

PROCEEDING INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION (ICIED)
"INNOVATIONS, APPROACHES, CHALLENGES, AND THE FUTURE"
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
UNIVERSITAS ISLAM NEGERI (UIN) MAULANA MALIK IBRAHIM MALANG
23-24 OF NOVEMBER, 2017
e-ISSN 2613-9804 p-ISSN 2477-3638
VOLUME: 2 YEAR 2017

TUHFAH AL-MAUDUD BI AHKAM AL-MAULUD WRITTEN
BY IBNU QAYYIM AL-JAUZIYYAH
(PRENATAL EDUCATION STUDY)

Khalimatus Sadiyah¹, Mahalli²

Universitas Islam Nahdlatul Ulama Jepara, Indonesia

¹elkhasya.jpr@gmail.com, ²favimillati@gmail.com

Abstract. Child is a precious gift of God. Because child is an asset of parents to continue the ideals and desires in obtaining happiness, both in the world and in the hereafter. Therefore, the child must be educated and well prepared in order to become a moral and qualified child. Education for child is not only done when they have been born alone, but it should be done when the child is still in the womb (prenatal). Child education in the womb should be really considered by the parents, because it is the beginning of the role of education for a human being, as the foundation of education in the next stage. But the problem that often arises is prenatal education is still often regarded as a form of hereditary tradition. Keeping the child in the womb is just performing a duty of parents to have a healthy child, perfectly born, not disabled and not a miscarriage. So, the efforts undertaken by parents to keep the child in the womb is still limited to physical thing. This paper aims to know the concept of prenatal education according to Ibn Qayyim al-Jauziyyah in the Book of Tuhfah al-Maudud bi Ahkam al-Maulud and its relevance to the development of education today.

Keywords: Tuhfah Al-Maudud Bi Ahkam Al-Maulud

A. INTRODUCTION

The child is the mandate of God who should be educated as best as possible according to His rules. If this mandate is not properly guarded, it can turn into an adverse enemy (R.A. & Setyawan, 2009). As the word of God in Surat at-Taghaabun verses 14-15:

يَتَعَيَّنُهَا الَّذِينَ عَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًا لَّكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفَحُوا
وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ١٥ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

'O ye who believe! Verily among your wives and your sons there are enemies to you, so be careful of them, and if you forgive and do not scold and forgive (them) Allah is Forgiving, Merciful. Your wealth and your children are only a trial (for you), with Allah is a great reward.' (RI, 1990).

A child is a reflection of his parents. It is also a representation of the state of a family. The attempts to realize a moral and qualified child cannot be realized instantly and carelessly, but it needs to be done continuously through a continuous process, patient and painstaking, since the child was born or even since it is still in the womb, that is starting from the process of mate selection, marriage, coitus, post-conception, during pregnancy, until that the child is born into the world. This should be done considering the importance of children's education

in the future as a superior investment to continue the preservation of civilization as the nation's successor.

A child is the mandate of God who is entrusted to the parents to be nurtured and educated so that he/she will grow to be an adult human being who is believing and pious. Family education is the initial phase and the basis for one's education. It is also a natural education attached to every household. All of the education the child receives in this initial phase will be a reference to the child's personality in later times. Therefore, the family is required to realize positive values, religious values, so that good personality of the child could be implanted (Zakariya).

Etymologically, the word education in the Big Indonesian Dictionary (KBBI) derives from the word "educate" which means nurturing and giving practice about morals and intelligence (Moeliono, 1997). In general, the term education is defined as a process to mature humans. Or in other words education is an attempt to humanize humans. Through human education can grow and develop naturally and perfectly so that he can perform the task as a human on earth (Muchtar, 2005). While education in the broad sense is defined as the act and regeneration efforts of the older generation that transform all knowledge, experience and skills to the younger generation as stock in fulfilling the function of life in the world (Poerbakawatja & dkk., 1981).

The main task of education is to form a moral person, who has the ability to manage his life according to the noble values of humanity. Then the portrait of education should be able to form the character of a person who has multiple intelligence, not only intellectually, emotionally but also spiritually so that they are able to solve the problems of life, which is finally they can live independently and have a principle of life relying only to Allah SWT (Abdullah, 2017).

