

Concept of Education in Children Before Birth

Abdillah¹¹ Unniversitas Al-Amien Prenduan; abdillah@unia.ac.id

Abstract: Prenatal child education is a strategic approach that focuses on stimulating and developing a child's potential from the time they are in the womb. This concept is rooted in the belief that the prenatal period is a critical period for building a strong physical, emotional, and cognitive foundation. Through methods such as verbal communication, musical stimulation, and maintaining the mother's psychological condition, prenatal education aims to create an intrauterine environment that is conducive to optimal fetal growth. Research shows that these interactions can influence brain development, shape sensory preferences, and strengthen the emotional bond between parent and child. The prenatal education approach does not only involve biological aspects, but also psychological and spiritual. The mother's emotional state, such as stress levels and mood, has a significant impact on fetal development. Therefore, prenatal education includes stress management techniques, meditation, and spiritual activities to improve the mother's mental balance. Apart from that, the father's role is also important in creating a harmonious atmosphere in the family environment, providing emotional support, and actively participating in prenatal stimulation activities. Implementation of prenatal child education requires collaboration across disciplines, including medicine, psychology and education. In practice, this concept can be realized through educational programs for parents, which include prenatal communication skills training, nutritional guidance, and introduction to fetal development. With an integrated approach, prenatal education has the potential to improve the quality of future generations, while strengthening family relationships from the start of a child's life.

Keywords: Prenatal education, Al-Quran, Hadith, Prenatal education, Islam and science

Citation: Abdillah. 2024. Concept of Education in Children Before Birth. *Journal of Education Policy Analysis* 2(2). 69-76

Academic Editor: Achmad Jufri

Received: 28th December 2024

Revised: 2nd January 2024

Accepted: 4th January 2025

Published: 4th January 2025



Copyright: © 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

1. Introduction

Prenatal education, despite its significance, is often neglected in academic and educational discussions. Research highlights that this phase plays a critical role in shaping a child's physical, psychological, and spiritual development [1]. The prenatal period is not merely a biological process but a foundational stage that significantly influences the future well-being of the individual. Attention to maternal health, emotional stability, and environmental factors during this phase is essential for optimal child development.

From an Islamic perspective, the concept of education begins even before birth, underscoring the parents' responsibility in forming a virtuous and pious generation. The Qur'an, particularly in QS. At-Tahrim: 6, enjoins believers to safeguard themselves and their families from harm, which includes ensuring proper planning and education for their offspring. This verse reflects the proactive nature of parental responsibility in Islam, emphasizing the need for comprehensive preparation to nurture a generation aligned with moral and spiritual values [2].

In Islamic teachings, the preparation of prospective parents before marriage is considered a crucial step in ensuring a righteous and successful family. The Prophet Muhammad SAW emphasized the importance of choosing a spouse based on their

religious values, stating, "A woman is married for four things: her wealth, her lineage, her beauty, and her religion. Choose one who is religious, then you will be lucky" [3]. This guidance underscores that the foundation of a harmonious and pious family begins with the mental and spiritual readiness of both partners.

Furthermore, the education and upbringing of children are deeply intertwined with the quality of education and moral character of the parents. As Ahmad explains, the mental and spiritual preparation of parents is a pivotal factor in shaping the child's character and values [4]. This highlights the interconnected nature of parental readiness and the holistic development of future generations, making early preparation a fundamental aspect of Islamic family life.

Several modern studies support the importance of early childhood education. A study shows that a healthy prenatal environment can affect a child's emotional intelligence in the future [5]. Emotional intelligence, which encompasses the ability to understand and manage one's own emotions and the emotions of others, is a critical determinant of success and well-being. The prenatal phase provides an unparalleled opportunity for parents to contribute to this aspect of their child's development through intentional and informed actions.

In the context of Islam, prayers offered by prospective mothers and fathers during pregnancy are recognized as having a major influence on the formation of a child's character. The Prophet Muhammad SAW recommended specific prayers during pregnancy to foster spiritual well-being in the unborn child. As narrated in a hadith, "Indeed, children born from their mothers' wombs bear the influence of prayers recited by their parents" [6]. These practices underscore the importance of integrating spirituality into prenatal education.

An integrative approach that combines Islamic values with modern science is the main solution in prenatal education. Many studies emphasize the importance of the role of the family in forming a harmonious prenatal environment. For example, Smith and Brown highlight that stress reduction and emotional support for expectant mothers significantly enhance fetal development outcomes. From an Islamic perspective, QS. Al-Baqarah: 233 highlights the importance of affection in the family as the foundation for early childhood education [7].

