



## ISLAMIC CONCEPTS OF EDUCATION IN THE CONTENT

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### Abstract:

This research discusses the Islamic Concept of Education in the Womb. Why is this research interesting to discuss? Education during pregnancy is crucial in Islamic concepts, and Islam pays attention to the unborn child from an early stage. Therefore, the author explains how important it is to educate children in the future as an excellent investment to continue the sustainability of civilization as the nation's successors. To obtain an excellent investment in children, it is necessary to pay attention to the education and development of the child during pregnancy. Because the prenatal period is the foundation for further development (postnatal). Methodologically, this article is a literature review. Furthermore, this study is essentially a library research. The data analysis used in this research is content analysis, which involves analyzing the content of books. Another method used is the critical comparative method, which compares the thoughts of experts. From this research, it is found that among the verses about the education of children in the womb are found in Surah Ali-Imran verses 35 and 38, Surah Al-A'raf verse 172, As-Shaffat verse 100, and then Surah Al-Hajj verse 2. The development of the fetus in the womb begins with the creation of the human being in the initial phase, followed by the creation of the human being in the advanced phase, which goes through several stages: the stage of biological chemical elements from the essence of the earth, the stage of semen, the stage of sperm, the stage of clot, the stage of lump, the age of bones, the flesh period, and then the final creation period. Parents have the responsibility to educate and care for their children even during pregnancy.

**Keywords:** *Internal Quality Assurance System, Pesantren, Education Unit Accreditation Instrument*

### INTRODUCTION

Naturally, humans grow and develop from the womb until death, experiencing a process step by step. Likewise, the events of this universe were created by God through a process one step at a time. The pattern of human development and natural events that proceed in this way take place based on natural laws established by Allah as "sunnatullah". Education is an effort to foster and develop the human person; spiritual and physical aspects must also take place in stages. Therefore, maturity, which ends in optimizing growth and development, can only be achieved if it proceeds through process after process towards the final goal of growth and development. Not a single creature created by God on earth can achieve perfection and maturity in life without going through a process. (Muzayyin Arifin, 2007).

However, a process that is desired in educational efforts is a process that is directed and purposeful, namely directing students (humans) to the optimal point of their abilities. Meanwhile, the goal to be achieved is the formation of a rounded and complete personality as an individual and social human being as well as a servant of God who devotes himself to Him. Education can be applied both directly (postnatal)

and indirectly (prenatal). Direct education is the interaction of subjects educators and teachers. Meanwhile, indirect education is education in the womb, through educational interactions, parental behavior towards the fetus (prenatal) itself, both physical behavior and psychological behavior. (Mansur: 2014).

According to an Islamic perspective, human life begins before birth. Humans have spirits that have lived before their birth in the world. On a day called mistaq day, all human spirits gather to give testimony recognizing the oneness and divinity of Allah. (Aliah B: 2008). A very relevant explanation is contained in QS. Al-A'raf/7: 172 :

وَإِذْ أَمَرْنَا مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ فَرِيضَتَهُمْ وَاشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُوا  
بَلَىٰ شَهِدْنَا لَنُتَقَوْلُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

### Translation:

(Remember) when your Lord brought forth from the backbone of Adam's offspring, their descendants and Allah took testimony against themselves (saying), "Am I not your Lord?" They answered, "Yes (You are our Lord), we testify." (We did it) so that on the Day of Resurrection you (not) say, "Indeed we were heedless of this," (Q.S. Al-A'raf: 172). (Al-Quran Translation Organizing Foundation: 2004).

Based on the background of the problem above, this article focuses on discussing the Islamic concept of education in the womb, then Islam prioritizes selecting a good future wife and creating a harmonious household atmosphere.

### RESEARCH METHODS

This research is descriptive-analytical research and is also included in library research, namely exploring books, journals, magazines, newspapers, including statutory regulations and government policies, which are related to this research. Data collection is carried out by quoting, adapting and reviewing literature that is relevant to the problem being discussed, sourced from various literature. The primary data is hadith and verses of the Koran. Meanwhile, the secondary data are theories and concepts of tolerance from various relevant literature. The data obtained is then processed, analyzed using content analysis, which has three conditions, including: objectivity, continuity and generalization. The results of the analysis should present a form of generalization, meaning that the results of the findings must be able to provide a theoretical contribution, because merely descriptive findings have low value. Apart from that, contextual studies are also used in three forms, such as: 1) Contextual is an effort to make sense of responding to current problems that are generally urgent (situational). 2) Contextual by monitoring the relationship between the past, present and future. This discussion first pays attention to historical meaning, current functional meaning, and predicting future meaning. 3) Contextual meaning can be interpreted as placing the relationship between central and peripheral things.

