

PRENATAL ISLAMIC EDUCATION: INITIAL MEASUREMENTS TOWARDS BUILDING ISLAMIC GENERATION

(A Case Study of Mothers in Gondang, Wonopringgo,
Pekalongan)

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Abstract:

This study aims to: 1) obtain a clear view of the mother's knowledge on prenatal Islamic education in Gondang, Wonopringgo, 2) obtain information on how the mothers apply the prenatal Islamic education, 3) obtain information on how the fathers play their role in applying the prenatal Islamic education. This research is qualitative by using phenomenological approach. The data were collected through observation, interview, and documentation. The data analysis uses interactive analysis. The results showed that: *Firstly*, the concept of prenatal Islamic education mothers in Gondang, Wonopringgo, Pekalongan hold are the understanding of 1) selecting and deciding each other's fated partner in life by considering their character and religion; 2) reciting a *du'a* before sexual intercourse with their husbands (*jimak*); and 3) maintaining their good behavior during pregnancy by providing behavioral stimuli, such as talking to the baby, involving the baby when doing religious routine, touching their bellies, doing more *dzikir*, and reciting the Qur'an. *Secondly*, The implementations of prenatal Islamic education by mothers in Gondang, Wonopringgo, Pekalongan are 1) in the preparation

phase, they select and decide each other's fated partner in life by considering their character and religion and involving their parents' agreement; 2) reciting a *du'a* before sexual intercourse with their husbands (*jimak*); 3) maintaining their good behavior during pregnancy by providing behavioral stimuli to their baby inside the womb during embryonic phase by talking to the baby, involving the baby when doing religious routine, touching their bellies, doing more *dzikir*, and reciting the Qur'an. The materials in implementing prenatal Islamic education this research are *dzikir*, Islamic songs, the Qur'an, *shalawat* to Prophet, noble behavior, the material for Islamic lecture, and parent's good example. The methods employed are intending successful communication to happen with the fetus, involving the fetus in religious routines, *sadaqah*; meaning worshipping Allah by giving money without that being made obligatory in *share'ah*, reciting the Qur'an, listening to Islamic music, watching *Hafidz al-Qur'an* program, reading the stories of prophets, reciting *du'a*, and touching and stroking the mother's womb. The media used are hand phones, laptops, MP3s, books, TVs, the Qur'an, *halaqah* (Islamic education), Posyandu; a monthly clinic for children and pregnant women, and voices from their parents and other relatives. *Thirdly*, Husbands in this research play important roles in the implementation of prenatal Islamic education. They commit many good deeds to show how care they are with them.

Keywords: Islamic Education, Prenatal

A. Introduction

The presence of a child in a family is a gift entrusted from Allah SWT. Parents are held responsible for educating and fostering their children to become noble-charactered humans with faith and piety. They play an important role in shaping

children's characters. In so doing, education becomes an essential means of attempting children to acquire both moral and religious virtues. If it succeeds, quality humans are sure to emerge. In fact, the quality of future generation depends a lot on the ongoing education.

Nowadays, deviant phenomena have been spreading worldwide. It is disheartening to witness children behaving in such a way that is against religious, moral, legal, and cultural virtues. Mass media never lack news of children with negative deeds. It so happens that they have become something ordinary and normal to watch on television or in any other social media. A huge number of children and teenagers has been involved in stealing, purse-snatching, drugs, brawls, bullying, sexual disorientation, and even murder. This moral degradation is homework for our education system to do.

Education can be done in more ways than one. Among which is education in the family which is primary. The success of a family in educating their children can illuminate a path for future educational success. As the smallest unit in a society, a family, consisting of a father, a mother, and children, plays an important role in fostering children's characters. If in any way children commit wrongdoings, the reason in so doing will be first associated with how they live their life in their family and how the family educates them. The emerging questions are "When can we commence education for our children in the family?", "Is it right after they come to the world?", "Can it even be done before they are born during prenatal periods?", "If it is possible, then how do parents, especially mothers, educate their children when they are still in their wombs?"

