



## Islamic prenatal education for pregnant mothers in ngadirojo village

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### ABSTRACT

Prenatal education is one of the important stages in forming a child's character. This education starts from the time the fetus is in the womb until it is born into the world. Many mothers do not carry out their duties properly in providing stimulus or stimulation to the child they are carrying because of the mother's lack of knowledge about how to educate a child well while still in the womb in the Islamic view and there are still many who think that the child's intelligence and intelligence is sufficiently supported by nutrition. the good one. This research aims to reveal the concept of prenatal education from the perspective of Islamic religious education. The research method used is a qualitative research method with a qualitative descriptive approach. Data was obtained through literature studies and interviews with pregnant women in local villages. Data analysis was carried out using observation and interview techniques. The research results show that further research is still needed to develop more specific and measurable Islamic-based prenatal education methods. It is hoped that collaboration between educators, health practitioners and ulama can produce a more holistic and effective approach to Islamic-based prenatal education. The research results show that prenatal education from the perspective of Islamic religious education involves aspects such as the habit of listening to the holy verses of the Koran, prayers and dhikr which are good for fetal development. Apart from that, it is important to provide positive stimulation and a conducive environment for pregnant women. The novel elements in this research are the role of parents in prenatal education, the influence of the environment on pregnancy, prayer and dhikr during pregnancy, early religious education, health and nutrition in Islam, the role of society and community. It is hoped that the results of this research can contribute to the understanding of the importance of prenatal education in Islam, so that it can serve as a guide for pregnant mothers in preparing a quality generation.

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### Introduction

Education is a crucial aspect of life, and everyone has the right to receive it, as education enables personal growth and improves living standards. The quality of human resources (HR) is significantly influenced by the quality of schools. In other words, it is clear that human resources are a key factor in progress and success. Education allows individuals to develop their potential and become useful and beneficial members of society.

Islam places great emphasis on education because it is a prerequisite for every individual to fulfill their responsibilities as a vicegerent on Earth. Through education, humans can become morally upright beings, both spiritually and physically. The goal of education and teaching is to

develop a high-minded personality. The expected personality is one that adheres to the laws of life, upholds the standards of their community, and advances knowledge by starting from the correct sources. It is obligatory to fear Allah SWT as a form of faithfulness.

Islam is a religion that provides guidance and direction to humanity on all aspects of life, containing instructions and rules to guide us in living our lives. Islamic education is an activity conducted to cultivate in individuals a strong spiritual foundation, religious knowledge, good morals, and a way of life that aligns with Islamic law.

According to Islamic teachings, human life exists even before birth. Before a person is born into the world, Allah breathes His spirit into them while they are still in the womb. There are different views on the optimal age for children to begin receiving education. Islam advocates for the education of children from an early age, meaning that education should begin when the child is still in the womb, even at the moment of conception. Some Islamic scholars even argue that a child's education should start before the parents marry or during courtship. In modern education, education that begins while the child is still in the womb is called prenatal education.

Prenatal education can result in children who are intelligent, moral, responsible, and possess high spiritual intelligence, such as by frequently listening to Quranic recitations, regularly sending blessings on the Prophet, engaging in dhikr, and reading the Quran, among other Islamic practices that instill spiritual values from an early age. An example in Indonesia is Abu Musa, a 5.5-year-old child who has memorized the Quran. Musa is a product of prenatal education, where his mother regularly played Quranic verses and consistently read the Quran while Musa was still in the womb, demonstrating the profound effect of education during pregnancy.

The maturity of a child's development and academic achievement is significantly influenced by their early interactions with their parents, particularly in character development. Therefore, raising children is a skill that must be continually acquired and developed. It is estimated that a person's behavior is largely shaped by the parenting style and interactions they experience within the family, even into adulthood.

The family is the primary source or environment that plays the most significant role in shaping a child's behavior, as the child first lives and grows within their family. The family has a profound impact on children because it is the primary and first educational environment where they interact and develop their emotional lives. The family is a natural environment for children, offering security and safety while meeting their basic needs. All of a child's activities, including education, which begins in the womb, are initiated by the family.

