

## IBNU ASHUR'S INTERPRETATION ON QS. AN-NAHL VERSE 78 REGARDING THE CHARACTER BUILDING OF PRENATAL CHILDREN

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### ABSTRACT

Prenatal character building reflects the importance of educating children well. Character education can start from the prenatal period in accordance with the Qur'anic verse in QS. Al-A'raf verse 172 which tells the story of fetal interaction with God during the allegiance. Although there is a view that prenatal children cannot be educated on the grounds of the verse QS. An-Nahl verse 78, but learning potential such as hearing and vision can be started early. This research studies the pattern of character building of prenatal children based on the perspective of tafsir *at-tahrir wa at-tanwir* by Ibn Ashur and its application in society. This research method is a literature study with a descriptive approach of tarbawi interpretation to understand the context of QS. The character building of prenatal children is directed to optimize the potential of *as-sam'a*, *al-abshar*, and *al-af'idah* as mentioned in QS. This involves the coordination of these three potentials to understand the science and nature of things so that children understand the right way to live. Based on the author's analysis, character education methods for prenatal children must pay attention to fundamental values such as *al-fitrah*, *al-samahah*, *al-musawah*, and *al-huriyyah* by using appropriate methods such as prayer, worship, reading, dhikr, dialogue, joint activities, and naturally conducive methods.

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## INTRODUCTION

Determining the character formation of prenatal children means determining the best rhythm in educating children. Education in Islam when viewed in terms of time is divided into two types, namely prenatal education and postnatal education. Prenatal education is addressed to children who are still in the womb, while postnatal education is addressed to children who have been born. Education is the most important part of human life, because with education humans gain a variety of knowledge, skills, and always improve the quality of self, so it can be concluded as lifelong education or long life education.<sup>1</sup>

Freud stated that failure to cultivate a good personality at an early age will form a problematic person when they reach adulthood. The success of parents in guiding their children in overcoming personality conflicts at an early age determines the success of children in their social life in adulthood.<sup>2</sup>

Islam views education as something that has a very sublime urgency, this can be seen from the Qur'anic verse that was first revealed was QS. al-'Alaq [96]: 1 - 5 which reads:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

*"Recite in the name of your Lord who created, He has created man from a clot of blood. Read, and even your Lord is the Most Noble. Who teaches (man) with the pen. He teaches man what he does not know."*

The word *Iqra'* comes from Arabic taken from the verb *qara'a* which means to collect. The meaning of the word gather is the mouth of a variety of meanings, namely: convey, examine, read, explore, research, know the characteristics of something and so on.<sup>3</sup> The verse is an indicator that Islam considers education as a matter of high urgency. Baihaqi A.K., stated the results of research conducted by Arthur T. Yersild, namely that children in the womb are already responsive to all stimuli from the outside environment which are sometimes not realized by the pregnant mother. Baihaqi A.K. further explained that the spirit (life) blown by the angel based on Allah's permission and command that gives life to the child in the womb already has high cognitive power.<sup>4</sup>

Children's education should begin when they are still in the womb, in line with the teachings of the Quran about the fetus which recognizes Allah SWT in QS. Al-A'raf verse 172. Although indirect, this shows the importance of prenatal education that has a positive impact on the fetus. The learning process of fetuses in the womb also proves that they can understand their surroundings, for example distinguishing between light and darkness.<sup>5</sup> A 2001 study by Van de Carr and Lehrer found that infants who received prenatal stimuli such as listening to music and talking were quicker to speak, imitated sounds, said their first words, smiled spontaneously, turned their heads toward their

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<sup>1</sup> Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensi*, (Jakarta: Bumi Aksara, 2001), pp. 69.

<sup>2</sup> Muslich, *Pendidikan Karakter* pp. 35.

<sup>3</sup> M Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an jilid 15*, (Jakarta: Lentera Hati, 2002), pp. 392.

<sup>4</sup> Baihaqi A.K., *Mendidik Anak dalam Kandungan Menurut Ajaran Pedagogis Islam*, (Jakarta: Darul Ulum Press, 2003), pp. 43.

<sup>5</sup> Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat, *Pendidikan, Pembangunan Karakter dan Pengembangan Sumber Daya Manusia*, (Kementerian Agama Republik Indonesia, 2010), pp. 177.

parents' voices, were more responsive to music, and did better in social patterns as adults.<sup>6</sup>

Children's education and character can begin to be formed from prenatal age with a focus on hearing stimulation, because the fetal sense of hearing is already functioning properly at the age of 20 weeks or 5 months. This indicator shows an important implementation in the formation of children's character. However, many parents do not realize the importance of educating children since prenatal. Some claim that children cannot be taught before birth on the grounds of QS. An-Nahl verse 78 states that the baby from the mother's stomach does not know anything. However, the verse shows that the fetus already has the potential to hear and see from Allah SWT.<sup>7</sup>

Islam emphasizes the importance of child character education since the prenatal period. This study is based on the perspective of Ibn Ashur as an Islamic education reformer with relevant maqasidi ideas. This is what underlies the author to examine more deeply the interpretation of Ibn Assyria regarding the formation of prenatal children's character. Some previous studies on education and character building of *prenatal* children, namely, in a thesis entitled "*The Concept of Prenatal Childhood Education in the Quran (Thematic Interpretation Study)*" written by Siti Hanifah in 2019. The results of this study discuss the process of child education in the womb is closely related to the study of the words *pregnant*, *khalaqa*, and *womb*. In this study also discusses that child education can be applied since biological relations properly according to Islamic teachings, providing stimulants to children by listening to the Qur'an and other good things, as well as Allah SWT's affirmation to always do good to parents, especially mothers.<sup>8</sup> In this study there are several differences with previous research, namely this study uses a *tarbawi tafsir* approach and focuses on Ibn Ashur's interpretation of QS. An-Nahl verse 78. Then, in a dissertation entitled "*Maternal Education in the Perspective of the Qur'an*" written by Riadi Jannah Siregar in 2019. The results of the study discuss three stages of maternal education, namely, *premarital* to understand how to find a partner according to the teachings of the Qur'an and hadith and mental readiness in marriage; *prenatal* to maximize the potential of children in the womb through emotional closeness and spiritual education; *postpartum* which includes breastfeeding education for children's health, character, social relations, and independence. This stage is important to ensure optimal child development according to religious teachings and social values.<sup>9</sup> In this study, there are several differences with previous research, namely in previous studies discussing maternal education in three stages, while this study focuses on the formation of prenatal child character.

