



Islamic Education from the Earliest Stage: A Study on Fetal Religious Development in the Perspective of Islam and Acehese Culture

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Abstract

This article discusses religious development at fetal age from an Islamic perspective, highlighting the importance of spiritual values instilled from the early stages of life in the womb. In Islam, the process of human creation starts from *nuthfah* (a drop of water) which then develops into *'alaqah* (a clot of blood) and *mudghah*. This research uses a qualitative method with a literature study approach, which includes analysis of Qur'anic texts, as well as related literature that discusses fetal development and religious education. The purpose of this study is to explain the process of human fetal creation in the Islamic perspective and its influence on religious education at the fetal age in shaping children's character, increasing parents' awareness of the importance of instilling religious values at the fetal age, as well as providing scientific references for further research. The results show that interaction between the mother and the fetus, through dialogue, recitation of holy verses, and teaching of religious values, can have a positive impact on the spiritual development of the fetus. This article also emphasizes that every individual has the potential to recognize and worship Allah SWT, even before birth. This article invites parents to take an active role in instilling religious values from the womb in order to create children who have good character and personality.

Keywords: Religious Development, Fetal Age, Islam, and Acehese Culture

Artikel ini membahas perkembangan agama pada usia janin dalam perspektif Islam, menyoroti pentingnya nilai-nilai spiritual yang ditanamkan sejak tahap awal kehidupan di dalam rahim. Dalam Islam, proses penciptaan manusia dimulai dari nuthfah (setetes air) yang kemudian berkembang menjadi 'alaqah (segumpal darah) dan mudghah. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi literatur, yang

mencakup analisis terhadap teks-teks Al-Qur'an, serta literatur terkait yang membahas perkembangan janin dan pendidikan agama. Tujuan penelitian ini adalah untuk menjelaskan proses penciptaan janin manusia dalam perspektif Islam dan pengaruhnya terhadap pendidikan agama pada usia janin dalam membentuk karakter anak, meningkatkan kesadaran orang tua tentang pentingnya menanamkan nilai-nilai agama pada usia janin, serta memberikan rujukan ilmiah untuk penelitian lebih lanjut. Hasil penelitian menunjukkan bahwa interaksi antara ibu dan janin, melalui dialog, pembacaan ayat-ayat suci, dan pengajaran nilai-nilai agama, dapat memberikan dampak positif terhadap perkembangan spiritual janin. Artikel ini juga menegaskan bahwa setiap individu memiliki potensi untuk mengenal dan beribadah kepada Allah SWT, bahkan sebelum lahir. artikel ini mengajak para orang tua untuk aktif berperan dalam menanamkan nilai-nilai agama sejak dalam kandungan demi menciptakan anak yang memiliki karakter dan kepribadian yang baik.

Kata Kunci: Perkembangan Agama, Usia Janin, Islam, dan Budaya Aceh

INTRODUCTION

Religious development is an important aspect of human life that affects various dimensions, such as morality, ethics and identity. In Islam, the understanding of religious development is not only limited to life after birth, but also includes the prenatal period when the fetus is in the womb. This invites us to explore how religious values and spirituality can begin to take shape before an individual is born, by combining the perspectives of religion, developmental psychology and medical science. The Qur'an and Hadith provide guidance on the stages of human creation, confirming that religion has deep roots in the fetal period (Fitriani et al., 2021).

In the Islamic perspective, fetal life is seen as a sacred phase that is full of spiritual potential, as explained in the Qur'an Surah Al-Mu'minun (23:12-14), which details the stages of human creation from *nutfah* (sperm), *'alaqah* (a clot of blood), *mudghah* (a clot of flesh), to the blowing of the spirit (Wulandari Saputri, 2022). This process not only reflects biological development, but also contains a deep spiritual dimension, where the blowing of the spirit-which according to some scholars occurs after 120 days-marks the beginning of the spiritual life of the fetus. This confirms that religion and spirituality have been an integral part of human existence since its inception. The Qur'an and Hadith emphasize that each stage of fetal development, from *nutfah* to *mudghah*, has its own meaning and significance, not only in a physical but also spiritual context, raising the question of the extent to which the fetus can be considered to have potential for the development of religion and spirituality. Islam places the fetus as an entity that has rights and dignity that need to be respected, while emphasizing the importance of understanding the prenatal phase as an early foundation for the formation of human spiritual identity (Fauzan et al., 2022).

