

## **The Effect of Preconception and Prenatal Education on Muslim Family in Bandar Lampung**

Saiful Bahri

Lecturer The State Islamic Institute of Raden Intan Lampung Indonesia

---

**Abstract:** *In Islam, the educational process carried out in line with the process of human growth and development. Development of human life growth process is carried out through several stages. Generally, people will always turn to follow the developments around his life, starting from prenatal, infancy, and grows into a teenager, adult, and then died. Human development is divided into nine stages, namely: prenatal, babies under three years (toddler), early childhood, middle childhood, late childhood, Adolescence, young adulthood, middle adulthood, and late adulthood (late adulthood). This study specifically examines prenatal developmental stage, i.e. the stage of development before birth as a human being in the mother's womb. Prenatal period is characterized by the formation of a network system and structure of physical organs. The process of growth and development began in the conception, the start of the phase encounter between sperm and an egg cell that would be candidates for human and ends when the baby is born. However, this research discussion space to adjust to the concept of prenatal education in Islam which began in the pre-conception phase (phase choose a partner). Prenatal period itself lasts between 180 to 344 days. The research objective is to obtain information and complete and accurate data on the implementation of prenatal education in a Muslim family in the District Sukarame Bandar Lampung and the factors that affect its appropriateness. The conclusion of this study that the implementation of the prenatal education in a Muslim family in the district Sukarame of Bandar Lampung extent been running quite well, although activity is still minimal, were the factors that affect the feasibility of prenatal education in the district Sukarame Bandar Lampung, is influenced by the role of the family is quite high, understanding of religion is still low, high school education and economic conditions of medium.*

**Keywords:** *Stage of development, prenatal, conception and preconception phase, the phase of pregnancy*

---

### **I. Introduction**

#### **1.1 Background**

Education is a conscious effort made person against another person with the intention that other person has the competence or sufficient knowledge about something and make life for the better. In practice, this education even been started since the times of merrymaking with regard seed (offspring), weight (ability/wealth) and ancestor (behavior), then proceed with prenatal education process, namely when the wife was pregnant, and so on.

In Islam, the educational process carried out in line with the process of human growth and development. Development of human life growth process is carried out through several stages. Generally, people will always turn to follow the developments around his life, starting from prenatal, infancy, and grows into a teenager, adult, and then died.

Papalia, Olds, and Feldman (1998; 2004) divide into nine stages of human development, namely: prenatal, babies under three years (toddler), early childhood, middle childhood, late childhood, teenagers (Adolescence), and young adulthood, middle adulthood, and late adulthood.

Stages of development, which we will discuss in this research, is the development of prenatal stages, namely stages of development before birth as a human being in the mother's womb. Prenatal period is characterized by the formation of a network system and structure of physical organs. The process of growth and development began in the conception, the meeting between the sperm and egg cells that would be candidates for human and ends when the baby is born. This period lasts between 180 to 344 days.

Prenatal period is a process of growth and development early in human life. Experts call it a period of evolutionary changes fetus in the womb. The condition of the fetus in the womb very susceptible to environmental influences his life, namely how much his mother had health status, habits, and behavior is good or not. It is important to note, because it will affect fetal development and affect the later development stages.

Islam is very concerned at every phase of development of human life, ranging from the search for a mate, fetus or prenatal, breastfeeding, childhood, adolescence and into adulthood. In this case, Islam obliges Muslims to maintain themselves and their families out of misery, destruction, or destruction hellfire, both the world and the hereafter, and how maintenance is to abide by it and implement the teachings and values of Islam in daily life, including in the family. Families in the view of Islam is the first educational center, where children grow and develop, both physically, as well as psychic (spiritual, emotional and intellectual), In addition, the

family is also a natural environment where children begin interaction with the environment, protection and security, as well as in meeting the basic needs of children.

In the early period of Islam Islamic education is classified into two, namely 1) The beginning of Islamic education indirectly, future pick and choose a mate, also called pre-conception, and 2) The beginning of direct education, which begins when a baby is in the womb (period prenatal) until the end of life. Mastuhu in his dissertation Entitled Dynamics Boarding School Education System issued INIS has been mentioned about the prenatal education starts when selecting a mate with the full terms of prudence and full introspection to Reviews those who serve as a companion

Education or training period beginning prenatal education in Islam is understood and developed from the Qu'ran and Assunnah, who gets justified operationally in the process of acculturation and inheritance and the development of religion, culture and Islamic civilization captivate the generations that are taking place throughout the history of the Muslims. The goals to be achieved in prenatal education in Islam is getting offspring faithful and devoted to God, knowledgeable and good works, virtuous, devoted to parents, have the skills, ably led, capable to process the contents of the earth to live in the world and capable prosperity responsible for the development of the struggle of religion, nation, and state.

