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Existence of Pranatal Education in Islam

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Abstract: Prenatal education is often ignored in daily life. Though this education is highly recommended by religion for adherents of his religion. But to socialize prenatal education in social life today, it is necessary to re-actualize knowledge about the existence of prenatal education. Community life will gradually improve by paying attention to prenatal education as one of the needs in educating children from the womb in an Islamic perspective. There are two problems that must be answered in this paper are the stages of human creation and the concept of prenatal education in Islam. This research is in the form of library research, in which the research aims to describe the meaning on the basis of understanding the reading material sourced from the literature which has a close relationship with the problems presented in this paper using descriptive qualitative methods aimed at describing and analyzing phenomena and concepts using words not numbers. This study aims to determine: the development of prenatal age children, the concept of Pranatal education in Islam. The data collection technique used is to examine a number of primary and secondary data sources. Data analysis techniques by means of text analysis (content analyst). The results showed that: 1. The development of a prenatal child during her mother's womb includes three stages, including the Nuthfah stage in the form of male sperm and female egg cells that meet in the womb and fertilization occurs. The second stage 'Alagah (a clot of blood) even though the body tissue has begun to form, the next stage is the Mudghah (a lump of flesh), at this time in the form of a fetus that has been perfect and lives with spirits blown by angels. 2. The concept of prenatal education includes 3 stages: first, the preconception period (partner selection), second, the postconception period (marriage / copulation), third, the pre-natal period (pregnancy). Based on the results of this study is expected to be an information or input to parents to pay more attention to education to children, especially educating children since in the womb, based on certain concepts and methods with the hope that children born will become human figures who have noble personality, as expected.

Keyword: prenatal; education; Islam

I. Introduction

Humans are entitled to education not after birth, but also before birth (Pranatal). The potential to educate humans from before birth should be applied by every Muslim to develop and develop in real life. Children's education which will be accounted for in the last days should be placed at the top of the other interests. Valuable education that contains the meaning of remembering, servitude and praise the almighty God where essential Islamic education is felt by every generation of Muslims.

The head of the family carries this mandate full of responsibilities. As Allah SWT said: عَلَيْهَا وَالْحِجَارَةُ النَّاسُ وَقُودُهَا نَارًا وَأَهْلِيكُمْ أَنْفُسَكُمْ قُوا آمَنُوا الَّذِينَ أَيُّهَا يَا يُؤْمَرُونَ مَا وَيَفْعَلُونَ أَمَرَهُمْ مَا اللَّهَ يَعْصُونَ لَا شِدَادٌ غِلَاظُ مَلَائِكَةُ يُؤْمَرُونَ مَا وَيَفْعَلُونَ أَمَرَهُمْ مَا اللَّهَ يَعْصُونَ لَا شِدَادٌ غِلَاظُ مَلَائِكَةُ

It means: "O you who believe, preserve yourself and your family from the fires of hell whose fuel is man and stone; guardian angels who are rough, hard, and do not disobey Allah for what He has commanded them and always do what is commanded."

¹ Taljab, et.al, Dasar-dasar Kependidikan Islam Suatu Pengantar Ilmu Pendidikan Islam, (Surabaya:1996), p. 37.

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 $(Q.SAt-Tahrim[66]:6)^2$

Children are "miniature" parents, where every parent's actions and behavior will affect the soul of a child. Children move as parents move in their lives. So in this case it is clear that the responsibility of parents is to supervise their children from unborn to after birth very well, prepare a generation that is ready to face the future both in the world and the hereafter and not contaminated with "viruses" that can pollute the nature and human faith.³

Human life is not monotonous but always continuous with the stages that bring humans towards a better. So in this case the education has never stopped throughout his life because that can realize humans better with education. Thus it is true that the expression of science must be demanded from swing to grave.4

Giving birth to a good generation does not only prepare for marriage, but must go through a number of rules and conditions to find good prospective births. So if the seed is good, it is likely to produce good results. as the hadith of the Prophet Muhammad.