Recent studies in prenatal and perinatal psychology show that the fetus can respond to various stimulations from the environment, including sounds, emotions, and prayers, which have an effect on its emotional and cognitive development (Kambali, 2018). In the Islamic context, listening to prayers and recitations of the Qur'an is believed to have a positive impact on the spiritual and psychological development of the fetus, in line with hadith that emphasize the importance of prayer and dhikr for pregnant women. These prenatal experiences have significant implications for the psychological and spiritual development of the individual, where Islamic teachings on pregnancy and the role of the mother in shaping the character of the child become particularly relevant. Hadiths

encouraging spiritual practices during pregnancy suggest that the mental and emotional health of the mother can affect the fetus (Aisyah, 2018).

Although many studies support the importance of spiritual development at fetal age, challenges and controversies remain, especially regarding the extent to which a fetus can be considered to have awareness or the ability to experience spirituality. Therefore, a more in-depth and comprehensive study is required by considering various perspectives and disciplines. This article will discuss religious development at the fetal age in an Islamic perspective through analysis of Qur'anic verses, as well as scholars' views on the role of parents in shaping children's character since the womb. The aim is to provide a more holistic understanding of how religious values can be instilled early in life, as well as the implications for the spiritual and moral life of individuals in the future. By integrating modern science, such as psychology and health sciences, with Islamic teachings,

Within the framework of holistic Islamic prenatal education, the education process has actually begun since pre-conception, precisely at the stage of choosing a partner. The Qur'an in Surah An-Nur (24:26) provides basic guidance: "Good women for good men, and good men for good women...", emphasizing the importance of religious value alignment between prospective parents. The Hadith of Bukhari also recommends choosing a partner based on four criteria, with religion being the primary consideration.

This article also aims to educate the public about the importance of prenatal education in shaping children of faith and piety. Through this interdisciplinary approach, it is hoped that new ways can be found to support the spiritual development of children from the prenatal period, as well as open wider discussion on the importance of attention to spiritual aspects in prenatal care.

To conclude this introduction, it should be emphasized that research on religious development at the fetal age not only has academic value, but also aims to increase public awareness of the importance of early education in a religious context. Through a deeper understanding of how spiritual values can be instilled from the prenatal period, it is hoped that this research can make a positive contribution to the development of science, particularly in the fields of developmental psychology, religious education, and prenatal health. In addition, the results of this study are expected to serve as a foundation for more holistic religious practices in society, encouraging parents and educators to pay more attention to spiritual aspects from the beginning of life, so as to form a generation that is not only physically healthy, but also spiritually and morally strong. This research is also expected to be able to bridge the gap between academic theory and religious practice, as well as have a real impact on the formation of individual character and religious identity from an early age.

RESEARCH METHODOLOGY

This research uses a qualitative approach with a literature study to explore the utilization of animated media in learner character building, with the main data source being relevant literature that includes books, journal articles, and research reports accessed through academic databases such as Google Scholar and JSTOR. Through data collection techniques in the form of document studies, researchers analyzed key themes related to the effectiveness of animated media in increasing learning motivation and conveying character values, as well as, using analysis to identify emerging patterns and implications.

This research uses a qualitative approach with a literature study method (library research) to analyze religious development at the fetal age in an Islamic perspective. The qualitative approach was chosen because it is able to explore a deep understanding of abstract spiritual and religious concepts, and is relevant to exploring Islamic values related to fetal development. By using a qualitative approach, this study was able to obtain a more comprehensive picture of religious development at fetal age and how spiritual and religious concepts influence this development.

The literature study method is used by collecting and analyzing data from primary and secondary sources, such as the Qur'an, Hadith, books of interpretation, and scientific literature related to developmental psychology, prenatal medicine, and neuroscience. The primary sources used in this research are the Qur'an and Hadith, which are the main sources of Islamic teachings. The secondary sources used are books of tafsir and scientific literature related to developmental psychology, prenatal medicine, and neuroscience. By using the literature study method, this research can obtain accurate and relevant data to analyze religious development at the fetal age.

The data collected is analyzed qualitatively, which means that the main focus of this research is on an in-depth understanding of the phenomenon under study, not on measurement or statistics. Qualitative analysis allows researchers to explore in more detail how religious development at fetal age in Islamic perspective.

The purpose of this study is to analyze religious development in the fetal age from an Islamic perspective and to obtain a more comprehensive picture of how spiritual and religious concepts influence such development. By using a qualitative approach and literature study method, this research was able to obtain accurate and relevant data to analyze religious development at fetal age. The results of this study are expected to contribute to a deeper understanding of religious development in the fetal age and how spiritual and religious concepts influence this development.