Starters Islamic education indirectly, or future pick and choose a mate, (pre-conception), made reference to the hadith of the Prophet narrated by Muslim and Thirmidhi, as follows;

Meaning: "It was narrated from Abu Hurairah, the Prophet SAW; he said: The woman married for four cases: his wealth, his descendants, beauty and religious. Take the religion (i.e.: practice), surely you will be lucky." (HR Muslim)

As for choosing the prospective bridegroom, a woman through her parents are instructed by the Prophet Muhammad to choose a husband for two reasons, as in the hadith Tirmidhi, which means: "From Abi Hatim Al-Muzanni, Messenger of Allah said: If you come (woo) a young man that you will enjoy the religious and moral, then marries daughter with him, if you do not do it then it will pass a lot of slander and disaster." (Tirmidhi)

While in the beginning of direct education in this regard, prenatal education in Islam is divided into three phases: first, At the time of the marriage ceremony where the bride freshened appreciation that in religion, and the bride is led to ask forgiveness to God with utter *Syahadatain*, and pray to God to protected from immoral acts, and before the prince read the sermon of marriage,

Both at the time *jima'* (copulate). Marriage or marriage has five benefits, among others, is to obtain offspring, distribute turmoil lust, longing to console and take off, set the household, and do *mujahadah* (perform duties as a husband or wife and the fight against lust).

According to Islam, in a marriage do intercourse between husband and wife is a part of worship that would earn the reward if it aims to be grateful for the favors of Allah, maintain the continuity of the human, and pour out the love and affection that can be enjoyed by each party a fair manner. Islamic religion is not only restricts the material clues about marital morality, but also establishes a clue about manners having sex with his wife.

The ethics copulation Messenger such as instructions; ablution, two cycles are sunnah prayers in congregation, invited to speak gently and chat with friends, awaken lust and seduction wife with fondling before sexual intercourse, reading prayers when the husband and wife would engage in sexual intercourse, should be to wrap blankets over Reviews their bodies (not naked), intent Enhance husband and wife, if it has been completed ablutions before going to bed.

Third, consume halal food and good, expected preparation before pregnancy body approximately three to six months before pregnancy, the husband also responsible for creating an atmosphere that is healthy, fulfilling the needs and maintain health. To a woman who is pregnant, the food eaten will be mostly dedicated to the growth of the unborn child, should therefore be considered 1) health standards, such as the nutrients, vitamins value of the benefit, and clean or not. 2) The source and the way the acquisition of food. Resources and eating way acquisition not violate the law, whether religious law, state law, and other laws that govern human life.

In this context, the authors intend to conduct research with the title "Education Pre-Natal in a Muslim family and the factors that influence it (Studies in pregnant mothers and breast-feeding in the District Sukarame Bandar Lampung)."

Enactment districts Sukarame as research sites and considerations on the basis that this district is near and in enclosed by Islamic educational institutions ranging from RA/TK Islam (ECD) basic level (MIN, MTs, MAN) intermediate level (MA/MAN I Bandar Lampung) to State Islamic Institute (IAIN) Raden Intan Lampung. The existence of Islamic educational institutions, of course, will affect the shades of religious understanding and practice in the community, especially the Muslim community in the district Sukarame, and of course, this is in line with the objectives and research plan that intends to elevate the implementation of the Pre-Natal Education in Muslim Family in the district this Sukarame.

## **1.2 Restricting the Problem**

Many factors affect the enforceability of prenatal education in Muslim families in the District Sukarame Bandar Lampung, but in this study, only limited to issues relating to the detailed implementation of prenatal education in a Muslim family, and the factors that affect its appropriateness. Thus, two factors that affect the feasibility of prenatal education in the Muslim family was appointed as an independent variable and considered *ceteris paribus*.

## **1.3 Formulation of the Problem**

Based on the background of the above problems, the main problem is the planned research:

- a. How is the implementation of prenatal education in Muslim families in the District Sukarame of Bandar Lampung.
- b. What factors are affecting the enforceability of pre-natal education in a Muslim family in the district Sukarame of Bandar Lampung.

## **II. Literature Review**

### **2.1 Definition Prenatal Education**

Education in Indonesian Dictionary (1989) is derived from the word “learner” means maintaining and giving training (teachings, claims, leadership) regarding the character and intelligence. Education in English is called education, which is derived from the word “to educate” which means to educate. In Arabic, is called education, “*tarbiyah*” which means that the process of preparation and nurturing human in the early phases of life. Etymologically the word education, said Dr. Baihaqi quoted Moeliono Anton et al, in dictionary Indonesian is the process of changing attitudes and code of conduct of a person or group of people in a mature businessperson through teaching and training efforts.

In terms of understanding education According Soegarda Poerbakawatja (1976), there is a definition that education in its broadest sense includes all the actions and efforts of the older generation to transfer his knowledge, his experience, his skills, and skills to the younger generation in an effort to prepare in order to fulfill the functions of life, both physical and spiritual. Mustafa Al-Ghulayani in the book *Idhotun Nasi'in*, said; “Education is the cultivation of noble character into the souls of children, who are growing and directing the various instructions and advice, so that it has the potential and competence steady soul that can produce traits wisdom, kindness, and love of creation which is useful for land water.”

According to Mansur education is an effort to pass on the value that will be instrumental in live their lives, and to improve the lot of humanity and civilization. Azyumardi Azra (2001) suggests that education is a process of preparing the younger generation to run the life and fulfill her destiny, more effectively and efficiently.

Understanding the child in the womb (prenatal), as quoted Dr. Baihaqi AK, is a descendant of the second son after his mother’s father (Anton Moeliono, et al), while children in the womb (expressed in a single term) is a child who is still in the belly of his mother or the unborn child. Understanding prenatal Indonesian Dictionary is before birth; concerned with things or circumstances prior to childbirth. In other words, in terms of pre-natal language contains two elements of the word, i.e. pre and natal, pre = before and natal = birth, so it is a pre-natal phase or period before birth. Therefore, the pre-natal education is an educational process implemented by parents (mother and father) during the period or phase before birth or during pregnancy until the birth.