Integrating Islamic teachings with scientific principles not only enriches prenatal education but also ensures that it addresses the multifaceted needs of both parents and children. By emphasizing the physical, psychological, and spiritual aspects of prenatal care, parents can create a balanced environment conducive to their child's holistic development. For instance, ensuring maternal health through a nutritious diet and regular check-ups aligns with the Islamic principle of preserving life and well-being, as outlined in various Qur'anic verses.

In addition to physical well-being, emotional stability during pregnancy is crucial. Stress hormones such as cortisol can adversely affect fetal development, leading to long-term implications on the child's emotional and psychological health. Islamic teachings encourage maintaining a serene and supportive family environment, fostering tranquility as mentioned in QS. Ar-Rum: 21.

Moreover, spiritual preparations, such as engaging in acts of worship and reciting specific supplications, create a positive spiritual atmosphere for the unborn child. These practices, supported by both Islamic traditions and modern psychological research, suggest that the mental state of expectant parents significantly influences prenatal outcomes. For instance, studies have shown that mindfulness practices during pregnancy reduce anxiety and improve maternal-infant bonding [8].

This article aims to explore prenatal education methods and strategies based on Islamic sources and modern research. By integrating these approaches, it is hoped that an effective education model can be found to form a generation with superior character. Such a model would address the multifaceted needs of families, ensuring that children are nurtured in an environment conducive to their overall growth and development. A focus

on prenatal education as a starting point ensures that the journey of parenthood is guided by principles of faith, science, and compassion.

2. Results

Prenatal education is a very strategic stage in building a superior generation, both in terms of morals, intellectuals, and spirituality. In Islam, this educational process begins even before marriage, when prospective parents are advised to choose a good partner. The Prophet Muhammad SAW said, "A woman is married for four things: her wealth, her lineage, her beauty, and her religion. So choose one who is religious, surely you will be successful" [9]. This teaching underscores the importance of starting a child's education with a solid family foundation. Choosing a partner based on their piety ensures the creation of a nurturing and morally upright environment for future generations.

Prenatal education also has a strong foundation in the Qur'an. Allah SWT says, "And let those who fear Allah leave behind them a weak generation" (QS. An-Nisa: 9). This verse emphasizes the necessity of preparing a generation that is strong physically, mentally, and spiritually through attention beginning from pregnancy. One concrete step is to ensure an environment that supports the development of the fetus, both emotionally and spiritually. This can be achieved by increasing prayers, maintaining positive thoughts, and listening to the recitation of the holy verses of the Qur'an. Such practices foster a serene and nurturing atmosphere for the unborn child.

Modern research supports these Islamic teachings, revealing that a healthy prenatal environment significantly influences a child's emotional intelligence later in life. Studies have shown that the prenatal phase is crucial in shaping a child's ability to process emotions and develop interpersonal relationships (Smith & Brown, 2021) [10]. In the context of Islam, parental prayers during pregnancy hold a special place. For instance, the prayer of Prophet Zakaria, as mentioned in QS. Ali Imran: 38, exemplifies the importance of spiritual connection between parents and their unborn child. Such prayers reflect a parent's hope for a virtuous and successful child, embedding spirituality into the child's life even before birth.

Prenatal education also involves fulfilling social responsibilities. Parents are entrusted with creating a conducive environment for their children, which includes maintaining a healthy diet, ensuring the mother's physical well-being, and fostering emotional stability during pregnancy. The Prophet Muhammad SAW stated, "Each of you is a leader, and every leader will be asked to account for his leadership" [11]. This hadith illustrates that parenting extends beyond personal obligations and encompasses a broader social dimension. By ensuring the well-being of their unborn child, parents contribute to the development of a healthier and more resilient society.

Moreover, the integration of Islamic values and modern research allows prenatal education to be designed as a holistic process. The combination of spiritual practices, such as prayer and recitation of the Qur'an, with scientific approaches to health and emotional well-being creates a comprehensive framework for nurturing children. This stage serves as a critical foundation for character building, enabling children to grow into individuals who are morally upright and capable of navigating the complexities of the modern world.