Prenatal education has evolved overtime in the world. It is applied by stimulating the baby's senses in the mother's womb administered in a systematically educative kind of way by the parents, especially the mother through various Islamic

educational methods. It reveals numerous fruitful effects in enhancing the baby's physical and mental growth, intelligence, and positive emotions while the baby is still inside the mother's womb.

The subjects of this study are mothers in Gondang, Wonopringgo, Pekalongan. What interests the writer to conduct the study is the mothers' diverse educational backgrounds which make their knowledge on religious matters different from one another. This study aims to: 1) obtain a clear view of the mother's knowledge on prenatal Islamic education in Gondang, Wonopringgo, 2) obtain information on how the mothers apply the prenatal Islamic education. 3) obtain information on how the fathers play their role in applying the prenatal Islamic education.

B. Method

The study was carried out in Gondang, Wonopringgo, Pekalongan, Central Java 51181 with nine-month-ever-pregnant mothers as the subjects of the study selected by considering their educational backgrounds from primary education level (SD), secondary (SMP-SMA), and higher one (university).

The study is qualitative research with phenomenological approach. It is an approach that focuses on a description of the meaning for several individuals of their lived experiences of a concept or a phenomenon¹. In this study, the phenomenological approach was put into use by revealing and understanding the meanings of mother's pregnancy experiences related to what they went through, what they did to the baby, how they applied prenatal education, and how the fathers played their roles in the prenatal periods. The researcher gathered the data from each of them and developed the combined descriptions of the essence of their experiences. A variety of methods were used in gathering

1. Creswell, John W., *Penelitian Kualitatif & Desain Riset: Memilih di antara Lima Pendekatan*, (Yogyakarta: Pustaka Pelajar, 2014), p. 105.

the data, such as observation, interviews, and documentations which were then interactively analyzed. The researcher interacted directly with the participants and examined the actual occurrences to gain a valid summary of the findings which can be accounted for.

C. Prenatal Education in Islam

The term education in Islam is known as *tarbiyah*, meaning to develop, nurture, and enrich, derived from the word “Rabb” (Allah). It implies that education bears noble virtues which cannot be separated from humans’ lives. It is also known as *ta’dib* derived from the word *addaba*, and *ta’lim* derived from the word *‘allama*.² The difference in the origin of the word leads to distinct orientations and perceptions. In regard with this matter, Langgulong³ states that the term education is used to explain the process of nurturing and fostering humans’ all good potentials to gain maturity physically, cognitively, and mentally. The term *tarbiyah*, however, is widely used in Arabian countries.

Educating can be understood as an act of qualifying children’s basic traits as they come to the world in order to grow completely well. In other words, education is carried out with the purpose of maintaining the existence of *fitrah*, (primordial human nature) and humans’ obligation as individuals who have to be faithful and pious to Allah SWT, knowledgeable, and noble-charactered. Article 3 of Law of the Republic of Indonesia No. 20 of 2003 (*Undang-Undang No. 20, Tahun 2003 pasal 3*) has also mentioned that:

“Pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa

2. Muhmidayeli, *Filsafat Pendidikan*, (Bandung: Refika Aditama, 2011), p. 65.

3. Langgulong, Hasan, *Asas-asas Pendidikan Islam*, (Jakarta : Radar Jaya Offset, 2000), p. 4.

kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab”.

Islamic education is one grounded in the Qur'an and the Hadith. As an administrator of education, humans play an essential role in the continuation of the process of education. Humans whose roles are as both successive authorities (*kehalifah fi al-ardh*) and servants (*'abid*) of the one and only God in the earth, summoned to carry out all that He commands and defy all that He forbids, are to make a good use of sight, hearing, and brain gifted to them as basic means in obtaining education. Allah creates humans knowing nothing when they come to the world and bestows them with all the senses. There is no way that He creates them without any purpose. With this as a base, parents need to provide their baby with proper and beneficial stimuli and do not engage in violence behavior which may physically and mentally endanger the baby during prenatal periods.

The above-mentioned statements go hand in hand with the concept of prenatal education stated in the Qur'an *Surah Al-A'raf* verse 172:

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

“When thy Lord drew forth from the Children of Adam from their loins their descendants, and made them testify concerning themselves, (saying) “Am I not your Lord (who cherishes and sustains you)?” They said: “Yea We do testify!” (This), lest ye should say on the Day of Judgment: “Of this we were never mindful”.