Furthermore, in a thesis entitled "*Early Childhood Character Development in the Qur'an*" written by Ditasih Irwanyuni in 2022. The results of this study are that humans are born without knowledge but are given the keys in the form of hearing and vision which is one of the sources of the formation of children's character and the development of children's character in the Qur'an.<sup>10</sup> there are differences with previous studies,

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<sup>6</sup> Ubes Nur Islam, *Mendidik Anak Sejak Dalam Kandungan, Mengoptimalkan Potensi Anak Sejak Dini*, (Jakarta: Gema Insani Press, 2004), pp. 3.

<sup>7</sup> Imam Abi Abdillah Muhammad bin Abi Bakr bin Ayyub Ibn Qayyim Al-Jauziyyah, *Tuhfatul Maudud bi Ahkamil Maulud*, (Beirut: Dar Ibn Hazm, 2019), pp. 387-388

<sup>8</sup> Siti Hanifah, *Konsep Pendidikan Anak Pranatal dalam Al-Qur'an (Kajian Tafsir Tematik)*, (Thesis, Jurusan Ilmu Al-Qur'an dan Tafsir) UIN Sunan Gunung Djati Bandung, 2019.

<sup>9</sup> Riadi Jannah Siregar, *Pendidikan Anak dalam Perspektif al-Qur'an*, (Disertasi, Jurusan Ilmu al-Qur'an dan Tafsir, Institut PTIQ Jakarta 2019).

<sup>10</sup> Ditasih Irwanyuni, *Pengembangan Karakter Anak Usia Dini dalam Al-Qur'an*, (Thesis, Jurusan Ilmu Al-Qur'an dan Tafsir), UIN Sultan Syarif Kasim Riau, 2022).

namely in the book of interpretation used, in previous studies referring to the book of interpretation of *al-Maraghi* while this study refers to the book of interpretation *at-Tahrir wa at-Tanwir*.

Based on the explanation of the previous studies above, there are similarities and differences in the research conducted with previous studies. However, researchers have not found research that specifically discusses the interpretation of Ibn Ashur on QS. An-Nahl verse 78 regarding the character building of prenatal children. This research is a qualitative research that is a literature study (*library research*), a research that focuses on written data collection techniques that are relevant to the research. After the reference data is collected, the next step is to analyze it. In this case the author uses a descriptive method in data analysis with a tarbawi tafsir approach to the book of tafsir *at-Tahrir wa at-Tanwir* written by Ibn Ashur in content *analysis*. The aim is to interpret and explain the Qur'anic verses that contain tarbawi aspects, especially in QS. An-Nahl verse 78. Based on the above, this research is interesting to study specifically about the interpretation of Ibn Ashur on QS. An-Nahl verse 78 regarding the character building of prenatal children.

## RESULTS AND DISCUSSION

### Ibn Ashur

#### Biography of Ibn Ashur

Ibn Ashur has the full name Muhammad ath-Thahir ibn Muhammad ibn Muhammad ath-Thahir ibn Muhammad ibn Muhammad al-Syadzili ibn Abdil-Qadir ibn Muhammad ibn Ashur. His mother was named Fatimah bint al-Shaikh al-Wazir Muhammad al-Aziz ibn Muhammad Bu'attur. He was born in the village of al-Marsi, which is an area located in the northern part of the Tunisian capital, precisely 25 kilometers from the city of Tunis, in *Jumadail Ula* 1296 AH or coinciding with September 1879 AD.<sup>11</sup> At the age of six he had already started memorizing the Qur'an<sup>12</sup> and also studied at the Sayyidi Abi Hadid Mosque near his home. There he studied the Qur'an with *Ash-Shaikh* al-Muqri' Muhammad al-Khiyari, and the book of *Sharh al-Shaikh Khalid al-Azhariy 'Ala al-Jurumiyah* with *Ash-Shaikh* Ahmad ibn Badr al-Kafi. In addition, he was also taught to memorize collections of matans of knowledge such as *Matn Ibn 'Ashir*, *ar-Risalah* and *al-Qathr*.

In 1310 AH or 1893 AD Ibn Ashur continued his education at *al-Jami'ah al-Zaitunah* to study sciences related to the purpose of shari'ah (*maqashid*) such as *interpretation of the Qur'an*, *qira'at*, *hadith*, *musthalah hadith*, *kalam science*, *ushul fiqh*, *fiqh*, *fara'idh* and *others*.<sup>13</sup> The political situation that occurred during the lifetime of Ibn Assyria is divided into two periods, namely the French colonial occupation of the *Maghrib 'Arabi* countries which took place in 1298-1363 H/1881-1956 AD and the era of independence gained by the Tunisian people in 1363 H/1956 AD until the death of Ibn Assyria in 1393 H/1973 AD. Ibn Assyrian thought about the ideas of renewal influenced by Muhammad Abduh. Since the arrival of Muhammad Abduh for the second time in Tunisia, Ibn Assyria had a dialogue which then built a special relationship between the two to discuss the problems of Muslims that occurred at that time.

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<sup>11</sup> Cece Abdulwaly, *Metodologi Penafsiran Ibnu Asyur dalam at-Tahrir wa at-Tanwir, Mengenal Muhammad ath-Thahir bin Asyur dan Metodologi Penafsirannya*, (Sukabumi: CV. Haura Utama, 2023), Cet. Ke-1. pp. 14.