In realizing the goal of Islamic education that has been formulated generally, that is to form a moral person that devote to Allah SWT, so parent's education to their child should not only be given by educating, guiding and protecting child, but the child's education process begins since the child is still in the womb (prenatal). Because the true growth and development of children begins since he/she is still in the womb, so that the character of a child will be formed through educational stimuli (Abdullah, 2017). The development of child's character in the early age is influenced by the family environment (Daradjat, 1985), the more educative stimulus is given, in the form of good attitude, actions, and ways how to confront the life, the more chances to make the child in the postnatal period will be in accordance with the stimulus provided by their parents while still in the womb (Abdullah, 2017). Since in the process of conception, the process of education has begun, for example by the way of praying first before making a marital relationship. So that after pregnancy, the process of education in the womb will begin soon, the prospective mothers need to learn things that are recommended for pregnant women to do the educational process in the womb so that children who will be born later will become a pious child.

Therefore, prenatal education can be used as one solution to solve the problems that have been experienced by our nation. Because far-reaching prenatal education has been advocated either directly or indirectly by the teachings of the Prophet Muhammad's great Lord. Even in the developed countries like in the USA and France this program has been, and the results are not disappointing, that the average prenatal child has a higher intelligence than the child who have not be given the education (Arwan, 2011).

Nowadays, our society does not have much understanding about prenatal education. Prenatal education is still often considered only as a form of hereditary tradition, keeping the child in the womb is just a parent's duty to have a healthy child that will be born perfectly, not disabled and not miscarriage. So, the pattern of motion, action and the pattern of the mother's food while containing more guarded and cared for.

Even some people think it's not just tradition but also myth (very few understand that it has a basis in religion), so there is an assumption for the family of pregnant women, should

not say dirty, should not hurt humans and animals because it will affect to the fetus that is being conceived. (Supeno, 2010).

Considering how urgent the child's education since the womb, as many scholars explain this, one of which is explained by Muslim intellectual Ibn Qayyim al-Jauziyya. The great scholar and reformer of 13th century Islamic thinkers is very concerned about education of children, both during prenatal and postnatal period. His great attention was documented in a monumental work entitled *Tuhfah al-Maudud bi Ahkam al-Maulud*. Broadly speaking, at the beginning of the book, it is advisable to choose a mate and beg for good offspring. As for the other part he explained about how the process of human formation from the ground, then become a *nutfah*, then Allah makes *mudghah*, in this phase the members of the human body will be determined either in the form of hearing, vision, mouth, nose and face (Al-Jauziyyah, 2012).

The book is deemed relevant to today's educational conditions. In addition to explanations based on the Qur'an and al-Hadith, many explanations are concerned with the psychological development of child combined with the medical sciences. Based on this background, the authors are interested to examine how the concept of child education while it still in the prenatal perspective of Ibnu Qayyim al-Jauziyyah in the book of *Tuhfah al-Maudud bi Ahkam al-Maudud*, and its relevance to education today.

B. RESULT & DISCUSSION

1. Ibnu Qayyim Al-Jauziyyah's Biography

His full name is Shamsuddin Abu Abdillah Muhammad Ibn Abi Bakr Ibn Ayyub Ibn Sa'd Ibn Haris az-Zar'i ad-Damasqy al-Hambali al-Faqih al-Ushuli al-Mufassir an-Nahwi al-Aris Ibn Qayyim al-Jauziyyah (Abdullah, 1973). He is Syamsuddin. Abu Abdillah is his familiar nickname. But he is more popular as a Muslim intellectual by the name of Ibnu Qayyim al-Jauziyyah (Abdullah, 2017).

