

## Methods of prenatal education from the perspective of al-qur'an and as sunnah

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### ABSTRACT

This study aims to explore prenatal education methods in three crucial phases according to the perspective of the Qur'an and Sunnah: choosing a spouse, marital relationships, and pregnancy. The research uses a qualitative method with a phenomenological approach, where data is collected from documents and works of scholars and scientists. Phenomenology is used to understand human behavior as a product of how individuals interpret their world. The findings indicate that, in the spouse selection phase, Islam recommends choosing a partner with strong faith, preferably a chaste, fertile woman, not closely related, and not a polytheist. In the marital relationship phase, it is advised to recite a prayer before intimacy, engage in light conversations, and perform ablution before sleep and repeating the act. During pregnancy, prenatal education involves prayer, worship, and Qur'an memorization. Parents are urged to maintain their trust from Allah by educating their child from conception, ensuring both physical and psychological needs are met. For teenagers, learning about marriage before entering family life is essential. Society is encouraged to support a healthy environment for prenatal education, benefiting both parents and the unborn child.

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## Introduction

Education is a very important need for humans, it can be said that with education a human being will be elevated from other humans who do not get education. Islam encourages its adherents to become pious and knowledgeable people, with these two things it will be a provision to increase degrees in the world and the hereafter, Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: 'O you who believe, when it is said to you, 'Spread out in your groups,' then spread out, and Allah will make room for you; and when it is said, 'Stand up,' then stand up, and Allah will elevate those who believe among you and those who are given knowledge by several degrees; and Allah is aware of what you do. 'Stand up,' then stand up, and Allah will elevate those who believe among you and those who are given knowledge by a few degrees, and Allah is aware of what you do.'

Islamic history proves how Islamic civilisation advanced rapidly with education. During the Abbasid dynasty, education was taken seriously and research was funded by the government. Scientists and teachers were given a very adequate *mukafa'ah* (salary), many schools were established, so that at that time Islamic civilisation led the world civilisation. Periodisation in education is very important to determine how the right curriculum is applied to learners, in Islam the learner is human, where the period of education is from the cradle to enter the burrow (death). In general, the periodisation of education in humans is of two kinds, the first, the prenatal period or commonly known as education before humans are born from the womb of a mother. Second, the postnatal period or what is known as education after the birth of a human being until death.

The periodisation of prenatal education or what is called child education before birth is more emphasised on the parents of the prospective child, starting from the education of choosing a partner, educating the mother during pregnancy so that her child grows optimally. Also spiritual education for prospective fathers and mothers so that their psyches are ready to become parents for their children in the future.

Our society does not understand much about prenatal education. Prenatal education is still often considered as a form of tradition that is hereditary, keeping children in the womb is just an obligation of parents to have a healthy child and be born perfectly, not deformed and not miscarried. So that the movement patterns, actions and food patterns of mothers while pregnant are more guarded and considered.

Some people even think that it is not only a tradition but also a myth, so there is an assumption for families of pregnant women that they should not say dirty words, should not hurt humans and animals because it will affect the unborn child.

Although Islamic history demonstrates the rapid advancement of Islamic civilization through education, particularly during the Abbasid Dynasty when the government placed significant emphasis on education and research, there is a considerable gap in the application of educational concepts, especially concerning prenatal education in our modern society. During the golden age of the Abbasid Dynasty, education was seen as the foundation of civilization, supported fully by the state, with a deep awareness of the importance of education at all stages of human life. However, in the modern context, particularly in terms of prenatal education, understanding and implementation remain minimal. Prenatal education is often regarded merely as a tradition or parental obligation to maintain the physical health of the fetus, rather than being considered an integral part of a broader educational framework.

Another gap can be seen in the lack of societal understanding regarding the essence of prenatal education, which should encompass spiritual education for parents, not just physical health care for pregnant mothers. Many still view prenatal education as a myth or tradition unrelated to formal education or scientific values. In Islam, however, prenatal education is emphasized as mental, spiritual, and physical preparation for parents to nurture a quality

generation from the womb. This perspective underscores the urgent need to educate society about the holistic importance of prenatal education.

According to Islamic educational theory, humans are lifelong learners, starting from the prenatal phase through the postnatal phase, from the womb to death. Prenatal education is a significant part of education in Islam, which stresses parental preparation before the child's birth. This is reflected in the teachings of the Qur'an and Hadith, which place special emphasis on choosing the right spouse and on spiritual education during pregnancy. In Islam, education extends beyond physical aspects to include spiritual, mental, and moral development from the womb. Therefore, prenatal education is considered the foundation for shaping a child's character, continuing after birth.