Meaning: "Choose a place to plant your nutfah (wife), because the influence of offspring is very strong." (Abu Dawud)⁵

From the hadith above it can be understood that the dimensions of educational development have taken place and are given a stimulus by parents for the cognitive and emotional development of children. Thus the process of education in Islam is prescribed from before birth to birth until life. However, this growth develops in children covering several periods. Prenatal, neonatal, infant, childhood, puberty, teenage, adult, old age periods.⁶

Prenatal education is often ignored in daily life. Though this education is highly recommended by religion for adherents of his religion. But to socialize prenatal education in social life today, the author feels the need to re-actualize knowledge about the existence of prenatal education. Community life will gradually improve by paying attention to prenatal education as one of the needs in educating children from the womb in an Islamic perspective. This needs more caution in order to get good offspring and form a family of peace and harmony in the demands of Islamic law. in family matters that are rather sensitive to the community so that caution arises from choosing a mate, marriage, pregnancy and birth to adult children.

Based on the above phenomenon, researchers are interested in raising this issue to the surface considering this is still rarely used as a guide for every family and prospective newlyweds. With the increasing literature regarding the concept of prenatal education which is a reading material for the general public, more people will understand the importance of prenatal education in the view of Islamic religion. So this study the researcher raised the title with "The Existence of Pranatal Education in Islam"

² Departemen Agama RI, Al- Que'an dan Terjemahannya, Juz 1-30, (Jakarta: Dana Bhakti wakaf Yogyakarta, 1995), p.

³ Ibrahim Amini, Fatimah Az-zahra..., p. 66

⁴ Yuni Setia Ningsih, Birrul walidain upaya pendidikan emosional anak dalam keluarga, cet. 1, (Banda Aceh: Ar-Raniray Press: 2007), p. 22.

⁵ Ibnu Majah, Sunan Ibnu Majah, Jilid I, (Beirut Libanon: Dar Al Fikr 1995), p. 168.

⁶ Yuni Setia Ningsih, Birrul walidain..., p. 22.

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II. Review of Literature

In understanding the existence of prenatal in Islam, the writer needs to outline several theories about the scope and understanding of the prenatal itself. So here are some theories about prenatal in Islam.

2.1 Pranatal Education

Education comes from Greek, which is Paedagogie, meaning guidance given to children. In English it is called education, meaning development or guidance. In Arabic it is called "tarbiyah", meaning education.⁷ In general, education is a human effort to develop personalities in accordance with the values in society and culture. There are also those who interpret the education of human conscious effort to preserve their lives.⁸ An education expert defines education as a human effort to bring the immature child to maturity in the sense of being conscious and capable of taking responsibility for all his actions morally.9

Based on the description above it can be said that education is a conscious effort made by humans that takes place between two people, namely educators and students whose aim is to develop and foster personalities in accordance with the values of society and culture towards a more directed and meaningful life especially parents in guide children towards physical and spiritual development to form a good personality, intelligent and educated.

Pranatal comes from the word "pre" which means before and "christmas" means birth, so prenatal is before the birth is related or the condition before giving birth. According to prenatal psychology, human activities as husband and wife are related to prenatal issues which include attitudes and behavior in order to choose a life partner so that children are born physically and mentally healthy.¹⁰

Dr. Baihaqi from Anton Moelono et al described the child as the second offspring after his father and mother while the child in the womb is a child who is still in the womb. 11 Pranatal is all kinds of activities, including before marriage, after marriage, husband and wife, pregnancy and childbirth. The activity in question is all male and female behavior.

From the mother's egg meeting with a father's spermatozoid until a fully born baby is called prenatal. At this time the fetus is very close to the mother. Therefore, a mother is obliged to maintain her content, among others, by consuming nutritious food, avoiding collisions, keeping emotions and feelings of sadness protracted, stay away from alcohol and many other things that must be considered by a mother during pregnancy. 12

Prenatal education is a conscious effort of parents (husband and wife) to educate their children who are still in the womb of a wife. Special conscious effort is shown to parents because

⁷ Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia,2002), p. 13.

⁸ Syukur Kholil, Iskandar Zulkarnain, Saiful Bahri, The Existence of Public Relation in Constructing Image in Dayah MUDI MESRA Samalanga Bireuen, Aceh, Indonesia, IOSR Jaurnal of Humanities and Social Science (IOSR-IHSS), (Version Volume Issue 1 V), Januari 2018, p.92. (http://www.iosrjournals.org/iosrjhss/papers/Vol.%2023%20Issue1/Version-5/A2301050110.pdf).

