.

Together, Social Cognitive Theory and the Theory of Reasoned Action provide an analytical framework linking individual cognition with family and community influences. Social Cognitive Theory highlights the role of knowledge, confidence, and expected outcomes in shaping family planning behavior, while the Theory of Reasoned Action explains how social approval and cultural norms shape intentions to participate in FP. This relationship is particularly important because reproductive decision-making is often embedded in household power relations. Recent studies indicate that women's participation in contraceptive decisions is closely associated with empowerment, household bargaining, and social support (Edmeades et al., 2019; Do & Kurimoto, 2019; Guracho et al., 2022). Consequently, FP behavior should be understood not only as a health practice but also as a social practice shaped by gender relations and family negotiations.

In Indonesia, the concept of family planning is also defined within national legal frameworks. Law No. 10 of 1992 defines FP as a program aimed at increasing community participation through delayed marriage age, pregnancy planning, strengthening family resilience, and improving family welfare. Later, Law No. 52 of 2009 further emphasized reproductive rights, as well as the regulation of birth spacing and maternal age, to achieve the goal of creating quality families. These legal definitions indicate that FP policies in Indonesia have evolved from focusing primarily on demographic control toward broader goals of family welfare and responsible parenthood.

As a program regulating family size to achieve family well-being, FP includes two key dimensions: planning parenthood and birth control. Planning parenthood refers to the development of responsible parental attitudes and preparation for family life. Birth control refers to regulating the number and spacing of children according to economic, social, physical, and psychological considerations. However, contemporary discussions increasingly emphasize that the main issue is not merely contraceptive technology but how reproductive decisions are interpreted and negotiated within families. Research shows that contraceptive use is influenced by decision-making power, economic conditions, and women's participation in household decisions (Ahmed et al., 2024; Amraeni, 2020; Asmamaw et al., 2024).

Based on these perspectives, the essence of FP lies in building a prosperous and high-quality family. In Aceh, FP implementation is therefore not simply about limiting births but about creating family stability through responsible reproductive planning. This perspective is closely related to gender equality. Studies indicate that family planning contributes not only to maternal and child health but also to women's autonomy and their ability to plan education, employment, and family life (Cornwall, 2016; Ahmed et al., 2020). In this sense, FP becomes part of a broader reproductive health and empowerment agenda.

The goals of FP are also reflected in the concept of a happy and prosperous small family (NHPSF) (Hartanto, 2010). According to Indonesia's People's Representatives Decree No. II of 1993, FP aims to improve the welfare of mothers and children while controlling population growth. More specifically, FP programs aim to improve health conditions, enhance quality of life, and institutionalize the norm of a prosperous small family as part of national development.

The National Family Planning Board (BKKBN) further emphasizes reproductive rights, family empowerment, poverty reduction, child welfare, women's empowerment, and family resilience (BKKBN, 2022). International studies also highlight that successful FP programs depend not only on service availability but also on women's participation in reproductive decisions and men's involvement in family roles (Edström & Shahrokh, 2016; Damtew et al., 2024), which suggests that enhancing these participatory roles can lead to more effective family planning outcomes. Therefore, FP should be understood within a broader framework of reproductive justice and gender equality.

Various benefits can be gained from FP implementation. For families, FP enables parents to manage household resources, children's education, and caregiving responsibilities more effectively. In physical terms, FP contributes to maternal and child health by allowing pregnancies to be planned carefully. In social and economic terms, birth regulation enables families to allocate resources more efficiently and maintain family stability.

Participation in FP programs is influenced by several factors. Slamet (1994) and Endah (2020) explain that knowledge, education level, and employment affect people's willingness and ability to participate in development programs. Individuals with higher education and greater access to information tend to be more open to adopting new programs, while limited knowledge may lead to hesitation or rejection.

Gender relations also play a significant role in reproductive decision-making. Women often bear the direct physical burden of pregnancy and contraceptive use, but final decisions may involve husbands or extended family members. In Acehnese contexts, marital relations and household roles strongly influence family decisions, including reproductive planning (Afriati, 2019; Fuad, 2023; Uce, 2022). Women's participation in economic activities, such as trading or small businesses, can also strengthen their bargaining position within households (Armiadi & Sari, 2019).