Theoretically, prenatal education has strong roots in developmental psychology. This view holds that the emotional and spiritual state of the parents, particularly the mother, during pregnancy has a significant impact on the development of the fetus. This aligns with the Islamic concept, which emphasizes the importance of prayer, worship, and a harmonious relationship between husband and wife during pregnancy as part of prenatal education. Prenatal education is not only about maintaining the physical health of the fetus but also ensuring the spiritual and emotional balance of the parents-to-be, which has implications for the child's mental and physical well-being.

Based on the background above, the research questions in this study are as follows: What is the comprehensive concept of prenatal education according to Islamic perspectives? What factors contribute to the low understanding of prenatal education as part of holistic education in society? What are the effective strategies for integrating the concept of prenatal education into community life, encompassing the physical, spiritual, and mental aspects of prospective parents?

## Method

In a research study, the method serves as an essential component because it functions as a scientific guide for systematically understanding and processing the research object. The method helps ensure that the research remains focused and directed toward addressing the core issues. In this study, the researcher employs several relevant methods to achieve the research objectives.

This study uses a qualitative approach, which produces descriptive data derived from written documents, such as the works of scholars and scientists. The researcher adopts a phenomenological approach, viewing human behavior as a product of how they interpret the world around them. Through this approach, the researcher aims to understand the perceptions, views, and interpretations of experts regarding prenatal education from the perspective of the Qur'an.

The research is based on library studies, with data sources categorized into two: First, primary sources, including the Qur'an and As-Sunnah (Kutubus Sittah), as the main references for understanding prenatal education in Islam. Second, secondary sources, which consist of supporting literature such as Tarbiyatul Aulad, Methodology of Qur'an Interpretation, Islamic Education Science, and other works relevant to the study.

Data collection is carried out through library research, where the researcher gathers information related to the topic from various literature sources, including books and other materials that provide deeper insight into prenatal education in Islam. The data analysis in this study employs the tafsir tahlili method, which aims to interpret Qur'anic verses in depth, revealing the aspects contained within each verse. Following the data presentation through the tahlili

method, the researcher proceeds with descriptive analysis, which focuses on observing relevant phenomena, events, or conditions in the research context.

## Result

### A. Methods of Prenatal Education in the Mate Selection Phase

Choosing a mate is something that is very important in the early stages for someone who wants to form a new family. Choosing a mate is not an easy thing to do, sometimes a person chooses in detail his life partner but does not get married, but sometimes only meets once and immediately proceeds to the aisle.

When a man and woman who have the desire to build a family then they will look for criteria as they want from their partner, whether it is physical or more spiritual.

Islam provides education for its followers when they will choose their life partner with rabbani education which will help someone who will build a household to become a *sakinah, mawaddah wa rahamh* household.

When choosing a mate, a man or woman cannot immediately choose for themselves, usually using someone's help either through his brother or through a righteous person who is trusted to find him, if it is a woman then her guardian who finds a mate for her.

Methods of prenatal education at this stage that can be done by mothers or fathers as educators include the following:

1. Choosing a woman because of her religion. Choosing a woman whose level of religious understanding is good because this is something that will determine the happiness of her household. As the Prophet Muhammad said:

تُنَكِّحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاطْفَرْ بِدَاتِ الدِّينِ، تَرَبَّتْ يَدَاكَ

(رواه البخارى)

Meaning: 'A woman is married for four reasons: her wealth, her offspring, her beauty and her religion, so choose her for her religion and you will be fortunate.' (HR. Bukhari)

A woman is married because a man wants four things, marrying a woman because she has a lot of wealth or her parents are wealthy, marrying a woman because of her lineage or descent, then marrying a woman because of the beauty of her face and finally because of her religion. These four criteria must be considered by every man who wants to get married.