RESULT AND DISCUSSION

Islam has a holistic view of human life, including the prenatal phase. The concept of fitrah, which refers to the natural human inclination to recognize and worship God, is an important basis for understanding early spiritual development (Fitriyanto, 2021). According to the Qur'an Surah Ar-Rum (30:30), human fitrah has been established since creation, which implies that spiritual and religious potential has been embedded in humans since the beginning of their lives, including during the fetal period (Hartono, 2012).

This Islamic view of human nature is in line with the concept that religious education does not only begin after birth, but can also begin in the womb through spiritual practices such as prayer, dhikr, and recitation of the Qur'an. This shows that Islam views human life as an inseparable unity between the physical and spiritual, so that religious education must begin early to form strong character and morality (Humaidah & Bakar, 2025). The Islamic view of human nature also emphasizes the importance of the role of parents in shaping children's spiritual development. Parents are expected to set a good example and provide proper religious education to their children, so that they can grow into spiritually aware individuals (Kamila, 2023).

Within the framework of Islamic prenatal education, the concepts of fitrah (QS. Ar-Rum: 30) and ruh blowing (QS. As-Sajdah: 9) form an essential theological foundation. The Qur'an explains that every fetus has been equipped with divine potential (fitrah) since creation, while the Hadith of Bukhari-Muslim confirms that the spirit is blown after 120

days of pregnancy-a spiritual transformation that transforms the fetus from a biological entity into an animate being that bears divine destiny. This concept is reinforced by Ibn Kathir's interpretation of Surah Al-A'raf: 172, where the human spirit has testified to the oneness of Allah before birth, so prenatal education in Islam aims to actualize this fitrah through spiritual stimulation such as recitation, dhikr, and prayer.

The importance of early religious education is to form strong character and morality (Hamzah et al., 2022). Spiritual practices such as prayer, dhikr, and recitation of the Qur'an can help shape human fitrah from an early age, so that children can grow into individuals who have a high spiritual awareness and can carry out their role as caliphs on earth. Early religious education is very important in forming a generation that has a high spiritual awareness and can carry out their role as caliphs on earth (Achmad, 2024).

Fetal age is one of the critical aspects of pregnancy that has a significant influence on fetal development and growth. Each stage of fetal age, from conception to birth, has different characteristics and needs. Healthy and normal fetal development is highly dependent on various factors, including maternal nutrition, maternal health conditions, and the surrounding physical and psychological environment. Adequate and balanced nutrition, for example, is an important foundation to support the formation of vital fetal organs, while optimal maternal health can prevent the risk of complications during pregnancy (Aprilia, 2020).

In addition to biological factors, the mother's psychological and emotional environment also plays an important role in fetal development. Stress, anxiety or negative emotions experienced by the mother can affect the condition of the fetus through hormonal changes and blood flow. Conversely, a calm and supportive environment can create ideal conditions for fetal growth. In this case, practices such as relaxation, meditation or prayer can help reduce maternal stress and have a positive impact on fetal development (Ningrum, 2023). This shows that fetal development is not only influenced by physical factors, but also by the mother's psychological and spiritual condition.

From an Islamic perspective, fetal development is not only seen as a biological process, but also as a process that has a spiritual dimension. Islamic teachings emphasize the importance of maintaining the physical and mental health of pregnant women, as well as creating an environment filled with spiritual values. Practices such as prayer, dhikr and recitation of the Qur'an are believed to provide calmness for the mother and influence the spiritual development of the fetus. The concept of fitrah in Islam, which refers to the natural human inclination to recognize and worship Allah, also confirms that spiritual potential has been embedded in humans since the fetal period. Thus, a positive spiritual environment during pregnancy can strengthen this fitrah (NURHAYNA, n.d.).

By considering the various factors that affect fetal development, biologically, psychologically and spiritually, it can be concluded that fetal age is a critical period that requires special attention. Good nutrition, optimal maternal health, a safe environment, and spiritual support are important elements in supporting healthy and holistic fetal development. An integrated approach between modern science and religious values can provide a more comprehensive understanding of how to maximize the potential of fetal development, while preparing a generation that is physically, mentally, and spiritually healthy (Rofika, 2024).