### RESULTS AND DISCUSSION

#### Islam Prioritizes the Selection of a Good Wife Candidate

Choosing a good future wife or husband is an absolute and important right in Islam. In choosing a future wife or husband, Islam provides guidance, one of which is the word of Allah in QS an Nur/24: 32:

وَكَحُوا ۗ أَيُّهَا مَنِ مِّنْكُمْ وَالصَّالِحِينَ مِّنْ عِبَادِكُمْ وَأَمَّاكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ  
فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation:

Marry those who are still single among you and also those who are worthy (to marry) of your servants, both men and women. If they are poor, Allah will empower them with His grace. Allah is All-Encompassing (His gifts) and All-Knowing. (Q.S. An-Nur: 32). (Indonesian Ministry of Religion: 1979).

Based on this verse, we can draw a conclusion regarding the criteria for a prospective wife or husband according to Islam, as follows:(1.) Men should choose a prospective wife who comes from a good lineage, is honorable, has strong religious qualities and does not suffer from hereditary diseases.(2.) Choose a prospective wife who is productive, affectionate and has a pious personality.(3.)

A girl should choose a prospective husband who has strong moral qualities and aqidah (religion).

By paying attention to this description, this shows how important it is that Islam pays great attention to children's education from an early age, long before their parents marry. So that husband and wife can build a household that is harmonious, full of love, and produces good, intelligent and pious offspring, Islam teaches from an early age that every candidate looking for an ideal partner has good seeds and weight, so that their offspring will become good children too. , both physically and psychologically. (M. Arifin: 1976).

Psychologists recognize the existence of hereditary factors and their influence on a child's psyche. Its growth and development are influenced by factors from around it, as well as hereditary factors. Long before this theory was put forward by psychology, Islam had laid the foundation for reality and recommended providing certain measurement criteria in order to select a prospective wife. In this case the Prophet Muhammad. Saying in the history of al-Bukhari from Abu Hurairah, Rasulullah said:

يَا أَيُّهَا النَّبِيُّ أَوْصِيكَ اللَّهُ بِالَّذِينَ يَدْرَأُونَ  
الْبَنِينَ وَالنِّسَاءَ وَالْبَنِينَ وَالنِّسَاءَ وَالْبَنِينَ وَالنِّسَاءَ :

It means :

Marry the woman for four things: because of her wealth, because of her offspring, because of her beauty, and because of her religion. Therefore, choose (prioritize) women who have a good religion, otherwise they will perish. (Abi Abdillah: n.th).

The hadith mentioned above stipulates four main requirements in choosing a prospective wife, namely because of her beauty, heredity, wealth and religion. Of these four things, religion is the most important and dominant, meaning that the prospective mother should be a woman who comes from good parentage.

In providing an explanation of this verse, Prof. DR. Hasby Asy Shiddieqy said: marrying a prostitute and classing yourself in the ranks of those who are prostitutes, who walk alone, is forbidden for believers because marriage constitutes a group among those who walk. (Hasby Ash Shiddieq: 1965).

With the description above, a guideline can be established as part of the religious norms that have been taught by Islam in matters and criteria for selecting prospective husband and wife to be used as a guideline for those who wish to marry so that later they can create a healthy household. ideal and happy.

Apart from that, Islamic teachings in choosing a future wife are that many children will be born. This means that this can be seen from two aspects, namely: 1. Physically free from all diseases that allow pregnancy. To find out this, expert doctors are needed.

2. Pay attention to the condition of his mother and sister who are already married. (Abdullah Ulwah Nasih: 1992).

By paying attention to this, of course, if a woman is going to have many children, she is usually in good health and physically strong, and fulfills these requirements and can take care of the household, the obligation to educate, and exercise the wife's rights clearly and perfectly. Therefore, a wife should want to have many offspring, and the family must be able to carry out obligations and responsibilities, whether it is responsibility for living, education and teaching and so on. For this reason, according to DR. Abdullah Nashih Ulwan, that in order to form a Muslim family it is necessary to start from pious descendants, from generations who

believe in Allah. In this case, other responsibilities are made easier, and he is able to carry them out as well as possible (Wahid, A., Naemuddin, R., Suhermanto, S., & Wafa, 2022). Because in the family or in the house he has laid a strong foundation, meaning that in forming a good household they are like laying a foundation stone on which good educational centers are built for their children, as well as social relations with the community will always be established. well and more importantly. So the stone in question is none other than a pious wife.

### **Creating a harmonious household atmosphere**

To build a sturdy building, people will choose building materials that are high quality, well located and strategically located to ensure strength and sustainability. In building buildings consisting of rock and earth, humans cannot do it haphazardly, let alone building and nurturing families consisting of men, women and children. Selection and research within the family requires special attention. Waking up, stones are only oriented to the mortal world, while the world of family is closely related to the happiness of life in this world and influences life in the afterlife. So in this case, the basis for harmony in a household is the existence of balance and mutual attention between the two parties (husband and wife) as the main controllers in a household. Because clearly, even the aim and purpose of forming a household, according to Islam, is to create comprehensive happiness in all aspects of life and human existence.