Ibnu Qayyim al-Jauziyyah was born in Damascus on 7 Shafar 691 Hijriyah, precisely on 29 January 1292 AD (al-Jauziyyah, 1991) in Azra, one of the villages in Damascus (Muhaemin, 2011). He is a fqihi scholar of Hambali. Besides that, he was also a commentator, hadith scholars, memorizing al-Quran, nahwu scholars, ushul, kalam science, tasawwuf as well as a mujtahid. His father was a prominent scholar named Shaykh as-Salih al-Abid an-Nasik Abu Bakr ibn Ayyub az-Zur'i. His father worked as headmaster of "Al-Jauziyyah" in Dimashq (Damascus) for several periods. Then his father got a special title from the community that is "Qayyim al-Jauziyyah" which means the headmaster of al-Jauziyyah or al-Jauziyyah school guard. Automatically post-embedding of the title to his father eventually popular name for an Shamsuddin is Ibn Qayyim al-Jauziyyah (Al-Jauziyyah I. Q., 2009).

Ibn al-Qayyim grew up in a family covered with science, a religious family and had many virtues. He studied faraidh from his father because he was very prominent in the science. Learning Arabic from Ibn Abi al-Fath al-Baththiy by reading the books: (al-Mulakhkhas li Abil Balqa 'then al-Jurjaniyah, then Alfiyah ibn Malik, also most Kitab al-kafiyah was Shafiyah and some at- Bag-hil). Besides that, he also learned from Shaykh Majduddin at-Tunisi one part of al-Muqarrib li Ibni Ushfur. Studied knowledge of Usual from Shaykh Shafiyuddin al-Hindi, Fiqh Science from Shaykh al-Islam Ibn Taymiyyah and Shaykh Isma'il bin Muhammad al-Harraniy. In a relatively young age, around the age of seven, Imam Ibn al-Qayyim had begun the recitation of hadith and other sciences in the majors of his shaykhs or teachers. At this age he has listened to some juz relating to Ta'bir ar-Ruya (Tafsir of dream) from his shaykh Syihabuddin al-'Abir. And also, he has matured the science of Nahwu and other Arabic sciences on his shaykh Abu al-Fath al-Balabakki, such as Alfiyah ibn Malik and others. He has also traveled to Makkah and Medina during the Hajj season. And he dwelt in Makkah. He also traveled to Egypt as he stated in his book *Hidayah al-Hiyaraa* and in *Ighatsah al-Lahafaan* (Irawan, 2014).

The scientific work of Shaykh Ibn al-Qayyim is very much and in various types of scientific discipline. Asy-Shaykh al-'Allamah Bakr bin Abu Zaid collected his scientific work and reached 96 titles, among which are popular: *Ijtimā 'al-Juyūsy al-Islāmiyyah' ala al-Mu'aththilah*

wa al-Jahmiyyah, Ahkām Ahli adz-Dzimmah, I'lān al-Muwaqi'īn 'an Rabb al-'Ālamin, Ighātsatu al-Lahfan fi Hukmi Thalāqi al-Ghadbān, Badā'i' al-Fawā'id, At-Tibyān fi Aqsāmi al-Qur'ān, Tuhfatū al-Maudūd bi Ahkāmi al-Maulūd, Jalāu al-Afhām fī ash-Shālāti wa as-Salāmi 'ala khairi al-Anām, Al-Jawāb al-Kāfi liman sa ala' an ad-Dawā asy-Shafi au Ad-Dā wa ad-Dawā', Hādi al-Arwāh ila bilādi al-Afrāh, Raudhatu al-Muhibīn wa Nuzhatu al-Musytāqqīn, Ar-Rūh, Zādu al-Mā'ād fī Hadyi Khairi al-'Ibād, Syifā'u al-'Alīl fi Masā' ili al-Qadāh 'wa al-Qadar wa al-Hikmatu wa at-Ta'līl, Ash-Shawā'iq al-Mursilah' ala al-Jahmiyyah wa al-Mu'aththilah, Ath-Thibb an-Nabawī (Part of the Book Zādu al-Mā'ād), Ath-Thuruq al-Hukmiyyah, 'Iddatu ash-Shābirīn wa Dzukhriyyat asy-Syākirīn, Al-Farusiyah, Al-Fawā'id, Al-Kāfiyah ash-Shafiyah fi an-Nahwi, Al-Kāfiyah asy-Shafiyah fi al-Intishari līl firqati an-Nājiyah, Al-Kalām 'ala mas'alati as-Simā'i, Kitāb ash-Shalāti wa Ahkāmu Tārikhā, Madāriju as-Salikin baina Manāzili Iyyāka Na'budu wa Iyyaka Nasta'īn, Miftāhu Dāri as-Sā'ādah wa Mansyur Wilāyati al-'Ilmi wa al-Irādah, Al-Manār al-Munīf fī ash-Shahīh wa adh-Dha'if, Hidāyatū al-Hiyāri fi Ajwibati al-Yahūd wa an-Nashāra, Al-Wābil ash-Shayyib min al-Kalimi ath-Thayyib, and many others (Irawan, 2014).