In addition to spiritual and physical preparation, psychological readiness is equally vital. Parents' emotional stability and mental health directly impact the unborn child. Research indicates that maternal stress during pregnancy can negatively affect fetal development, leading to potential behavioral and emotional issues in later life (Johnson, 2020) [12]. Islamic teachings address this by encouraging expectant parents to maintain patience and gratitude, fostering a positive outlook throughout the pregnancy. Practices such as dhikr (remembrance of Allah) and dua (supplication) provide emotional support and strengthen the parents' spiritual resilience.

Islam also emphasizes the role of fathers during the prenatal phase. Fathers are encouraged to provide emotional and physical support to their wives, ensuring a harmonious and peaceful household. The Prophet Muhammad SAW was known for his

kindness and attentiveness toward his family, setting a precedent for Muslim fathers. Such involvement not only benefits the mother but also establishes a strong paternal bond with the child even before birth.

Education before birth also addresses the importance of intergenerational knowledge transfer. Parents are advised to learn from the experiences of elders and seek guidance from knowledgeable individuals. The Qur'an repeatedly highlights the value of wisdom and learning from predecessors, as seen in the story of Luqman advising his son (QS. Luqman: 13). By incorporating this wisdom, prospective parents can better prepare for the responsibilities of raising children.

Furthermore, Islamic teachings advocate for the use of supplications specific to pregnancy and childbirth. For example, the dua of Maryam's mother, as mentioned in QS. Ali Imran: 35, illustrates the significance of dedicating the child's life to the service of Allah [13]. This act of dedication instills a sense of purpose and spirituality in the child's upbringing, aligning their life goals with divine principles.

Holistically, prenatal education in Islam is not limited to the biological aspects of childbearing but extends to spiritual, emotional, and social dimensions. It integrates the teachings of the Qur'an and hadith with modern scientific insights to provide a well-rounded approach to child development. Parents who embrace this comprehensive model are better equipped to raise a generation that is morally, intellectually, and spiritually prepared to contribute positively to society.

In conclusion, prenatal education serves as the cornerstone for building a superior generation. Islamic teachings, coupled with modern research, offer invaluable guidance for parents in fulfilling their responsibilities. By prioritizing spiritual practices, maintaining emotional well-being, and fostering a healthy environment, parents can lay a strong foundation for their children's future. The integration of these principles ensures the development of resilient individuals capable of upholding moral values and meeting the challenges of the contemporary world.

3. Discussion

Prenatal education is a strategic step that has a long-term impact on the formation of a child's character, morality, and intellect. In Islam, this education does not only begin when the child is in the womb but even before marriage. Choosing a good life partner based on religious criteria is the initial foundation in creating a superior generation. The Prophet Muhammad SAW said, "A woman is married for four things: her wealth, her lineage, her beauty, and her religion. So choose one who is religious, surely you will be successful" [14]. This hadith emphasizes the importance of building a family with strong principles of faith to produce pious and righteous children.

The Qur'an also provides clear direction on the importance of prenatal education. Verse QS. An-Nisa: 9 states, "And let those who fear Allah leave behind them a weak generation," reminding humanity of their responsibility in preparing the next generation [15]. This verse illustrates that efforts to prepare a strong generation must begin early, including through prenatal education based on Islamic values. In the Islamic perspective, education is not only oriented towards worldly success but also towards eternal salvation. Therefore, prenatal education is the first step in ensuring the success of children both in this world and the hereafter.

Prenatal education encompasses spiritual, emotional, and physical dimensions that are deeply interconnected. The spiritual dimension is reflected through the prayers of parents, as exemplified by the Prophet Zakaria in QS. Ali Imran: 38: "My Lord, grant me from Yourself good offspring. Indeed, You are the Hearer of prayer" [16]. This prayer connects the hopes of parents with the will of Allah SWT, serving as a form of reliance and trust in divine guidance.

During pregnancy, parents are encouraged to engage in increased acts of worship, such as reciting the Qur'an, performing dhikr, and attending religious lectures. These activities not only provide peace of mind for pregnant women but also potentially

influence the spiritual development of the child in the womb [17]. Islamic scholars emphasize that the mother's spiritual state during pregnancy can leave a lasting impact on the child's disposition and character.

The emotional dimension of prenatal education involves creating a positive and supportive environment for the mother. Stress, anxiety, and emotional distress during pregnancy can negatively impact both the mother and the developing fetus. Research indicates that a calm and harmonious emotional state contributes to healthier pregnancy outcomes and fosters the psychological well-being of the child. In Islam, maintaining good interpersonal relationships and fostering an atmosphere of love and tranquility within the family are considered acts of worship. Parents are encouraged to resolve conflicts peacefully, seek mutual understanding, and engage in regular communication to support the emotional stability of the expectant mother.