This verse conveys a high possibility of providing education for a fetus inside the womb since, as a matter of fact, he is very much alive once Allah breathes into him soul. This so called soul is the one carrying out the duty of worshipping Allah and getting all his deeds in this world accounted for. Parents, with all his might, must attempt to get children understand knowledge of oneness of God (*tauhid*) and other fundamental foundation stones of Islam. Mothers' roles are the most crucial part in providing education for their children while they are still inside the womb. This prenatal education is an essential stepping stone for babies to prepare themselves with other kinds of education to come after being born.

Prenatal education is all actions committed by both future husband and wife related to pre-pregnancy matters, including the one in carefully selecting future husband and wife before marriage in order to conceive physically and mentally healthy children.⁴ Anyone wishing for a pious child needs to start this to happen when selecting his or her future wife and husband.⁵ For example, they need to take intelligence and other behaviors into considerations so that they will know each other's identity, characters, and attitude to prepare a healthy child during prenatal periods.⁶

It implies that there are two important phases needed to prepare for producing noble generations; first, a conception-to-childbirth phase and second, each other-half selection phase. The later has been mentioned in the Qur'an and the Hadith:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ وَلَا أُمَّةً مُّؤْمِنَةً حَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا
أَعْجَبَتْكُمْ قَلِي وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ

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4. Mansur, *Mendidik Anak Sejak dalam Kandungan*, (Yogyakarta: Mitra Pustaka, 2009), p. 17.
 5. Ilyas, Asnelly, *Mendambakan Anak Shaleh*, (Bandung: Mizan, 1995), p. 48.
 6. Darajat, Zakiyah, *Ketenangan dan Kebahagiaan dalam Keluarga*, (Jakarta: Bulan Bintang, 1975), p. 10.

مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ قَلِيًّا وَلَا تَكُ يَدْعُونَ إِلَى التَّارِ صَلَّى وَاللَّهُ يَدْعُوًّا إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ صَلَّى وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“Do not marry unbelieving woman until they believe: A slave woman who believes is better than an unbelieving woman. Even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness. And makes His Signs clear to mankind. That they may receive admonition”. (al-Baqarah : 221)

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ
تَرَبَّتْ يَدَاكَ (رواه البخاري)

“A woman may be married for four reasons: for her property, for her rank, for her beauty, and for her religion (and character), so marry the one who is best in the religion and character and prosper”⁷.

This verse and hadith make it evident that above everything the one thing that should be considered prior to getting married to someone is his or her character (religion). Allah prohibits His faithful believers to marry polytheistic women or men to live a good and secure life in the world and in the Hereafter. It is apparent that the concept of prenatal Islamic education has been completely arranged in such a way that children can indirectly obtain education even before their parents meet each other during the partner-selection phase and later after they are in their mothers' womb.

Prenatal Islamic education covers 3 (three) fundamental phases⁸ as follows:

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7. al-Asqalani, Hafidz ibn Hajar, *Bulughul Maram*, (Bandung: al-Ma'arif, t.t), p. 201.
 8. Mansur, *Mendidik Anak Sejak dalam Kandungan*, (Yogyakarta: Mitra Pustaka, 2009), p. 53.

1. Preparation Phase

Pertaining to selection of marriage partner, Islam has given freedom to both the genders to marry the person of their liking. Moreover, Islam also asserts that in marrying someone, the one thing that should be considered above everything else is the character and righteousness of the person.

2. Conception Phase

Islam teaches both the husband and the wife to recite a *du'a* (a) prior to having sexual activity to prevent from evil interference of *shaitan* (devil) which may befall them or their future children they will be blessed with:

“It means: In the name of Allah. O Allah, keep the devil away from us and keep the devil away from what you have blessed us with. It will be ordained that no devil will ever harm the child born to them”⁹

3. Embryonic Phase

Mothers' role is of the most importance. Any activity they are engaged in can indirectly impart knowledge into the fetus in their womb. Doing more righteousness and bettering their relationship with not only other human beings but also Allah by doing more good deeds are among significantly positives steps to do during pregnancy.