Recent research further confirms that women's decision-making power is closely associated with modern contraceptive use (Do & Kurimoto, 2019; Asmamaw et al., 2024). Likewise, studies indicate that women are more likely to adopt FP methods when they have greater involvement in household decision-making (Ahmed et al., 2024; Guracho et al., 2022). At the same time, family relations may involve negotiation or conflict due to differences in expectations between spouses and extended family members (Utami & Mawarpury, 2019; Ali et al., 2022).

Cultural beliefs and traditions also influence how communities respond to FP programs. Cultural expectations regarding lineage, including preferences for sons, may shape reproductive behavior beyond medical considerations. In Acehese communities, women's roles in maintaining household welfare also influence responses to health programs and social responsibilities (Roslaili, 2018). Efforts to enhance women's safety and protection reaffirm the close relationship between women's empowerment, family stability, and community well-being (Roslaili, 2022).

Previous studies identify several factors influencing participation in FP programs, including knowledge, education level, economic conditions, and age (Prasetyo, 2013). Service accessibility and family support also play important roles (Sa'roni, 2013). However, recent literature emphasizes the value of understanding these factors in conjunction with gender equality and household decision-making issues. As Cornwall (2016) argues, women's empowerment is not only about access to services but also about the ability to make meaningful decisions regarding their lives. Therefore, FP participation among the Chinese community in Banda Aceh should be understood as a complex interaction of knowledge, family support, cultural norms, gender relations, and reproductive decision-making power.

3. METHOD

This research employed a qualitative approach to describe and analyze social phenomena, events, beliefs, perceptions, and experiences of individuals and groups (Miles et al., 2014). More specifically, the study adopted a phenomenological design in order to understand the lived experiences and meanings constructed by members of the Chinese community regarding the implementation of the Family Planning (FP) program in Banda Aceh. This approach sought to investigate how participants perceive family planning practices within their cultural, social, and familial frameworks. Descriptive qualitative analysis was used to present findings that reflect both the implementation of the FP program and the perceptions held by members of the community.

The participants in this study were ethnic Chinese residents living in Banda Aceh. A total of ten participants were selected through purposive sampling (Manan, 2021), a technique that enables researchers to identify individuals who possess relevant knowledge and direct experience related to the research topic. The number of participants was considered appropriate for phenomenological research, which emphasizes depth of understanding rather than statistical representation. Participants were chosen according to specific criteria, which included being ethnic Chinese residents of Banda Aceh, being of productive age (15–50 years), being married or possessing experience related to family planning decisions, and being willing to engage in the interview process. In addition, snowball sampling was used to identify several key informants, particularly community members who could provide broader cultural explanations regarding the perception and implementation of FP. The participants represented varied backgrounds in age, occupation, and education in order to capture diverse perspectives on reproductive decision-making.

The research was conducted in Banda Aceh, which administratively consists of nine sub-districts: Meuraxa, Jaya Baru, Banda Raya, Baiturrahman, Lueng Bata, Kuta Alam, Kuta Raja, Syiah Kuala, and Ulee Kareng (Statistik, 2020). Particular attention was given to Mulia Village in Kuta Alam Sub-district, where a relatively large number of Chinese community

members reside. This location was selected because it represents an important social environment for observing community interaction and the implementation of public programs, including FP, which stands for family planning, a critical aspect of community health and development.

Data were primarily collected through structured in-depth interviews, supported by a brief questionnaire. The questionnaire functioned as a supporting tool to record demographic information such as age, occupation, educational background, marital status, and basic participation in FP. The main source of data remained the interviews, which allowed participants to explain their experiences and perceptions in detail. As noted by Nazir (2003), interviews are effective for obtaining more profound insights into participants' interpretations and social experiences. Interviews were conducted face-to-face using a structured but open-ended guide and generally lasted between 30 and 60 minutes.

The research instruments consisted of a short questionnaire and interview guidelines. The questionnaire captured participants' basic characteristics and their involvement in FP, while the interview guide explored topics such as perceptions of family planning, household decision-making, cultural and religious considerations, and perceived benefits or challenges. These instruments were designed to ensure that the data collected were comprehensive while maintaining the interview as the main source of interpretation.