⁹ Soegarda poerbakawtja, Ensiklopedia Pendidikan, (Jakarta: Gunung Agung, 2006), p. 257.

¹⁰ Mansur, Mendidik Anak Sejak Dalam Kandungan, (Yogyakarta: Mitra Pustaka, 2006), p. 16

¹¹ Ubes Nur Islam, Mendidik Anak..., p 9.

¹² Bukhari Umar, *Ilmu Pendidikan Islam*, (Jakarta: Amzah, 2010), p. 85.

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the child in the womb is indeed not possible to be educated let alone taught, but by his own parents.¹³

Based on some of the above views it can be illustrated that prenatal education is a conscious effort undertaken by parents as educators in an effort to develop children's potential while in the womb by providing positive stimulation and subject matter while in the womb of a mother.

2.2 Prenatal Child psychological development

Child's psychological growth in the womb is basically influenced by internal factors, namely from the basic raw material of their parents, called sperm. If the parents have a state of certain psychological symptoms or a certain personality in the way they plan for the presence of a child the first time through its biological relationship, then that situation will greatly affect the state of psychological construction and the ongoing process of psychological development of the child in the womb.

In conducting a biological relationship with his wife, then in him there is a mental attitude or psychological symptoms or orientation load that is not good (Amoral), then necessarily the sperm is poured into the wife's uterus (uterus), Amfyaj's Nutrition, there is content in something which is the same as the difference between the symptoms that are happening to her parents.

Therefore, as a Muslim, in terms of biological relations between husband and wife must be careful, moral, positive oriented and for that, it is recommended to take special steps in accordance with the message of the Prophet SAW so that intimate activities are not disturbed by the climate, and bad atmosphere, like the interference and temptations of jinn and demons.

2.3 Pranatal Education Objectives

An expert in Islamic education, Abu Amr Ahmad Sulaiman stated the purpose of children's education in general is an effort to seek the pleasure of Allah SWT. Efforts to get His heaven, His salvation from hell, and expect His reward and reward. In detail, the goals of children's education in Islam can be concluded as follows:

- a. Guard yourself and your family from the fires of hell, Surat at-Tahrim verse 6.
- b. Forming agidah and faith of children who are clean.
- c. Shaping children's knowledge and knowledge.
- d. Forming noble character and behavior, good manners.
- e. Form the social side of a responsible child
- f. Build a strong mental side and feelings of children
- g. Build strong physical and physical health of children.
- h. Form a child's sense of aesthetics, art and creativity. 14

Comprehensive and universal objectives of Islamic education so that it breaks through various aspects, both spiritual, intellectual, imaginative, physical, scientific, and linguistic aspects. Therefore, the education of children in the womb must push all these aspects towards the virtue and achievement of all perfection of life based on Islamic values. Likewise in the program and educational measures of children in the womb should be directed to the educational goals themselves. Here are the steps:

a. Reflecting the values of religious, social, cultural, scientific teachings of their parents and at the same time inviting the children in their womb to reflect on urt values

¹⁴ Ubes Nur Islam, Mendidik Anak..., p.11.

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¹³ Ubes Nur Islam, Mendidik Anak..., p. 10.

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- b. Practicing the tendency of children in the womb about the values mentioned above and at the same time practicing practical skills in accordance with what they teach, after he was born and later.
- c. Train the strength and physical and psychological potential of children in the womb.
- d. Building language awareness and communication (between children in the womb and people outside the womb / parents or others).
- e. Increase the range of concentration, sensitivity, and intelligence of children in the womb.¹⁵

A strong and strong philosophical foundation to carry out education will be realized properly without the existence because the spirit / soul of education will live and be sustainable and efficient when education is always surrounded by the foundations of its strong and strong philosophy.

