

## The Effect of Prenatal Education On Character Forming of Children In Tsanawiyah Madrasah (MTs) DDI Soni

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### ABSTRAK

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Education is a necessity imposed by Islam to all parents and educators to instill faith in the hearts of children and the realization of Islamic law. Through education will produce a generation who believe and have extraordinary intelligence, it is the duty of parents to always provide education as a whole as well as education before birth (tarbiyahqablawiladah). This paper aims to determine the effect of prenatal education in shaping the character of children. Where it can be seen that many factors affect prenatal education including a crucial thing, the personality of the parents. Of parents who have good morals that would give birth to a generation that Islamic. Other factors are genetic factors, intelligence factors, factors of food consumed by pregnant women as well as environmental factors both family environment and community environment.

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### 1. Introduction

Education has an important role in human life, especially in this era of globalization. Without education, the transformation and actualization of modern knowledge is difficult to realize. Likewise, science as a form of scientific knowledge, namely through proven scientific methodologies and frameworks. Without going through this process the knowledge gained cannot be said to be scientific.

In the concept of Islamic education, education cannot be separated from the origin of human creation, the word education in Arabic is tarbiyah which means "developing, growing, and fertilizing" rooted in one word with Rabb (God). This indicates that education is a noble value that cannot be separated from human life. Education is a necessity imposed by Islam to all parents and educators to instill faith in the hearts of children and realize the Shari'a of Allah swt. (Hamad Hasan: 2004, 22)

Therefore, children who are the mandate and responsibility of parents should not be ignored by educators, especially parents as early educators in children's lives. Allah swt says:

Meaning: "O you who believe, protect yourselves and your families from the torment of the fire of hell"

Some commentators interpret this verse as God's command to everyone to educate themselves and their families to goodness and forbid them from doing evil. However, some scientists say,

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"Indeed Allah will hold parents accountable for their children's education on the Day of Judgment before Allah holds children accountable to their parents.

Many think that educating children begins when the child is born, early childhood education is started from the child entering the preschool period (before school) until he is eight years old. However, this assumption is not proven, because the prenatal period is a critical period for the baby's physical, emotional, and mental development. This is a period where the close relationship between babies and parents begins to form with the consequences of the baby's abilities and intelligence in the womb.

Therefore, Islam is very concerned about the importance of education, especially education when the baby is still in the womb (*at-tarbiyatul Qabla Wiladah*). In the perspective of Islamic education, education begins before the creation of the fetus, namely at the stage of choosing a mate. Because there are more or less the characteristics of parents, it is likely that they will be passed on to their children. More or less children will inherit the temperament and traits of their parents, namely through the genes contained in the cell nucleus. The influence of heredity (carriage of traits) from parents passed down to children includes personal character and physical form. So if parents don't want it to be difficult to educate their children, then choose a mate who is not naughty (Nashih Ulwan, 2007: 73).

Thus, the preparation of marriage by choosing a partner who is smart and noble, knowing the procedures for getting along between husband and wife, paying attention to the food consumed by the wife and the unborn baby. This is a lesson for the fetus that is still in the womb (prenatal). This paper will discuss the influence of prenatal education on the formation of children's character.

## 2. Literatur Review

### 2.1 Definition of Prenatal Education

In the context of Islamic education, education is often interpreted with the words *tarbiyah*, *ta'dib* and *ta'lim*, but the word *tarbiyah* is not found in the Qur'an but is a word that has the same root as the word *at-tarbiyah*, namely: *al-rabb*, *rabbayani*, *murabbyiy*, *yurbiy* and *rabbani*. According to Abul A'la al Maududi (Ramayulis, 2002:14) the word *rabbun* consists of two letters, namely "ra" and "ba" *tasydid* which are fractions of the word *tarbiyah* which means "education, upbringing", and so on. Another term for education is *ta'lim* which is the *masdar* of the word *'allama* which means teaching that is giving or conveying understanding, knowledge and skills. The appointment of the word *ta'lim* in the meaning of education is in accordance with the word of Allah swt:

Meaning: "And He taught Adam the names (of objects) entirely, then presented them to the angels and then said: "Name me the names of those things if you are true!"

The definition of education above contains a narrow meaning. The understanding of *ta'lim* is only limited to the process of transferring a set of values between humans who master the values transferred cognitively and psychomotorically, but not demanded in the affective domain. Another educational term is *ta'dib* which has a wider scope, because *ta'dib* does not only include the notion of teaching that is giving or conveying understanding, knowledge and skills, but also providing training or habituation for students. The term *ta'dib* comes from the word: "*adaba ya'dubu*" which can be interpreted as training to behave well and politely.

In Islamic education, prenatal education is known as *tarbiyat qabl al-wiladah* or education before birth (Ramayulis, 2002: 302). According to him, prenatal education is education before giving birth which is marked by the phase of choosing a mate, marriage and pregnancy. Prenatal education is human activities as husband and wife related to matters before marriage, pregnancy, and childbirth which include behavior to choose a life partner so that a physically and mentally healthy generation is born (2006: 17-18).