According to Mansur, this means that before giving birth there is something that indicates the existence of a long process, and it can be said in twos, first things concerned with the starting time of conception, the second begins with the election of a mate, with the innate nature of both prospective parents. Prenatal education is defined as education that is carried by both parents to children who were in utero (during pregnancy) before birth.

The period of pre-natal (pre-natal period) began at fertilization (conception) and ends at birth (approximately 38 weeks). During prenatal development, man has developed very fast in his life. Currently scientists divide prenatal development (stage of embryo development) is divided into three main periods: (1) the germinal stage (from conception up to two weeks), (2) the embryonic stage (two to eight weeks), and (3) the fetal stage (two to nine months). In one verse of the Qur’an described that God puts babies weak at the beginning of its development in a safe place and sturdiness.

The baby in the mother's abdomen in can be said to be a safe and Sturdy, which allows it to grow in relatively safe circumstances of the attack outside world, with food intake is met from his mother. The definition of a safe and sturdy earlier is the womb (uterus). Rahim is an empty space that is muscular and strong with a weight of about 50 grams. This structure is not sufficient for a developing baby. Thus, the structure of the uterus will undergo changes during pregnancy. The size of the uterus will grow gradually increased to 1,100 grams at the end of pregnancy.

The purpose of pre-natal education is to help parents and family members to provide a better environment for the baby, giving the opportunity for early learning and encourage the development of a positive relationship between parents and children that can last forever.

## **2.2 The concept of Prenatal Education**

Dr. Rene Van de Carr, an obstetrician from Hayward California, first developed prenatal education program in 1979. At first, this program is called Prenatal University, developed, and gradually expanded to become a comprehensive prenatal education program for prenatal infants, newborns, the elderly and families.

Dr. Marc Lehrer, a psychologist who initially worked part Child Study Unit. University of California Medical School in San Francisco joined Dr. Van de Carr in developing prenatal additional stimulus and exercises to become familiar; together they examined the effects of prenatal stimulation to a number of children. Dr. Rene in providing prenatal education guidance to each patient using the method of prenatal stimulation. Prenatal stimulation is a process that is natural and safe. Natural in the sense that the form of prenatal stimulation is also given to babies in the first or certain in culture, this is like the birth of the song and dance or ritual in Javanese culture.

The implementation of the stimulation given to the fetus adjusted to the level of development of the fetus with the supervision of a doctor, midwife or teacher teaching the course to prevent possible negative birth will happen. Prenatal education also requires active participation of all family members in order to establish a good relationship with the baby to be born. This active role can be performed by means of communication, such as by providing a touch, speak to the fetus, and making music, to the response movement by the fetus as saying that he was accepted in the environment where he was born later.

This will lead to positive effects for the mental and physical development. Prenatal stimulation is a form of early education, while aiming to give birth to healthy children physically and psychologically as well as smart in thinking. In various implementation prenatal education obtained some findings indicate that babies prenatally stimulated quickly proficient speaking, imitating sounds, said first words, spontaneous smile, turned towards the sound of parents, responsive to music, and also develop better social patterns when he adult.

## **2.3 The concept of Prenatal Education in Islam**

Islam is very concerned with prenatal education, prenatal education, according to Islam must be started from before the creation of the fetus, namely, that (a) the creation of a fetus should come from a legitimate partner. Not relationship adultery (Al-Isra' 17:32); (B) in conducting biological relationships, should begin with a prayer, at least to read Bismillah; (C) after the process *nuthfah* (sperm), continues to be the *'alaqah* and then *mudghah* (lump of flesh) (QS Al Mu'minun 23: 12-14), then began the life of a child in the womb. At this stage, there are some things you should do a mother, as a child's first teacher, to educate children who are still in the womb.

First, think positive. Mothers positive thinking will help better study the fetus in the womb, to the mother to be healthy physically and mental during pregnancy. Second, often humming asthma glorify God and making music Islamic nuances that educated children know God from an early age. Classical music can also stimulate intelligence and can even enhance the ability of developing language later.

Third, avoid stressful situations because these conditions can increase hormone levels in the fetal stage can block the process of prenatal learning ability. Fourth, look for their own learning activities. Although the fetus will not learn directly from the activity of the mother, but the behavior of mentally healthy mothers will be its own comfort and safety for the fetus and it would give a positive foundation in learning behavior after he was born.

The role of (potential) father in this case is no less important. Because there is little mental behavior (candidate) that depressed mothers posed by the behavior of fathers showed less moral support in women who are pregnant. Pregnant wife generally less physically fit. Is the husband's duty to give full support to ensure the wife's mental condition in a stable condition until the fetus is born into the world? If all efforts already run optimally (Surat al Anfal 8:60), then resignation is the most positive mindset that favored Allah (Surah Ali Imron 3: 159) while waiting for the birth of baby.

Islam very concerned about the development of children at every phase of their lives, both when still a fetus, breastfeeding and youth to adulthood. In the teachings of Islam, Muslims are required to maintain themselves and their families from misery, destruction, or destruction hellfire, both the world and the hereafter. Maintenance way it complies with the teachings and laws of Islam regarding youth association, marriage, husband-wife relationships, education of children, possession or control of property and so forth. The family is the first educational center, where children interact and gain emotional life, thus making the family has a deep influence on children. The family is the natural environments that provide protection and safety and meet the basic needs of children.