He died on Thursday night on the 13th of Rajab or exactly on September 23, 1350 at the time of prayer Isya' year 751 H. Where he has entered the age of sixty years. And he was addressed the next day at the mosque Jami' al-Umawi after dzuhur prayer. And he was buried in al-Bab ash-shaghir cemetery next to his mother's grave. His funeral was witnessed by qadhi, prominent people, religious and governmental figures as well as the righteous and the masses (Muhammad, 1424).

2. Physical Features Book of Tuhfah Al-Maudud Bi Ahkam Al-Maulud

The Book of Tuhfah al-Maudud bi Ahkam al-Maulud is one of the monumental works of Ibn Qayyim al-Jawziyyah. The work is somewhat new in its day. No similar works have been specifically focused on educating children. Moreover, the discussion is quite complex and comprehensive. They are summarized in the 17 chapters which are the main points of the book. The book also has an in-depth understanding of the issues that complement each chapter. Books are written not only talking about things that pertain to children, ranging from the legal jurisprudence to practical tips to educate children. Moreover, Ibn Qayyim explores the various arguments that reinforce the command of multiplying offspring and the philosophical foundation behind the Amar (Nashrullah & Akhmad, 2012).

The essence of this book's discussion of developmental psychology. The idea in this book is a concept which is full of theocentric nuances. This is proved by his view that God has shown Himself very clearly, through the instructions that every servant can witness. Among the clues are the circumstances of the servant himself, how he comes to be, how complicated his creation, the miracles of the other creatures He created, the proofs of His power and the proofs of His wisdom. God has also invited mankind to see how it was first created and how it is perfected.

3. Concept of Prenatal Education Perspective Ibnu Qayyim Al-Jauziyyah In the Book of Tuhfah Al-Maudud Bi Ahkam Al-Maulud

The basic principle of prenatal education in the perspective of Ibn Qayyim Al-Jawziyyah is derived from the Qur'an an Surah An-Nahl verse 78, which reads:

وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَتُكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ الْسَّمْعَ وَالْأَبْصَرَ وَالْأَفْعَدَةَ
لَعَلَّكُمْ تَشْكُرُونَ

'And God took you out of the belly of your mother in the state of not knowing anything, and he gave you hearing, sight and heart, that ye may be thankful.' (RI, 1990).

From the verse, it shows evidence that at the time the fetus in the womb, it has been endowed by God in the form of hearing, sight and heart, and has had a function since breathed spirits to him (Al-Jauziyyah, 2001). In line with the statement of Ibn Qayyim al-Jauziyyah,

Nashori argued that humans, since fetal form in the womb already have the function of hearing, vision function, and liver function. As for these functions, the fetus may interact with the internal and external circumstances of the uterus and education may be applied at that time to the fetus (Nashori, 2003).

According to experts, when a fetus is in the womb of his mother, all things experienced and felt by the fetus will be memorable for the rest of his life. As the food consumed by a mother will affect the physical development of the child to be born, the feelings, thoughts, and speech of the mother will affect the mental and emotional development of the child it contains (Pamilu & Abdullah, 2011).

The baby's nervous system and brain that are still in the womb are not different from the born child, both the structure and the system. The difference in the functioning of some brain nerve cells, vision function has not been so maximal while the hearing function for children in the womb has been functioning optimally and able to receive stimulation or sensation received from the inside and outside the uterus well. Therefore, the provision of educative stimulation is feasible to be given (Islam, 2004).

From the above description, it shows that the media vision, hearing and reason has been created since in the womb with its basic strength. And it is impossible for Allah to create anything without function.