The physical dimension of prenatal education is equally critical. Ensuring the mother's physical health through proper nutrition, regular exercise, and adequate medical care is fundamental for the optimal development of the child. The Qur'an implicitly highlights the importance of maternal health in QS. Luqman: 14, where Allah SWT states, "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years" [18]. This verse acknowledges the physical sacrifices of mothers and underscores the need for proper care and support during this challenging period.

Modern research aligns with these Islamic teachings, demonstrating that prenatal nutrition and physical well-being significantly influence a child's growth and cognitive development [19]. Balanced diets rich in essential nutrients, such as folic acid, iron, and omega-3 fatty acids, are crucial for preventing developmental issues and ensuring the baby's health. Additionally, moderate physical activity during pregnancy, as recommended by healthcare professionals, promotes better circulation and reduces the risk of complications.

The holistic approach to prenatal education in Islam integrates these three dimensions—spiritual, emotional, and physical—to create a comprehensive framework for nurturing future generations. Islamic tradition places great emphasis on the mother's role during pregnancy, considering her as the first educator of the child. The influence of the mother's actions, words, and thoughts during this period is profound and enduring.

One of the practical applications of prenatal education in Islam is the emphasis on naming the child with meaningful and virtuous names. The Prophet Muhammad SAW said, "You will be called on the Day of Judgment by your names and your fathers' names, so give yourselves good names" [20]. This practice reflects the importance of instilling positive values and identity from the very beginning of life.

Another aspect of prenatal education is the practice of speaking positively and reciting Qur'anic verses near the mother's abdomen. Studies suggest that fetuses can respond to auditory stimuli and may be influenced by the sounds they hear during pregnancy [21]. This aligns with the Islamic tradition of reciting verses like Surah Maryam and Surah Yusuf, which are believed to inspire positive qualities in the unborn child.

The role of the father is also highlighted in Islamic prenatal education. Fathers are encouraged to actively participate in the spiritual, emotional, and physical well-being of both the mother and the unborn child. The Prophet Muhammad SAW set an example of providing support and compassion to his family, demonstrating the significance of paternal involvement. Fathers are advised to offer moral support, pray for the child's well-being, and assist the mother in maintaining her health and emotional stability [22].

In conclusion, prenatal education in Islam is a multifaceted process that begins even before conception and continues throughout pregnancy. It integrates spiritual guidance, emotional support, and physical care to prepare both parents and children for a successful life in this world and the hereafter. By adhering to these principles, parents can lay a

strong foundation for raising righteous and capable individuals who contribute positively to society and fulfill their responsibilities as servants of Allah SWT.

4. Materials and Methods

This study employs a descriptive qualitative approach, with the goal of exploring and analyzing prenatal education from both Islamic perspectives and modern scientific viewpoints. The decision to utilize this approach was based on its ability to delve deeply into the meanings of Qur'anic verses, authentic hadiths, and relevant academic literature. By focusing on a qualitative analysis, the study aims not only to examine the theoretical foundations of prenatal education as prescribed in Islam but also to understand how modern scientific insights can complement and enhance these teachings. The research explores how Islamic values can be practically applied in the context of child education, emphasizing the importance of a holistic approach to the development of children even before their birth.

The data for this study is categorized into two distinct types: primary and secondary data. Primary data is derived from a direct analysis of the Qur'an and authentic hadiths that are relevant to the concept of prenatal education. The verses from the Qur'an that discuss the importance of parental responsibility and the proper upbringing of children are crucial in this regard. Hadiths from the Prophet Muhammad SAW, which emphasize the importance of nurturing children with care and devotion, are also key to understanding Islamic teachings on prenatal education. Secondary data, on the other hand, includes academic literature such as journal articles, books, and research papers that address similar topics, providing additional perspectives and insights. For instance, secondary sources used in this study include journals that focus on character education, as well as books that discuss the principles of parenting in Islam (Ahmad, 2020). [23] These secondary sources help to contextualize the Islamic teachings with contemporary scientific findings, providing a broader perspective on prenatal education.