D. Result and Discussion

1. Mothers' Knowledge on Prenatal Islamic Education in Gondang, Wonopringgo, Pekalongan

Prenatal Islamic Education is a process of transforming Islamic virtues to mothers during pregnancy. It aims to create and shape a faithful, pious, and noble-charactered individual. To reach this purpose, this education is to be applied as early as possible, which is at prenatal

9. al-Asqalani, Hafidz ibn Hajar, *Bulughul Maram*, (Bandung:al-Ma'arif, t.t), p. 213.

period when the baby (fetus) is still in the mother's womb. Maksum asserts that prenatal Islamic education is commenced at the initial process of fertilization (nuthfah process). Simply put, if one wishes a smart, brilliant, creative, and noble-charactered (salih/salihah) child, one must prepare both chief and supporting means beforehand.¹⁰

Mothers' knowledge on prenatal Islamic education in Gondang, Wonopringgo, Pekalongan varies depending on their different educational background affecting their level of comprehension on the concept of prenatal Islamic education and the importance of providing education to their babies during pregnancy. Most of them are elementary school to high school graduates, yet they often participate in Islamic lecture, so they have more than a little Islamic knowledge. Basically, those mothers have already recognized the concept of prenatal Islamic education although it is not that thorough. It refers to 3 (three) basic concepts of prenatal Islamic education mentioned previously which are preparation, conception, and embryonic phase.

What those mothers know about prenatal Islamic education in the preparation phase is that the man (the will-be husband) and the woman (the will-be wife) owns a right to select and decide each other's fated partner in life. They realize that the most important factor above anything else in doing so is to select the one with his or her character (religion). They believe that a shalih life-partner, for a woman, will be able to be a leader (imam) for their future family even though they have no clue that they it is actually a part of prenatal Islamic education. It is also stated by Mansur that prenatal, in a psychological view, is an action performed by the a will-be husband and a will-be wife related to pre-

10. Maksum, M. Syukron, *Di Doa Ibuku Namaku Disebut* (Yogyakarta: Penerbit Pustaka Marwa, 2009), p.53.

childbirth matters, including selecting his or her fated-partner in life in order to conceive a physically and mentally healthy child.¹¹

Selecting a wife grounded in qualification taught by Islam is a fundamental matter to do for the purpose of conceiving quality lineage. Men should consider her fertility, piety, and relative-closeness in order to obtain the best lodging for them to place their sperm for which she has to be responsible of taking care. In this case, Islam indoctrinates men to select a righteous and pious wife, for these two qualities are what indicates a *saliba* one. Hence, a chosen female life-partner for a man should be of great religion, intelligence, character, behavior, and fertility to bear his children as what is expected. Mahmud al-Sabbagh argues that the process of selecting a wife or a will-be mother taught by Islam has been deemed a scientific fundament and an education in the modern era. In *Nasab* (lineage), it is stated that children inherit physical characteristics, behaviors, and ways of thinking from their parent when born.¹²

Another concept mothers in Gondang, Wonopringgo, Pekalongan hold about prenatal Islamic education is etiquette of conception. They are completely aware that Islam has always taught them to recite a *du'a* before commencing any good deeds in order that they are blessed with whatever comes to them as a result of the good deeds, including sexual activity. Islam perfectly arranges the relationship of human with one another, including husband-and-wife relationship. Sexual activity between a husband and a wife is a noble deed. Reciting a prior to doing it is highly

11. Mansur, *Mendidik Anak Sejak dalam Kandungan*, (Yogyakarta: Mitra Pustaka, 2009), p. 18.

12. Al-Sabbagh, Mahmud, *Tuntunan Keluarga Bahagia Menurut Islam*, (Bandung: Rosdakarya, 1991), p.183.

recommended in order that Allah blesses them with children as what they expect them to be. The Prophet Muhammad PBUH taught the same thing to prevent from evil interference of *shaitan* which may befall them or their future children they will be blessed with, as follows:

*“In the name of Allah. O Allah, keep the devil away from us and keep the devil away from what you have blessed us with. It will be ordained that no devil will ever harm the child born to them”*¹³

Regarding this matter, the Qur’an has established proper etiquette of conception in Surah al-Baqarah verse 222:

فَاعْتَرِلُوا النِّسَاءَ فِي المَحِيضِ صَلَاةً تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ صَلَاةً فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللّٰهُ ج

“So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them as ordained for you by Allah for Allah loves those who turn to Him constantly.”