### III. Research Methods

#### 3.1 Type of Research

##### Field Research

This research is fields that are qualitative with a philosophical approach; field research is research that is carried out directly on the object with the intent to obtain field data that is guaranteed correct. As for the object of research is pregnant mothers and breast-feeding in the sub district Sukarame city of Bandar Lampung.

#### 3.2 Population and Sample

##### 3.2.1 Population

The population or subjects in this study were pregnant mothers and breastfeeding which are in sub district Sukarame Bandar Lampung, with the following provisions, First, all of the women (Muslim) who entered the pregnant especially in the third trimester of pregnancy (age 7-9 months), Secondly, pregnant women who have entered the third quarter, but in the second or third child pregnancy. Third, nursing mothers who have children under the age of 1 year, good for pregnancy/first child or pregnancy/child second or third. Prioritized pregnant women who are third-quarter peak, because prenatal education more done quarter to three. Medium for nursing mothers in the first year have been based on Reviews these mothers still have a good memory or memories about the pregnancy, especially associated with prenatal education accomplishments during pregnancy.

For more details in this study, population can be described in the following table:

**Table 1. Population Pregnancy/Breastfeeding in Sub KORPRI Jaya and KORPRI highway Sub district Sukarame Bandar Lampung**

No	District	Maternity Quarter 3	Maternity Quarter 1- 2	The first-year nursing mothers	Total Population
1	Korpri Jaya	3	5	20	28
2	Korpri Raya	6	2	8	16
	Total	9	7	28	44

Source: Puskesmas KORPRI Jaya village and KORPRI highway, in October 2014

##### 3.2.2 Sample.

Based on the above information, because the population is less than a hundred, then the population in this study is total population of 44 people, with a sampling or sample purposive approach aims (special).

### IV. Discussion

In this section will be presented the results of research and discussion obtained from the questionnaire to the respondents as the primary data source in this study, in addition to data acquisition efforts through interviews and literature to supplement the main data. The questionnaire consists of 27 items of questions with detailed, item 9-point statement on the implementation of the prenatal education of pre-conception phase, 10 items a statement on the implementation phase of pregnancy and prenatal education 8 items about the factors that affect the feasibility of prenatal education for Muslim families.

The number of questionnaires distributed directly and as many as 49 copies of questionnaires were returned by 44 copies, so that the number of questionnaires were processed in this study is only as many as 44 copies of the requirements of a minimum sample of 40 respondents. The method used to process and analyze the data in this study is the analysis of qualitative descriptive as aids in making conclusions.

#### 4.1 Overview of Results Data Response Respondent

Picture the data of respondents is a major source of the data variables used in the discussion of this study, through the image of the data of Reviews These respondents will know how to condition the implementation of prenatal education in Muslim families in the district Sukarame of Bandar Lampung and the factors that influence adherence to the prenatal education, as well as the choir of this research.

To be more clear discussion, researchers will present the distribution of answers to each respondent for each item questionnaire based indicator variable declaration research. The following description of the distribution of respondents on each item or item statements for each indicator variable implementation of prenatal education in the Muslim family.

#### **4.1.1 Implementation of Prenatal Education Pre-conception phase (pre-pregnancy)**

Prenatal education performance indicators pre-conception phase using a 9-point statement revealed. Of the statement item 9 consists of three core indicators. The following description of the distribution of respondents on each item statement on pre-conception phase indicator.

Recapitulation of respondents to the variable distribution of prenatal education above the preconception phase consists of nine items and the statement contains three (3) important indicators about the implementation of the prenatal education of pre-conception phase is detailed further researchers described as follows:

##### **a. Basic indicators and reasons married**

Based on the distribution of respondents at one point statement on the basic indicators and reasons to get married on the implementation of the prenatal education of pre-conception phase in the district Sukarame Bandar Lampung, all or 44 people (100%) of respondents said the reason was married to men who are now their husbands on the same basic love-love (item 1), and they differ (item 2) about the reasons and factors that encourage them to choose a husband, most of them expressed choose a husband because his descendants (27 people) and because of his religion (25 persons) rest for education ,

From this data we can conclude there is no problem with basic and grounds them in choosing and determining the husband's choice, they do so on the basis of consensual and driven by a good of religion is justified by religious factors and their descendants, as the hadith of the Prophet SAW. That states:

In choosing a mate, the Messenger gives instructions in the hadith narrated by Muslim and Thirmidhi, as follows, which means: "It was narrated from Abu Hurairah, the Prophet SAW; he said: The woman married for four cases: his wealth, his descendants, beauty and religious. Take the religion (i.e.: practice), surely you will be lucky." (HR Muslim)

The above conclusion is also reinforced by their next statement (item 3) which indicates that they are weddings held normally and properly implemented in accordance with the shari'ah and qualify harmonious marriage, Began with roommates *Shahadah*, delivered the sermon of marriage, or say a prayer recited together, even some of them are read *sighat taklik* (wedding vows) or conjugal vows read out at the time of the marriage ceremony. This indicates that the prenatal education of pre-conception phase portion has been running very well.

##### **b. Indicators of activities undertaken at the time, will and after intercourse**

Based on the distribution of respondents to point statement item 4 on indicators of activities undertaken at the time, will and after intercourse, it is known that most respondents stated minimum read *Bismillah* when they want to engage in intercourse, the other fraction of respondents pray when going intercourse and little who ablution or prayer lavatory two Rakaat before doing so.

