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Pra-natal education in Tarbawi interpretation

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ABSTRACT

Prenatal education can be understood as a conscious effort by prospective parents, especially mothers, to guide and educate the fetus until it is born, with the aim of creating a good personality such as emotional intelligence and intelligence. Islamic teachings state that the pregnancy (prenatal) period is the determining period for a child's future life. The aim of this research is to analyze the importance of prenatal education from Tarbawi's perspective. The method used is a qualitative descriptive method, using library research or a literature review. Data collection techniques include identifying discourses, journals, articles, and books related to the research title and analyzing data using content analysis. The research results show that it is important for prospective babies to receive care from both parents, especially from the mother, in the form of Islamic amulets given through activities such as devotions, reading the Koran, listening to prayers, and so on. and get adequate nutrition.



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Introduction

Prenatal education is an area of education that has not received extensive attention, either in terms of scholarly research or the establishment of dedicated educational institutions focused on providing prenatal education. The lack of prenatal education is regrettable as it has been shown to have a substantial beneficial effect on the well-being of expectant mothers, the development of the fetus, and the overall readiness of prospective parents from both a physical and emotional standpoint. The positive impact of this intervention is expected to be beneficial in terms of pregnancy preparedness and the reduction of maternal mortality rate during the process of childbirth. According to Scott in Arum's (2019) research, the reduction of mother mortality can be achieved through the implementation of preventive and promotional measures that encompass all sectors of society. These efforts should be sustained and unwavering in their execution. One potential approach that can be employed is the implementation of prenatal classes.

The prenatal period encompasses the time span from the moment of sperm fertilization within the egg until the occurrence of birth. Typically, this temporal interval corresponds to the average gestational duration, which is approximately nine months on average. The objective of pre-natal education in shaping individuals is to interpret the Nur (divine light) of the Prophet Muhammad SAW as a foundation for cultivating noble character traits (Akhlakul Karimah). However, it is crucial to tailor this interpretation to the inherent nature and environmental circumstances, thereby necessitating the cultivation of virtuous habits. The Al-Qur'an contains several verses that address the topic of educational responsibility. These verses include Qs. At-Tahrim (66): 6, QS. Al-Isra (17): 31, Qs. Al-Anam (6): 151, and Qs. At-Taubah (9): 122. The verses referred to are Al-A'raf (7): 179, Ali-Imran (3): 104, Al-Isra (17): 36, Ali-Imran (3): 191, Al-Furqan (25): 74, and Al-Baqarah (2): 128.

Pra-Natal education can be understood as a conscious effort from prospective parents, especially mothers, in guiding and teaching the fetus until it is born, with the aim of creating a good personality such as emotional intelligence and intelligence. (Masrur, 2021). In other words, whatever efforts or habits the mother does, whether in the form of commendable or bad habits, that is the education given to the child who is still in the womb. In the same understanding, there are three basic concepts in Pra-Natal child education including pre-marriage, the process of conception and the phase of pregnancy.

Pra-Natal education is education given to children before birth or from the time they are in the womb until the child is born. So, whatever parents do, that is the education given to the child in the womb. So Pra-Natal education is a conscious effort made by adults (as educators) in an effort to develop the potential possessed by every human being so that they can develop optimally in accordance with educational goals, which starts when they are still in the mother's womb (Pra-Natal). (Robi'ul Affif Nurul 'Aini, 2020). The process of Pra-Natal child education involves the mother as the person who bears the child and the family as the first center of education, a place for interaction and emotional life, so that the family has a deep influence on the implementation of Pra-Natal child education. The family is a natural environment that provides protection and security.

During the period before birth, brain cells have worked to receive and receive messages relating to touch, hearing and movement, as well as the senses of taste, smell and touch have also developed. (Rasyim & Syadi'yah, 2013). The family is the first and foremost educational center, where children interact and acquire emotional life, thus making the family have a deep influence on children. The family is a natural environment that provides protection and security and meets the basic needs of children. From the family all children's activities begin like education, which begins in the womb. However, education that should be known, understood, and implemented properly by the majority of prospective parents, unfortunately, is not necessarily well understood by some Muslims, so that awareness of their involvement in children's education is minimal and they do not totally make an effort. -business in accordance with what is taught by the Qur'an and Hadith. Likewise, in developing a child's potential, the educational process must have been prepared as early as possible by the parents, even since the child was not yet born so that character formation can be achieved. (Andiyanto, 2018). Based on the explanation above, the writer discusses the title regarding Pra-Natal education in Tarbawi's interpretation.