The following verse, al-Baqarah verse 223, reads “Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish.” Through these two verses, Allah sets rules in the process of conception. It is not only for the doers to seek peace and pleasures in fulfilling their sexual urge but also for them to do it hygienically, for example by not committing sexual intercourse during menstruation, wiping each other’s genitals with clean pieces of cloth and doing *ghusl janabat* (the major ablution) after intercourse and a lot more. This sexual activity is of the most crucial moment when intended to conceive bloodline. Therefore, it is significant for both husband and wife to do all necessary preparation which

13. al-Asqalani, Hafidz bin Hajar, *Bulughul Maram*, Bandung: al-Ma’arif, p. 213

enables fertilization of an ovum by a spermatozoon to happen which will flourish as a fetus. Mansur argues that the “seeds” secreted by the husband and the wife is the main component of human creation, and when they meet it will affect the child’s character building and future growth.¹⁴

Another concept mothers in Gondang, Wonopringgo, Pekalongan come to realize is about possible behavioral stimuli parents can provide to their baby inside the womb during embryonic phase. They already perceive the significance of providing stimuli to the baby and its effect in the development and growth of the baby. During pregnancy, they provide special attention to the baby to help the baby’s natural cognitive development by interacting with the baby, such as talking to the baby, or simply touching and stroking their bellies, and other possible things to do. F.Rene Van de Carr asserts that providing systematic stimuli to the brain and nerve development of the baby before born prompts baby’s brain’s efficiency and capacity after born. Maximum baby’s brain growing period occurs during pregnancy until the baby is around two years old.¹⁵ Elizabeth B.Hurlock also states that mothers’ attitude and behavior will affect the baby in the womb.¹⁶

Most of those mothers are fully aware that when they are pregnant, they have to maintain how they behave emotionally and spiritually grounded in neither tradition nor myth. For example, pregnant mothers must not use dirty words when speaking, or hurt either other human beings or animals, for all these wrongdoings will negatively influence the baby in the womb in. Furthermore, they understand that

14. Mansur, *Mendidik Anak Sejak dalam Kandungan*, (Yogyakarta: Mitra Pustaka, 2009), p. 57

15. Carr, F.Rene van de, *Cara Baru Mendidik Anak sejak dalam Kandungan*, translated by Alwiyah Abdurrahman, Bandung: Kaifa, 2000, p. 51.

16. Hurlock, Elizabeth B., *Psikologi Perkembangan Suatu Pendekatan Sepanjang Rentang Kehidupan*, (Jakarta: Airlangga, 1990), p. 39.

children will be the spitting image of their parents and represent the condition in their family. Therefore, pregnant mothers and the family do need to mind their language and deeds if they wish for a noble-charactered individual to be born from them.

Additionally, those mothers have come to realize that providing stimuli to the baby in the womb is significant for the baby's growth. A stimulus involving touch such as the mother or the father gently stroking her belly can stimulate compassion and peace towards the baby. If mothers conduct this doing consistently, the baby in the womb will feel secure and comfortable, so the baby will grow healthier inside the mother's womb. A research conducted by Amalia verifies this, stating that the husband shares the responsibility with the wife in prenatal education by providing stimuli involving touch to their baby in the womb.¹⁷

There is a lot of research regarding the importance of providing early stimuli in prenatal period. Among them is a study conducted by Dr. Marion Cleves Diamond from University of California, Berkeley, who performed an experiment for years and obtained repetitively similar findings that when a stimulus is provided to a mouse, it causes the brain cells to develop more branches, strengthens the brain cortical area, and make it more "clever" and creative in socializing with other mice.¹⁸ This is in accordance with the result a research done by Dr. Craig from University of Alabama which points out that an early stimuli program enhances intelligence test scores on school main subjects of the research subjects, examined at the age prenatal period to

17. Amalia, Taranindya Zulhi, "Promoting An Equality Gender In Prenatal Islamic Education". *PALASTR&N*: Vol. 4, No. 2, Desember 2011, p. 246-263.