F Rene Van de Carr has concluded that there are eight basic principles that form the philosophical foundation and at the same time the program procedures and prenatal steps, namely:

- a. The principle of cooperation
- b. Principles of prenatal love bond
- c. Principles of prenatal stimulation
- d. Principles of prenatal awareness
- e. The principle of infant / child intelligence.
- f. The principle of getting used to good deeds (akhlakul karimah)
- g. The principle of involving the baby's siblings and siblings (ukhuwah Sulbiah)
- h. The principle of the important role of fathers in pregnancy. 16

2.4 Educators (parents) and students (children in the womb)

Educators need considerable attention and patience for prenatal education, not a simple endeavor. Therefore, what needs to be emphasized for people is the willingness to fulfill several requirements in its implementation. This is important, so that she does not carelessly do and use educational stimulation methods for her baby who is still in her womb. Likewise for children who will be educated in the womb cannot be separated from the requirements as students because if doing educational activities to students who are not or not right will endanger their own students.

- a) Requirements for Educators (parents)
 - For parents who will educate their child in the womb, seek the following qualifications:
 - a. Parents are fully aware that the child in the womb is an individual who lives perfectly and has the right to life that requires maximum guidance and service.
 - b. Parents (child educators in the womb) have an educational orientation and an awareness of the actualization of religious, social, cultural and scientific teachings.
 - c. Parents have understood the concept and purpose of child education in the womb.
 - d. Parents already know and master the contents of the material field to be taught to their students.
 - e. Parents have understood and mastered the methods and ways of training a child's education in the womb as a whole (comprehensive) and integrative.
 - f. Parents realize that every educational stimulation can always be responded positively by the child in the womb.

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¹⁵Ubes Nur Islam, Mendidik Anak..., pp. 10-12.

¹⁶F. Rene Van De Carr dan Marc Lehrer, Cara Baru Mendidik Anak Sejak Dalam Kandungan, (Bandung: Kaifa, 1999), pp. 73-76

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- g. Parents (especially the mother) who are not affected by physical (physical) or mental (psychological) health.¹⁷
- b) Requirements for students (children in the womb)

Students (children in the womb) should be able to meet the following qualification requirements:

- a. The child in the womb is a fetus that is already normal, and not a premature baby or children born outside the womb.
- b. Children in the womb who are already eligible for education, namely children who are aged 5-6 months from conception / pregnancy of the mother (for the stage of the educational application process).
- c. Children in the womb that are not physically and mentally disturbed (mentally).
- d. The child in the womb who has known the location and sex. 18

2. 5 Methods for Educating Prenatal Children

One education expert, Dr. Baihaqi explained that the method of educating children in the womb is a simple way, namely by providing stimulation or sensation. This simple method is then adopted as a method that is thought, arranged and directed through the development of an Islamic educational environment for his mother, father and other nuclear families as well. Stimuli with these methods are ultimately expected to trigger a response or back sensation from the child in the womb.

There are several methods of educating children in the womb including:

a. Pray

This prayer method is performed at all stages, the zygote, embryo, and fetal stages and for the fetal stage there are a number of additions, namely when the child is in the womb it should be followed by praying together with his mother or father.

b. Worship

All forms of worship, *mahdha*h and ghair *mahdhah*, mandatory and sunnah, such as the prayer, fasting, pilgrimage, zakat, and others can be used as a method to educate children in the womb. The method of worship will strengthen the child's mental, spiritual, and faith after being born, grow, and develop as an adult. The method of reading and memorizing.

a) Read

Reading is one of the most important ways to obtain important information and knowledge. The child in the womb at the age of 20 weeks (5 months) has absorbed more information through the experiences of stimulation or sensation given by his mother. If it is said to the child in the womb of a word "pat" while sensing it, then he will be able to listen and absorb the information with the level of "t-e-p-u- and k" reception.

b) Memorize

How to memorize can be done with the help of visualizing words to be memorized, can also be with movements that help remember the word or with objects that can help remind the mother of the word while still involving the baby in the womb. For example, "Son, let us memorize the Qur'an", the mother then patted her stomach and immediately recited the verses of the Qur'an with repeated times until memorized correctly.

c. Remembrance

Dhikr specifically means he performs special dhikr, as with the recitation of tahmid, tahlil, takbir, istighatsah prayers, istighfar, and other dhikr. The way to do this is when you are aware, remember, and dhikr to Allah SWT, wipe the belly of the mother while saying to the child

¹⁷ Ubes Nur Islam, Mendidik Anak..., p. 27.