Data analysis followed the qualitative procedures proposed by Miles et al. (2014), including data reduction, data display, and conclusion drawing. Interview recordings were first transcribed and reviewed for completeness. The transcripts were then read repeatedly to gain familiarity with the data. Meaningful statements were coded and grouped into categories, which were later organized into broader themes such as perceptions of FP, family welfare, women's involvement in reproductive decisions, cultural expectations, and the influence of family elders.

To ensure trustworthiness, several validation strategies were applied. Data triangulation was conducted by comparing information obtained from different participants and sources. Member checking was used to confirm interpretations with selected participants, and peer discussions were carried out to review coding and thematic interpretation. Ethical considerations were also addressed. Participants were informed about the purpose of the research, their voluntary participation, and their right to withdraw at any time. Verbal consent was obtained, and participants' identities were kept confidential to protect their privacy.

4. FINDINGS AND DISCUSSION

4.1. A Short History of the Chinese Communities in Banda Aceh

Historical accounts show that Chinese communities have been present in Aceh for centuries. Ma Huan, in *Ying-yai Sheng-lan*, recorded several Acehnese cities visited during the voyages of Admiral Cheng Ho, including A-lu (Aru), Su-men-da-la (Samudra), and Lan-wu-li (Lamuri). Similarly, Zhang Xie's maritime records written in 1618 described Aceh as an important node within the trading networks of the eastern and western seas. During the thirteenth to sixteenth centuries, the Samudra Pasai Kingdom developed into a major trading hub visited by merchants from the Middle East, India, and China. Located along the maritime Silk Route, Pasai functioned as a transit point connecting trade between East and South Asia. Pepper was among the main commodities exported to China, while Chinese goods such as silk and ceramics entered Aceh through the same network.

Trade relations were also accompanied by diplomatic exchanges. Historical sources mention that Cheng Ho's fleet visited Samudra Pasai and presented the Cakra Donya bell to the local ruler as a symbol of friendship. Chronicles such as *Hikayat Raja-Raja Pasai* also refer to the existence of a Chinese settlement in the region. These records indicate that Chinese communities had already been present in Aceh long before the establishment of the Aceh Darussalam Sultanate in the sixteenth century.

In Banda Aceh, Chinese settlements later concentrated in Peunayong. Historical accounts describe that Chinese merchants, both permanent settlers and seasonal traders, lived near the port area where goods were distributed. During the Dutch colonial period, this settlement became known as *Kamp Tionghoa*. Over time, Peunayong became home to several Chinese sub-ethnic groups, including Khek (Hakka), Tio Chiu, Kong Hu, and Hokkien. Among them, the Hakka group remained dominant and preserved the Hakka language, locally called Khek, across generations (Bahry, 2010).

Economic life in Peunayong is strongly associated with trade and small-scale business. Many Chinese families run shops and commercial establishments, and the presence of temples and monasteries among residential and business buildings reflects their religious life. Over time, the Chinese community developed from a trading group into a socio-cultural community integrated within broader Acehnese society. Interaction between Chinese and Acehnese residents produced coexistence in which both groups maintained their cultural traditions while sharing economic and urban spaces. Cultural acculturation can be seen in architecture, culinary traditions, and trading practices influenced by local Acehnese culture (Hadi, 2010).

However, the history of the Chinese community was not always stable. During the Aceh War against the Dutch (1873–1904), Chinese residents were categorized as “foreign easterners,” placing them in a complex position between colonial administration and Acehnese resistance (Alfian, 1987; Setiawan et al., 2023). Later, assimilation policies during the New Order period restricted public expressions of Chinese identity, including the use of Mandarin and Chinese-language schools (Suryadinata, 1999; Marlim et al., 2025).

Another turning point occurred after the tsunami of December 26, 2004, which severely affected the Peunayong area and many Chinese families living near the coast (Nurhasim, 2008; Hanafiah et al., 2025). The reconstruction process strengthened inter-ethnic cooperation. In the reform era, cultural celebrations such as Chinese New Year and Cap Go Meh have become increasingly visible and are often attended by the wider Acehnese community (Srimulyani, 2012). These historical experiences illustrate how the Chinese community has continuously negotiated its cultural identity while adapting to changing political and social contexts in Aceh. This long history of adaptation also shapes how the community interprets contemporary public policies, including family planning.