18. Carr, F.Rene van de, *Cara Baru Mendidik Anak Sejak dalam Kandungan*, translated by Alwiyah Abdurrahman, (Bandung: Kaifa, 2000), p. 32

15 years old. Those children achieve 15 to 30 percents higher score intelligence.¹⁹In addition, F. Rene Van de Carr, et al, mentions that The Prenatal Enrichment di Hua Chiew General Hospital di Bangkok Thailand led by C. Panthura-Amphorn, has conducted a research proving that a baby provided with prenatal stimuli is faster to fluently speak, imitate sounds, mention the first word, spontaneously smile, be more responsive and develop better social relationship when growing up.²⁰

Another concept of prenatal Islamic education mothers in Gondang, Wonopringgo, Pekalongan hold is about the understanding of Islamic education applied to their babies in the womb through *dzikir* (remembering Allah) and reciting the Holly Qur'an and how significant these right doings are for the peace of mind and heart. According to Zakiyah dan Hasan²¹ in their research, there are some ways to apply education to a baby in the womb. One of them is through *dzikir*, an act of remembering Allah all the time in any state. Mothers' frequent *Dzikir* bears positive effects for the baby in their wombs. They will always create awareness to surrender their lives in the aegis of Allah, and defy anything not from Allah. With this awareness, pregnant mothers will consecutively attempt harder to involve the baby in their wombs whenever awake doing *dzikir*.

2. The Implementation of Prenatal Islamic Education by Mothers in Gondang Wonopringgo, Pekalongan

The initial stage of prenatal Islamic education, life-partner preparation, mothers in Gondang decide to select

19. *Ibid.*

20. Islam, Ubes Nur, *Mendidik Anak dalam Kandungan*, (Jakarta: Gema Insani, 2004), p. 5.

21. Zakiyah and Hasan, Ibnu, "Pendidikan Anak dalam Kandungan Perspektif Pendidikan Islam". *Islamadina*, Vol. XIII, No.1, Februari 2014, p. 25-35.

their life-partners grounded in their religion and character. Their parents are also involved in doing so. They have no idea that this stage is a part of prenatal Islamic education. It can be concluded that those mothers who are the subjects of this research have already applied prenatal Islamic education starting from the preconception phase by selecting a life-partner grounded in Islam.

The following implementation of prenatal Islamic education those mothers do is reciting a *du'a* before sexual intercourse with their husbands (*jimak*). *Adu'a* acts as a fortress believed to keep *shaitan* away from themselves and for their future children. There are a number of goods obtained from reciting a *du'a* before *jimak*. First, it is a blessing to do a good deed by following the Prophet Muhammad PBUH *sunnah* (recommendation). Second, it keeps the *shaitan* away. Third, the good deed and the blessing will give positive effects to the born children. Fourth, *shaitan* will also stay away from the born children as stated in the *du'a* mentioned previously.

Another implementation of prenatal Islamic education by mothers in Gondang, Wonopringgo, Pekalongan is by providing behavioral stimuli to their baby inside the womb during embryonic phase. They conduct them by talking to the baby, involving the baby when doing religious routine, touching their bellies, doing more *dzikir*, and reciting the Qur'an. To commemorate their pregnancy and at the same time for hoping the well being of both the pregnant mothers and the potential child, they invite their neighbors to attend "ngapati", an Islamic occasion of recitation of the Qur'an when the pregnancy reaches 4 (four) months old. They recite the Qur'an Surah Maryam, *shalawat* to Prophet, and listen to Islamic lecture on pregnancy. Another similar commemoration is held in the

seventh month of pregnancy (mitoni). They recite verses in the Qur'an, *shalawat* to Prophet, and listen to Islamic lecture on welcoming the existence of the baby into the world. Some usually invite a *hafidzab*, a woman who fully memorizes the Qur'an, who recites the complete 30 *Juz* of the Qur'an.

