

Educational Concept of Prenatal Based on Al-Qur'an Perspective

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ABSTRACT

A child is the greatest gift from Allah SWT. Having a child is an enormous trust. Therefore, the parents have a responsibility to educate optimally to prepare the children's future. Some articles mention that education for children starts when he goes to school, at 5th or 7th years old. But the early research providing education began when he was in the womb. This statement is related to Al-Qur'an perspective. So, in this article, writers will study some verses in the Al-Qur'an to explain what the parents should do when the baby is in the womb, especially for education. This article aims to define the educational concept of prenatal based on the Al-Qur'an perspective. So, this article can be used as a reference for parents to prepare the next generation with good morals. This article used library research, writers looking for Al-Qur'an verses, and some concerns about prenatal education. As a result of this article, Islam has given universal and complex base principles for humans that cover all aspects. The primary purpose of implementing education is to get Allah's blessing. Therefore, providing education for children needs to implementing as early as possible. Al-Qur'an has some explanations about prenatal education, as explained in Al-Furqan: 74 and Ibrahim: 40 explaining about praying before having a child. Al-A'raf: 172 covenant and allegiance, Al-Maidah: 88, At-Tahrim: 6, and Al-Isra: 23 talking about kinds of prenatal education.

KEYWORDS: *Education, Islamic Education, Prenatal Education, Al-Qur'an*

1. INTRODUCTION

Islam has explained the complex and universal education principal for humans, including spiritual, intellectual, and imagination (Hanipudin et al., 2021). The primary purpose of carrying out education is to get the blessings of Allah. Therefore, implementing education for babies needs to apply as early as possible. Education begins with the prophet Adam and has been taught by Allah. (Chaeruddin B. 2015) as in verse:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

"And He taught Adam the names - all of them. Then He showed them to the angels and said, 'Inform Me of the names of these, if you are truthful.' (Al-Baqarah/2: 31)"

Baby is the greatest gift from Allah. Therefore, parents have a big responsibility to educate the baby to prepare the baby's future optimally. Prenatal education is the parents' conscious effort to guide and give learning to the unborn baby to be a good person with intellectual and emotional intelligence in the future.

There are three types of education that each individual goes through: education in the family, school, and public. Education in the family is the first education, so the parents have an essential role in raising children. Parents are the foundation of education for children, especially *tauhid* education in the womb (Chaeruddin B. 2015).

Children are an investment in the country. The responsibility and leadership for the future are in their hands. So this makes us alert to the negative globalization effect. Therefore, education is needed to filter against globalization's massive flow. The education process consists of two Prenatal and Postnatal. Prenatal is the condition before birth, and postnatal is the condition after birth.

Prenatal consists of 2 words "Pre" means before and "natal" means born. Prenatal education depends on the mother's habits, activity, and character during pregnancy. If that's a statement taken from the educational point of view, this education is primarily given to parents and implemented on their babies.

Previous research mentions that education for kids starts from 5th or 7th when they are in formal school. But the late research providing education can begin while the baby is in the womb. That sentence is related to some of Al-Qur'an's verses. So, this article will study some verses about fetus development and the educational concept for unborn babies.

2. METHODS

This research method uses a literature study. That is a critical and in-depth study of library materials that are essentially related to research conducted by collecting data or scientific works on the subject of research, collecting library data, or solving problems. (Arikuntoro, 2006)

The data was studied in books, scientific journals, and other reference sources relevant to the research, namely prenatal education from the perspective of the Qur'an, researching the verses of the Qur'an related to education in the womb. Researchers look for, examine and analyze data from the needed literature. In the end, this literature study resulted in several conclusions based on previous studies.

3. SIMULATION RESULT AND METHODS

According to Islam, the formation of children's identity began far from child creation. The family, especially the mother, is the first education for children. Therefore, before mothers provide education for children, they should know what to give them. According to Islam, the family is not the only group of people. The family is a living institution that can bring its members happiness or misfortune in this world and the hereafter (Chaeruddin B. 2015). Islam gives some requirements to building a family as a forum to educate children (Daradjat, 1995).

Prenatal education is a conscious and organized systematic effort carried out by parents entrusted with the responsibility to influence the growth and development of the fetus in the womb (Maruf 2017). As for prenatal education, it can be seen through the following verses in the Al-Qur'an:

3.1 Al-Furqon/25: 74 and Ibrahim/14: 40

Praying for the child is required. The child in the womb (and all children already born) must Pray to Allah SWT to make him a pious child who believes and does well for his parents, religion, society, and nation. (Maruf 2017)

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا خُلْدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا قُلْ مَا يَعْبُؤُكُمْ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

74. And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." (Al-Furqon/25: 74)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

40. My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. (Ibrahim/14: 40)

The verses above are a prayer read before having a child and during pregnancy. "Parents should be aware that guidance is in the hands of Allah SWT. Allah gives guidance to whomever He wants with His grace and bounty; parents can teach, direct, and only guide their children. So pray for them" (Sholeh 2018) and stay away from praying badly for them (such as cursing, fooling, and soon).