¹⁸ Ubes Nur Islam, Mendidik Anak..., p. 28.

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in her womb, "Son, let me dhikr .. Subhanallah wal hamdu lillah walaa illahaillallah wallahu Akbar! Or reciting other Thayyibah sentences While continuing to involve the activity of remembrance with the child in the womb.

d. Instruct

This method is intended not only to instruct the child in the womb to carry out activities as requested, but also to instruct the baby to do something more creative, independent. This method is very good, especially to put pressure on the child in the womb to be more active and creative, even capable of carrying out other instructive actions full of obedience to their parents.

e. Dialogue

This method is also called the interactive method between children in the womb and people outside the womb, such as mothers, fathers, baby siblings, and other family members. Far more than that, the baby will grow up will become a child who is full of confidence and feel the affinity of love, love, and affection with them.

f. Activity together

This method emphasizes activities that invite the child in the womb in accordance with the words that are conditioned by the natural activities of the mother, then together with the mother and the prenatal baby do the actions carried out by the mother, such as good deeds of worship, or other activities.

g. Play and Sing

The child in her womb often takes positive actions, such as kicking or circling around her mother, so the mother should welcome with sweet words of affection, for example, "dear sister, what's up child? Let's play with mom, "while mom pats her stomach or replies right around the baby's kick, samba says something sweet, or at least laughs, smiles, is cheerful, and is happy.

h. Natural Adaptation

Every natural phenomenon, such as changes in cold weather, heat, light, pitch black, the roar of the waves, lightning, and other loud radicals, is a natural condition that can be used as a way of education for children's education in the womb. This method is intended to introduce the atmosphere and changing natural conditions whose purpose is to ensure that the child in the womb is not surprised by the changes that occur because he has known and felt the atmosphere with a calm attitude.¹⁹

2.6 Child Education Program in the Womb

Initially, prenatal education programs only carry out practical exercises that can provide stimulus to the child in the womb so that he can respond actively and sensitive to stimulation given by his parents. Among these programs include;

- a. Special programs for the education of children in the womb which include the stage of pre-education, the stage of application of education, and education during and after birth, and
- b. General programs that are mutually binding, namely: the provision of nutrition, a healthy environment, family ties, and an understanding of orientative births for infants and mothers.²⁰

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¹⁹ Ubes Nur Islam, Mendidik Anak..., p. 56-65

²⁰ Ubes Nur Islam, Mendidik Anak..., p. 28.

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2.7 Basic Concepts of Islamic Education

To understand much about the basic concepts of education related to prenatal education. Then the following will be discussed regarding the notion of prenatal education in Islamic view.

a. Islamic Education

Islamic education is a process to create a whole person of faith and piety to God and be able to realize his existence as the caliph of Allah SWT on earth based on Al-Qu'ran and Sunnah. Islamic education is also a physical-spiritual guidance based on Islamic religious laws leading to the formation of a main personality according to Islamic standards.²¹

Islamic religious education is education through the teachings of Islam in the form of guidance and care for students so that they can understand, believe, fear, have good character and live and practice the teachings of Islam from its main sources in the form of the Qur'an and Hadith through guidance and teaching and using experience.²²

Islamic education is preparing and growing several aspects (body, mind, spirit) in students or individual human beings whose processes continue continuously from birth until he dies and are directed so that he becomes an efficient and effective human being for himself and others.²³

Islamic education is a universal education that teaches mankind about various aspects of life, both life in the world and the hereafter. As a universal education, of course Islamic education has a goal to be achieved. Education itself can be interpreted as a process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. So that the objectives of Islamic education can be formulated as an effort to form personal Muslims who are pious, noble, intelligent, advanced, and independent.²⁴

It can be concluded that Islamic education is an effort to form a personal person who is Muslim, has faith and is devout and has a morality based on Islamic values that teaches about aspects of world life and the hereafter. For the sake of giving birth to a generation of intelligent and responsive in dealing with various problems of life.

b. The Scope of Islamic Education

According to education experts, Dr. Abdullah Nasikh Ulwan stated that educational material in general consists of seven elements, namely:

- a. Faith Education
- b. Moral education
- c. Physical Education
- d. Intellect Education
- e. Psychiatric Education
- f. Sexual Education.²⁵

c. The Purpose of Islamic Education

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²¹ Ahmad D Marimba, *Pengantar Filsafat Pendidikan Islam*, (Bandung: Al-Ma'rif 1980), p. 23.