Previous research by Aminullah and colleagues (2023), who published their findings under the title Prenatal Education in The Islamic Education Perspective, came to the conclusion that education in Islam begins at the time of fertilization (ovulation), also known as the moment when the germ and the ovum meet in the uterus of the mother. After that, it develops into a fetus, receives the life-giving breath of the spirit, gives birth, and finally expires. The way a baby is cared for while still in the mother's womb has a three times greater impact on the child's intelligence than what happens after birth. Within the scope of this study, Tasfir Tarbawi's point of view will be presented regarding the significance of prenatal education. Accordingly, the purpose of carrying out this research is to investigate, from the point of view of the Tarbawi interpretation, the significance of prenatal education.

Method

The research methodology employed in this study involves library research or literature review, utilizing a qualitative descriptive approach. The data utilized in this study consists of secondary sources, specifically books and articles that examine the topic of Pre-Natal education from a tarbawi perspective. The data collection techniques involve the identification of discourses, journals, articles, and books that are relevant to the research topic. Data analysis involves the utilization of content analysis, which entails the examination of qualitative data in textual format. This process is subsequently followed by the coding and interpretation of the outcomes, which are presented through elaboration or description.

Results and Discussions

The Pra-Natal period is the period of human development that starts from the fertilization of the sperm and ovum until the time of birth (Samsudin et al., 2016). This period is divided into four phases, (1) the germ phase (zygote) which starts from fertilization until the age of 40 days in the womb; (2) the 'alaqot (embryo) phase for 40 days; (3) mudghah (fetus) phase for 40 days; and (4) the phase where the spirit is breathed into the fetus after four months (Abdul Mujib, 2002), where the human fetus has been well formed, then the laws of its development are determined, such as problems related to behavior (nature, character, and talent), wealth, age limit, and happiness and misfortune. This phase shows that life (al-hayat) has existed since conception, but the spirit has only been blown after the age of four months in the womb. (Wahid & Wijaya, 2021).

Development in humans begins at the time of conception or fertilization, namely at the fertilization of the egg by the spermatozoon. When the male spermatozoon enters the wall of the female egg (ovum), conception occurs. If discussed in three stages (geminal stage, embryonic stage and fetal stage)(Helda Nur Ania, 2020)

Islamic teachings state that the period of pregnancy (Pra-Natal) is a decisive period for a child's future life. What a child feels while still in the womb is described as a situation that will be experienced in the next life.

This is explained in QS. Ali Iman verse 6 Allah swt says:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

"It is He who forms you in the womb as He wills. There is no God who has the right to be worshiped but He, the Most Mighty, the Most Wise." (QS. Ali Iman verse 6).

The latest findings today lead to the fact that children's education has actually been actively started when the wife is positively pregnant, especially when the baby in her womb is able to move, as a sign that she has received a soul (spirit). The Qur'an has explained that the spirits (souls) blown by angels, based on permission and orders from Allah swt. In the Qur'an it has been described that children who are in the womb have high cognitive abilities (Labaso, 2018).

This is illustrated in the word of Allah SWT in QS. Al-A'raf verse 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

"And (remember), when your Lord brought forth the offspring of the children of Adam from their sulbi and Allah testified against their souls (saying): "Am I not your Lord?" They replied: "Yes (You are our Tuban), we are witnesses." (We do that) so that on the Day of Resurrection you will not say: "Indeed, we (the children of Adam) are the ones who are heedless of this (oneness of God)". (QS. Al-A'raf verse 172).