The family has a profound impact on children because the family is the primary and initial environment for education. This is where children connect and develop their emotional lives. A child's primary needs are met, and protection and security are naturally provided by the family. Every activity the child engages in, including education that begins in the womb, is initiated by the family. Islamic family education is crucial during the child's developmental stage, as the family environment is the most influential in shaping a child's character and morals. If the family does not teach religion, proper manners, and morals in accordance with Islamic law, it will affect the child's character and morals in the future. Parents, in the context of education within the family environment, are the core and initial influence that must be established by all family members. In addition to playing a crucial role in raising their children, the family is also responsible for meeting their emotional needs. Parental upbringing can take the form of parental control, discipline, and care. Children who grow up in unhappy and disadvantaged homes often face their own psychological challenges and difficulties in adjusting. Research suggests that there is a connection between different types of parenting philosophies and different behaviors. In addition to parenting styles, the social environment can also influence a child's behavior, as mentioned in psychogenesis theory.

By nature, a woman has been endowed by Allah SWT to become a mother. Once she becomes a wife, her status changes to that of a mother who is *uswatun khasanah*, or a good role model. This is a noble trust from Allah SWT and a means for her to worship Him. However, to become a good, pious mother, she must prepare her mind. As commanded by Allah, raising and educating children does not begin when a mother gives birth, but rather starts during

pregnancy when the mother prays before engaging in sexual activity. To facilitate the initiation of the prenatal educational process after birth, the prospective mother should familiarize herself with the recommended materials to assist pregnant mothers in carrying out this process. This will help ensure that children born out of wedlock are raised with a strong religious education. One such practice involves reciting prayers as taught by the Prophet Muhammad. From Ibn Abbas (RA), he said that the Prophet Muhammad (SAW) said:

لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ فَقَالَ بِاسْمِ اللَّهِ ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَن . فَإِنَّهُ إِنْ يُعَدَّرَ  
بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا

The above Hadith explains that the Prophet Muhammad taught people to recite a prayer before engaging in marital relations, asking Allah to keep them safe from the influence of Satan during their marital relations, so that the child that results from their union would be righteous and pious.

Prenatal education in Islamic education theory seems to have received little attention from Islamic education experts. This is evident from the limited theories found in the literature of Islamic education scholars. Even among Muslims, a father arranging a marriage for his daughter is still considered taboo, even within the Muslim community. However, during the early days of Islamic propagation, both during the Meccan and Medinan periods, this practice was common, as demonstrated by Abu Bakr arranging the marriage of his daughter Sayyidatina Aisha to the Prophet Muhammad, and Sayyidatina Fatimah, the Prophet's daughter, being married to Ali bin Abi Talib. These are just a few examples of prenatal practices related to arranging a marriage for a daughter by her parents, especially the father. There are still many mothers who do not fulfill their duties and responsibilities well in providing stimulation to the child they are carrying due to a lack of knowledge about how to properly educate a child while still in the womb. There is still a belief that a child's intelligence and intelligence are sufficiently supported by good nutrition.

Ideally, pregnant mothers should be able to apply prenatal education without obstacles and receive support from their families, social circles, and the surrounding environment in applying prenatal education, thereby producing positive effects on their fetus. However, in reality, based on observational research findings, there are still a few families who do not share their support for pregnant mothers in applying prenatal education due to various factors, including economic, cultural, knowledge, and social factors. This causes pregnant mothers to feel unmotivated and unresponsive to the implementation of prenatal education.

When a mother is pregnant, she can engage in positive activities that are believed to lead to the fulfillment of a healthy, good, and desired life, both in religious and societal terms. As commonly observed in society, prenatal education can be viewed from two perspectives: first, scientifically. In terms of health science, a pregnant mother is obliged to maintain a healthy and orderly lifestyle. A pregnant mother must eat healthy and nutritious food to ensure that her baby is also healthy. Additionally, the mother must take care of her psychological well-being, as well as her physical health, including clothing, housing, and the cleanliness of her environment. A pregnant mother must also maintain her emotional stability.

Secondly, from a religious perspective, a pregnant Muslim mother should strive to engage in more worship, including dhikr, prayer, supplication, and reading the Quran. A pregnant mother should also exhibit good morals and praiseworthy behavior, always engaging in good deeds. According to Maksum, good actions should be carried out to ensure that the child in the womb becomes intelligent and emotionally sound, receiving educational stimuli while still in the womb. The food that serves as the baby's source of nutrition must also be halal. All of this serves as both education and a lesson for the mother and her unborn child.