4.2. The Actual Contexts of Family Planning Implementation among the Chinese Community in Banda Aceh

Interview findings indicate that family planning among Chinese families in Banda Aceh is understood not merely as birth control but as a strategy for achieving family stability and long-term well-being. Many participants associated family planning with economic planning, children's education, and sustainable family prosperity. As one participant explained:

“Family planning is not about limiting children. It is about preparing the future of the family. If the number of children is manageable, we can provide better education and a better life for them.”

This perspective reflects a long-term orientation consistent with cultural values emphasizing responsibility and careful planning for future generations (Fransisca & Pebrina, 2019). In Peunayong, where many Chinese families engage in trade and business activities, reproductive decisions are closely linked to economic considerations and the sustainability of family enterprises, as families often weigh the financial implications of having more children against the need to maintain and grow their businesses.

Participants also explained that reproductive decisions are commonly discussed between husband and wife. Several informants stated that contraceptive decisions are negotiated within marriage rather than determined individually. One participant noted:

“We usually discuss it first. We consider our financial condition, health, and the children’s future before deciding whether to use family planning.”

In many cases, participants preferred long-term contraceptive methods such as implants or intrauterine devices because they were considered practical for individuals with demanding business schedules. However, some participants still preferred short-term methods such as pills or injections due to concerns about side effects or flexibility (Rizkianti et al., 2024). Participants also noted that knowledge about long-term contraceptive methods was sometimes limited, suggesting the need for improved reproductive health education.

From the perspective of Social Cognitive Theory, participants’ reproductive decisions were shaped by interactions between personal knowledge, behavioral expectations, and environmental influences. Recently, digital media has increasingly become part of this environmental context. Several participants stated that information about contraception, maternal health, and birth spacing is now frequently accessed through social media platforms, online health forums, and messaging applications. These digital sources contribute to improving knowledge and self-efficacy regarding reproductive decision-making, although participants also acknowledged that misinformation sometimes circulates in online spaces.

Religious and cultural values also influence how family planning is interpreted (Ojo & Afolabi, 2025). Most participants from Buddhist or Confucian backgrounds stated that their beliefs do not prohibit birth regulation. Instead, family planning was viewed as consistent with principles of family responsibility and social harmony. At the same time, children remain culturally important because they represent the continuation of family lineage. Therefore, family planning is often interpreted as regulating births rather than rejecting parenthood.

Socioeconomic conditions also play a role. Many Chinese families in Banda Aceh have relatively stable economic backgrounds and higher education levels, which enable better access to health services and reproductive information. However, differences in knowledge and service access still exist among community members (Faiz, 2022). Overall, family planning is viewed less as a demographic policy and more as a household strategy for achieving family welfare.

4.3. *Perceptions and Understanding of the Chinese Community toward Family Planning*

Participants' perceptions of family planning were shaped by cultural traditions, religious beliefs, and social experiences within Acehnese society. Most participants stated that their religious traditions do not prohibit regulating births.

However, traditional beliefs regarding lineage remain influential. Several participants explained that older generations often emphasize the importance of having children, particularly sons, to continue the family name and honor ancestors. One participant stated:

“Our parents still believe that having a son is important to continuing the family line. But now life is different. Education is expensive, so we must think carefully about how many children we can support.”

Extended family members often influence reproductive decisions. Some participants said that parents or parents-in-law sometimes express opinions about whether a couple should adopt family planning. One participant explained:

“Sometimes if our parents disagree, we postpone the decision. Respect for elders is very important in our culture.”

Despite this influence, younger couples increasingly prioritize economic stability and educational opportunities. Participants emphasized that having fewer children allows families to provide better education and welfare. Spousal communication also emerged as an important theme, indicating a gradual shift toward more collaborative household decision-making.