Nowadays where the pleasure of the world is everything, then the consideration of wealth, descent and beauty makes forget what the main purpose of human marriage is. If there is a man marrying a woman because of her wealth, descent and beauty then what the man will get is misery, as said by the Prophet Muhammad SAW:

مَنْ تَزَوَّجَ امْرَأَةً لِعَرِّهَا لَمْ يَزِدْهُ اللَّهُ إِلَّا ذُلًّا , وَمَنْ تَزَوَّجَهَا لِمَالِهَا لَمْ يَزِدْهُ اللَّهُ إِلَّا فَقْرًا , وَمَنْ تَزَوَّجَهَا لِحُسْنِهَا لَمْ يَزِدْهُ اللَّهُ إِلَّا دَنَاءَةً , وَمَنْ تَزَوَّجَهَا لَمْ يَتَزَوَّجَهَا إِلَّا لِيَعُضَّ بَصْرَهُ وَيُحْصِنَ فَرْجَهُ أَوْ يَصِلَ رَحِمَهُ بَارَكَ اللَّهُ لَهُ فِيهَا وَبَارَكَ لَهَا فِيهِ (رواه الطبراني)

Meaning: 'Whoever marries a woman for the sake of honour, Allah will not increase for him except humiliation. And whoever marries a woman for her wealth, Allah will not add to him except poverty. Whoever marries a woman for her position, Allah will not add to him except humiliation. And whoever marries a woman for no other reason than to preserve his eyesight and private parts, and to strengthen his ties of friendship, Allah will bless the man as her husband and the woman as his wife.' (HR. Ath Thabarani).

2. Choosing a virgin partner. A man who chooses a virgin woman to be his wife is very common and indeed choosing a virgin woman has many advantages over marrying a married woman or widow. As Islam has taught to choose a virgin woman when marrying a woman, among the virtues or advantages of marrying a virgin rather than a widow include, among others, a virgin woman is sweeter in conversation, more accepting of her husband's gifts, more giving children as in the hadith:

عَلَيْكُمْ بِالْأَبْكَارِ، فَإِنَّهُنَّ أَعْدَبُ أَفْوَاهًا، وَأَنْتَقَى أَرْحَامًا، وَأَرْضَى بِالْيَسِيرِ (رواه ابن ماجه)

Meaning: 'You should marry virgins, for they are more pleasant to talk to, bear more children, and are more content with little'. (Ibn Majah)

3. Choosing a fertile woman. One of the purposes of marriage is to procreate. By choosing a fertile woman, the goal of obtaining offspring will be achieved. As the Prophet said:

تَزَوَّجُوا الْوُدُودَ الْوَلُودَ فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ (رواه ابوداود)

Meaning: 'Marry women who are fertile and loving, for I am proud of their large numbers'. (HR. Abu Dawud)

Marrying a fertile woman will multiply the offspring that will make Rasulullah SAW happy, of course many offspring are balanced with their quality,

if many children then the quality is not good it will increase the responsibility of parents. The meaning of quality here is of course the quality of religion, then the quality of knowledge and the economy. A family that has been married for two years or more then has not been given a baby, then this is a burden for the couple. Various treatments or therapies are willing to be carried out to be able to get a baby, even though it must be taken at a high cost.

The current phenomenon in our society is that married couples who are fertile limit themselves to having only one or two children. On the grounds that if there are many children, it will be difficult to finance their lives. Whereas in Islam every child born must have its own ration of rizkinya, not only humans but even animals have been guaranteed rizkinya by Allah SWT, as in his words:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

Meaning: *'And there is not a creeping thing on the earth but Allah provides for it, and He knows the place where it dwells and the place where it is kept. all of it is written in a book that is manifest.*

4. Choosing a woman who is distantly related to us. This has a lot of educational and social value. By marrying a woman whose kinship is far away, it will increase the kinship with the community, strengthen social relations between two families and even between two groups of people. At the time of the Prophet, marriage not only unites two humans, but unites two groups which will increase strength and prevent bloodshed, because they are bound by a strong bond, namely the bond of marriage. According to medicine, marrying a woman who is distantly related will also keep her offspring away from diseases inherited from her family. Because in families there are usually inherited diseases, for example diabetes, asthma, minus eyes, skin diseases and so on.

## B. Methods of Prenatal Education in the Husband and Wife Relationship Phase

The first night or in Islam known as 'Az Zafaaf' is a very important night for newlywed couples. Two people who previously did not know each other will sleep together in one room, of course there will be mixed feelings in it, feelings of embarrassment, awkwardness, confusion become one. The night of zafaaf in Islam is an important night, so Islam provides solutions on how to pass the first night well and in accordance with Islamic law, as for the following procedures:

Firstly, start with a light chat, either having a drink together or eating a light meal. In this case the husband is required to play an active role, because women are more shy than men. Second, praying for his wife while holding his wife's front head, praying to Allah SWT asking for the good that is in his wife and asking for protection from the bad that is his wife as stated by the Prophet Muhammad SAW:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