<sup>12</sup> Mohamad Anang Firdaus, *Menggagas Pendidikan Maqasidi, Konstruksi Pemikiran Maqasid Ibn Ashur sebagai Paradigma Pendidikan Islam*, (Jombang: Pustaka Tebuireng, 2021), Cet. 1, pp. 37.

<sup>13</sup> Abdulwaly, *Metodologi Penafsiran Ibnu Asyur*, pp. 15-19.

Ibn Assyria is known as a *mutafannin* scholar (expert in several scientific fields)<sup>14</sup>, he is also one of the Islamic education reformers who pay attention in the field of education, especially regarding the reform of Islamic education, this can be seen from one of his works that specifically discusses the thought of renewal of Islamic education with the title "*Alaisa al-Subh bi Qarib; al-Ta'lim al-'Araby al-Islamy*". Ibn Ashur's perspective in explaining the idea of Islamic education reform is inseparable from strong *maqasid* thinking reasoning. He linked the science of *maqasid* with education so that the thought of Islamic education reform was born in the concept of *maqasidi* education.<sup>15</sup> In the madhhab of fiqh, he is maliki even served as *Qadhi Maliki* in *al-Majlis al-Syar'i* in 1332-1342 H/1913-1923 AD and *Shaykh al-Islam al-Maliki* in 1351 H/1932 AD.<sup>16</sup> Ibn Ashur died on Sunday, August 12, 1973 M or 13 Rajab 1393 H precisely at the age of 94 years AD and 98 years according to the hijriyah calendar, then buried in al-Zalaj Cemetery.<sup>17</sup>

a) Characteristics of Tafsir at-Tahrir wa at-Tanwir

The background of writing the book *at-Tahrir wa at-Tanwir* is to elaborate the meaning of the Qur'an, teach noble morals, and give the mufasir's view of the Qur'an. He hopes that his commentary will have a positive influence on society, including in terms of morals, religious understanding, and their insight into gaining happiness in this world and the hereafter.<sup>18</sup> Ibn Ashur named it *tahrir al-ma'na as-sadid, wa tanwir al-aql al-jadid min tafsir al-kitab al-majid* which he himself summarized into *at-tahrir wa at-tanwir* this is explained in the introduction to the book *at-tahrir wa at-tanwir* first volume.<sup>19</sup> The book begins with ten muqaddimahs that contain explanations of tafsir, takwil, the validity of tafsir without narration, tafsir al-ra'yi, the intentions of the mufasir, asbab an-nuzul, qiraat-qiraat, stories in the Qur'an, explanations of the names, verses, letters, order, and names of the Qur'an, meanings in Qur'anic sentences, and the miracles of the Qur'an. These explanations provide the reader with a deeper understanding of the content and meaning of the Qur'an.<sup>20</sup>

b) Prenatal Character Building

Character building is the process of educating spiritual potential in accordance with religious teachings through a systematic pattern to create a personality that is in accordance with sharia. This is important to form good character in humans. Moral education is very important because it concerns the survival of a person, society, country and world. Many civilizations have collapsed because of the destruction of morals in that civilization.<sup>21</sup> Prenatal character building prevents children from having bad character. Ahmad Tafsir identifies nine indicators of bad morals, including swearing, insulting, denouncing, slandering, obstructing virtue, violating limits, committing sin, being rude, and doing evil.<sup>22</sup> Cronbach explains character from a psychological perspective that "character as an aspect and personality is formed by

<sup>14</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 30.

<sup>15</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 23-24.

<sup>16</sup> Abdulwaly, *Metodologi Penafsiran Ibnu Asyur*, pp. 20-35.

<sup>17</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 37.

<sup>18</sup> Abdulwaly, *Metodologi Penafsiran Ibnu Asyur*, pp. 47-49.

<sup>19</sup> Muhammad Thahir Ibn Ashur, *at-Tahrir wa at-Tanwir volume 1*, (Tunisia: Dar at-Tunisia li an-Nasyr, 1984), pp. 8-9.

<sup>20</sup> Ibn Ashur, *at-Tahrir wa at-Tanwir volume 1*, , pp. 10-130.

<sup>21</sup> Ahmad Tafsir, *Pendidikan Karakter sebagai Ajaran Tuhan*, (Bandung: PT Remaja Rosdakarya, 2018), pp. 68.

<sup>22</sup> Tafsir, *Pendidikan Karakter sebagai Ajaran Tuhan*, pp. 73.

*habits* and ideas, both of which are inseparable. There are three elements related to character formation, namely *beliefs*, *feelings* and *actions*."<sup>23</sup>

### Reporting of Research Results

a. Prenatal Child Character Building in the Qur'an Based on the Perspective of Tafsir *At-Tahrir Wa At-Tanwir* by Ibn Ashur.

1. Promoting the potential of *as-sam'a*, *al-abhsar* and *al-af'idah* as hinted in QS. An-Nahl verse 78

Potential or *fitrah* is a potential human trait that every human being has from birth. *As-sam'a* means hearing, which is a sense that is used to know the sound or ear, the specification of the part of the ear that is used as a tool QS. An-Nahl verse 78 sound receiver is the eardrum. *Al-abshar* is the plural form of the word *bashar* means vision, which is the five senses used to determine the physical state of a substance or eye, the specification of the part of the eye used to see is the retina of the eye. While *al-af'idah* is the plural form of *fu'ad* which means heart but is mostly interpreted with reason.