On item 5 also shows the majority of respondents stated at the time of sexual intercourse they also started with a gentle chat partner, Besides, there are 18 people who started to generate sex drive, 17 people who reached the peak of satisfaction and 12 people who did flattery flirting when going to or during intercourse.

On item five can also be interpreted to mean that there are 12 people who do all the above activities, chat, arousing love, flirting to get a peak of satisfaction with his partner. There are 5 people who do the three events at a time, chatting, arousing love, and flirting, 1 respondent who do 2 chat activity, arouse your sex drive and 21 respondents who only do one activity that is only gently chatting with his partner before sexual intercourse.

Also on item 6 respondents mostly Expressed their intercourse after washing the pubic and others continued with ablution, a fraction others go straight to bed after intercourse, and only a few are expressed bare naked when performing intercourse with a partner.

From the above data it can be concluded that the activity indicator is done at the time, will and after intercourse most respondents merely conducting activities minimalist pre-conception, not all activities carried out pre-conception of the respondents but only a small part.

##### **c. Habits and goals prenatal activity the pre-conception phase**

Based on the distribution of respondents to point statement item 7 on indicators habits and goals prenatal educational activity of pre-conception phase, the data obtained in the form of respondents stated that most of always doing activities (item 4 5 6) before, during and after intercourse, less than half of the respondents stated often perform these activities and few expressed sometimes do.

Respondents in item 8 shows that the overall objective of the above activities is to someday get a pious child, a fraction declared to Protect Themselves from interference Satan, a few others expect her activity relationship blessed by God. Besides, most respondents feel happy and grateful to her pregnancy (item 9) and some other small states willingly accept the condition of pregnancy that occurs.

Based on the distribution of respondents to the indicator activity habits and goals of prenatal pre-conception phase of the above, it can be concluded that the activity minimalist Although respondents have preconceptions as in item 4-5-6 but they are consistent in doing so, they always get used to conduct educational activities prenatal phase The pre-conception, with the aim that one day they get a good and healthy children (pious). Only a small some have maintained that perform various activities of the pre-conception of her, they expect not only the future gets a good and pious offspring but Also the activity of its pre-conception protection of God. In addition, blessed. They also Expressed delight, gratitude and sincere when confirmed pregnant.

Condition in the small portion of respondents perform activities of his pre-conception is of course very supportive for the implementation of prenatal education process on their pregnancy phase. This is in line with civilized manners copulate Messenger such as instructions; ablution, are two rakaat sunnah prayers in congregation, invited to speak gently and chat with friends, awaken lust and seduction wife with fondling before sexual intercourse, reading prayers when the husband and wife would engage in sexual intercourse, should be to wrap blankets over Reviews their bodies (not naked), intent Enhance husband and wife, if it has been completed ablutions before going to bed.

#### **4.2 Prenatal education phase of Pregnancy**

The variable implementation phase of pregnancy prenatal education excavated and distributed in 10 point statement items, which are grouped into 3 (three) indicator variables, namely First prenatal educational activity in the first quarter of pregnancy (age 0-3 months), Second, prenatal educational activity in pregnancy The second quarter (age 4-6 months), the Third prenatal educational activity in the third trimester of pregnancy (age 7-9 months). The following is a general overview of data acquisition distribution of respondents on each item in the statement item prenatal education indicators phases of pregnancy.

Based on the distribution of respondents to the 10-point statement items at variable implementation phase of pregnancy prenatal education consists in three (3) important indicators above, each indicator will be explained in more detail as follows:

##### **4.2.1 Prenatal educational Activity Indicator Phase Pregnancy First Quarter**

Based on the distribution of respondents to clause 1 item on variable implementation phase of pregnancy prenatal education above shows the majority of respondents stated they were much prayer and diligent prayer during pregnancy quarter tops, besides that, some of them are also always surrendered (resignation) and optimistic, pregnancy would be good -fine.

On item 2 of the other good habits in pregnancy first quarter, respondents almost evenly states in the first quarter they always get used to maintain cleanliness, trying to consume healthy foods and beverages, nutritious and kosher and do not work excessively.

Also Respondents stated (item 3) always (read: active) conduct or activity phase of pregnancy prenatal education especially quarter tops above, and most of the educational activity of pregnancy prenatal phase of the first quarter continued to be done in phases next quarter (item 4) .

From the data on prenatal education activity indicator phase first quarter of pregnancy can be concluded that the majority of respondents during the first trimester of pregnancy many prenatal educational activities such as pray all the time for baby, prayer, resignation, and live with an optimistic besides that they also always maintain the cleanliness, eating nutritious foods and kosher and do not work excessively

This condition is relevant to the opinion expressed since the beginning of the prenatal period is believed to be as well proven empirical fact and the Divine that there is a typical condition in the growth of the preborn child, namely the process of progress of potential physical and spiritual instruments. These typical conditions already begun to grow and develop properly, so that, when the brain stimulation and intellectual exercise for babies in the womb do, he already could potentially receive stimulation or sensation given parents.

##### **4.2.2 Educational Activity Indicator Phase Pregnancy Prenatal Second Quarter**

Based on the distribution of respondents in item 5 item statement about the activities of the implementation phase of pregnancy prenatal education, especially in the second quarter, can be explained that the majority of respondents stated that many reading the Koran at the time of entering the second trimester of pregnancy, They also Often besides that remembrance, listen songs Islamic songs and Also *Sholawat* to the Prophet. The respondents were also very active (always) in conducting prenatal educational activity in the second trimester of pregnancy, some other small states frequently, and very little that states sometimes carry out these activities (item 6).