So in this case, Husain Muhammad Yusuf commented that in the interests of the family and in the interests of society, men and women should only marry people who share the same religion. If this is not the case, married life will generally experience cracks and destruction, and even more so, the domestic environment can fall apart. If a good woman is married to a cruel man, it will be difficult for the woman to maintain goodness and piety. It would be better if a pious woman lives with a pious man to form a happy and prosperous family. Thus the abomination will live in a limited environment. (M. Thohir: 1989).

Meanwhile, there is no greater slander for a pious woman than for her to live among wicked men, who do not heed the meaning of goodness and promises of loyalty in the household. So, in building a harmonious household, Islam makes complex and accountable regulations (Pratiwi, 2023).

Equivalent in terms of education, it means that when selecting and determining a prospective partner (husband and wife) they should have the same level of education or not be too different from the husband. With a wife it will be easier to understand her husband's inspiration and help him where needed. Likewise, so that feelings of inferiority do not arise on the part of the wife, because her education is too far behind her husband's.

The same religion is indicated in choosing a mate, or husband and wife, although for men there is permission to marry girls/women from people of the book within certain limits. But it is not at all permitted to choose (either future wives or husbands) polytheists, no matter how surprised they are by believing. And it also needs to be emphasized that, basically, Muslim men must choose Muslim women, because differences in religion and belief often bring conflict in the household and have further consequences, namely that it can confuse their children in their religious education. (M. Thohir: 1989).

In this case, descent and ethnicity are in line, in order to create harmony, feelings and views, so that a harmonious relationship between husband and wife in the household is created. harmony, because if this is not the case, it will be easy for disputes and disagreements to occur in the daily interactions of husband and wife, especially in educating children, always agreeing and sharing the views of parents is very necessary. So that if things are done seriously, a happy, peaceful and safe household will be created in life and human life, both happiness in the world and even more so in the afterlife.

## **Mother's Condition Before Childbirth**

As is known, a mother who is pregnant, pregnant or has not yet given birth, certainly needs more food than a mother who is not pregnant. This is because apart from food being needed for the growth of the fetus in the womb (womb) and for the needs of the mother herself, pregnancy is very hard work and very tiring for a mother. The mother's weight during pregnancy increases by around 9-11 kg than usual, with this additional weight requiring extra energy, more than usual. (M. Thohir: 1989).

In addition, before giving birth, a mother is required to always be orderly in carrying out things, so that the fetus in the womb does not experience problems. A fetus growing in its mother's womb is very sensitive to external and internal influences, both direct and indirect influences on the mother.

So it is natural that during a mother's pregnancy, various processes arise within her, including:(1.) Strange and sometimes emotional desires arise.(2.) Feeling happiness and satisfaction, because she feels she is fertile, she is a true mother-to-be, so there are activities to welcome the baby with passion. (3.) Sometimes there are feelings of anxiety, hope, emotional tension, especially if it is embellished with superstitious stories, or signs that have been previously reported are exaggerated, namely fear of the child being disabled. Anxiety and confusion in the expectation of the birth of a baby arises due to the risk of a serious pregnancy, risking one's body and soul to fight against the pain of giving birth, or even a struggle against these various feelings, so that the condition is physically and mentally tired.

For certain women, there are feelings of rejection of the baby's presence, but after the baby is born these feelings usually change to positive. This has been researched by Geissier from East Germany and Scors from America, but for a mother who understands the nature of her own self-awareness, is aware of Divine nature with all its consequences and responsibilities in reality, as a mother she will welcome the pregnancy and birth of her child in a natural way. warm, proud, happy and full of gratitude to Allah SWT. (Abu Ahmadi: 1986). Thus, it is clear how important it is to maintain and maintain the mother's condition before giving birth to a child, this is also so that she will have offspring that are useful for the homeland, nation, state and religion.

## **CONCLUSION**

Education in a broad sense is not only limited to providing lessons or the teaching and learning process that takes place in the classroom, but also includes providing motivation, stimulation or creating situations that are suitable for the growth of a child who is intelligent, has noble morals and is devoted to Allah SWT. Education in this broad sense can take place earlier, namely before the birth of the child (prenatal), in the form of providing/creating a good household situation and a harmonious relationship between the two parents, and especially to the pregnant mother who will be able to has a direct effect on the child in the mother's womb. Good children are usually born from good mothers and fathers. Therefore, planning a good child's education takes place even earlier; namely in the initial period of choosing a good future husband or wife, as well as guidance in the process of marriage, marriage, even guidance on the typical relationship between husband and wife, and so on, all of which leads to laying the foundation for the creation of good and intelligent children in life. content. Because both parents are very influential in the child's growth, if a child is good according to Islamic views. Even heredity or hereditary factors have a big influence on children. This can take place starting at the beginning of conception (first fertilization, namely the meeting of the ovum and sperm). That is why the Prophet forbade his people (men) from marrying beautiful women who came from bad blood. This shows us that the Prophet Muhammad SAW, had laid the foundation of education much earlier than that laid by western scholars.

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