²² Ramayulis, Metodologi Pendidikan Agama Islam, (Jakarta: Kalam Mulia, 2005), p. 21.

²³ Abu Tauhied, *Beberapa Aspek Pendidikan Islam*, (Yogyakarta: Sekretaris ketua Jurusan Fakultas Tarbiyah IAIN Sunan Kalijaga, 1990), p. 13.

²⁴ Armai Arif, Pengantar Ilmu dan Metodologi Pendidikan Islam, (Jakarta: Ciputat Press, 2002), p. 22.

²⁵ Heri Jauhari Muchtar, *Fiqih Pendidikan*, (Bandung: Rosda karya, 2008), p. 15.

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Education in Islam must try to foster or return humans to their nature so as to realize humans:

- a. Tauhid Soul
- b. Takwa To Allah SWT
- c. Pray diligently and do good deeds
- d. Ulil Albab are people who think
- e. Berahlakul Karimah

d. Principles of Islamic Education

Education in Islam is based on the following principles:

- a. Last for a lifetime
- b. Not Limited by Space and Distance.
- c. Berahlakul Karimah
- d. Serious and Diligent
- e. Must Be Practiced
- f. To realize the benefit / goodness of life. 26

e. Prioritizing Islamic Education

Long life education is an expression that arises when you see the encouragement to educate in Islam from before birth to near death (continuing education). Education is a process of forming the human personality, as a process. Education does not only take place at a time. But education takes place on an ongoing basis.

The period of Islamic education which is meant is:

- 1. Pranatal Education (Tarbiyah Qabl Al-Wiladah), which is education before birth. This period is marked by the phase of mate selection, marriage, and pregnancy.
- 2. Post-Christmas Education (Tarbiyah Ba'da Al-Wiladah), which is education after birth including the education of infants, children, children, adolescents, and adults.²⁷

In this paper only does not explain education as a whole only only discusses the education of children in the prenatal period which focuses more on the concepts and methods of educating children during the womb.

III. Research Method

This research is a library research (Library Research). Library Research (Library Research), is a form of research that aims to describe the meaning on the basis of understanding the reading material sourced from the treasury of literature that has a close relationship with the problems presented in this paper.²⁸ Library research is the study of library research about data using scientific reading material related to the issues discussed in this study without the need for field research.²⁹

The author uses the method of library research (Library Research) on the basis that researchers are more focused and better understand about reading material sourced from the literature which has a close relationship with the problems presented in this thesis, namely about the discussion of the concept of prenatal age education in the perspective of Islamic education .

²⁷ Heri Jauhari Muchtar, Fiqih..., p. 128-132.

²⁶ Heri Jauhari Muchtar, Fiqih..., p. 128-132.

²⁸ Saifuddin Azwar, Metode Penelitian, (Yogyakarta: Pustaka Pelajar, 2005), p. 5.

²⁹ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), p. 2.

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Based on these research methods, the authors wish to describe in this paper the essence of education applied by parents to prenatal children in the hope of becoming guidelines for parents in educating children correctly and in Islam.

To collect data, the authors use the documentation technique because this technique is used to gather theories or materials relating to the problem under study. Study the author's literature since when they want to determine the topic that will be the focus of the study by reading the documented literature in the form of books or books that are considered relevant to the discussion. The method used in collecting data in this study is the documentary method, and the unstructured observation method and the online data method.