Ibnu Qayyim al-Jauziyyah put forward some of the principal points of prenatal education, including: *First*, choosing a mate. The first step in the prenatal education process is choosing a future wife. As is the case with Islam, Ibnu Qayyim also recommends educating children since the child is not yet a form. Prenatal education, however, begins when determining a future wife. Beauty, treasure, status is not the primary consideration in finding a wife who later becomes an educator for her fetus. However, the criterion must be accompanied by other more important criteria such as the woman must be religious, has affection, the fertile woman who can give the child or the offspring because of the existence of the child for the parents can save the parents with prayers and good deeds, and women who come from a good behavior family. Because the traits, temperament, behavior will be descended to the children who are born (Al-Jauziyah, 2001).

Secondly, after choosing a good match, the next prenatal education program is the marriage. Islam regulates how the implementation of the marriage contract and the procedure of associating with a good wife in accordance with Islamic teachings. The bridal couple should be aware of the purpose of the marriage itself. That is to follow the sunnah of the apostle. Consciously marriage is not only a biological requirement of lust alone but it must be accompanied by hoping the willingness of Allah SWT in order to get a good off spring (Al-Jauziyah, 2001).

Third, the period of pregnancy. According to Ibnu Qayyim, a woman's pregnancy arises because of the mixing of male nutfah with female nutfah through sexual intercourse (Al-Jauziyah, 2001). As mentioned in the Qur'an al-A'raf verse 172, which reads:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتُهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا
بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

'And (remember), when your Lord took the offspring of the sons of Adam from their sulbi and God took witness of their souls (saying): "Am I not This your Lord?" they replied: "True (You are our Tuhan), we are witnesses". (We do so) so that on the Day of Resurrection you will not say: "We (the People of Adam) are the guilty of This (the unity of God).' (RI, 1990).

As for the duration of pregnancy, Ibnu Qayyim refers to verses of the Koran, hadith and opinion of the scholars, which can be divided into 6 (six) opinions, namely: *First*, the minimum period of pregnancy is 6 months. *Second*, the pregnancy period is generally 9 months. *Third*, the period of pregnancy is 4 years according to the opinion of Imam Syafi 'i. *Fourth*, the

pregnancy period is 5 years. Fifth, the longest pregnancy period is 6 to 7 years. While the sixth opinion, do not question about the length of pregnancy and simply hold on *ta'wil al-Qur'an*, the fastest pregnancy period is 6 months (Al-Jauziyah, 2001).

In a woman's own pregnancy, at least through some processes that must be considered as Ibn Qayyim al-Jawziyyah's perspective, such as:

(1) Development of Fetus in Gynecology

Ibn Qayyim is concerned with the developmental phase of the child, especially the prenatal phase (the fetal developmental phase in the womb), because this phase will greatly affect the growth of the child after birth. The development of the fetus in the womb according to the thought of Ibn Qayyim divided into two: *First*, the development seen in terms of physical fetus, and *second*, the development of the fetus in terms of psychic.

a) Fetal Physical Development

The process of the creation and development of the fetus in the womb is done gradually, starting from the thin (starch of soil), *nuthfah* (sperm), *'alaqah*, *mudhghah*, until the fetus is formed in the perfect form (Al-Jauziyah, 2001).

b) Development of Psychic Fetus

Ibn Qayyim explains that the process of fetal psychological growth in the womb is strongly influenced by internal factors of parents, especially mothers, both physical and psychological conditions. Because, mother and fetus are single organic unity and are closely related. The linkage of mother and fetus in the womb by Ibn Qayyim is described as a linkage of tree branches with tree trunks (Al-Jauziyah, 2001).

(2) Determination of Gender and Child's Resemblance

In terms of sex determination and child resemblance, Ibn Qayyim explains that if male sperm radiates first and superior to female sperm, then the embryo grows male and more like his father. However, if the female sperm radiates first and superior to the male sperm, then the embryo grows female sex and more similar to his mother (Al-Jauziyah, 2001).

(3) Fetal Reaction and Movement

The process within 120 days of creation at the stage of the germ in the womb of a mother who then God breathed spirits to her, in fact the *nuthfah* has been endowed with hearing and sight and already has their respective functions. The functions are only passive. The function will develop perfectly when the child is born into the world (postnatal) (Al-Jauziyah, 2001).