Pray for children every time, both after the five daily prayers, in prostration when praying sunnah or outside of prayer. Prayer is a weapon for Muslims in managing the strategy of the twists and turns of their lives, including in educating their children (Octofrezi 2020).

3.2 Al-A'raf/7: 172

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

172. And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware." (Al-A'raf/7: 172)

This verse explains that Allah SWT. has pledged allegiance to all humans in the mother's womb with God's confession to Him; This indicates that the human in the womb understands the meaning of allegiance (Chaeruddin B. 2015). Prenatal education, which is currently developing, basically Islam has taught it, that can be seen from Al-A'raf verse 172, where the letter explains to us that children in the mother's womb can be educated with stimulus education carried out by parents.

3.3 Al-Maidah/5: 88, At-Tahrim/66: 6, and Al-Isra/17: 23

The role of the mother in the womb is crucial because the mother has a close relationship with the fetus. The process of education in the womb is undoubtedly different from education when the child is born. "Education to the fetus is carried out through the mother, for example, by eating nutritious food if you want your child to be healthy, showing good behaviour if you want the child to have good character later. Islam teaches that children in the womb always receive maximum care, care and education until they are born" (Chaeruddin B. 2015). In line with that statement, Casimir in Arifin states that children in the womb can be educated by educating their mothers, for example, by educating and providing a religious atmosphere and peace in the household. As the explanation in verse:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

88. And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers. (Al-Maidah/5: 88)

Good food is a nutritious food that contains carbohydrates, proteins, vitamins, minerals and so on. During pregnancy, mothers eat for their health and their baby's health (Lehrer, 2008). A pregnant woman, of course, needs more food; this is because there are new organisms that are growing in their bodies. Pregnancy is a very tough and tiring job for mothers. The mother's weight increased by about 9-11 kilos than usual. Gain weight, of course, requires more extra energy than standard (HS, 1989).

In addition to foods that contain good nutritional intake, how to get these foods must also be halal and come from good sustenance. Halal food is all food provided by Allah, except what is forbidden, such as pork, carrion or animals that are slaughtered without mentioning the name of Allah (Masrur 2021).

Education for children before birth must meet educational requirements at the level of education for preborn children and not result in fatal errors in physical and psychological development. The beginning of education is conveying teachings and shaping behaviour, practically done by making family rules consisting of father, mother and children, which is the minor organization in the world (Hanipudin et al., 2021). The kind of prenatal education as the verse below:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

6. O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (At-Tahrim/66: 6)

Parents should be able to formulate these beliefs in their children's lives in the future. The essential thing that can be done is to give examples of worship habits to children who are

growing and developing in their womb, to form active habits of worship continuously. Children will be born who grow and develop in an atmosphere of activity and are sensitive to the implementation of carrying out orders from God (Hanipudin et al., 2021)

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

23. And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (Al-Isra/17: 23)

Educators in the family must provide educational material for worship and its priority to children, so they are passionate about worshipping Allah SWT. (Abd. Basyir, 2013). With child education efforts in content, worship is a very appropriate method. A pregnant mother naturally builds a good religious environment in her household by worshipping like prayer. Such an environment by itself becomes a very positive educational stimulus again for the child in the womb (Ghofur 2020)

A. Fatoni mentions several opinions of the commentators: teach them and discipline them; do good by always obeying Allah, avoid immorality, fear Allah and stay away from His prohibitions. Besides parent's duty, they also have to supervise and help them to always be in the way of Allah (Wahid et al., 2021)

4. CONCLUSION

Based on the description above, it can be concluded that children are a most incredible gift from God entrusted to a family. In Islam, education for a child can begin from the time he is in the womb, starting with a prayer for the good of the prospective baby. Then proceed with providing good intake for pregnant women because good food is beneficial for themselves and the baby they are carrying.

In addition, to instil monotheism education in children, parents also play an essential role in shaping the child's aqidah since, in the womb, parents provide examples and examples such as having the habit of continuous worship, which will have an impact on children who grow and develop in an atmosphere of activity and sensitivity, towards the implementation of carrying out God's orders.

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