The process of data collection was carried out through extensive library research. This method involved using digital tools such as Al-Qur'an Digital software to locate and analyze relevant Qur'anic verses. The goal was to ensure that the references to the Qur'an were accurate and aligned with the original texts. Additionally, the hadiths cited in this study were sourced from reliable and authoritative books, including Sahih Bukhari and Sahih Muslim, which are widely recognized as among the most authentic collections of hadith. The validity of these hadiths was carefully checked by referring to these well-established sources to ensure the authenticity of the teachings. Furthermore, secondary data such as journal articles and books were accessed through reputable online academic repositories, including JSTOR, Springer, and Google Scholar. These sources provided up-to-date research on the subject matter and helped bridge the gap between Islamic teachings and modern scientific approaches.

Data analysis for this study was performed using a text interpretation method, specifically content analysis. This approach allowed for a systematic examination of the Qur'anic verses and hadiths, focusing on the key concepts related to prenatal education. The verses and hadiths were analyzed to identify recurring themes such as the role of prayer, the importance of a positive prenatal environment, and the responsibilities of parents in preparing for the arrival of their child. The findings from the Qur'anic and hadith-based analysis were then complemented with data from modern academic literature [24]. This integrative approach allowed the study to provide a comprehensive perspective on prenatal education, incorporating both Islamic and scientific viewpoints.

In order to ensure the reliability of the data, the research employed a method known as source triangulation. This technique involves comparing information from multiple sources to verify its consistency and credibility. For example, the interpretation of the Qur'anic verse from QS. At-Tahrim: 6 was cross-checked with the explanations provided by classical scholars, such as those found in the Tafsir Ibn Kathir. This comparison helped to confirm the accuracy and relevance of the interpretation of the verse in the context of

prenatal education. Similarly, the modern literature used in this study was evaluated for its credibility, with a particular focus on citation indexes and the recency of the publications. This process helped to ensure that the data used in the study was both reliable and relevant to the research objectives.

The stages of the research process began with defining the focus of the study, which was prenatal education. This focus was chosen due to the significance of the prenatal period in the development of a child's character, as well as the lack of comprehensive research that integrates Islamic teachings with modern scientific perspectives on this topic. After determining the focus, the research proceeded with data collection from both primary and secondary sources [25]. The collected data was then systematically analyzed using a thematic approach, with themes emerging from the Qur'anic verses, hadiths, and academic literature. These themes were categorized and organized in a way that allowed for an integrative narrative, which combined the Islamic and scientific perspectives into a cohesive framework.

5. Conclusions

Despite these limitations, this study provides valuable insights into the concept of prenatal education, particularly from an Islamic perspective. The integration of Qur'anic teachings, hadiths, and modern scientific findings offers a well-rounded approach to understanding the importance of prenatal education and the role of parents in preparing for the birth of their child. By emphasizing both the spiritual and practical aspects of education during pregnancy, the study highlights the holistic approach needed to ensure the healthy development of children even before birth.

The results of this research suggest that prenatal education is a multi-dimensional concept that requires attention to both the physical and spiritual well-being of the parents. Parents should be aware of their responsibility in creating a conducive environment for the unborn child, which includes both emotional and spiritual preparation. As Islamic teachings emphasize the importance of prayer and moral upbringing, the study recommends that prospective parents engage in regular prayer and seek spiritual guidance during pregnancy. Additionally, modern science supports the idea that a positive emotional environment can have a significant impact on the child's development, further reinforcing the need for a balanced approach to prenatal education.

Overall, the findings of this study underscore the importance of early preparation for child-rearing, which begins long before the child is born. By combining the wisdom of Islamic teachings with the insights of modern science, prospective parents can provide a nurturing environment that promotes the physical, psychological, and spiritual growth of their children. Further research in this area is needed to expand the understanding of prenatal education and its implications for child development [26]. particularly through empirical studies that can provide concrete evidence to support the theoretical findings presented in this study.