Religious development at fetal age is an interesting and complex field of study, especially within the framework of an Islamic perspective, where the fetus is not only seen as a biological entity, but also as an individual who has spiritual potential from the beginning of his or her life. In the Islamic view, human development begins at conception,

as described in Surah Al-Mu'minun (23:12-14), which describes the stages of human creation from nutfah (sperm), 'alaqah (a clot of blood), mudghah (a clot of flesh), to the blowing of the spirit. The blowing of the spirit, which according to some scholars occurs after 120 days, marks the beginning of the spiritual life of the fetus, confirming that the fetus is not only a biological being, but also a spiritual entity that can be influenced by the surrounding environment (Rasyad et al., 2023).

Fetal Spiritual Development in the Perspective of the Qur'an and Science

From an Islamic perspective, the practice of prayers and dhikr performed by pregnant women not only benefits themselves, but also has a significant impact on the unborn child. Specific prayers, such as those listed in the Hadith, serve as a means of protection and safety for the fetus, and are a common practice among Muslims. The belief that these prayers can provide spiritual and physical protection for the fetus, as well as strengthen the spiritual bond between mother and child, is profound. In addition, recitation of the Qur'an also plays a crucial role in the spiritual development of the fetus; the Qur'an is not only considered a holy book, but also a source of spiritual energy that can affect the psychological and spiritual condition of the fetus (Eriani, 2019).

Religious development at the fetal age cannot be separated from the role of the father and family, where the responsibility of educating children in Islam lies not only with the mother, but also with the father and other family members. Fathers who actively pray, read the Qur'an, and provide spiritual support to pregnant women are believed to create a harmonious and blessed environment for fetal development. Families with spiritual strength are expected to provide a solid foundation for children's religious development in the future (Djaelani, 2013).

In addition to spiritual factors, the psychological and emotional state of the mother also affects fetal development; stress and anxiety experienced by pregnant women can have a negative impact on the physical and mental development of the fetus. In this case, maintaining the calmness and happiness of pregnant women is considered part of worship, where prayer and dhikr are believed to help reduce stress and anxiety, thus creating a positive environment for fetal growth (Nabila, 2022).

In the Qur'an, the process of fetal development is described in 19 verses spread across various surahs, with the most detailed explanation found in Surah Al-Mu'minun verses 12 to 14.

لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۖ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ۖ ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۚ

"And indeed We have created man from a single essence (of earth). Then We made that essence into semen (which was stored) in a firm place (the womb). Then We made the semen into a clot of blood, and the clot of blood into a clot of flesh, and the clot of flesh into bones, and the bones into flesh. Then We made him into another creature. So Glory be to Allah, the Most Excellent Creator."

Based on Qur'anic verses, there are six stages of fetal development before finally being born as a baby. These stages sequentially include *Sulalah*, *Nuthfah*, *'Alaqah*, *Mudghah*, and the formation of *izzam* (bone) and *lahm* (flesh) (Rahman, 2024).

1. *Sulalah*

There are two opinions on the meaning of *Sulalah*, but the majority of mufasssir (commentators) interpret it as "essence". In this context, *Sulalah* refers to the essence of the soil, which contains nutrients and minerals that humans obtain through food, both from plants and animals, which basically come from the soil. This shows that humans are biologically closely related to the elements of nature.

2. *Nuthfah*

The word *Nuthfah* is mentioned in the Qur'an 12 times and is generally interpreted as semen. According to Al-Syaukani, terminologically, *Nuthfah* means "drop", referring to something very small. In the context of science, *Nuthfah* is understood as a drop of sperm. Modern embryological studies explain that only a small portion of the semen is involved in the formation of the embryo. Each ejaculation, semen contains about 200 to 300 million sperm, but only about 0.05% make it to the fertilization process. Of these, only one sperm successfully fertilizes the ovum, forming a zygote, which then develops into a fetus and eventually a baby. This process shows the complex and measurable miracle of creation, as explained in the Qur'an.

3. *'Alaqah*

The *'Alaqah* stage is the phase of fetal development that occurs after the *Nuthfah* period, which is the fertilization period that lasts about seven days after the meeting between sperm and ovum. At this stage, a blood clot is formed that sticks to the wall of the uterus. Scientifically, the term *'Alaqah* is defined as "clot", which refers to the initial phase of fetal formation, where the structure of the body begins to develop from the blood clot. This process indicates the beginning of embryo formation, where cells begin to develop and attach to the uterus as a foundation for later stages.

4. *Mudghah*

The term *Mudghah* in Arabic refers to "a lump of flesh that looks like it has been chewed". This stage begins around the fourth week of pregnancy, characterized by the development of the brain, nerves, and the formation of important organs such as ears and eyes. The *'Alaqah* stage ends on day 24 or 25 after fertilization, and on day 26, the embryo enters the *Mudghah* stage. At this stage, the embryo begins to show characteristic chain-like clumps of tissue, known as somites, which look like chewed pieces of meat. This development marks the formation of more complex body structures, such as bones and muscles, which form the basis for the growth of later organs.