The use of the word *sam'a* (hearing) with the mufrod form is because the word *sam'a* is a masdar form which is isim *jins al-jam'i* (type) so that it can mean one or many. In this case the word *sam'a* means a lot because it includes all the senses related to hearing. While the word *al-abshar* uses the plural form because it is an isim not a *mashdar*, and the plural form of *bashar* is also used as a specialization to avoid bias in the meaning of the activity of seeing only being interpreted as an activity of using the eyes superficially. The word *as-sam'a* is always placed before the word *al-abshar* because the sense of hearing is more sensitive, having more sensory networks leading to the brain. The sense of hearing responds immediately to sound stimuli from inside and outside the body quickly, transforming sound information to the brain through muscle sensory networks.<sup>24</sup>

Hearing and sight are the main senses because both can be used to know the smallest particles of a thing, so they are the most powerful *wasilah* to be able to understand crucial sciences that must be known and cannot be left behind. Then after hearing and vision get information both in the form of sound and physical a substance then all the information will be forwarded to the mind as the mouth of knowledge that will process all the stimulation into a specific picture of a thing or *tasawur*.<sup>25</sup> In the science of *mantiq* it is explained that the picture or *tasawur* is the result of the mind's efforts so that a single essence (*mufrad*) is obtained.<sup>26</sup> The intellect uses the senses to compare two pieces of knowledge to find the truth. This process involves a single description of each piece of knowledge to determine the relationship between them, then determining whether they are compatible or contradictory to be declared as knowledge.<sup>27</sup>

The knowledge gained by the intellect about the nature of things is sometimes easily understood without the need for additional investigation or proof, but sometimes it requires other knowledge as a support. There are two

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<sup>23</sup> Sofyan Tsauri, *Pendidikan Karakter, Peluang Dalam Membangun Karakter Bangsa*, (Jember: IAIN Jember Press, 2015), pp. 45.

<sup>24</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 50.

<sup>25</sup> Muhammad Thahir Ibn Ashur, *at-Tahrir wa at-Tanwir Jilid 14*, (Tunisia: Dar at-Tunisia li an-Nasyr, 1984), pp. 232-233.

<sup>26</sup> Taib Thahir Abd. Mu'in, *Ilmu Mantiq (Logika)*, (Jakarta: Widjaya Jakarta, 1993), cet. Ke-4. pp. 21.

<sup>27</sup> Mu'in, *Ilmu Mantiq (Logika)*, pp. 21.

types of knowledge that can be understood by the intellect: *badihiyat* knowledge that does not require proof and is generally agreed upon. Examples of this are the fact that nothing and nothing can occur at the same time, and that the whole is greater than part of the whole. These two facts have been agreed upon, so they do not require additional investigation or proof to be understood by the intellect.<sup>28</sup>

The science of *nadhariyat* or the science of theorems can also be referred to as the science of *kasbiyat*, which is science that cannot be understood without investigation and proof using other related sciences as a comparison so that the intellect can conclude a science that can be understood.<sup>29</sup> For example, if there is information that comes to the mind that *al-jism* or the external form of a substance is like this, and something newly created or something that is attributed to the nature of existence that has just occurred and has never happened before to a substance is like this. If these two things are accepted by the intellect as having their own properties, then it is not enough for the intellect to understand that the external form of a substance has properties that are attributed to the existence of a newly created substance. However, to be able to make the intellect understand that the physical form of a substance and the nature of the existence of the substance are one and the same requires other knowledge that is used in finding a correlation between the two so that the intellect can understand that *al-jism* as a physical form can also be characterized as a substance whose existence is newly created.

The science of *nadhariyat* or the science of *kasbiyat* cannot be achieved except through the science of *badihiyat* which in fact must be understood by every intelligent human being. the science of *nadhariyat* can be achieved if the intellect has processed the stimulation obtained by the five senses into *tasawur* or a description of a certain topic in the science of *badihiyat* so as to produce possibilities that can occur if the picture is investigated and further thought by the intellect.<sup>30</sup> For example, when the eye captures information in the form of the shape of a banana fruit *jism* repeatedly, the shape of the *jism* will make an impression on the soul. To be able to know that bananas have different types in terms of color, length and size, one must first understand the nature of bananas themselves.<sup>31</sup>

The existence of descriptions of the science of *badihiyat* can only be caused by the help of the senses to be able to know the smallest parts of things. The senses are the most important reason for the existence of the knowledge of *badihiyat* and *nadhariyat*, hearing and sight being the first and most important senses in getting these images. Through the five senses and nerves, humans acquire information and experiences that pave the way for knowledge and belief. The senses receive marks from outside that are conveyed to the brain through the nerves. From there, the human heart begins to recognize and know what is received, which eventually becomes knowledge.<sup>32</sup> These two sciences are the favors and gentleness of Allah SWT towards humans. Because with these sciences humans can know things that

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<sup>28</sup> Muhammad Thahir Ibn Ashur, *at-Tahrir wa at-Tanwir volume 14*, (Tunisia: Dar at-Tunisia li an-Nasyr, 1984), pp. 233. 233.

<sup>29</sup> Mu'in, *Ilmu Mantiq (Logika)*, pp. 22.

<sup>30</sup> Muhammad Thahir Ibn Ashur, *at-Tahrir wa at-Tanwir Jilid 14*, (Tunisia: Dar at-Tunisia li an-Nasyr, 1984), pp. 233. 233.

<sup>31</sup> Mu'in, *Ilmu Mantiq (Logika)*, pp. 24-25.

<sup>32</sup> Mu'in, *Ilmu Mantiq (Logika)*, pp. 23.

are beneficial to themselves, and can employ their intellect in things that will lead to the essence of something so that humans are saved from mistakes that result in great destruction and disaster.