These dynamics also reflect changing gender relations within households. Several participants indicated that women increasingly participate actively in discussions regarding reproductive choices. Access to education, economic participation in family businesses, and exposure to information through digital media contribute to strengthening women's confidence in expressing their perspectives. In some cases, participation in family planning decisions increased women's bargaining power within the household, allowing them to negotiate reproductive choices more equally with their husbands.

Health considerations also influence family planning decisions. Participants reported that awareness of maternal health risks and the importance of birth spacing have increased through counselling at local health centers and community discussions (Setyawan & Pratiwi, 2019). In some cases, husbands became more supportive of family planning after understanding the health implications for their wives.

Living in Banda Aceh also shaped participants' perspectives in important ways. As a minority community within a region governed by Islamic law and strong Islamic cultural norms, Chinese families often negotiate their cultural traditions alongside the broader socioreligious environment. Interaction with Acehnese neighbors and exposure to Islamic values emphasizing responsible family life encouraged some Chinese families to reconsider their views on reproductive planning. This process illustrates a form of contextual negotiation in which minority cultural practices coexist with the dominant sociopolitical framework.

Overall, family planning was described as a balance between tradition and modern realities. While cultural expectations regarding lineage remain meaningful, many families now prioritize education, economic preparation, and maternal health. For many women, family

planning also represents a form of personal agency that allows them to plan their family life more carefully while navigating cultural expectations and social norms.

5. CONCLUSION

This study indicates that the Chinese community in Banda Aceh tends to understand the Family Planning (FP) program not merely as birth control but as a broader strategy for achieving family well-being. For many families, FP is interpreted as a long-term investment to improve quality of life, particularly through children's education, household economic stability, and responsible parenting. This perspective reflects the integration of traditional Chinese values, especially future planning and family continuity, with the practical demands of contemporary life. At the same time, reproductive decisions are shaped not only by economic considerations but also by religious teachings, ancestral traditions, and the surrounding social environment.

The findings indicate that childbearing among the Chinese community is complex and negotiated. Buddhist and Confucian values generally support responsible parenting and do not prohibit birth regulation. However, traditions emphasizing lineage continuity, particularly the importance of sons, still influence reproductive expectations. Consequently, family planning becomes a negotiated practice shaped by communication between spouses, influence from parents and in-laws, and adaptation to the wider Acehnese context.

These findings highlight the need for culturally sensitive FP policies. Programs should involve husbands and families, strengthen cultural competence among health workers, and promote inclusive communication strategies. Moreover, FP participation is closely linked to women's autonomy and shared decision-making within households.

References

- Aceh, B. P. S. P. (2020). *Jumlah penduduk provinsi Aceh, 2018-2020*. Banda Aceh. <https://aceh.bps.go.id/indicator/12/55/1/jumlah-penduduk.html>.
- Afriati, I. (2019). Relasi suami isteri dalam Al-Qur'an ditinjau dari dimensi pendidikan. *Gender Equality: International Journal of Child and Gender Studies*, 5(2). <https://doi.org/10.22373/equality.v5i2.5599>.
- Ahmed, S., Creanga, A., Gillespie, D., & Tsui, A. (2020). Economic status, education and empowerment: Implications for maternal health service utilization. *BMC Public Health*, 20, 111. <https://doi.org/10.1186/s12889-020-09810-7>
- Ahmed, B., et al. (2024). Women's decision-making power on modern contraceptive use and associated factors. *BMC Women's Health*, 24.
- Alfian, I. (1987). *Perang di jalan Allah: Perang Aceh 1873-1912*. Jakarta: Pustaka Sinar Harapan.
- Ali, P. A., McGarry, J., & Maqsood, A. (2022). Spousal role expectations and marital conflict: Perspectives of men and women. *Journal of Interpersonal Violence*, 37(9-10). <https://doi.org/10.1177/0886260520966667>
- Ali, I., & Abdullah, M. F. (2024). Tracing the heritage and civilization of Austronesian seafarers across waters, seas, and oceans in the Archipelago of Southeast Asia. *Applied History Journal of Merong Mahawangsa*, 2, 41-55. <https://doi.org/10.32890/ahjmm2024.2.4>