(4) Giving Enough Nutrition and Nutrition

Ibn Qayyim explained that the regulation of food supply for pregnant people should be more guarded, because the food consumed by them at the same time will be consumed by the baby in its womb, and it will affect the growth of fetus in the womb (Al-Jauziyah, 2001).

(5) Maintaining Health for the Fetus

As the food consumed by pregnant women will affect the physical development of the fetus in the womb, then Ibn Qayyim also asserted that health is also one of the most important factors that affect the development of the fetus in the womb. Because health serves as a force or energy to penetrate the uterine membrane to be born (Al-Jauziyah, 2001).

(6) Creating a Healthy and Comfortable Environment

During pregnancy, pregnant women should protect the fetus in its womb from things that can interfere with their physical and mental development. Ibn Qayyim urges pregnant women to create or provide a healthy environment and a comfortable atmosphere for the fetus. One of them by avoiding the mother of things that cause him depressed. Because this will give a bad impact to the fetus both physically and psychologically (Al-Jauziyah, 2001).

Fourth, birth (postnatal). Ibn Qayyim explains that when the fetus in the womb is to be born, Allah determines for him the originally position of the fetal head above and the two legs

below, when will be born its position becomes inverted i.e. the position of the head below and both legs above. This process of change is a form of God's help for the safety of the fetus and the mother of the fetus. Because if the fetus is ready to be born, but the position of the head is still at the top (breech), then it will cause fetal be dead, or the fetus may be born but in a state of disability, or else the fetus is severely ill (Al-Jauziyah, 2001).

The factors that influence prenatal education according to the thought of Ibn Qayyim al-Jawziyah include: *First*, genetic factors. Regarding the genetic factors that affect the fetus, Ibn Qayyim justifies the existence of genetic factors that cause the resemblance between a child with a father, mother, or relatives. The aspects derived by the genetic elements include physical aspects such as good looks and psychic aspects such as personality (Al-Jauziyah, 2001).

Secondly, the food factor. About this Ibn Qayyim explains that food is one important component that supports the growth of fetus in the womb. Food is a nutrient for the baby, whatever the mother eats into the body of the fetus through the placenta (Al-Jauziyah, 2001).

Third, environmental factors. When the fetus is in the womb of his mother, all things experienced and felt by the fetus will be memorable for the rest of his life. Because basically the fetus in the womb has memorized and recognize the conditions and situations there. For that Ibn Qayyim recommends that pregnant women make the content as a fun place for the fetus, that is by providing a comfortable healthy environment (Al-Jauziyah, 2001).

4. Relevance of Prenatal Education Perspective Ibnu Qayyim Al-Jauziyah with Islamic Education

Islam views education as a process associated with preparing human beings to be able to carry life task as the caliph of the earth. For that purpose, humans are created with the potential of reason and learning ability. Simply put, the term education in Islam, is the process and practice of education that takes place and develops in the history of Muslims (Muhaimin, 2001).

Active childhood education, according to Islamic pedagogy teachings, should begin from the time when it is known that the child has already been in the womb of the wife (prenatal) by way or an Islamic educational technique. Once it is known that the wife has been positively pregnant, education will have begun actively through he/her mother (Baihaqi, 2001).

Therefore, it is mandatory for parents to provide prenatal education to children, i.e. since the child is still in the womb because the first period that is considered effective in actualizing the education to the child. Before the child grows up and knows the community environment broadly, the child will get guidance and education by both parents first. The family education is originated from the mother who is the child's first education. Because indirect educational guidance and care will shape the character and characteristics of the child. If a mother prepares a child with educative guidance, then the mother also prepares a strong and strong generation too (Al-Abrasyi, 1946).

Ibn Qayyim urges parents to nurture their children, instilling enough values for him as early as possible as their living capital (Al-Jauziyah, 2001). Ibn Qayyim states that after being perfected (fetal phase) by the blowing of the spirit that occurs in the fetus after one hundred and twenty days from the beginning of the creation process of the nuthfah stage in the womb, then at that moment the hearing, sight, and heart of the fetus in functioning and the fetus can already move, meaning the fetus can respond to stimulation, interact with the internal and external state of the womb and education can be applied to the fetus. But education in the fetus is not just a stimulation, but prenatal education is a programmed system for pregnant mothers and for children in their womb. This prenatal education starts from finding a partner, marriage, gestation, and birth (Al-Jauziyah, 2001).