According to Imam al-Ghazali, the essence of knowledge is sought for its substance, and knowledge is learned as an intermediary to the happiness of the hereafter and a way to get closer to Allah SWT.<sup>33</sup> When viewed from the point of view of educational theory, the purpose of education according to Islam is for humans to know how to live and apply it in life.<sup>34</sup>

Surviving mistakes that result in great destruction and calamity is the greatest favor that Allah SWT gives to humans. Therefore in QS. An-Nahl verse 78 after mentioning the various senses which are the greatest potential in gaining knowledge, Allah SWT reminds humans to be grateful for what has been given to them. The first expression of gratitude is to believe in Allah SWT and make it the only worship.<sup>35</sup> Optimizing human potential since it is still in the fetal state is also a realization of the hadith cue regarding the obligation to educate children from the womb which reads:

الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ

"The wretched person is the one who has (suffered) wretchedness in his mother's belly" (H.R. Muslim No. 2645 from Abdullah bin Mas'ud).<sup>36</sup>

The paradigm of Islamic education in the *maqasidi* perspective in the formation of prenatal children's character:

a. Fundamental value of *maqasidi* education

1) *Al-Fitrah* (education based on the development of human potential or *al-tarbiyah li tanmiyah al-fitrah al-'aqliyah*)

Ibn Ashur divides *fitrah* into two parts, namely *fitrah jasadiyyah* or physical potential and *fitrah 'aqliyyah* or intellectual potential. *Fitrah jasadiyyah* is "the tendency of the human body to function as its role naturally. Meanwhile, *fitrah 'aqliyyah* means the process of inferring causality."<sup>37</sup> In discussing the pattern of character building of prenatal children, *physical nature* is directly related to the physiological growth and development of children in the womb, namely:

a) Accumulation stage of biological chemical factors from soil essence

This phase is signaled by the Qur'an in QS. Al-Insan [76]: 1,

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

"Has there not come to man a time from the ages, which was not yet a thing to be called?"

In this phase, humans are still in the form of a time series that is countless in accordance with the destiny set by Allah SWT, he is still in the

<sup>33</sup> Mokhamad Ali Musyaffa, "Hakikat Tujuan Pendidikan Islam Prespektif Imam al-Ghazali." *Dar el-Ilmi; Jurnal Studi Keagamaan, Pendidikan dan Humaniora* 9, no. 1 (April 2022), pp. 8.

<sup>34</sup> Ahmad Tafsir, *Pendidikan Karakter Ajaran Tuhan*, (Bandung: PT Remaja Rosdakarya, 2018), pp. 41.

<sup>35</sup> Sayyid Quthb, *Tafsir fi Zhilalil Qur'an, di Bawah Naungan Al-Qur'an Jilid 7* terj. As'ad Yasin, et.al., (Jakarta: Gema Insani Press, 2003), pp. 201.

<sup>36</sup> Abu Muslim ibn al-Hajaj al-Quraishy an-Naisaburi, *Shahih Muslim* (Maktabah Syamilah)

<sup>37</sup> Mokhamad Ali Musyaffa, "Hakikat Tujuan Pendidikan Islam Prespektif Imam al-Ghazali." *Dar el-Ilmi; Jurnal Studi Keagamaan, Pendidikan dan Humaniora* 9, no. 1 (April 2022). pp. 215. <https://doi.org/10.52166/darelilmi.v9i1.3033>



form of elements or chemical substances extracted from food and drinks consumed by both the prospective mother and the prospective father which then accumulates as raw material for sperm.

- b) The stage of semen (sperm) and the stage of meeting between *nuthfah* (male sperm and female ovum)

It is mentioned in QS. Al-Mu'minin [23]: 13,

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝

*"Then We made it into semen (which is stored) in a firm place (the womb)"*

The existence of semen is caused by a process of biological communication between two types of adult men and women (husband and wife), where both or one of them has reached the culmination of the biological communication relationship, which finally emits sperm.<sup>38</sup> The sperm that gushes out in vain is referred to as *nuthfah min maain mahin*, as mentioned in QS. As-Sajdah [32]: 8,

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ۝

*"Then He made his offspring from the essence of water (semen)."*

The semen that continues to enter the woman's womb through *her cervix* is called *nuthfah min maniyyin yumna*, as mentioned in QS. Al-Qiyamah [75]: 37,

أَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُمْنٍ ۝

*"Wasn't he originally just a drop of semen that was spilled (into the womb)"*

The process of meeting between two *nuthfah* in the Qur'an is expressed as the process of *nuthfah amsyaj*. The word *nuthfah* in Arabic means a drop that can wet.<sup>39</sup> Scientists in the field of *embryology* state that male semen (*nuthfah*) consists of two cells, namely male chromosome cells denoted by the letter "Y" and female chromosome cells denoted by the letter "X". Whereas the female *nuthfah* has only one type of chromosomal cell which is symbolized by the letter "X".<sup>40</sup> According to some of these scientists, the man's sperm can determine his desire to have a male or female baby. This discovery is in line with the hints in QS. Al-Baqarah [2]: 223,

نَسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَلَىٰ شَنَاظِمٍ وَقَدِّمُوا لِأَنفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ

مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ ۝

*"Your wives are a field for you, so come to your field at any time in the way you like. And prioritize (what is good) for yourselves. Fear Allah and know that you will meet Him. And give good news to those who believe."*

According to experts, the sperm that comes out at each ejaculation is about three millimeters of fluid that hangs between 500 to 600 million sperm cells, but only one can reach the ovum so that it can fertilize.<sup>41</sup> The meeting between these two *nuthfah* in the Qur'an is mentioned in QS. Al-Insan [76]: 2,

<sup>38</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 37.

<sup>39</sup> M Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an jilid 9*, (Jakarta: Lentera Hati, 2002), pp. 13.

<sup>40</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 37-38.

<sup>41</sup> Lajnah Pentashihan Mushaf Al-Qur'an, et.al, *Tafsir Ilmi: Penciptaan Manusia dalam Perspektif Al-Qur'an dan Sains*, (Jakarta Timur: Kementerian Agama RI, 2016), pp. 97.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

"Indeed, We have created man from a drop of mixed semen that We wanted to test him (with commands and prohibitions), so We made him hear and see."