- Amraeni, Y. (2020). Women's involvement in decision making and unmet need for contraception. *Kesmas: National Public Health Journal*, 15(2), 198-201. <https://doi.org/10.1016/j.enfcli.2019.07.077>
- Armiadi, A., & Sari, S. I. (2019). Persepsi pekerja wanita sebagai pedagang dalam tinjauan hukum Islam (Studi kasus di pasar Aceh Kecamatan Baiturrahman Kota Banda Aceh). *Gender Equality: International Journal of Child and Gender Studies*, 5(2), 115-140. <https://dx.doi.org/10.22373/equality.v5i2.5601>
- Asmamaw, D. B., Shewarega, E. S., Fentie, E. A., et al. (2024). *Married women decision-making autonomy on contraceptive use in East Africa: A multilevel analysis*. Sage Open, 14(1). <https://doi.org/10.1177/21582440241236567>
- Bahry, R. (2010). Repertoar bahasa masyarakat Cina di Aceh. *Bahasa dan Seni*, 38(2), 130-140. <https://journal2.um.ac.id/index.php/jbs/article/view/40/14>
- Bandura, A. (1977). *Social learning theory*. New Jersey, America: Prentice-Hall.
- Bandura, A. (2023). Cultivate self-efficacy for personal and organizational effectiveness. *Principles of Organizational Behavior: The Handbook of Evidence-Based Management 3rd Edition*, 113-135. <https://doi.org/10.1002/9781394320769.ch6>
- BKKBN (2022). *Visi misi BKKBN*. <https://www.bkkbn.go.id/pages-visi-misi-2012264839-129>.
- Bongaarts, J., & Hardee, K. (2020). Trends in contraceptive prevalence and family planning programs. *Population and Development Review*, 46(1), 1-23. <https://doi.org/10.1111/padr.12313>
- Cornwall, A. (2016). Women's empowerment: What works and why? *Gender & Development*, 24(3), 345-360. <https://doi.org/10.1002/jid.3210>
- Damtew, S. A., et al. (2024). Women's autonomy in modern contraceptive decision-making. *Reproductive Health*, 21.
- Do, M., & Kurimoto, N. (2019). Women's empowerment and choice of contraceptive methods in selected African countries. *International Perspectives on Sexual and Reproductive Health*, 45, 1-10. <https://doi.org/10.1363/45e1819>
- Hinson, L., Edmeades, J., Murithi, L., & Puri, M. (2019). Developing and testing measures of reproductive decision-making agency in Nepal. *SSM-Population Health*, 9, 100473.
- Edmeades, J., Hayes, R., & Gaynair, G. (2019). Improving how we measure women's empowerment in reproductive health. *Studies in Family Planning*, 50(2), 165-176. <https://doi.org/10.1111/sifp.12073>
- Edström, J., & Shahrokh, T. (2016). Engaging men in gender equality. *Gender & Development*, 24(1), 1-16.
- Endah, K. (2020). Pemberdayaan masyarakat: Menggali potensi lokal desa. *Moderat: Jurnal Ilmiah Ilmu Pemerintahan*, 6(1), 135-143. <http://dx.doi.org/10.25157/moderat.v6i1.3319>
- Faiz, M. (2022). *Effectiveness of family planning program in Meuraxa district, Banda Aceh City, Aceh Province*. Institut Pendidikan Dalam Negeri.
- Fishbein, M., & Ajzen, I. (1975). *Belief, attitude, intention, and behaviour: An introduction to theory and research*. Boston, America: Addison-Wesley
- Fransisca, D., & Pebrina, M. (2019). Pengaruh KIE terhadap tingkat pengetahuan pasangan usia subur dalam pemakaian alat kontrasepsi jangka panjang. The influence of CIE on the