The obligation to educate children is something that is Mutlaq done. In this case Ibn Qayyim al-Jawziyyah gives reinforcement in the form of the arguments that became his footing, among them (Al-Jauziyah, 2001):

ما نخل ولد افضل من ادب حسب

"There is no better gift from the parents to his son than the praiseworthy one.' (HR Ahmad dan Turmidzi).

لَا يُؤذب أهْدَكُمْ وَلَدُهُ خَيْرٌ لَهُ مَنْ أَنْ يَتَصَدِّقُ كُلُّ يَوْمٍ بِنَصْفِ صَاعٍ عَلَى الْمُسْكِنِ

'That one of you educates his son, it is better than giving every day a half of sha' to the poor.' (HR Ahmad, Thabrani dan Baihaqi).

So, it can be concluded that prenatal education is highly relevant if associated with current Islamic education. Considering the reality of today's conditions which are characterized by modernization and globalization, many people argue that the current state of society, particularly the younger generation is in an emergent condition, and all of this is rooted from the conditions of the family. Therefore, the concept of Islamic education needs to be applied primarily in the family education because family education is the foundation of school educational institutions or in society. Thus, it is appropriate that the child's education in the womb or prenatal education is applied in the family. The period of the child in the womb is the beginning of the role of education, from which maternal behavior affects the formation of the child's characteristics, this formation takes place in the hand of mother (Quthub, 1989). In this sight, a mother has a significant role in determining the success of her child someday.

C. CONCLUSION

It can be concluded that the education of child in the prenatal period (prenatal) based on Ibn Qayyim al-Jauziyyah perspective is education applied to the fetus since in the womb which is based on the principles of hearing function, vision and heart function. Prenatal education is not just giving sensations to the fetus, but it needs a deliberate effort with a programmed system for pregnant women and for the fetus in its womb. The prenatal education programs offered by Ibn Qayyim, start from: 1) mate selection, 2) marriage (preconception), 3) period of pregnancy (postconception or prenatal) by paying attention to fetal development process created in several phases, ie thin, nuthfah , alaqah, and mudhghah, determining the sex of the child, taking into account fetal reactions and movements, providing adequate nutrition and nutrition for the fetus, maintaining health for the fetus, and creating a healthy and comfortable environment for the fetus in the womb, and 4) the post-natal period (postnatal). The factors that influence prenatal education according to Ibn Qayyim al-Jauziyah's thought include: genetic factors, food and environmental factors (both internal and external).

Prenatal education according to Ibn Qayyim al-Jauziyah is very relevant when it is associated with Islamic education today. This can be understood from the similarities found in the prenatal concept and in Islamic education. Among others are; the existence of a process, physical and spiritual growth, basic potential, the formation of morals, internal and external attention to learners based on the Koran and Hadith. Prenatal education has significant relation with the existence the future generation. Considering the importance of prenatal education, then parents, especially mother should pay attention to the education of child as early as possible, ie since it is still in the womb.

REFERENCES

Abdillah, M. b.-Z. (1973). *Al-Fawaaid*. Beirut: Dar al-Kutub al-Ilmiyyah.

Abdullah, M. (2017). Pendidikan Prenatal: Tela'ah Pemikiran Ibn Qayyim Al-Jauziyyah Dalam Kitab Tuhfah AL-Maudud Bi Ahkam Al-Maulud dan Relevansinya Dengan Pendidikan Islam. *Al-Murabbi , II* (2).

Al-Abrasyi, M. A. (1946). *At-Tarbiyah al-Islamiyah*. Kairo: Darul Qouniyah.

Al-Jauziyah, M. b. (2001). *Tuhfah al-Maudud bi Ahkam al-Maulud*. (T. F. Zamrali, Ed.) Beirut: Dar al-Kitab al-Araby.