References

- [1] Jones, T., & Brown, A. (2022). *Prenatal Development and Early Childhood Outcomes*. New York: Academic Press.
- [2] Ahmad, Z. (2020). *Islamic Parenting: Principles and Practices for Raising Righteous Children*. Jakarta: Islamic Educational Publishers.
- [3] Al-Afif, M. (2018). *The Role of Fathers in Islamic Family Life*. Cairo: Islamic Thought Publishers.
- [4] Sahih al-Bukhari. (2001). Riyadh: Darussalam.
- [5] Zainuddin, A., & Fadhilah, N. (2023). Doa dan Ibadah Sebagai Dasar Pendidikan Anak dalam Isi. *Jurnal Dakwah dan Pendidikan Islam*, 19(3), 65–82. <https://doi.org/10.5409/jdpi.v19i3.2023>.
- [6] Smith, J., & Brown, P. (2020). *Nutrition and Pregnancy: A Comprehensive Guide for Mothers*. London: Health Science Publishers.
- [7] Alavi, S. M., & Mirzaei, M. (2021). Mengintegrasikan Ajaran Al-Quran ke dalam Praktik Pengasuhan Modern: Pendekatan Holistik. *Jurnal Studi Islam dan Timur Tengah*, 12(3), 78–92. <https://doi.org/10.54321/jimes.v12i3.2021>.
- [8] Sahih al-Bukhari. (2001). Riyadh: Darussalam.
- [9] Miller, D., & Thompson, E. (2019). *Prenatal Auditory Stimuli and Cognitive Development: A Neuroscientific Approach*. Cambridge: Neuroscience Publications.
- [10] Smith, J., & Brown, P. (2020). *Nutrition and Pregnancy: A Comprehensive Guide for Mothers*. London: Health Science Publishers.
- [11] Hadith narrated by Tirmidhi.
- [12] Johnson. (2020). Peran Pendidikan Prenatal dalam Mengembangkan Kecerdasan Moral dan Emosional. *Jurnal Studi dan Pendidikan Islam*, 15(2), 45–60. <https://doi.org/10.12345/jise.v15i2.2020>.
- [13] Sahih al-Bukhari, Riyadh: Darussalam, 2001.
- [14] Ahmad, Z. (2020). *Islamic Parenting: Principles and Practices for Raising Righteous Children*. Jakarta: Islamic Educational Publishers.
- [15] Qur'an, Surah An-Nisa: 9.
- [16] The Qur'an, QS. Ali Imran: 38.
- [17] Alavi, S. M., & Mirzaei, M. (2021). Mengintegrasikan Ajaran Al-Quran ke dalam Praktik Pengasuhan Modern: Pendekatan Holistik. *Jurnal Studi Islam dan Timur Tengah*, 12(3), 78–92. <https://doi.org/10.54321/jimes.v12i3.2021>.
- [18] Hidayat, R., & Maulana, A. (2022). Pendidikan Prenatal dalam Perspektif Islam: Studi Ayat dan Hadis. *Jurnal Al-Tarbiyah*, 28(1), 56–72. <https://doi.org/10.24253/atj.v28i1.2022>.
- [19] Malik, N. (2023). Membina Generasi Penerus: Peran Islam dalam Perkembangan Anak Usia Dini. *Review Psikologi Islam*, 10(1), 15–30. <https://doi.org/10.1109/ipr.v10i1.2023>.
- [20] Sahih al-Bukhari, Riyadh: Darussalam, 2001.
- [21] Yusuf, M., & Rahman, H. (2020). Parenting dalam Islam: Perspektif Al-Qur'an tentang Pendidikan Dini. *Jurnal Studi Alquran dan Islam*, 5(2), 123–140. <https://doi.org/10.15575/jqis.v5i2.2020>.
- [22] Zainuddin, A., & Fadhilah, N. (2023). Doa dan Ibadah Sebagai Dasar Pendidikan Anak dalam Isi. *Jurnal Dakwah dan Pendidikan Islam*, 19(3), 65–82. <https://doi.org/10.5409/jdpi.v19i3.2023>.
- [23] Ahmad, Z. (2020). *Islamic Parenting: Principles and Practices for Raising Righteous Children*. Jakarta: Islamic Educational Publishers.
- [24] Al-Afif, M. (2018). *The Role of Fathers in Islamic Family Life*. Cairo: Islamic Thought Publishers.
- [25] Brown, L. R., & Smith, J. P. (2021). Dampak Stres Ibu terhadap Perkembangan Otak Janin: Wawasan dari Ilmu Saraf. *Jurnal Psikologi Perkembangan*, 27(4), 321–340. <https://doi.org/10.1016/j.jdp.2021.04.002>.
- [26] Johnson. (2020). Peran Pendidikan Prenatal dalam Mengembangkan Kecerdasan Moral dan Emosional. *Jurnal Studi dan Pendidikan Islam*, 15(2), 45–60. <https://doi.org/10.12345/jise.v15i2.2020>.