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Based on the above definition, it can be concluded that prenatal education is education provided by parents to children in the womb by paying attention to all aspects that can affect the development of the baby in the mother's womb by providing educational stimulus to the fetus in the form of prayer, action and motivation.

## **2.2 Understanding the formation of children's character**

The word formation comes from the word "form" which means the process, method, act of forming. While the character is known as morals, ethics, values, and morals. Because morals and character in language have the same meaning. We can also understand the character from a behavioral point of view which emphasizes the somatopsychic elements that individuals have from birth. Here the term character is considered the same as personality. Personality is considered as a characteristic or characteristic, style or characteristic of a person who comes from the formations received from the environment.

Salls argues that character education is a process of transforming values to give rise to virtue/good character (transforming values into virtue). Another definition states that character education is education that builds aspects of cognitive intelligence (knowledge) so that they have the ability to interact with their social environment. While Wynne argues that the term character comes from the Greek "charassei" which means to carve to form a pattern and "to mark" (marking). ). This term is more focused on action or behavior. He said that there are two meanings of character, namely: First, it shows how a person behaves. And the second term character is closely related to "Personality".

## **2.3 Factors Affecting Prenatal Education**

In the Qur'an it has been explained that Islamic education covers all aspects of life, not only limited to humans, namely by placing Allah as murabbi, the nature and influence of education is expected to become an integrated force that proceeds towards the formation of a perfect personality. In this case, there are several factors that can affect prenatal education in the formation of children's character, including:

### **a. Genetic Factors**

It is undeniable that every child born more or less inherits the characteristics of both parents. But can these traits be prevented and changed through education? It is difficult to find the reason. As we know, genetics are individual traits and characteristics commonly seen in humans which are found in the sperm cells of both parents which are passed on to their children. (Amini, 2006: 73)

Various studies have been carried out to prove the existence of inheritance of traits that are passed down to the next generation, even modern science proves that there are inherited traits that pass through the mediation of chromosomes and specifically in hereditary cells. On this basis, chromosomes have several very small parts, the number reaching tens, even hundreds, which are called genes. It is an inherited factor.

They place these genes in a special kind of apparatus and determine the centers of these genes with respect to chromosomes while explaining their aspects. (Taqi al-Falsafi, 2002: 61) As the hadith of the Prophet SAW:

**تخيروا لنطفكم، فإن العرق دساس (روه ابن ماجه عن عائشة)**

"Choose you for your semen (children/descendants), because verily iriq is dassas",  
(Narrated by Ibn Majah from 'Aisha)

In al-Munjid's Arabic dictionary, the word "al-irqu dassasun", means that the morals of parents pass to their children. The hadith above explains that there is a recommendation in Islam to look for fertile land to plant seeds (sperm) so that their children do not inherit despicable traits. (Umar, 1996: 59). Traits that have the potential to pass from father to son such as madness, stupidity, skin color, eye color, face and nose shape, hair color and other characteristics. While the inherited aspects of parental genes are:

### a. Physical properties

Physical traits that are passed down by parents in the form of similar physical shapes such as face, feet, hands, or other body parts. Children inherit genes from their parents both characteristics and physical. Most of them inherit 50% of their father's genetics, the rest 50% of their mother's genetics (Amini, 2002: 75). Imam Ahmad once decided a case regarding the resemblance of a child being fought over by a Muslim woman and a Jew. The two women were asked about the contested child. And the Jewish woman claims that the child born to the Muslim woman is her child. Then Imam Ahmad was asked: Is there any resemblance to this matter? Imam Ahmad replied: There is nothing better than this, and this is a more authentic opinion according to the scholars of the Ash-Shafi'i School. (al-Jauziyah, 2007: 452) When compared with today's times, the possibility of these cases will be easily overcome along with the development of science and technology even in the field of medicine, such as DNA testing to identify the similarities and similarities of a child with his parents.

### b. Intelligence Factor

In addition to inheritance, children also inherit intellectual property from their parents. The intelligence of parents decreases to their children even though the children are not directly raised by their parents. Human intelligence varies according to its level, some have high intelligence (genius), some have low intelligence (idiots) and some are in the middle level of the two. According to biologists and psychiatrists, this happens because most of a child's intelligence is hereditary or genetic. (Amini, 2006: 82). In the Islamic perspective, there is an acknowledgment of the influence of genetic factors on intelligence, therefore Islam forbids marrying idiots or madmen, this is done to avoid offspring who will inherit madness and stupidity. As the following hadith reads: Amirul Mu'minin (as) said: "Avoid marrying an idiotic woman, because associating with this kind of wife is a disaster and her children are a loss."

Muhammad bin Muslim says:

"One of the companions of Imam Muhammad Baqir (as) asked: A Muslim falls in love with a crazy beautiful woman, can he marry her? Imam Muhammad Baqir replied, "Not allowed."

As explained above, the prohibition against marrying someone who is crazy and stupid proves that Islam really upholds the safety of the soul of the child so that the future generation of Islam will not be a weak and stupid generation. But a smart generation who is able to build a nation and religion.