(رواه ابن ماجه)

It means: 'O Allah, I ask You for its good and the good that comes with it, and I seek refuge with You from its evil and the evil that comes with it'. (Ibn Majah)

Thirdly, if you want to repeat intercourse, it is recommended to do wudoo' like wudoo' for prayer. This was ordered by the Prophet Muhammad as he said:

إِذَا أَتَى أَحَدَكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ وَفِي رِوَايَةٍ: وَضُوءَهُ لِلصَّلَاةِ (رواه مسلم)

'If you have intercourse with your wives and then want to repeat it, you should do wudoo', according to another narration, like wudoo' for prayer.' (HR. Muslim)

This is more convenient for the couple if they want to repeat intercourse. By doing wudhu, there will be a gap between the first and second intercourse, which will re-gather the strength that was previously drained. In addition, the intimate area will be cleaner because it is washed before wudhu. This will lead to a more comfortable state and further enhance the ability to have intercourse.

From some of the educational methods above, the important thing in education during the first night is how to form a harmonious family in the relationship in the room or outside the relationship. Educating for physical and psychological development, couples who can make their partners calm and peaceful will certainly be able to make the household last and in household harmony.

### C. Methods of Prenatal Education in the Pregnancy Phase

Pregnancy is a result of the meeting of male sperm and female eggs that will develop in the womb. Pregnancy is essentially a mandate from Allah SWT to a prospective mother and father. A woman will experience a test that will get heavier from pregnancy stage by stage as Allah SWT mentions in the Qur'an:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ

Meaning: 'It is He who created you from one self, and from it He created his wife, that He may be pleased with her. So when he mixed with her, she bore a light pregnancy, and he continued to be light for some time. Then when he was heavy, both of them (husband and wife) supplicated to Allah, their Lord, saying: 'Surely if You had given Us a righteous son, We would have been among the grateful'.

During pregnancy there are changes on several sides of the woman, hormone changes, weight changes. Among the things that couples should pay attention to include:

Firstly, the psychological and scientific preparation needed to become parents. Preparation is important until they are both ready to accept the mandate of a child, along with the anamah to educate him to become a pious person, which will later become 'pah jariyah' uninterrupted reward even though both have died, as said by the Prophet Muhammad SAW:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَدٍ صَالِحٍ يَدْعُو لَهُ (رواه البخارى)

It means: *'When a person dies, all his good deeds are cut off except for three things: shodaqah jariyah, useful knowledge and a righteous child who prays for his parents'*. (HR. Muslim)

Secondly, a pregnant woman will certainly experience the hardships of pregnancy, starting from nausea and vomiting or what is called morning sickness in the first three months is normal. The weight that will certainly increase per month, fatigue during pregnancy or all the hardships that occur for a pregnant woman. What is experienced by pregnant women is a separate struggle and privilege for women so that if intended for Allah will be a great reward in the hereafter. Allah SWT characterises the fatigue that must be borne by a pregnant woman as follows:

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ

Meaning: *'His mother has conceived him in a state of increasing weakness.'*

Pregnant women will experience physiological changes associated with their pregnancy, changes in the body of pregnant women that we can recognise as follows:

1. Breast changes, at the beginning of the 3rd trimester the mammary glands start to actively produce a little colostrum and the nipples start to turn black in colour.
2. The mother's uterus will become larger in accordance with the growth of the foetus in the womb. One of the effects of the enlarged uterus is frequent urination, back pain and discomfort around the lower abdomen.
3. Complaints of shortness of breath, the enlarged uterus will limit the expansion of the lungs when the process of taking a breath, this is why sometimes pregnant women feel short of breath.
4. Changes in the hormonal system. The increase in HCG (Human Chorionic Gonadotropin) hormone causes pregnant women to experience nausea and even vomiting. While high progesterone levels cause pregnant women to always be sleepy or want to sleep.

Emotional changes. Pregnant women are more irritable, want to always be cared for and obeyed. Body changes during pregnancy are common, sometimes pregnant women feel nausea and vomiting, but not all of them are like that, so this is individual.

Women who are pregnant must always pay attention to their condition to stay in good condition, so pregnant women or their husbands need to pay attention to the following things:

1. Fulfil nutritional needs, calorie intake per day in pregnant women is usually 300 calories greater than the need when not pregnant. Try to eat pregnant women can meet the criteria of 4 healthy 5 perfect.
2. Check your pregnancy regularly with your midwife or doctor, at least once a month to check the condition of the baby and mother. During pregnancy, every mother should have her chemoglobin level checked, which is repeated at 28 weeks of pregnancy.
3. Take iron and vitamin supplements from the doctor to prevent anaemia and abnormalities in the fetus, but it must be in accordance with the doctor's recommended dose because excess vitamins will also affect the fetus.