IV. Discussion

4.1 Fetal Development According to the Qur'an.

The words of Allah SWT in the letter:

أَحْسَنُ ٱللَّهُ فَتَبَارَكَ ۚ ءَاخَرَ خَلْقًا أَنشَأَنَّهُ ثُمَّ لَحْمًا ٱلْعِظُمَ فَكَسَوْنَا عِظُمًا ٱلْمُصْغَةَ فَخَلَقْنَا مُصْغَةً ٱلْعَلَقَةَ فَخَلَقْنَا عَلَقَةً ٱلنَّطْفَةَ خَلَقْنَا ثُمَّ

ٱلْخُلقينَ

It means: "And indeed We have created man from a essence (derived) from the ground. then We make the essence of semen (stored) in a sturdy place (womb). then We made the semen a blood clot, then the blood clot We made a lump of meat, and the lump of meat We made into bones, then we wrapped the bones with flesh. then We make Him another (shaped) being. Then Blessed be Allah, the best Creator. " (Q.S al- Mukminun [23]: 12-14).³⁰

From this verse it can be understood that the process of developing a child in the womb or the stages of embryonic development in the womb are as follows:

a. Nuthfah (sperm)

The commentators explain the meaning of the verse "Min Nuthfatin Amshayj", as stipulated in surah al-Mu'minun verse 12 is the male sperm and female egg cells that have met and fertilized, then change from one state to one form to others. Other scholars explain when a man's sperm are released with full lust into the womb, the sperm is scattered and scattered, Allah SWT collects it in the womb.³¹

Embryologists say spermatozoa (sperm), semen is also composed of various mixtures that have their respective functions, for example containing sugar needed to provide energy for spermatozoa, neutralizing acids at the entrance of the uterus, and smoothing them to facilitate the movement of sperm. The reality of semen is composed of various mixtures.

b. 'Alagah (Blood Clot)

'Alaqah is an embryo in the form of a blood clot as the word of Allah SWT:

عَلَق مِنْ الْإِنْسَانَ خَلَقَ

Meaning: "He created man from a clot of blood" (Q.S al- 'Alaq [96]: 2).32

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³⁰ Departemen Agama RI, Al- Qur'an dan Terjemahannya..., p. 527.

³¹Nailah Mumtazah, Bimbingan Rasulullah Menyambut Buah Hati, (Solo: Al Bayan, tt), p. 12.

³² Departemen Agama RI, *Al-Qur'an dan Terjemahannya...*, p. 1079.

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Embryologists explain that the embryo in the 'Alaqah (blood clot) phase undergoes an internal process, such as the formation of blood in closed tubes, therefore the embryo obtains a blood clot. In this phase the fetus is in the form of thick, red blood that extends, its life is very dependent on its parent. 'Alaqah's phase lasted for forty days. When this blood clot is enlarged and has reached the mouth of the uterus and is hanging on the wall, it means that the process of preparation for the formation of fetal organs in the uterus is ongoing.³³

c. Mudghah (lump of meat)

In the verse Al-believers verse 14 explains "... then we made the blood clot." In this phase the embryo is in the form of an arch, with visions of bubbles and furrows. Mudghah can be described as an embryo that resembles a piece of meat chewed with teeth so that the protuberances and gaps (cavities) of the chewing are visible.

Embryos in the form of mudghah (lumps of flesh) are no longer called "inanimate objects" because at this stage the fetus is equipped with hearing, vision, skin, muscles, and bones. The spirit is a mover and a sign of the life of a servant, without the spirit, the body that has been formed will not be perfect.

d. Three Darkness in the Womb

Another important thing related to the process of growth and development of the fetus in the womb, the Word of Allah SWT:

Meaning: "He created you from yourself then He made from there his wife and He sent down for you eight tails that were paired from farm animals. He made you in your mother's stomach event after event in three darkness [1306]. ³⁴the one (doing) such is Allah, your Lord, the Lord of the kingdom. There is no god but him; Then how can you be turned away? "(Q. S az-Zumar [39]: 6). ³⁵

Imam Tabari explained in his interpretation. The three darkness referred to in the verses of the Qur'an are the darkness of the stomach, the darkness of the uterus, and the darkness of the placenta. Embryology experts explain in more detail that the three veils of darkness in the womb are; 1) the inner wall of the mother's abdomen, 2) the uterine wall, 3) amniochorionic membrane.