5. *Izzam* and *Lahm*

The next stage of development includes the formation of a skeleton of bones which is then covered by muscle tissue. This process is also revealed in the Qur'an, specifically in Surah Al-Baqarah verse 259.

وَأَنْظِرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"And look at your donkeys (which have become bones); We will make you a sign of Our power to mankind; and look at the bones of the donkey, then We reconstitute them,

then We clothe them with flesh". So when it became clear to him (how Allah revives the dead) he said: "I am sure that Allah is in control of all things".

As explained in the Qur'an, the stages of human development have been described in detail, starting from the process of sperm discharge, fertilization, zygote formation in the womb, embryonic growth, organ formation, to the blowing of the spirit into the fetus. Modern embryological studies also discuss in detail the entire process, except for the aspect of the spirit, which remains a scientific mystery. The harmony between the Qur'ānic explanation and scientific findings is strong irrefutable evidence that the Qur'ān is the word of God, not the result of human thought, including the Prophet Muhammad. This confirms the authenticity of the Qur'ān as a source of knowledge that transcends time and human knowledge.

Islamic Prenatal Education Practices: Spiritual and Psychological Stimulation

Education for children in the womb, according to Baihaqi, is an important part of the process of early education in Islam, which is divided into two stages: the preparatory stage, which begins with the selection of a life partner, and the active education stage, which begins when pregnancy is detected. Islamic maternal education programs aim to improve mothers' understanding of their roles and obligations as Muslim women and to instill religious values in the unborn child. From a religious aspect, the program helps preserve Islamic values in the family, while from a health aspect, the program supports the physical and mental well-being of the mother and fetus through education on regular check-ups, stress reduction, and prevention of health risks.

Here are some examples of activities that pregnant women can do in educating their children (Rahman, 2024):

1. Inviting children to dialogue by using kind and gentle language, as stated in QS. Al-A'raf verse 172.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ ۖ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا
غَافِلِينَ ۖ

"And (remember) when your Lord brought forth the children of Adam from their ribs, and Allah bore witness to their souls, saying: "Am I not your Lord?" They answered: "Yes (You are our Lord), we bear witness". (We do so) so that on the Day of Resurrection you may not say: "We were ignorant of this (the oneness of God)".

In the verse, Allah SWT recalls when He took the descendants of Adam's children from their backbones and asked for their testimony, "Am I not your Lord?" They replied, "Yes, You are our Lord." This dialogue was intended so that on the Day of Judgment, they would not be able to argue that they forgot or were unaware of it. This verse shows that from the moment the spirit is blown by Allah SWT into the fetus, there is a deep ability to interact, which contributes to the development of the fetus in the womb.

2. Making dua for a child in the womb is one of the recommended practices in Islam, as reflected in QS. Ali Imran verse 35.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

"(Remember), when the wife of 'Imran said: "O my Lord, I have vowed to You that the child in my womb should be a pious servant and serve (in Bait al-Maqdis). Therefore accept it from me. Indeed, You are the All-Hearing, the All-Knowing".

This verse tells the story of the prayer offered by Imran's wife, who begged Allah that the child she was carrying would be an obedient and devoted servant. This prayer not only reflects the parents' hopes for their child, but also emphasizes the importance of seeking Allah's protection and blessings from the prenatal period. In this context, prayer is considered a spiritual tool to form the foundation of a child's faith and devotion early on, as well as creating an emotional and spiritual bond between the parents and the fetus. Thus, increasing prayer during pregnancy is not only beneficial for the spiritual development of the fetus, but also a form of worship that brings one closer to Allah.

3. Calming the anxiety of pregnant women and providing peace for the fetus in the womb can be done through the practice of dhikr, as explained in QS. Ar-Ra'd verse 28.

أَذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۚ

"(those) who believe and their hearts are made calm by the remembrance of God. those who believe and their hearts are calmed by the remembrance of Allah. Remember, it is only with the remembrance of Allah that the heart is at rest."

his verse states that the human heart will become calm by remembering Allah (dhikr), because dhikr is a means to get closer to Him and feel inner calm. In the context of pregnancy, dhikr not only helps reduce anxiety and stress experienced by the mother, but can also have a positive impact on the fetus, because the mother's calm psychological condition will create a harmonious environment for fetal development. dhikr during pregnancy is not only a form of worship, but also an effective way to maintain the mother's emotional balance and support healthy fetal development.