Some researchers liken the difficulty of the challenges that sperm face on their way to the ovum so that fertilization can occur to the human struggle to get to the moon. After fertilization takes place, rapid changes occur in the ovaries that produce membran which prevents other sperm from fertilizing.<sup>42</sup> The process of meeting between male *nuthfah* in the form of sperm and female *nuthfah* in the form of ovum produces a cell called a zygote. After five hours in the form of a zygote, it divides without changing size and moves through the *fallopian* tube (a tube that connects the ovaries and uterus, then it will attach itself to the wall of the uterus.<sup>43</sup>

c) *Alaqatan* stage

*Alaqah* is the pre-embryonic form that occurs after the mixing of sperm and ovary. *Alaqah* is formed about 24-25 days after fertilization. The *nuthfah* stage until it becomes *alaqah* lasts for 10 days, ending with the formation of a zygote attached to the uterine wall with a primitive placenta or *umbilical cord*.<sup>44</sup> The word *alaqah* is taken from the word *alaq*. In the dictionary, it means a clot of frozen blood; something worm-like, black in color, found in water, when the water is drunk, the worm is stuck in the esophagus; something that hangs or clings.<sup>45</sup>

Embryologists tend to understand *alaqah* as something that sticks to the wall of the womb. According to them, after the *nuthfah* undergoes fertilization, it then produces a new substance that continues to divide into two, then into four, then into eight and continues to divide multiples of two. This process is accompanied by the movement of the *nuthfah* towards the wall of the uterus which eventually hangs or clings to the place.<sup>46</sup>

d) *Mudghatan* stage

*Mudhghah* is taken from the word *maghada* which means chewing.<sup>47</sup> *Mudhghah* is the second stage of embryonic growth characterized by a change in shape from the leech-like *alaqah* to *mudhghah* which is something similar to a lump of meat or chewed gum.<sup>48</sup> The change from the *alaqah* stage to the *mudhghah* stage tends to be faster than the *nuthfah* to *alaqah* stage. At this stage there is tremendous cell growth and proliferation. The cells in the *mudhghah* undergo significant differentiation.<sup>49</sup>

e) *Idzaman* stage

Some organs begin to form such as the eyes, tongue and lips which continue to undergo refinement until they take the shape of a typical human at the end of week eight. In this phase also the organs of the hands and feet begin to appear. Since the age of five weeks the heart in the fetus begins to

<sup>42</sup> Lajnah Pentashihan Mushaf Al-Qur'an, et.al, *Tafsir Ilmi*, pp. 95.

<sup>43</sup> Lajnah Pentashihan Mushaf Al-Qur'an, et.al, *Tafsir Ilmi*, pp. 99. 99.

<sup>44</sup> Lajnah Pentashihan Mushaf Al-Qur'an, et.al, *Tafsir Ilmi*, pp. 101. 101.

<sup>45</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an jilid 9* pp. 13.

<sup>46</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an jilid 9*, pp. 13.

<sup>47</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an jilid 9*, pp. 13.

<sup>48</sup> Lajnah Pentashihan Mushaf Al-Qur'an, et.al, *Tafsir Ilmi*, pp. 101. 101.

<sup>49</sup> Lajnah Pentashihan Mushaf Al-Qur'an, et.al, *Tafsir Ilmi*, pp. 103. 103.

beat and has also developed a placenta so that oxygen and food in the mother's blood can flow to the fetal body.

The process of fetal growth and development continues until muscles begin to develop to all points of limb function, ear structures are formed and toes begin to form.<sup>50</sup>

f) The *lahman* stage

The *lahman* stage is also defined as the *amniotic* shell (*amnion stage*) which is the membrane that wraps the fetus, it contains the masin fluid that serves to protect the fetus from hard impacts that can endanger the life of the fetus.<sup>51</sup>

g) The *khalqan akhar* stage

At this stage all fetal organs have been formed and function perfectly so that the fetus can perform activities such as swallowing, hiccups and other internal physical functions. In this phase the fetus is also very sensitive to sounds and stimuli both from inside the womb and from outside the womb. The condition of the fetus at this time is ready to be born.<sup>52</sup>All stages of physiological development that have been mentioned can be summarized into three stages as Allah SWT says in QS. Az-Zumar [39]: 6 which reads:

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۖ  
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا  
إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ

*"He created you from one self (Adam) then from him He made his mate and He sent down eight pairs of livestock for you. He made you in your mother's womb event after event in three darknesses. This is Allah, your Lord, the Lord of the kingdom. There is no God but Him; so why then can you be turned away?"*

The interpretation of the sentence *ظَلُمَاتٍ ثَلَاثٍ فِي* is explained by the Prophet Muhammad with the narration from Abdullah bin Mas'ud in the book of Sahih Bukhari number 3332, which reads:

إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِّثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِّثْلَ ذَلِكَ  
ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ فَيُكْتُبُ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيًّا أَوْ سَعِيدًا ثُمَّ يُنْفَخُ فِيهِ  
الرُّوحُ فَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ  
الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا  
يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ.<sup>53</sup>

*"Indeed each one of you is gathered in his mother's womb for 40 days, then becomes a clot of blood for that time, then becomes a clot of flesh for that time. Then Allah sends him an angel with four words so that the angel writes his deeds, his death, his sustenance, his misery or happiness. Then the spirit is breathed into the fetus. Indeed, there was a man who did the deeds of the people*

<sup>50</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 40.

<sup>51</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 41.

<sup>52</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 42.

<sup>53</sup> Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah al-Bukhari al-Ju'fi, *Shahih al-Bukhari* (Maktabah Syamilah)

*of Hell to the extent that the distance between him and Hell was only one cubit, then the record of destiny preceded him so that he did the deeds of the people of Paradise, and he entered Paradise. And indeed there is a man who does the deeds of the people of Paradise, to the extent that there is only a cubit between him and Paradise, then the record of destiny precedes him so that he does the deeds of the people of Hell, and he ends up in Hell."*

The hadith explains that the formation of the fetus in its mother's stomach until the spirit is blown occurs in 120 days, starting from the *nutfah* period for 40 days then developing into *alaqah* for 40 days and then becoming *mudhghah* for 40 days. After 120 days in the mother's stomach, the fetus is already a human being who can be given teaching as if it had been born.