Talking to the fetus inside the womb is a part of prenatal Islamic education. Basically, a fetus can hear voices he or she is 18 weeks.²²Sari²³ also asserts that, during prenatal period, the nerves in the fetus' brain work to receive stimuli of touch, hearing, movement, taste, and smell indicating that these senses develop well. The Qur'an Surah as-Sajdah verse 9 also explains that the fetus inside the womb is able to obtain the process of education and stimuli from outside the mother's womb:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۗ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

“But He fashioned him in due proportion, and breathed into him of his spirit. And he gave you (the faculties of) hearing and sight and understanding little thanks do ye give!”

The above verse indicates that a fetus is already blessed with the ability to hear, see, and feel, yet it is still imperfect. Mothers should take an advantage of this especially to engage in communication with the baby by talking to the baby, involving the baby when doing religious routines like doing more *dzikir*, and reciting the Qur'an. Mothers are the main players in prenatal Islamic education. Therefore, even though behavioral stimuli can be done with media like tape

22. Carr, F.Rene van de, *Cara Baru Mendidik Anak Sejak dalam Kandungan*, translated by Alwiyah Abdurrahman, (Bandung: Kaifa, 2000), p. 91.

23. Sari, Nur Ramadhian. 2005. *Musik dan Kecerdasan Otak Bayi*. Jakarta: Kharisma Buka Aksara, p. 23.

recorder, and other digital applications, the best medium is direct recitation by mothers. The more mothers do *dzikir* and other religious routines, the more powerful the memory of the recitation in the baby's brain.

Grounded in the concept, a number of mothers in Gondang have already accustomed themselves with providing stimuli in the four-month pregnancy. The materials of prenatal Islamic education in this research are *dzikir*, Islamic songs, the Qur'an, *shalawat* to Prophet, noble behavior, the material for Islamic lecture, and parent's good example. This is in accordance with theory of Islam²⁴ that the materials for the fetus in the womb cover *du'a*, the practice of *salat* (Muslim prayer), language, the Qur'an and *Hadith*, morals and *tauhid*, sharee'ah (Islamic law), and the history and knowledge of Islam.

The methods employed in implementing prenatal Islamic education in this research are intending successful communication to happen with the fetus, involving the fetus in religious routines, *sadaqah*; meaning worshipping Allah by giving money without that being made obligatory in *sharee'ah*, reciting the Qur'an, listening to Islamic music, watching *Hafidz al-Qur'an* program, reading the stories of prophets, reciting *du'a*, and touching and stroking the mother's womb. This is in accordance with Amalia's research finding concluding that prenatal education can be implemented by reciting the Qur'an, telling stories, listening to music, and involving touch stimuli²⁵.

The media used by those mothers in Gondang, Wonopringgo, Pekalongan in prenatal Islamic education are handphones, laptops, MP3s, books, TVs, the Qur'an, *halaqah*

24. Islam, Uber Nur, *Mendidik Anak dalam Kandungan: Optimalisasi Potensi Anak Sejak Dini*, (Jakarta: Gema Insani Press, 2009), p. 68-73.

25. Amalia, Taranindya Zulhi, "Promoting An Equality Gender In Prenatal Islamic Education", *PALASTRèN*: Vol. 4, No. 2, Desember 2011, p. 246-263.

(Islamic education), Posyandu; a monthly clinic for children and pregnant women, and voices from their parents and other relatives. According to Forouhari et al ²⁶ in his research, music, especially the Qur'an, provides a significant effect in obtaining relaxation during pregnancy.

There is a number of parties involved in the implementation of prenatal Islamic education, such as the pregnant mother, the husband, and other relatives living together with the them. The later, in this research, refers to those in general, such as parents, in-laws, siblings, nephews or others of the same familial background. Bahri (2015:15-25) in his research concludes that supports from the husband and the other close relatives are factors in influencing properness of prenatal Islamic education for Moslem family. They play important roles either directly or not, in shaping physical and mental state of the pregnant mother which will affect the fetus.