One important aspect of pregnant women's education from an Islamic perspective is eating halal and good food (halalan thayyiban) and maintaining noble morals (akhlakul karimah) during pregnancy. This practice has a significant influence on the development of the fetus, both during the womb and after birth until it grows up. Halal and nutritious food not only supports the physical growth of the fetus, but is also believed to affect its spiritual and moral condition. In addition, good behavior and morals of the mother during pregnancy are considered to form a positive character in the child, because good values instilled early on will become the foundation for the development of his personality in the future. Thus, maintaining a halal diet and good morals during pregnancy is an important step in shaping the child's future.

Thus, maintaining a halal diet and noble character during pregnancy is an important step in forming a generation that is physically, spiritually and morally healthy.

Educational Application Based on Stages of Growth (Utama & Prasetiawati, 2020)

Stage	Developmental Period	Key Materials	Sub-materials & Activities	Stimulation Methods
Preparation	3-17 weeks	Spiritual foundation	Recitation of the Qur'an (selected surahs), Morning & evening dhikr, Protection prayer	Soft murottal, Positive communication, Islamic environment
Grade 1	18-20 weeks	Worship, Adhan	Daily prayers, Words of monotheism & takbir	Listening to the adhan, Touch while praying
Grade 2	20-24 weeks	Islamic language	Words of wisdom, Simple prophet stories	Telling stories in soft tones, Listening to nasyid
Grade 3	24-28 weeks	Qur'an & Worship	Daily qira'at, Introduction of Hijaiyah letters	Short memorization, Interaction with the Qur'an
Grade 1	28-29 weeks	Practice of Worship	Wudhu & prayer, Special dhikr	Demonstration of movements, Prayer together
Grade 2	29-30 weeks	Thematic Qur'an	Prophet story verses, Makkiyah verses	Interactive story, Simple questions and answers
Grade 3	30-31 weeks	Value Integration	Akidah & morals, Islamic art	Values discussion, Islamic singing
Grade 1	31-33 weeks	Complete	Prayer completion, Complex vocabulary	Role play worship, Islamic conversation
Grade 2	33 weeks-birth	Consolidation	Basic Tahfiz, Islamic history	Repetition method, Story visualization
Post-birth	Birth+	Routine Practice	Daily worship, Moral habituation	Exemplary, Daily habituation

Integration of Acehese Local Wisdom in Islam-based Prenatal Education

In addition to the generic approach based on the Qur'an and Hadith, this research also reveals the peculiarities of the implementation of prenatal education in the context of Acehese culture which is rich in Islamic traditions. Acehese people have developed local practices with Islamic nuances such as peusijuek (prayer and thanksgiving rituals for pregnant women that are usually accompanied by recitation of Qur'anic verses and sprinkling of turmeric rice), peutron anggè (a seven-month ceremony with special recitation of Surah Yusuf and Maryam), and the habit of listening to rateb meuseukat (traditional Acehese Islamic songs that contain values of tawhid and morals) as a form of spiritual stimulation for the fetus. These traditions not only reflect creative adaptations of Islamic principles in prenatal education, but also show an interesting harmony between local wisdom and scientific findings on the importance of audio and emotional stimulation for fetal development. The traditional Acehese reference book Tajul Muluk further affirms the importance of maintaining halal speech, behavior and nutrition during pregnancy - beliefs that perfectly align with the Islamic concept of prenatal education on the influence of the environment on fetal nature. These practices enrich the prenatal education approach by adding a strong cultural dimension while still adhering to the basic principles of Islam, creating a holistic and contextualized model for Acehese society.

CONCLUSION

This article highlights the importance of developing religious values and spirituality in the fetus from the early stages of life in the womb. In the Islamic perspective, the process of human creation starts from *nuthfah* (a drop of water) which then develops into *'alaqah* (a clot of blood) and so on. During this phase, interaction between the mother and fetus through dialogue, recitation of holy verses, and teaching of religious values can have a positive impact on the spiritual development of the fetus.

Islam teaches that every individual has the potential to recognize and worship Allah SWT, even before birth. Therefore, efforts to instill religious values from the womb are highly recommended. This not only contributes to the spiritual development of the fetus, but also shapes the character and personality of the child after birth. It is expected that religious development at the fetal age is an important aspect of children's education that should be considered by parents, especially pregnant women, as part of their responsibility in shaping a faithful and pious generation.

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