4.2 The Concept of Pranatal Education in Islam

Prenatal education is education before birth. This period is marked by the choice of a mate, marriage, and pregnancy.

a. Dating Match Phase

This phase is the preparation phase for someone who has grown to face a new life that is family. One education that must be possessed by someone who is an adult is the matter of choosing the right mate. Because this problem greatly affects the happiness of the household later. With regard to the choice of marriage mates, the Islamic Shari'ah has laid down the rules

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³³ Nailah Mumtazah, Bimbingan Rasulullah..., p. 13.

³⁴ Departemen Agama RI, Al-Qur'an dan Terjemahannya..., p. 746.

³⁵ Nailah Mumtazah, *Bimbingan Rasulullah...*, p. 16.

³⁶ Ramayulis, *Ilmu Pendidikan Islam...*, p. 302.

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and laws for each applicant and the applicant, which if the instructions are carried out then the marriage will be at the peak of harmony, love and harmony.³⁷

b. The marriage phase

Marriage is the rule of Allah SWT and the best way to preserve life and to obtain offspring so that the order of life survives, after each recognizes the positive role and noble household duties to realize these goals. Allah SWT said:

It means: "O people, fear your Lord who created you from yourself, and from him Allah created his wife; and from both of them God multiplied many men and women and fear Allah who (by using) His name you ask one another, and (maintain) silaturrahim relations. Surely Allah always takes care and watches over you. "(O.S. An-Nisa' [4]: 1)³⁸

c. Pregnancy Phase

One purpose of marriage is to get offspring, so a wife is expecting her child to be born. As a sign a wife will have a child is through the process of pregnancy for approximately 9 months. In order to have children, Islam teaches to always pray to Allah by reading prayers like the Prophet Ibrahim, as the Word of Allah SWT:

It means: "O my Lord, grant unto me (a child) who belongs to the pious." (Q.S. As-Shaffat [37]: 100).³⁹

4.3 Daily prayers for pregnant women and prenatal child education measures.

a. Daily Pregnant Mother's Worship

Lots of worship and pious practices that can be done by pregnant women. These services can even be done while sitting so as not to make pregnant women find it difficult to practice worship, so that despite carrying the burden of the fetus which is sometimes followed by various complaints, pregnant women still worship at Allah SWT. Services that can be done include:

- 1. Praying Circumcision
 - a. Dawn Circumcision
 - b. Circumcision Dhuha
 - c. Midnight Prayers (Qiyamul Lail)
 - d. Witir Prayer
 - e. Hajat Prayers
- 2. Befriend the Qur'an
- 3. Resting
- 4. Recitation
- 5. Pay alms to the Prophet
- 6. Prav
- 7. Alms
- 8. Attend the Science Assembly⁴⁰

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b. Prenatal child education measures

As for the application of prenatal children's educational materials, there are several ways that the focus is to provide effective stimulation for optimizing the functioning of all children's sensory instruments and building emotional awareness of the child in the womb. In order to realize the steps of child education in the womb is designed into three basic stages, including:

- 1. Preparatory stage for children's education in the womb.
- 2. Stage of the application process of child education in the womb.
- 3. The stage of the educational application process before and after birth.

V. Conclusion

From the description above that has been discussed before, the author can be concluded as follows:

- 1. The stage of human creation including germ (sperm) which is the phase of the sending of semen / sperm into the vagina (female uterus) then fertilization occurs (ie the meeting of sperm cells with eggs) so that the sperm cells thicken. The next stage phase 'Alaqah is an embryo in the form of a blood clot in the form of thick red blood that extends, his life is very dependent on the parent. And so the fetus develops to form a network of organs through certain stages. The next stage Mudghah (lump of meat) is the phase of human formation in the form of a lump of meat in the form of an arch, with the appearance of bubbles and furrows. This phase of the fetus is perfect and lives because it has been blown spirit.
- 2. The concept of prenatal education in Islamic education includes preconceptions of the mate selection phase, both prospective wives and husbands based on Islamic manhaj, then post-conception, namely the marriage phase. Pay attention to manners when having intercourse in order to give birth to children who are righteous and have good character. Furthermore, the prenatal phase is the period of pregnancy in a habit that lasts for 9 months. At the age of 20 weeks the fetus is able to respond to all activities undertaken by the mother in the form of providing educational stimulation, nutritious food nutrition, healthy environment, family ties, and orientative birth guidance (mother and baby safety).

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