4. Use iodised salt daily for foetal health, iodine deficiency will cause hypothyroidism which although mild can lead to complications in the future.
5. Get enough rest, sleep between 10am and 6am regularly, as lack of sleep can cause disruption in thyroid function which will be bad for both mother and foetus.
6. Consume approximately 2 litres of water every day. Water is needed to carry nutrients from the blood to the foetus in the womb. Lack of fluid can cause dehydration in the mother which can result in premature foetal birth.

Prepare the physical and psychological health of pregnant women by regulating the emotions of pregnant women, calming their hearts and minds with frequent dhikr and reading the Qur'an.

For husbands and wives during pregnancy, they should maintain worship, especially the five daily prayers, besides praying for the good of the unborn child, always maintaining dhikr ma'tsur. The psychological condition of pregnant women who are often unstable due to pregnancy hormones requires them to always be in a calm condition. Here is a prayer taken from the Qur'an so that Allah makes the child she is carrying a righteous child:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

Meaning: 'O my Lord, grant me from Your side a good son. Verily, You are the hearer of prayers'.

Often parents or perhaps traditional scholars give advice to recite Surah Yusuf and Surah Maryam, arguing that they will make the baby handsome if it is a boy, and beautiful if it is a girl. If we read Surah Yusuf and Surah Maryam in full, there is no request to be handsome or beautiful. Allah Almighty says:

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

Meaning: 'It is He who formed you in the womb as He willed. there is no god but He, the Mighty, the Wise.'

When a woman's pregnancy reaches the age of four months, then in Javanese society there is a ceremony as an effort to be grateful called the 'mapati' ceremony. The mapati ceremony is a ceremony held during the fourth month of pregnancy. Usually the implementation is not too much just doing salvation to pray for the fetus and the mother who is pregnant. At the mapati ceremony in Islam when the gestation period enters four months where the fetus has blown the spirit, when the fetus is 120 days old (or four months) begins life with the spirit, and that's when it is determined how he lives the next life, determined his fortune, death, soul mate and good and bad luck.

So in welcoming this determination, a mapati (ngupati) ceremony should be held, namely praying to Allah SWT so that the child will be born as a perfectly intact human being, who is healthy, who is blessed with good and ample sustenance, a long life full of worship values. It would be nice during this ceremony to ask the righteous to pray for the foetus and the mother.

When looking at the mapati ceremony with an Islamic perspective, there are no special practices at four months of pregnancy. There is no text from the Qur'an and Sunnah that

recommends doing certain practices. However, when viewed from an educational perspective, we will find several noble values that need to be known, including the following:

1. Teaching gratitude to Allah SWT. From one day of pregnancy to four months of pregnancy, there are many changes and trials received by a woman from trials when cravings, to being careful to keep the fetus from miscarrying because the gestation period of one day to three months is a vulnerable period for the fetus in the womb of a mother. After going through all that, then at the age of four months of pregnancy, the spirit is blown into the fetus, and it is appropriate for a Muslim to be grateful to Allah SWT for this blessing.
2. Teaching charity. A form of gratitude when pregnancy enters the age of four months is by giving alms. Almsgiving is a light practice but the reward is multiplied. It is appropriate as a Muslim to give alms as a form of gratitude to Allah SWT.

In addition to the mapai ceremony, Javanese people also hold a mitoni or tingkepan ceremony. Uapaca mitoni or tingkepan is performed in the seventh month of pregnancy and is only performed on the first child for both parents. This ceremony is intended to ask for safety for both the mother who is pregnant and the baby who will be born.

In general, Javanese people in carrying out mitoni or tingkepan carried out a series of ceremonies, including siraman, changing clothes, brojolan and selamatan. The siraman ceremony is the bathing of the mother-to-be and father-to-be of the baby, usually both are dressed in jarik /sewek (Javanese language) and then bathed using water with setaman flowers. The bathing process is watched by relatives, and is performed at midnight or 12 o'clock at night.

After the bathing ceremony, the couple changes their clothes with the clothes that have been provided. Then there is the brojolan ceremony, which is a symbol to ensure that the birth process will be smooth, easy and safe for the foetus and the mother. After the brojolan ceremony, there is a selamatan ceremony which usually uses certain offerings that have been passed down from generation to generation.