- level of knowledge of couples of childbearing age in using long-term contraception. *JIK (Jurnal Ilmu Kesehatan)*, 3(2), 74–79. <https://doi.org/10.33757/jik.v3i2.208>
- Fuad, Z. (2023). *Kesetaraan hak dan kewajiban suami istri dalam pernikahan perspektif al-Qur'an (Kajian tafsir tematik)* (Doctoral dissertation, Institut PTIQ Jakarta).
- Guracho, Y. D., et al. (2022). Women's decision-making power on modern family planning use and associated factors. *BMC Women's Health*, 22. <https://doi.org/10.1155/2022/9060809>
- Hadi, A. (2010). *Aceh: Sejarah, budaya, dan tradisi*. Jakarta: Yayasan Pustaka Obor Indonesia.
- Hadisome, "Ci Lina, Pos KB keturunan Tiong Hoa," Kompasiana. Retrived https://www.kompasiana.com/hadisome/5500cfd9a333115b74511c9f/daun-mimba-dan-pelajaran-dari-ci-lina?lgn_method=google&google_btn=onetap.
- Hanafiah, M. H., Muttaqim, H., Wiyata, & Yulianto, E. (2025). Exploring the role of coffee shop culture in fostering social resilience in post-tsunami Aceh, Indonesia. *Local Environment*, 1-18. <https://doi.org/10.1080/13549839.2025.2519357>
- Hartanto, H. (2010). *Keluarga berencana dan kontrasepsi (Family planning and contraception)*. Jakarta: Pustaka Sinar Harapan.
- Kristina, A., & Pamungkas, B. C. (2025). Rationality of women in fertility decisions: An intergenerational study in rural Indonesian contexts. *International Journal of Population Studies*, 025310132. <https://doi.org/10.36922/IJPS025310132>
- Latif, I. R., Panjaitan, D., Ikhsan, I., Alqarni, W., & Ilhamsyah, F. (2025). The politics of population control: Family planning and poverty alleviation in West Aceh, Indonesia. *Journal of Contemporary Local Politics*, 4(1), 1-12. <https://doi.org/10.46507/jclp.v4i1.698>
- Leekuan, P., Kane, R., Sukwong, P., & Kulnitichai, W. (2022). Understanding sexual and reproductive health from the perspective of late adolescents in Northern Thailand: a phenomenological study. *Reproductive Health*, 19(1), 230. <https://link.springer.com/article/10.1186/s12978-022-01528-1>
- Manan, A. (2021). *Metode penelitian ethnografi*. Banda Aceh: AcehPo Publishing.
- Marlim, Y., & Rang, Z. (2025). Family language policy among new order regime generations of Medan Chinese heritage language speakers: Language practice, beliefs, and self-management. *Journal of Multilingual and Multicultural Development*, 1-27. <https://doi.org/10.1080/01434632.2025.2516002>
- Marston, C., Arjyal, A., Maskey, S., Regmi, S., & Baral, S. (2020). Using qualitative evaluation components to help understand context: Case study of a family planning intervention with female community health volunteers (FCHVs) in Nepal. *BMC Health Services Research*, 20(658), 1–10. <https://doi.org/https://doi.org/10.1186/s12913-020-05466-1>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A Methods sourcebook*. Thousand Oaks, CA: Sage.
- Mukherjee, S., & Kumar, A. (2024). Fostering women's empowerment through men's involvement in family planning initiatives and effective strategies: A systematic review (February 28, 2024). Available at SSRN 4967810. <https://dx.doi.org/10.2139/ssrn.4967810>
- Na'im, A., & Syaputra, H. (2010). *Kewarganegaraan, suku bangsa, agama, dan bahasa sehari-hari penduduk Indonesia: Hasil sensus penduduk 2010 (nationality, ethnicity, religion,*

and daily language of the Indonesian population: Results of the 2010 population census). Badan Pusat Statistik.