*Fitrah jasadiyyah* is directly related to the physiological growth and development of the fetus while *fitrah 'aqliyyah* is directly related to the psychological development of the fetus. The psychological growth of the fetus is initially influenced by internal factors that are passed on through the sperm of both parents. If the parents have certain psychological symptoms in planning the presence of a child, then this situation greatly affects the state of psychological construction of the child in the womb.

The function of sperm in the growth and development of the fetus is not only to determine the sex of the forerunner of the child later, but further than that as a determination of the psychological construction of the child can even determine the tendency of the child's orientation in personality, character, and tendency to moral values.<sup>54</sup> Then the fact that since the beginning of time humans have made allegiance to the oneness of Allah SWT which is hinted at in QS. Al-A'raf verse 172,

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا إِنَّنَا كُنَّا عَنْ هَذَا غٰفِلِينَ

*"And (remember) when Allah brought forth from the backbone of the sons and daughters of Adam their offspring, and Allah bore witness to their spirits, saying, 'Am I not your Lord?' They said, 'Yes, we bear witness.' (We did this) so that on the Day of Resurrection you may not say, 'We were ignorant of this at the time'."*

The fact that the fetus has a spirit allows a positive response to instructions from outside. Allah endowed the five senses as tools to understand events inside and outside the womb. The fetus responds to the outside world through the outer senses, such as hearing and vision, as well as the inner senses for balance and instinct. These form the basis for the fetus to respond to sensations from inside and outside its body. The human brain has ten billion nerve cells that are more tightly arranged than any other tissue in the body. It has the ability to record more than 86 million bits of information every day. The nervous system and brain of a baby still in the womb is the same as that of a born child in both structure and system.<sup>55</sup>

- 2) *Al-Samahah* (easy and pleasant education or *al-tarbiyah li suhulah al-muta'allim fi ta'allumihi*)

<sup>54</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 45.

<sup>55</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 51-54.

The educational methods used in prenatal character building should be easy and fun so that the good intentions to provide stimulation are not misinterpreted by the fetus and cause stress.

3) *Al-Musawah* (education for all or *al-tarbiyah li al-jami'*)

Education is a right that belongs to everyone (*education for all*). Education should not be monopolized or politicized for a particular nation or race. Just as human equality before the law is implemented by Allah by making humans equal in the right to practice shari'ah, without any distinction between them, so all humans have the same right to receive a good education.<sup>56</sup>

4) *Al-Hurriyah* (freedom in education or *al-tarbiyah li hurriyah al-'ilm*)

Ibn Ashur raises a new paradigm in Islamic education as a conservative system that not only positions the teacher as a transmitter and source of knowledge, but as a mediator and consultant. While students are constructively oriented and participatory.<sup>57</sup>

In education to shape the character of prenatal children, the value of independence or freedom in education is applied when giving instructions to the fetus not solely so that it carries out what it is instructed, but stimulates the fetus to be able to implement instructions from outside the womb more creatively.

b. The general concept of *maqasidi* education (*al-maqasid al-'ammah*)

Ibn Ashur divides the scope of the Qur'an in dealing with the benefit and mercy of mankind into three discussions, namely:

1) Education aims as a means of making individuals better (*Al-tarbiyah li al-islah al-fardiy*)

Education plays a role in instilling ethics, morals and morals in students. The most fundamental role of education in Islamic education is to provide a correct understanding of the creed so that individuals can recognize Allah SWT. This allows them to understand the values of outward and inward worship to cleanse themselves of disobedience and despicable traits.<sup>58</sup>

2) Education aims as a means of making society better (*Al-tarbiyah li al-islah al-jama'iy*)

Education acts as a means of education for each individual in building relationships of interaction between humans with benefit as the basis. This is a follow-up to coaching between individuals in creating a better civilization.<sup>59</sup>

3) Education aims as a means of making the civilization of the world better (*al-tarbiyah li al-islah al-'umraniy*)

The orientation of education should be towards realizing and maintaining the well-being of humanity at a global level.<sup>60</sup>

c. The concept of *maqasidi* education regarding the character building pattern of prenatal children

Ibn Ashur states that one of the concepts of *maqasidi* education is *al-ta'lim li tahdzib al-akhlaq* or character education. He classifies character education as one of the highest goals of the Qur'an. Ibn Ashur argues that the decline in morals and morals of the Muslim Ummah is due to the loss of the roots of ethics and moral

<sup>56</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 219.

<sup>57</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 222.

<sup>58</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 232

<sup>59</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 227-228.

<sup>60</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 228.

teaching and the explanation of beneficial customs that contain ethical values from education.<sup>61</sup> Mustafa al-Ghulayaini stated that Islamic education is actually a process of internalizing noble morals to students during their growth and development, as well as providing direction and advice so that it is embedded and absorbed in the souls of students related to noble morals.<sup>62</sup> If the word character is not followed by adjectives that mention badness, then what is meant by character is good character.<sup>63</sup> As Allah made character education as the main discussion of Islamic law, so Allah also made the Prophet as a role model for his people in achieving noble character as represented in QS. Al-Qalam [68]: 4.

نَّ عَالِقَلَمٌ وَمَا يَسْطُرُونَ

"And you are truly of noble character"

Ibn Ashur describes the noble ethics that must be possessed by every believer, namely, good religion, not assuming before knowing the actual situation, gentleness, justice, patience in undergoing all kinds of trials, giving recognition to others who have done good to us, tawaduk, zuhud, maintaining dignity, forgiving and forgetting other people's mistakes, being strong, shy, brave, not saying bad things, being vigilant, generous, compassionate, and always building good relationships with family and society.<sup>64</sup> As Allah SWT has made His messenger have noble morals, so Allah also made the sharia so that His people have noble morals whose realization must be tried as much as possible to reach the limits of their abilities and start as early as possible.