Besides, the respondents said good habits conducted in the second quarter on continued during the third quarter of next pregnancy (item 7). From this data it can be concluded that the majority of respondents in the active phase of implementing the second quarter of pregnancy prenatal education by doing a lot of reading the Quran frequently remembrance, listening Islamic songs and *Sholawat* to the Prophet. This is in line with the

opinion that there are some things you should do the mother, as a child's first teacher, to educate children who are still in the womb. They also often besides that remembrance, listen songs Islamic songs and Also *Sholawat* to the Prophet.

First, think positive. Mothers positive thinking will help better study the fetus in the womb, to the mother to be healthy physically and mental during pregnancy. Second, often humming asthma glorify God, and making music Islamic nuances that children educated to know God from an early age, or classical music can stimulate intelligence and can even enhance the ability of developing language later.

#### **4.2.3 Prenatal Educational Activity Indicator Fase Pregnancy Third Quarter**

Based on the distribution of respondents to item item 8 statement on the activities of the implementation phase of pregnancy prenatal education, especially in the third quarter, can be explained that the majority of respondents stated many worshipers to train the-baby when entering the third trimester of pregnancy, but it did the respondents do activities as well as a good behave that does not deviate from the teachings of Islam.

On item 9 also shows the majority of respondents stated that the mother should always undergo a pregnancy with a calm, optimistic, and surrender to God because only God the place begging and asking for help is best for his servants.

To win the hearts of the mothers at the moment of birth (item 10) the majority of respondents expressed more the name of God (25 people), others read the Quran, few were doing other things. Of course, what was done by the respondent on the time of delivery will be able to provide psychological tranquility and God willing to give fluency in the delivery process.

Based on the distribution of respondents in the 10-point statement item respondents about the activities of the implementation phase of pregnancy prenatal education both in the first quarter, the second and third above, it can be concluded that the respondent did and get a lot of positive activity during the phase of pregnancy, though still minimal, such as praying at all times for *sijabang* baby, prayer, resignation, and live with an optimistic besides that they also always maintain the cleanliness, seeks to consume nutritious foods and kosher and do not work excessively, besides that many reading the Koran often remembrance, listening Islamic songs and also *bersholawat* to the Prophet. of course it will give a positive effect for the baby and will facilitate and provide smooth in the delivery process.

### **4.3 Factors that Affect Prenatal Education Keterlaksanaan on Muslim family in the district Sukarame of Bandar Lampung**

Indicators Factors Affecting Keterlaksanaan Prenatal Education in Muslim Family in the District of Bandar Lampung finished Sukarame measured using the 8 point statement. The following description of the distribution of respondents on each item statement on the indicator Factors Affecting Keterlaksanaan Prenatal Education in Muslim Family in District Sukarame Bandar Lampung

Recapitulation distribution of respondents for each item or items on the statement of the indicator factors that affect the feasibility of prenatal education on Muslim family consists of eight items above statement and contains three (3) important indicators about the implementation of indicators Factors Affecting Keterlaksanaan Prenatal Education in the Family Muslims who can researchers describe in more detail as follows:

#### **4.3.1 Indicators Of Husbands and Other Family Care During Pregnancy**

Based on the distribution of respondents in item 1 item on indicators of the attention her husband and other family during pregnancy, it is known that most of the respondents stated that the husband is always paying attention to the baby, the other fraction of respondents sometimes - sometimes pay attention to the baby's mother, and very few of the respondents who answered very rarely pay attention to the baby when the wife was pregnant.

On item 2 also shows the majority of respondents expressed husband pays attention to the baby diligently pray (33 people). Besides, there are 16 people who pay attention to doing active reading the Quran, 10 people in a way *dhikr*, as well as 12 people who *Sholawat* as a form of attention to the baby while in the womb of the mother.

On item 3 of the respondents also mostly expressed husband pays attention to the baby with the giving of food and beverages is lawful and nutritious (33 people). This is in line with the word of God contained in the QS Al-Baqoroh paragraph 168.

Which means: O mankind, eat the lawful and good from what is contained in the earth, and do not follow the steps of Satan; Indeed devil because it is a clear enemy.

In addition there are 23 people who claimed that their husbands give attention and invite dialogue with the rubbed-baby, 19 by way of kissing belly of the mother and the 13 people who play music Islami-symphony.

And not only the husband who gives attention to the-baby (item 4), but the parents, grandparents or close family always give attention to the-baby (37 people) and very little is sometimes, and rarely in giving attention.

From the above data it can be concluded that the condition of pregnant women need their attention committed by people around him, not only a husband but a family can give attention to man-baby. The attention is very important because if a pregnant mother suffering from depression/stress will impact on the development-baby in the womb. This According medicaldaily.com sites mentioned, bahwasannya stress during pregnancy will increase the risk of the baby developing allergies later. When stressed, the fetus will absorb the hormone cortisol produced by the body of the mother is pregnant. And infants with high cortisol levels are more likely to have a greater risk of developing allergy than infants with low cortisol levels.