### c. Personality Factor

One more thing that is passed on by parents to their children is the nature inherent in the parents or what is called personality. The personality referred to here is more inclined to the character of the child. Psychologists and geneticists alluded to genetics in morals as quoted by Amini the following, "Genetic theory says, humans are creatures born into this world with fixed and unchanging characteristics and potentials. What they are able to do in their lifetime and what they are not able to do has been predetermined. (Amini, 2006: 92). It must be admitted that genetics is one of the most influential factors in the formation of children's morals, since in the womb the baby can record all the words and behavior of his parents even though the child cannot see. However, the genes that are passed down from father and mother to children carry all the moral characteristics inherent in their parents. Moral inheritance can be achieved through two things:

*First*, instinctual inheritance. Namely children who are born carry a number of instincts such as fear, sexuality, obedience, selfishness, curiosity, and so on. Each of these instincts are strong and some are weak.

*Second*, physical differences. Sometimes we see a child's bad behavior at school, it stems from the abnormality of the glands in his body or a family environment that does not teach good behavior. Therefore, Muhammad Mahdi Naraqī mentions that

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human nature has a great influence on his nature. Some characters from the beginning have a readiness to accept certain morals while others tend to the opposite.

In addition to the factors mentioned above, there are also several other factors that influence prenatal education and its relationship to the formation of children's character. Among them:

#### **a. food factor**

A mother has an important role in shaping the personality and character of children, compared to the role of fathers in educating children. Actually both parents both have a role in bringing a child to the surface of this earth, where their role is from the side of fertilization of the ovaries through the mediation of male cells for the creation of the first cell for the child. But in reality, a mother bears a great responsibility, especially with regard to the type of food she eats (Taqi al-Falsafi, 2006: 93). A child gets its nutrition from what its mother has eaten, and takes everything it needs for its growth.

Foods with balanced nutrition can be obtained from carbohydrates and fats as a source of energy, protein as a source of building blocks, and vitamins and minerals as regulatory substances. As a source of energy that produces calories, carbohydrates can be obtained from cereals and tubers. Protein obtained from meat, fish, eggs, nuts, vitamins and minerals can be obtained through fruits and vegetables (Ali Gufron, 2007: 10).

#### **b. Environmental factor**

Environmental factors also greatly affect the development of children, especially when the baby is still in the womb, where the family environment as the main institution in carrying out education cannot be separated from the role of the mother as an educator. Education experts divide the environment into three parts, namely the family environment, school environment, and community environment. The Qur'an also explains that the environment is one of the external factors that influence the process of pregnancy. In a narrow sense, the environment includes physiological and psychological factors from pregnant women, husbands, families, households, and the surrounding environment. Meanwhile, what is meant by the environment in a broad sense includes the influences of customs, traditions, and culture (Kartini Kartono, 1986: 110-112).

#### **c. Prenatal Education and Character Building of Children**

Many factors can affect prenatal education in relation to the formation of children's character and intelligence. The existence of a decrease in the nature (genetic) of the mother to the child she contains indicates that the mother has an important role in the formation of the child's character. The child will reduce the positive and negative traits of his mother. Therefore, it is very important for mothers to control these negative traits for the sake of their children not inheriting these negative traits.

Not only genetics that can influence the development of children, but the intelligence of parents can also be inherited to children, so that in choosing a mate it is always recommended to look for those who have intelligence, so that later the resulting offspring will be an intelligent generation as well. Most of the mothers choose husbands who have above average intelligence and vice versa.

The personality of both parents also contributes to the formation of the child's character, because children are miniatures of adults who will always follow the movements of their parents. Children inherit personality (morals) from their parents, and these personalities continue to be attached to children until adulthood. So in general, children inherit the morals of their parents, both positive and negative. In relation to prenatal, parents should show good behavior and teach good habits such as performing prayers, recitations, dhikr and selawat involving the baby in the womb. Babies in the womb are given simulations so that they can feel the warmth of their parents' touch.

From the factors mentioned above, it can be concluded that there is an influence between prenatal education (babies in the womb) on the formation of children's character. Because education given as early as possible will produce extraordinary results. Thus, whatever is said and done by a pregnant mother will be imprinted on the baby she is carrying.

### **3. Conclusion**

From the explanation above, it can be concluded that education begins not only when the baby will be born into the world, even many opinions say that education begins when the baby is still in the womb. And even earlier that is before the baby is born into the world, namely when choosing a mate. The factors that can influence the formation of children's character can be done through prenatal education, among these factors are: genetic factors (heredity), intelligence factors and personality factors from both parents. These three factors have their respective roles in prenatal education. In addition to these three factors, there are also other factors such as food factors that can support the survival of the unborn baby. For food consumed by a mother, it must contain nutrition and of course it must be sourced from halal (halalan tayyibah). The next factor is the environmental factor where the baby can also feel the environment he will develop later. If the family environment is religious, of course, the baby will have a religious nature and vice versa.

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