#### b. Implementation of Prenatal Child Character Building

The application of prenatal child character building must be carried out through stages of steps tailored to the development of the baby in the womb, because basically the baby is in a state of not knowing anything, but Allah SWT makes the five senses as the basis for thinking so that it can understand something gradually and the meaning of the sentence *تَعْلَمُونَ شَيْئًا لَا* as not knowing anything actually has a meaning that is opposite to the original meaning of knowing whatever you want to know.<sup>65</sup> In order to implement the pattern of prenatal child character building, educators must prioritize the following principles, namely:

##### 1. Teaching based on students' potential (*al-ta'lim 'ala asas al-mawahib*)<sup>66</sup>

The potential of prenatal children is focused on the five senses which are the nature of Allah SWT, the most important senses are hearing and vision. In the fetus, the sensory organs have functioned most optimally is hearing, so the application of prenatal child character building patterns is emphasized on providing stimulation through sound.

##### 2. Teaching with appropriate methods (*al-ta'lim bi al-tariqah al-munasibah*)<sup>67</sup>

According to Ubes Nur Islam, the methods that can be applied in educating children in the womb are as follows:

###### a. Prayer method

<sup>61</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 231.

<sup>62</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 233.

<sup>63</sup> Ibn Ashur, *at-Tahrir wa at-Tanwir Jilid 29*, pp. 63.

<sup>64</sup> Ibn Ashur, *at-Tahrir wa at-Tanwir Jilid 29*, pp. 64.

<sup>65</sup> Ibn Ashur, *at-Tahrir wa at-Tanwir Jilid 14*, pp. 232. 232.

<sup>66</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 285.

<sup>67</sup> Firdaus, *Menggagas Pendidikan Maqasidi*, pp. 287.

The prayer method is the most important method in educating children who are still in the womb. Previous prophets and righteous people have exemplified this method and have been enshrined in the Qur'an, such as:

1) Prophet Ibrahim a.s. in QS. Ash-Shaffat [37] : 100,

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

"O my Lord, grant me (a child) who will be among the righteous."

and QS. Al-Furqan [25] : 74,

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

"And those who say 'O our Lord, bestow upon us our spouses and our offspring as a comfort to (our) hearts, make us leaders of the righteous'"

2) The Imran family in QS. Ali Imran [3]: 38,

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ

"There Zacharias prayed to his Lord. He said, 'O my Lord, give me good offspring from Your side, surely You are the Hearer of prayers'"

This method of prayer is done at all stages, from the fetus, embryo and fetus stages. And at the fetus stage, the child in the womb is included along with the parents when performing the prayer.

#### b. Methods of worship

All forms of worship, both *mahdhah* and *ghair mahdhah*, can be used as a method in educating prenatal children. Worship performed by mothers for children in the womb is very influential in strengthening the mental, spiritual, and faith of children after birth to adulthood.<sup>68</sup>

#### c. Reading and memorization method

Technically, reading and memorization are done in the same way. Both are the most important methods in acquiring important information and knowledge. Children in the womb since the age of 20 weeks (5 months) can already absorb information through stimulation or sensations given by their mothers.<sup>69</sup>

#### d. Dhikr method

Zikr is a conscious activity at any time or at any moment.<sup>70</sup> This method is carried out with the intention of always fostering awareness in order to rely on life and life only to Allah SWT and reject everything that is not the gift of Allah SWT.

#### e. Instructive method

This method not only makes the baby carry out the instructions given as they are called out, but also instructs the baby to perform more creative and independent actions.<sup>71</sup>

#### f. Dialogue method

The dialog method is an interactive method between the child in the womb and those outside the womb. This method is very beneficial for the baby to be able to interact and communicate well. In addition, the interaction

<sup>68</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 57-58.

<sup>69</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 59-60.

<sup>70</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp.60.

<sup>71</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 61-62.

between the child in the womb and the people around him will foster self-confidence and feel the bond of love and affection between them.<sup>72</sup>

g. Shared activity method

This method is intended to keep the baby in the womb involved in every activity done by the mother. This method emphasizes activities that invite the child in the womb according to the natural conditions of the mother, which are then carried out.<sup>73</sup>

h. Play and sing method

This method is done to hone the baby's ability regarding action and reaction activities. Basically, the baby in the womb is always moving both spinning and kicking, the liveliness of the baby can be used to make more harmonious interactions in the form of educational games between the baby and other people outside the womb. Then, if the baby is able to respond and react to the action performed, it should be given a *reward* in the form of positive songs or verses.<sup>74</sup>

i. Natural conducive method

This method is intended to introduce the changing atmosphere and conditions of nature so that the child in the womb is not easily surprised by the changes that occur naturally.<sup>75</sup>

## CONCLUSIONS

The character building of prenatal children based on the perspective of the book of tafsir *at-tahrir wa at-tanwir* by Ibn Ashur prioritizes the optimization of the potential of *as-sam'a*, *al-abhsar* and *al-af'idah* which is hinted at in QS. An-Nahl verse 78 is studied based on the paradigm of Islamic education in *maqasidi* perspective. Islamic education in *maqasidi* perspective has several fundamental values that must be considered, namely: *al-fitrah* (education based on the development of human potential) consisting of *al-fitrah jasadiyyah* or physiological fetal potential and *al-fitrah 'aqliyyah* or psychological fetal potential, *al-samahah* (easy and fun education), *al-musawah* (education for all), and *al-hurriyyah* (freedom in education). In implementing the educational process to shape the character of prenatal children, it must be based on good principles, namely: teaching based on the potential of students and using appropriate methods, among others, methods of prayer, worship, reading and memorization, dhikr, instructive, dialogue, joint activities, and scientific conducive methods.

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<sup>72</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*), pp. 62.

<sup>73</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan* pp. 63.

<sup>74</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 64.

<sup>75</sup> Islam, *Mendidik Anak Sejak Dalam Kandungan*, pp. 65.



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