#### **4.3.2 Indicators of Perception And Understanding of Prenatal Education**

Based on the distribution of respondents on a 5 point statement on the understanding indicators and the importance of prenatal education in Muslim families, it is known that most respondents expressed understanding for prenatal education, others (18) expressed less aware of the prenatal education, and a few expressed no understand the prenatal education. In addition, many respondents expressed very importance of prenatal education in Muslim families (item 6) .and the majority of respondents menganggap important enough prenatal education in Muslim families, as well as very few of the respondents expressed no importance of education in the Muslim family.

From the above data it can be concluded that the understanding of the prenatal education in Muslim families is very important, Islam reinforces the view the need for prenatal education. Not only that, according to Islam prenatal education should start from since before the creation of the fetus. Namely, that (a) the creation of a fetus should come from a legitimate partner, not a relationship adultery (Al-Isra '17:32); Meaning: Come not nigh to adultery; Indeed adultery was a heinous act. and an evil way (b) in conducting biological relationships, should begin with a prayer, at least to read Bismillah; (c) after the process *nuthfah* (sperm), continues to be the 'alaqah and then *mudghah* (lump of flesh), as Allah says in the Qur'an, which means: And indeed We created man from a quintessence (derived) from tanah. Kemudian we placed him as semen (stored) in a solid (womb) .Then semen that we make a clot of blood, then blood clot we made a lump of meat, and a piece of meat that we make bones, and the bones of our wrap with bacon. Then we made him a creature (form of) others. So that lessons Supreme God, the Creator of the most good. (Q.S. Al Mu'minin 23: 12-14)

#### **4.3.3 Indicators of Implementation and Obstacles in The Process of Prenatal Education**

Based on the distribution of respondents in point statement item 6 on indicators of implementation and obstacles in the process of prenatal education in Muslim families, it is known that most respondents expressed sometimes in run the prenatal education process. And 12 people which states have to implement, and few expressed yet and do not know. In this case the cause of prenatal education process within the religious family (item 8) and less than half as a result of economic conditions.

From the data above it can be concluded that the factors enforceability of prenatal education in a Muslim family in the district Sukarame of Bandar Lampung influenced by the role of the family, especially her husband and other immediate family are quite high, in addition to the enforceability of prenatal education in Muslim families is influenced by the perception and understanding keagamaa respondents about prenatal education in Islam is still low, which is certainly very relates also to the level of education is still high school, as well as the economic conditions of the respondents were classified as medium. However keterlaksanaan prenatal education in a Muslim family in the district Sukarame of Bandar Lampung already running, although not yet fully able to run well.

## **V. Conclusions And Recommendations**

### **5.1 Conclusion**

Based on the results of research on prenatal education in Muslim families in the district Sukarame Bandar Lampung and the factors that influence it, it can be deduced as follows:

- a. Implementation of prenatal education in a Muslim family in the district Sukarame of Bandar Lampung extent been running quite well, it has based on the distribution of data or the responses of respondents regarding the implementation of prenatal education in Muslim families and the factors that affect the feasibility of prenatal education in the district Sukarame Bandar Lampung.
- b. The above conclusion is supported by the data first on the variable prenatal education implementation phase of pre-conception; despite having only minimal activity such preconceptions in choosing a husband because of consensual, choose because of religion and descendants, with the hope that someday get good and healthy children (pious). They also expressed delight, gratitude and sincere when confirmed pregnant. Second, the variable phase pregnancy prenatal education activity started the first second to the third quarter, the respondents are active perform prenatal educational activity like always pray for baby, diligent prayer,

resignation, many reading the Koran often remembrance, listening Islamic songs, *Sholawat* to the Prophet. Optimistic, always maintain the cleanliness, seeks to consume nutritious foods and kosher and do not work excessively.

- c. Factors that influence the feasibility of prenatal education for Muslim families in the district Sukarame Bandar Lampung, the support of family as a husband and other immediate family members, perception and understanding of the correct respondents about prenatal education in Islam, as well as the economic condition of the respondents. Although adherence to prenatal education in a Muslim family in the district Sukarame of Bandar Lampung yet fully able to run well.

## 5.2 Recommendations

- a. Father - mother Muslim families should pay attention to the phases of growth and development of children by providing education relevant to the needs and level of development of the child, including the importance of prenatal education in Muslim families that have received less attention than many Muslim families, this condition occurs because there are still many Muslim families who do not understand the importance of prenatal of Education for children who are conceived of a mother, especially in shaping a healthy child, a good and intelligent (pious).
- b. For teenagers Muslim (male and female) who want to get married should be in choosing and determining a life partner should be based on the preconception phase of Shariah because it will determine the quality of a Muslim family in the future, especially in providing education to children in the family.
- c. For Pregnant, mothers should be able to implement and apply the prenatal education in a Muslim family from the first quarter of pregnancy (age 0-3 months), second quarter (4-6 months) to the third quarter (7-9) or near the time of birth. The importance of the implementation of prenatal education for pregnant women is that the unborn child can grow and thrive in a healthy, good and intelligent, more than the parents who apply later prenatal educational activity the child will be born into a pious child or *shalehah*. To achieve this goal prenatal education should be the husband or other immediate family can provide support to perform its role as a husband and family was the main educator.
- d. Islamic education institutions should pay attention to prenatal education in Muslim families by developing curriculum and designing instructional methods or strategies prenatal education for Muslim families, and socialize intensively to the community.