Overall, the teachings of Islam do not teach the above practices, if reviewed more deeply according to Islamic perspectives, the various ceremonies above contain great madharat for the faith of a Muslim. The greatest danger for a Muslim when holding the above ceremonies is damage to faith, because assuming that other than Allah SWT can provide benefits is a form of shirk.

According to the social perspective, if we look at the above ceremonies, there are several values that we should see, including; fostering gratitude to Allah SWT for the grace of the fetus which will become a child who will continue the generation of his parents, strengthening the brotherhood of fellow communities by gathering frequently.

A woman whose womb is already nine months old is waiting for the birth of her fetus not much longer, so at this age prospective parents are expected to be more alert in handling if there are initial contractions marked by the fetus being born into the world. When the baby is born, a husband should accompany his wife during the delivery process, because the husband's support and soothing advice will help a woman who is in the process of giving birth.

Imam Qurthubi interpreted that Allah SWT makes a human being handsome or otherwise, white-skinned or otherwise, a person born in normal healthy conditions or otherwise. Islam teaches that the most important thing is not to ask for physical perfection/beauty, but the most important thing is the beauty and piety of a child's personality so that later he becomes a person who is a cool eye, and can become a leader for the pious people. This does not make pregnant women not read the Qur'an, but it is still recommended to read the Qur'an, because listening to the recitation of the Qur'an as well as listening to it for the fetus is one way of early education. Research says that the brain and sense of hearing of children have begun to develop, they can feel what is happening outside their lives, while affecting the brain and hearing of the baby in the womb. Listening to music and recitation of the Qur'an is not only a matter of stimulating the baby's brain growth, but more than that it is to educate the baby to become a righteous child. Educating a baby who is still in the womb to become a good and pious child certainly cannot be by teaching something haram, because the law of music that is lulling is haram. As the Prophet Muhammad said:

الْغِنَاءُ يُنْبِتُ النَّفَاقَ فِي الْقَلْبِ

*Meaning: 'Singing (music) creates hypocrisy in the heart'.*

When a baby is born into the world, there are several Islamic guidelines on how to welcome the baby, including the following:

1. The tahniq of a newborn child is applying chewed dates to the baby's palate. In addition to rubbing the chewed dates on the baby's palate, the baby is also prayed for, so it is Sunnah that the one who performs tahniq is a righteous person, be it a cleric or an ustadz or the baby's own parents.
2. Tadzani a newborn baby. It would be great if the first words the baby hears are the words of Allah. If the first words recorded by the baby are thayyibah sentences, it is hoped that in the future the child will grow up in goodness.
3. Giving a good name because a name is a prayer, so it is understood that giving a name must have a good meaning, it is hoped that the child will grow well as well as the name given by the parents.
4. Sacrificing the child. If the child is a boy then two animals are slaughtered, but if a girl is born then one animal is slaughtered. It can be done on the seventh day of birth, if not then on the fourteenth day, if not then on the twenty-first day, if still unable then as much as possible when not limited by time..
5. The circumcision of the newborn may be done at the same time as the aqiqah, on the seventh day of birth or on the fourteenth or twenty-first day of birth.

## Conclusion

Based on the problem formulation and discussion outlined in the previous chapters, the author can draw the following conclusions: First, the concept of prenatal education during the search for a spouse emphasizes the importance of selecting a partner based on religious values,

with additional criteria such as choosing a fertile, unmarried, and non-polytheistic woman, and someone outside close kinship. This highlights that the foundation of a child's education and character building begins with the selection of a suitable life partner, as the right spouse will support the child's proper upbringing and growth.

Second, the prenatal education method during the first night also plays an important role. This process is guided by certain etiquettes, such as reading a prayer before intercourse, sharing light meals beforehand, performing ablution before repeating intercourse, and performing ablution before sleep. These practices aim to create a serene and blessed atmosphere, which ultimately has a positive impact on the offspring resulting from the marriage.

Third, during pregnancy, the prenatal education method focuses more on spiritual approaches, including prayer, worship, and memorizing Qur'anic verses. This is intended to instill religious values in the fetus, with the hope that the child will grow up with a strong spiritual foundation and closeness to Islam.

Overall, prenatal education in Islam begins long before the child is born, starting from the selection of a spouse through to the pregnancy period. Each phase is designed to ensure that the child born will have strong physical, mental, and spiritual well-being, in line with Islamic teachings.

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