This effort is urgent because it will impact the baby and their future life. A pregnant mother who does not take care of her health will have negative consequences for both herself and her baby. Moreover, a pregnant (Muslim) mother who neglects the obligatory acts of worship will also affect herself and her baby. Therefore, it is essential for pregnant mothers to understand their role. The transition to parenthood is a significant new stage in life that continuously challenges individuals.

There are many experts who explain why education for children is crucial, starting from the womb. One of these experts is the 13th-century Muslim scholar and Islamic reformist thinker, Ibn Qayyim al-Jauziyyah, who was deeply concerned with the education of children during both the prenatal and postnatal periods. His monumental work, *Tuhfah al-Maudud bi Ahkam al-Maulud*, documents his profound attention to this matter.

Fundamentally, he suggests choosing a spouse and praying for righteous offspring at the beginning of this book. In other sections, he explains how the human body is formed from the essence of the earth, which develops into a *nutfah* (drop of fluid), and then Allah creates it into a *mudghah* (chewed lump). At this stage, the components of the human body are determined, including its structure, characteristics, and organs such as hearing and sight.

Ngadirojo Village in Magelang is a large village that includes many couples of childbearing age and pregnant women, as confirmed by data obtained from the local midwife. However, it turns out that many of these pregnant women are still unaware of the importance of prenatal education from an Islamic perspective and the effects of implementing such education on both religious, health, and psychological aspects, for themselves and their unborn children.

From an Islamic perspective, for example, some pregnant women do not know which prayers or *dzikr* should be performed during pregnancy, or the impact of a mother's worship on the psychological and spiritual development of her unborn child. Some are even unaware that practices such as *dzikr*, prayers, and reciting the Qur'an can help shape a child to be intelligent and virtuous.

From a health perspective, there are pregnant women who do not understand what they should do for their own and their baby's health during pregnancy, when to see a doctor or midwife, which foods should be consumed or avoided, activities that are permissible or prohibited, signs of pregnancy complications, and so on.

There are even some traditional customs or rituals related to education for pregnant women that are harmful and tend to be inconsistent with Islamic teachings, sometimes even posing a danger to the pregnant woman herself. For example, the Javanese tradition in Ngadirojo Secang Magelang during the four-month pregnancy ceremony called *ngapati*, which involves a ritual meal of rice placed on a banana leaf with a needle biting symbolizing strength for the mother and fetus to survive until nine months.

At seven months of pregnancy, there is a *padusan* (bathing) ceremony. In this event, the pregnant woman's family holds a *selamatan* by inviting neighbors and close relatives. During the *selamatan*, the attendees and family recite several chapters of the Qur'an, such as Surah Maryam, Surah Yusuf, and Surah Waq'ah. In this ceremony, the mother is bathed with flower water, symbolizing purification from all stains and mistakes.

From a health perspective, some of these traditional prenatal education rituals may endanger the pregnant woman. For instance, eating from a banana leaf with a needle biting can injure the pregnant woman if not done carefully, and prolonged bathing in the *padusan* ceremony may affect her health (elevating body temperature or causing fever). Additionally, from a religious viewpoint, the *padusan* ceremony may involve exposing parts of a woman's body to those who are not her mahram, or the belief that bathing can cleanse sins, which is aligned with Hindu and Buddhist teachings, rather than Islamic teachings.

Psychologically, some pregnant women may experience negative emotional pressures such as stress, depression, anger, and so forth, which can significantly impact their pregnancy. These feelings may arise due to fatigue, discomfort, hormonal influences, and fear. The reasons above have attracted the writer to conduct research on prenatal education from the perspective of Islamic education among pregnant women in Ngadirojo Secang Magelang. In this research, the writer conducted interviews with pregnant women in Ngadirojo Secang Magelang.

## Method

The method section is written without subheadings and consists of a single paragraph that briefly outlines the research type, data type, data collection procedures, data processing techniques, and the process of drawing conclusions. This approach provides a concise overview of the research methodology, ensuring that each aspect of the study is clearly

presented in a straightforward manner. If the writing is a literature review or a conceptual analysis of research methods, this section is not required. The focus is on presenting the essential methodological details in a clear and concise way, enabling readers to understand the research design and procedures without needing to navigate through multiple subsections. This streamlined approach ensures that the methodology is both accessible and efficient, serving as a succinct guide to the research process used in the study.