## References

- [1]. Abi Isa Muhammad Ibnu Isa Ibnu Surat, Sunan Thirmidhi III, (Beirut: Darul Kutub Al-Ilmiyah, tt)
- [2]. Abu Husayn Muslim Ibn Hajjaj al-Qusyairi al-Nisaburi, Shohih Muslim V, (Beirut: Darul Kutub Al-Ilmiyah), Juz XVI
- [3]. Ali Khomsan, Food and Nutrition for Health, (Jakarta: Raja Grafindo Persada, 2004)
- [4]. Ahmad Tafsir, Education, (Bandung; Rosda Karya, 2001) Cet. IV
- [5]. Anton M Muliono, Indonesian dictionary, (Jakarta; Balai Pustaka, 1997)
- [6]. AzyumardiAzra, Dictionary of Islamic Education, (Jakarta: Kalimah,2001), Cet 3
- [7]. IbnuQayyim Al-Jauziyah Tuhfah al Maudūd bi Ahkām al Maulūd (Pendidikan Prenatal)
- [8]. Dadang Hawari, Quran, Medicine, Life and Mental Health, (Yogyakarta: Dana Bhakti Primayasa,1997)
- [9]. Dariyo, A. (2007). Child Developmental Psychology First Three Years. Jakarta: Refika Aditama.
- [10]. Fatih Syuhud.net/2012/08/pendidikan-islam-pranatal-dalam-kandungan
- [11]. F Rene Van De Carr and Marc Lehrer, while you're expecting.... Your Own Prenatal Classroom, (New Ways of Educating Children in Gynecology), trans. Alawiyah Abdurraman, (Bandung: Mizan, 2001),
- [12]. Gunarsa, S.D. (1990). Basic Theory of Child Development. Jakarta: BPK Gunung Mulia
- [13]. Hasan Langgulung, Human and Education "An Analysis of Psychology and Education", (Jakarta: Al-HusnaZikra, 1995)
- [14]. Hendrati Handini Yozardi, dkk, Amazing Nine Months, (Jakarta: Gaya Favorit Press, 2005)
- [15]. Hery NoerAly, Munzier, Islamic Education, (Jakarta: Friska Agung Insani, 2000)
- [16]. Hery Noer Aly and Munzir. S, The nature of Islamic Education, (Jakarta: Friska Agung Insani,2000)
- [17]. IKAPI, How do you Educating Children, (Jakarta: Ghalia Indonesia, t.th )
- [18]. Jalaluddin, Kids prepare Saleh "Assessing Education Against Sunnah of Allah Saw", (Jakarta: Raja Grafindo Persada, 2000)
- [19]. Jhon M Echol and Hasan Sadily, English dictionary Indonesian, (Bandung; Rosda Karya, 2000)
- [20]. Language Center of the Ministry of National Education, Indonesian dictionary, (Jakarta: Balai Pustaka, 2001), Edition III, pp. 897
- [21]. Kusmaedi, N. dkk. (2008). Module Course Development of Students.Bandung: UPI Press.
- [22]. Maimunah Hasan, Al Quran and Nutritional Sciences, (Yogyakarta: Madani Pustaka, 2001)
- [23]. Makmur, A.S. (2007). Educational Psychology. Bandung: Remaja Rosda Karya
- [24]. Mastuhu, Dynamics of Pesantren Education System, (Jakarta: INIS,1994)
- [25]. Monks, Knoers, A.M.P & Rahayu, S.R. (1992). Developmental Psychology: An Introduction With Various Parts. Yogyakarta: Gajah Mada University Press
- [26]. Muhibbin Syah, Educational Psychology, (Bandung; Rosda Karya,2000)
- [27]. Muhaimin, Paradigm Islamic Education, (Bandung: Remaja Rosda Karya, 2001)
- [28]. Mutiarani Nur Rahmi, According to the fetus education F Rene Van D Carr and Marc Lehrer in the Perspective of Islamic Education, (Semarang; Thesis Tarbiyah Walisongo IAIN Semarang: Library Tarbiyah Walisongo IAIN Semarang, 2004)
- [29]. Nina Surtiretna, Guidance Sex Husband and Wife "view of Islam and Medical", (Bandung: Rosda Karya, 2002), Cet. IX
- [30]. Suryo. (1990). Human Genetics. Yogyakarta: Gajah Mada University Press.
- [31]. Soegarda Poerbakawatja, Encyclopedia of Education, ( Jakarta: Gunung Agung, 1976)
- [32]. Suharsono, Feeding the Kids "Moral Dimensions bolsters, Intellectual, and Spiritual in Inner Khasanah Enriching and Creative Child Motivation", ( IQ,EQ, IS), (Jakarta; Inisiasi Pres, 2002)

- [33]. Syekh Musthafa Al-Ghulayani, Idhotun Nasyi'in, (Pekalongan: Raja Murah, t.th)
- [34]. Drafting Team Development Center and Development Dictionary Indonesian
- [35]. Ubes Nur Islam, Educating Children in Gynecology "optimization Parenting Early", (Jakarta: Gema Insani, 2004)
- [36]. Widodo Supriyono, "Islamic education science Theoretical and Practical", at Ismail S M (Eds.), Paradigma Pendidikan Islam, (Yogyakarta: Pustaka Pelajar, 2001)
- [37]. Foundation organizers translation of Quran, Quran and translation, (Semarang: CV. Toha Putra Semarang, 1989)
- [38]. <http://ridwanamiruddin.wordpress.com/2007/05/05/tumbuh-kembang-anak/>
- [39]. <http://yuudho.blogspot.com/2010/01/masa-prenatal.html>