- Nurhasim, M. (2008). *Konflik dan integrasi politik di Indonesia*. Jakarta: LIPI Press.
- Ojo, O. J., & Afolabi, A. (2025). Impact of religious and cultural beliefs on family planning and well-being of children in Saki West local government. *Unizik Journal of Educational Research and Policy Studies*, 19(4). <https://www.unijerps.org/index.php/unijerps/article/view/976>
- Prasetyo, T. (2013). *Analisis faktor yang mempengaruhi PUS mengikuti keluarga berencana (KB) di wilayah kerja Puskesmas Sambirejo Kabupaten Sragen*. Skripsi thesis, Universitas Muhammadiyah Surakarta. <https://eprints.ums.ac.id/25551/>
- Rizkianti, A., Kistiana, S., Fajarningtiyas, D. N., Hutasoit, E. F., Baskoro, A. A., Maryani, H., Titisari, A. S., Sari, D. P., Naibaho, M. M. P., & Melissa, M. (2024). Understanding the association between family planning and fertility reduction in Southeast Asia: A scoping review. *BMJ*, 14(6), 1–10. <https://doi.org/10.1136/bmjopen-2023-083241>
- Roslaili, Y. (2018). Peran perempuan dalam konservasi air rumah tangga. *Gender Equality: International Journal of Child and Gender Studies*, 4(1), 1–12. <https://dx.doi.org/10.22373/equality.v4i1.4482>
- Roslaili, Y. (2022). Safe houses for women victims of violence. *Gender Equality: International Journal of Child and Gender Studies*, 8(1), 98-108. <https://dx.doi.org/10.22373/equality.v8i1.12753>
- Sa'roni. (2013). *Faktor-faktor yang mempengaruhi partisipasi masyarakat dalam pelaksanaan program keluarga berencana (KB) guna mewujudkan norma keluarga kecil bahagia sejahtera (NKKBS) Desa Sendangwaru Kecamatan Kragan, Kabupaten Rembang*. Universitas Negeri Semarang.
- Setyawan, D., & Pratiwi. (2019). Social learning and minority acceptance of national health programs: A case study in Aceh. *Journal of Health and Social Behavior*, 60(4), 512–528. https://r.search.yahoo.com/_ylt=AwrKFjba5khpFQIAgJTLQwx.;_ylu=Y29sbwNzZzM EcG9zAzEEdnRpZAMEc2VjA3Ny/RV=2/RE=1767594970/RO=10/RU=https%3A%2F%2Fjournals.sagepub.com%2Fhome%2Fhsb/RK=2/RS=FYXEOYnSuetfjr6UO4HdlIZHo0I-
- Slamet, Y. (1994). *Pembangunan masyarakat berwawasan partisipasi (The community's development with participation insights)*. Surakarta: Universitas Sebelas Maret Press.
- Small, E., L. Weinman, M., Buzi, R. S., & Smith, P. B. (2009). Risk factors, knowledge, and attitudes as predictors of intent to use condoms among minority female adolescents attending family planning clinics. *Journal of HIV/AIDS & Social Services*, 8(3), 251–268. <https://doi.org/https://doi.org/10.1080/15381500903130504>
- Srimulyani, E. (2012). *Women from traditional Islamic educational instructions in Indonesia: Negotiating Public Spaces*. Kuningan, Jakarta Selatan: KITLV Press.
- Statistik, B. P. (2020). *Kota Banda Aceh dalam angka 2020*. BPS Kota Banda Aceh.
- Suryadinata, L. (1999). *Etnis Tionghoa dan pembangunan bangsa*. LP3ES.
- Uce, L. (2022). Keseimbangan peran gender dalam Al-Qur'an. *Takammul: Jurnal Studi Gender dan Islam Serta Perlindungan Anak*, 11(1), 44-59. <https://dx.doi.org/10.22373/takamul.v11i1.12165>

- Utami, R. T., & Mawarpury, M. (2019). Manajemen konflik keluarga poligami dan monogami. *Gender Equality: International Journal of Child and Gender Studies*, 5(2). <https://doi.org/10.22373/equality.v5i2.5588>.
- Usman, A. R. (2009). *Etnis Cina perantauan di Aceh [Overseas Chinese in Aceh]*. Jakarta: Yayasan Obor Indonesia.
- Zamharira, C., Irma, A., & Jamilah. (2022). The role of South Aceh regency women's empowerment office for child protection and family planning (DP3AKB) in preventing underage marriage. *Gender Equality: International Journal of Child and Gender Studies*, 8(1), 2461–1468. <https://doi.org/http://dx.doi.org/10.22373/equality.v8i1.12741>
- Zulkifli, Aisyah, S., & Hidayah, N. (2022). Jurnal public policy the quality of family planning (FP) program through family information system in Banda Aceh city. *Jurnal Public Policy*, 8(2), 91–95. <https://doi.org/https://doi.org/10.35308/jpp.v8i2.4996>