3. Husbands' Role in the Implementation of prenatal Islamic Education

With regard to prenatal Islamic education, mothers in Gondang directly ascertain that their husbands pay them their full attention towards both the mother and the fetus in her womb. They commit many good deeds to show how care they are with them. For example, they give more compassion and care, are on alert whenever their wives need them, provide comfort and peace, gently touch and stroke their wives' womb, help them maintain their health, helping their wives with the house work, engage in a discussion with the fetus in their wives' womb, control and assure that their

26. Forouhari, Sedigheh; Honarvaran, Robab; Maasoumi, Raziehl Robati, Minoo; Zadeh, Iraj Hashem; Setayeh, Yusef, "Evaluation of the Auditory Effects of the Sound of Quran e Karim on Labor Pain". *Quran Med.* 2011;1(2), p. 14-18.

wives have a good rest, take them to a walk and light exercise, guide them to stay closer to Allah and a lot more.

Wives are not the only ones held responsible for the implementation of prenatal Islamic education. It is a part of husbands' responsibility, too. Parents act as educators bearing responsibility to educate. In the Qur'an *Surah Tahrim* verse 6, Allah states that children education is the responsibility of their parents:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قُورًا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ
مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O ye who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands they receive from Allah, but do (precisely) what they are commanded". (at-Tahrim:6)

The presence of husbands beside their wives will provide positive effects for them and the fetus in their womb. Moreover, it reduces their wives' anxiety during pregnancy. Diani and Susilawati²⁷ in their research concludes that there is a positive effect in husbands' support towards their wives experiencing anxiety during third trimester pregnancy. Those who have their husband by their side undergo medium-low level of anxiety while those who do not, undergo high-medium level one.

27. Diani, Luh Putu Prema and Susilawati, Luh Kadek Pande Ary, "Pengaruh Dukungan Suami terhadap Istri yang Mengalami Kecemasan pada Kehamilan Trimester Ketiga di Kabupaten Gianyar", *Jurnal Psikologi Udayana*, 2013, Vol.1, No.1, p. 1-11.

E. Conclusions

The concept of prenatal Islamic education mothers in Gondang, Wonopringgo, Pekalongan hold are the understanding of 1) selecting and deciding each other's fated partner in life by considering their character and religion; 2) reciting a *du'a* before sexual intercourse with their husbands (*jimak*); 3) maintaining their good behavior during pregnancy by providing behavioral stimuli, such as talking to the baby, involving the baby when doing religious routine, touching their bellies, doing more *dzikir*, and reciting the Qur'an.

The implementations of prenatal Islamic education by mothers in Gondang, Wonopringgo, Pekalongan are 1) in the preparation phase, they select and decide each other's fated partner in life by considering their character and religion and involving their parents' agreement; 2) reciting a *du'a* before sexual intercourse with their husbands (*jimak*); 3) maintaining their good behavior during pregnancy by providing behavioral stimuli to their baby inside the womb during embryonic phase by talking to the baby, involving the baby when doing religious routine, touching their bellies, doing more *dzikir*, and reciting the Qur'an. Furthermore, they invite their neighbors to attend *ngapati and mitoni* to recite verses in the Qur'an, *shalawat* to Prophet, and listen to Islamic lecture on pregnancy welcoming the existence of the baby into the world.

The materials in implementing prenatal Islamic education this research are *dzikir*, Islamic songs, the Qur'an, *shalawat* to Prophet, noble behavior, the material for Islamic lecture, and parent's good example. The methods employed are intending successful communication to happen with the fetus, involving the fetus in religious routines, *sadaqah*; meaning worshipping Allah by giving money without that being made obligatory in *share'ah*, reciting the Qur'an, listening to Islamic music, watching *Hafidz al-Qur'an* program, reading the stories of

prophets, reciting *du'a*, and touching and stroking the mother's womb. The media used are hand phones, laptops, MP3s, books, TVs, the Qur'an, *balaqah* (Islamic education), Posyandu; a monthly clinic for children and pregnant women, and voices from their parents and other relatives.

Husbands in this research play important roles in the implementation of prenatal Islamic education. They commit many good deeds to show how care they are with them. For example, they give more compassion and care, are on alert whenever their wives need them, provide comfort and peace, gently touch and stroke their wives' womb, help them maintain their health, helping their wives with the house work, engage in a discussion with the fetus in their wives' womb, control and assure that their wives have a good rest, take them to a walk and light exercise, guide them to stay closer to Allah and a lot more.

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