## Result and Discussion

The first study focused on understanding prenatal education from the perspective of Islamic religious education, with data gathered through interviews with five pregnant women in the village of Ngadirojo Secang, Magelang. The study found that some pregnant women had already begun to implement prenatal education from an Islamic perspective for their children while they were still in the womb. This understanding extended to considerations such as the moral character and faith of a potential spouse before marriage. However, some pregnant women had not yet adopted these practices, primarily due to a lack of knowledge and education in the village.

Prenatal education is crucial for the development of every individual, as it lays the foundation for all future learning. It begins while the child is still in the womb and continues after birth, meaning that whatever parents provide or do during pregnancy constitutes the education given to their unborn child. As highlighted in a book by Masrur, the goal of prenatal education is to support and nurture a person's innate potential, starting from the choice of a life partner, through marriage, and into pregnancy and beyond. Prenatal education involves parents teaching their unborn child through sounds, touch, and the observation of their behavior. This is because an unborn baby can already respond to external stimuli. Prenatal education plays a significant role in the development of the fetus while still in the womb, which later affects the child's growth and development after birth.

In the book *Miftahu Dar as-Sa'adah* written by Ibn Qayyim al-Jawziyyah, it is explained that prenatal education, through educational stimuli, benefits both the physical and psychological development of the child, while also enhancing brain intelligence and emotional intelligence.

Here are some key points regarding prenatal education from the perspective of Islamic religious education:

1. **Role Modeling and Prayers.** Future parents in Islam are taught to provide moral and spiritual examples in their daily lives. Pregnant women are encouraged to strengthen their bond with Allah through worship and prayer, while also maintaining positive thoughts and avoiding negative thinking.
2. **Diet and Nutrition.** Proper nutrition is crucial for fetal development. Islam teaches the importance of maintaining a balanced diet and avoiding forbidden foods.
3. **Spiritual Education.** Islam emphasizes the importance of listening to Quranic recitations and good prayers for the fetus, as these have a positive influence on the unborn child.
4. **Emotional Education.** The emotional well-being of the mother is vital. Islam advises creating a positive, loving, and safe environment for pregnant women, as tension and stress can affect the fetus.

Prenatal education in Islam also includes the mental and spiritual preparation of future parents to take on their new roles and responsibilities in raising a child according to Islamic values.

### **Implementation of Prenatal Education from an Islamic Perspective in Ngadirojo Village, Secang, Magelang**

In the second study conducted, it was found that the practice of prenatal education in Islam by pregnant women includes engaging in Islamic activities such as prayer, reciting the Quran, reading salawat, listening to Quranic recitations (*murottal*), and participating in positive activities. The application of prenatal education from an Islamic religious perspective encompasses not only spiritual aspects but also physical, mental, and emotional care. This approach helps future parents to view pregnancy as an important stage in their life journey, approached with gratitude and an awareness of their responsibility towards Allah's creation.

Maintaining and caring for the condition of the pregnant mother is essential to ensuring the well-being of the child in the womb since the baby's condition depends on the mother's well-being during pregnancy. Therefore, proper care for pregnant mothers includes attention to nutritional intake and prayer.

### Conclusion

The first research findings pertain to the understanding of prenatal education from the perspective of Islamic religious education in Ngadirojo Secang. The data was obtained through interviews with pregnant women in Ngadirojo Secang, Magelang. The findings revealed that some pregnant women in Ngadirojo Secang lack understanding and awareness of prenatal education from an Islamic religious perspective. However, prenatal education within this framework is crucial for individual development, as it serves as the foundation or beginning of a person's education. The second study revealed that most pregnant women in Ngadirojo Secang, Magelang, have implemented prenatal education from an Islamic perspective. This includes practices such as reciting the Quran, listening to Quranic recitations (murottal), reading salawat, praying, and engaging in other positive activities. The implementation of prenatal education encompasses not only spiritual aspects but also includes physical, mental, and emotional care, which helps future parents view pregnancy as a vital stage in their life journey. The condition of the baby in the womb depends on the mother's well-being during pregnancy, including her upbringing and nutrition. The third study identified both supporting and hindering factors experienced by pregnant women in carrying out prenatal education for their unborn children. The supporting factors include education, religion, and the environment. The hindering factors consist of economic challenges, educational barriers, health issues, and family factors.

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