According to Abul A'la al-Maududi, in his commentary, the verse above explains that Allah will gather all human beings, line them up based on certain groups, groups or ages giving them a form of reasoning and the ability to speak. Then Allah takes the covenant and witness that Allah is his Lord. They answered and confirmed that Allah is the One and Only God. The spirit that claims to believe in Allah SWT in the incubation process indicates that the child in the womb can already be educated and has faith (Labaso, 2018). This is the basis that children who are in the womb (*Pra-Natal*) can already be educated. Because he himself actually lived thanks to the spirit that God gave him. It is this soul (spirit) that actually makes the fetus responsive to the stimuli given. *Pra-Natal* education is an important part of the series of family education which also determines the character and personality of the child it produces.

The way the mother cares for and treats the baby's body will determine the shapes, senses, activities and abilities and ways of thinking of the baby in the future. Mothers play an important role in realizing the main goal of marriage, it takes physical, mental and spiritual readiness to welcome the birth of children and during pregnancy, it is very good to pray more, be patient and qanaah (Aziz, 2018). Islamic education in children of gestational age is specifically intended for both the father and mother of the fetus, especially the pregnant mother. In the educational process, the learners are the fetus itself and its parents as teachers or knowledge transferors. The following is how to educate children in Islamic education during Pre-Christmas which has been arranged according to the categories of Islamic religious education material groups. Some of the recommended education during the Pre-Christmas period: (1) Moral Education: Praying for the fetus, and building communication with the fetus. (2) Worship Education: Prayers, Bersodaqoh, Participating in taklim assemblies and gathering with pious people and praying and dhikr before childbirth. (3) Shari'at Education: Providing halal and thoyyib food, drinks and supplements. (4) Al-Qur'an Education: Reading and listening to the Al-Qur'an (Octofrezi, 2020).

The developmental tasks played by parents in the *Pra-Natal* period are: (1) Maintaining a peaceful and peaceful psychological atmosphere, so that psychologically the fetus can develop normally. Babies born to broken home families will inherit the bad traits or character of their parents. On the other hand, the psychological shock of pregnant parents will have an impact on the psychological aspects of the child in the womb. (2) Always increase worship and leave immorality, especially for mothers, so that their fetus gets the light of guidance from Allah SWT; (3) Pray to Allah SWT, especially before 4 months in the womb because during this time the laws of development will be established (Samsudin et al., 2016). Nur Uhbiyati said that *Pra-Natal* education is education given to children who are still in the womb, in the form of prayers, actions, motivations and so on in order to influence them and so that they follow them as desired by educators (Uhbiyati, 2009).

Things needed during pregnancy include: (1) Conditions and environment of pregnancy: heredity, sex, number of children, and the position of the sequence of children. (2) Attitudes of significant people: the source of the attitude:

the factor is early youth experiences with children, experiences with friends, parents, or grandmothers who love children who have compassion for those who do not have children, attitudes toward the unborn child, and the mass media tend to glorify family life and the role of parents. Conditions that affect attitudes: parents, siblings, grandmother towards a child, both favorable and unfavorable. Established attitude. Attitude Effects on Children. Effects of Attitudes and Family Relationships. (3) Standby Husband: Help your partner overcome anxiety and fear in dealing with the pregnancy process, praise him, help him relieve his various complaints, be prepared to accompany him, keep showing that you understand and truly understand the rapid emotional changes and feelings that are more sensitive. natural, accompany and accompany the couple every time they check their womb, accompany and participate in pregnancy exercises, understand the changes, pay attention, help and serve the wife (Yudrik Jahja, 2020).

According to Salman Harun, Children's Education includes: (1) Al-Isra' (17): 23-25: About worshiping Him and doing good to both parents. (2) Luqman (31): 12-19: About not associating partners with Allah, being grateful to Allah and to parents, being patient in adversity, doing good even as a mustard seed, establishing prayer, Amar ma'ruf nahy munkar, not arrogant, not arrogant, simple in step and soften the voice. (3) An-Nisa (3): 9: Regarding the order not to leave the weak generation, Fear Allah. And prepare the children so they don't get stranded after the death of their parents (Aaron, 2003). Another opinion was conveyed by Kadar M. Yusuf, as follows: (1) In surah al-Tahrim (66) verses 5-6: About respecting each other and carrying out each other's obligations, protecting yourself and your family from the fires of hell, and inviting you to repent to Allah. Almighty. (2) In surah Taha (20) verse 132: Commands to be pious, establish prayer and be patient. (3) Surah Luqman (31) verses 12-19: About monotheistic education in verses 12, 13 and 16, respect for parents in verses 14 and 15, worship of Allah. SWT. Especially Prayer in verse 17, and relating to noble Morals in verses 18 and 19 (Joseph, 2021).