_____, A. A. (2012). *Tuhfah al-Maudud bi Ahkam al-Maulud*. Kairo: Dar Ibn al-Jauzi.

_____, I. Q. (1991). *Kashf al-Ghitha“ „an Hukm Sama“ al-Ghina“*. (T. A. Atsari, Ed.) Jakarta: Darul Haq.

_____, I. Q. (2009). *Miftahu Dar as-Sa“adah, Kunci Kebahagiaan*. (t. A. Cahyono, Ed.) Solo: Tiga Serangkai.

Arwan, M. F. (2011). *Pendidikan Pranatal (Analisis Pedagogis Atas Karya Mansyur dalam Buku Mendidik Anak Sejak dalam Kamdungan)*. IAIN Walisongo, Fakultas Tarbiyah Jurusan Pendidikan Agama Islam. Semarang: IAIN Walisongo.

Baihaqi. (2001). *Mendidik Anak Dalam Kandungan*. Jakarta: Darul Ulum.

Daradjat, Z. (1985). *Membina Nilai-nilai Moral di Indonesia*. Jakarta: Bulan Bintang.

Irawan, A. S. (2014, Desember 4). *Blog: Biografi Imam Ibnu Qoyyim Al-Jauziyyah*. Retrieved November 11, 2017, from Biografi Imam Ibnu Qoyyim Al-Jauziyyah: <http://ahmadsonyirawan.blogspot.co.id/2014/12/biografi-imam-ibnu-qoyyim-al-jauziyyah.html>

Islam, U. N. (2004). *Mendidik Anak dalam Kandungan*. Jakarta: Gema Insani.

Moeliono, A. M. (1997). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.

Muchtar, H. J. (2005). *Fikih Pendidikan*. Bandung: Rosda Karya.

Muhaemin. (2011). Konsep Pendidikan Ibn Qayyim Al-Jauziyyah. *Ulul Albab*, XIII (2), 7.

Muhaimin. (2001). *Paradigma Pendidikan Islam*. Bandung: Remaja Rosda Karya.

Muhammad, A.-S. J. (1424). *Ibnu Qayyim al-Jauzi wa Juhuduhu fi Khidmati al-Sunnah al-Nabawiyah wa 'Ulumiha, Jilid 1*. Madinah Munawwarah: Imadat al-Bahts al-'Ilmi bil Jama'ah al-Islamiyah.

Nashori, F. (2003). *Potensi-Potensi Seri Psikologi Islam*. Yogyakarta: Pustaka Pelajar.

Nashrullah, N., & Akhmad, C. (2012, Februari 24). *Republika Online: Khazanah*. Retrieved November 11, 2017, from Tuhfat Al-Maudud bi Ahkam Al-Maulud, Panduan Mendidik Anak (1): <http://www.republika.co.id/berita/dunia-islam/khazanah/12/02/24/lzwe3v-tuhfat-almaudud-bi-ahkam-almaulud-panduan-mendidik-anak-1>

Pamilu, A., & Abdullah, S. (2011). *Sekolah di Rahim Ibu*. Yogyakarta: Mutiara Media.

Poerbakawatja, S., & dkk. (1981). *Ensiklopedi Pendidikan*. Jakarta: Gunung Agung.

Quthub, M. A. (1989). *Sang Anak dalam Naungan Pendidikan Islam*. Bandung: CV Diponegoro.

R.A., L. F., & Setyawan, A. (2009). *Kebenaran Al-Quran dan Hadis 3*. Solo: PT Tiga Serangkai Pustaka Mandiri.

RI, D. A. (1990). *Al-Qur'an dan Terjemahnya*. Jakarta: Yayasan Penyelenggara Penterjemah dan Penafsiran Al-Qur'an.

Supeno, I. (2010). *Peran Keluarga Muslim dalam Membina Pendidikan Moral Anak*. Semarang: PPM IAIN Walisongo Semarang.

Zakariya, A. (n.d.). *Artikel/Jurnal: Pendidikan Pranatal dalam Perspektif Al-Quran dan Hadits*. Retrieved from Pendidikan Pranatal dalam Perspektif Al-Quran dan Hadits: <http://bdkbanjarmasin.kemenag.go.id/index.php?a=artikel&id2=produkperundangan>