Allah Subhanahu wa Ta'ala has given instructions to Muslims regarding the existence of *Pra-Natal* education, including through the letter Ali Imran verse 35. In this verse Allah SWT gives instructions on how pregnant mothers carry out education for children who are in their womb and what and how he should do. Pregnant women should do the following things (Wilujeng & Fahyuni, 2021): Pray to Allah when pregnant. (1) Pregnant mothers already have strong aspirations so that one day their children will become pious and qualified servants. (2) The mother represents the fetus or child in the womb carrying out *Pra-Natal* education in accordance with the ideals she expects. (3) The mother's dream is to have a pious child and realize it in *Pra-Natal* education so that it is based on sincerity to God alone. (4) The attitude of surrendering to Allah in receiving the gifts of both boys and girls is the same. (5) *Ubes Nur Islam*, requires that students (children/fetuses in the womb), can be given stimulation, among others, as follows (Islam, 2003): (6) A child in the womb is a fetus that is mature as a living baby growing normally, and not a premature baby or a child born outside the womb. (7) Children in the womb who are eligible for education, namely children who are 5-6 months old from their mother's conception/pregnancy (for the stage of the educational application process). (8) The child in the womb is not disturbed physically and psychologically (mentally). (9) The child in the womb whose position and sex are known.

According to F. Rene Van de Carr and Marc Lehrer, conveying a statement regarding fetal rights, namely: (1) The right when the fetus becomes something soulful to experience *Pra-Natal* development without interference. (2) The right to adequate nutritional support to build a healthy mind and body. (3) The right to be protected from poisons and toxins that can hinder the development of nerves and and physical. (4) The right to a healthy environment in the womb, free from physical trauma or harmful levels of noise, light or excessive stimulation. (5) The right to be accepted as a living and conscious individual before birth (Van D, 2016). The educational process carried out by parents consciously or unconsciously affects the development of the fetus. Therefore, the mother must maintain her womb by frequently checking her womb and eating nutritious food. This is quite reasonable when we remember that the growing fetus obtains food from the mother's bloodstream through the semi-permeable membrane of the placenta and umbilical cord. It is the placenta and the umbilical cord that prove that the baby in the womb will experience interactions with the environment that will react to him (Masrur, 2021).

It is crucial that we learn about and use as a reference in children's education, especially prenatal education, the methods of education and instruction used by the Prophet Muhammad SAW and elucidated in the hadiths described above. As was previously mentioned, it is important for the unborn child to receive nurturing from both parents, but especially the mother, in the form of Islamic amulets that are tended to through activities like contemplation, reading the Koran, listening to prayers, etc., and receiving adequate nutrition. The unborn child will be in good physical and mental condition. However, if the mother is constantly threatened with physical abuse, her diet is not halal thayyiba, or the unwed pregnancy is the result of an immoral connection, she will experience mental depression and be unable to care for her unborn child. Because the unborn kid responds to the mother's actions, this can lead to developmental issues (Murhatini et al., 2022).

Conclusions

Pra-Natal education is education given to a child who is still in the womb, in the form of prayers, actions, motivations and so on in order to influence him and so that he follows it as desired by educator. Allah Subhanahu wa Ta'ala has provided instructions to Muslims regarding the existence of *Pra-Natal* education, including through the letter of Ali Imran verse 35. It is very important that we learn about the ways the Prophet Muhammad SAW taught and educated, as stated in the hadiths, and use them as a guide when teaching children, especially prenatally. As we've already talked about, it's important for the unborn child to be cared for by both parents, but especially by the mother. This can be done through Islamic amulets and activities like meditation, reading the Koran, listening to prayers, etc., and making sure the child gets enough food.

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