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Implementation of Quranic Love Education in the Prenatal Period: A Case Study of Spiritual Education in Muslim Families

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Abstract

This study aims to analyze the implementation of Quranic love education during the prenatal period within the context of Muslim families as a form of early spiritual education. This research employs a qualitative approach with a case study design involving three Muslim families who consistently applied Quranic-based practices during pregnancy. Data were collected through in-depth interviews, observation, and documentation, then analyzed using an interactive analysis model encompassing data reduction, data display, and conclusion drawing. The results indicate that Quranic-based prenatal education practices are manifested through the habituation of listening to murattal, daily tilawah (recitation), the reading of selected surahs such as Yusuf, Maryam, and Luqman, as well as joint prayers involving both parents. These practices are not solely individual but also reflect collective family involvement in building a conducive spiritual environment. The family's primary motivation is based on the belief in the concept of fitrah in Islam and the awareness that the fetus can receive spiritual stimulation while in the womb. The findings also show that these practices align with positive health conditions for both mother and fetus, such

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as blood pressure stability, good psychological well-being, optimal fetal growth, and maintained maternal sleep quality. The successful implementation is influenced by the synergy of parental roles, extended family support, and a religious social environment. Meanwhile, inhibiting factors include the mother's physical condition in the first trimester and time constraints for working mothers. Conceptually, this study emphasizes the importance of shifting the Quranic education paradigm from an instructional approach to an affective-spiritual one starting from the prenatal period as the foundation for the child's spiritual formation.

Keywords: Prenatal Education; Love for the Quran; Muslim Family; Spirituality; Islamic Education

INTRODUCTION

Family education in Islam occupies a strategic position as the foundation for character and spiritual formation of children. The family functions not only as the first social environment but also as the primary educational institution instilling Quranic values as a guide for life (Ansori et al., 2025). Within this framework, the Quran is not merely positioned as a cognitive learning object, but rather as the source for shaping life orientation and spiritual awareness in Muslim families (Haris, 2025).

However, studies on Quranic education within the family are still dominated by postnatal approaches, particularly regarding reading proficiency, memorization, and *tahfiz* learning strategies (Elvina et al., 2021). This orientation tends to place Quranic education within the instructional-technical domain, while affective-spiritual dimensions, such as fostering a love and inner closeness to the Quran, remain underexplored empirically. In fact, the internalization of values and a deep love for the Quran serve as the foundation for the continuity of an individual's religious practices throughout their life.

On the other hand, the prenatal phase, as the initial stage of human development, remains relatively marginal in the discourse of Islamic education. Prenatal education is generally discussed from the perspective of health or developmental psychology, while its integration with Quranic education has not been widely studied systematically (Aminullah et al., 2023). Several studies indicate that a pregnant woman's interaction with Quranic recitations, such as listening to *murattal*, contributes to maternal emotional stability and strengthens the mother-fetus bond (Handriyani et al., 2024). Aridlah Sendy Robikhah (2022) explains that the Quran also emphasizes the importance of education from within the womb through the mother's spiritual habituation

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and a sound family environment to foster a positive spiritual atmosphere early on. These findings open a conceptual space that spiritual practices during pregnancy have the potential to become part of the educational process.

Normatively, the Islamic tradition has long recognized the practice of habitual worship, supplication, and Quranic recitation during pregnancy as a form of early educational endeavor (*ikhtiar*). Nevertheless, empirical studies specifically examining the implementation of Quranic love education during the prenatal period in the context of Muslim families remain limited. Yet in this context, the prenatal period is a highly strategic phase in shaping the quality of human resources, where the education of the unborn child is understood as an effort to stimulate the child's innate potential (*fitrah*) to develop optimally according to their developmental stage, rather than as a formal teaching process (Nafisa et al., 2026). The majority of research focuses more on theological legitimacy or psychological benefits, rather than on how these practices are internalized, interpreted, and concretely executed within family life.

This limitation highlights a research gap at the practical level and the subjective experience of the family. To understand this phenomenon in depth, a case study approach becomes relevant as it allows for contextual exploration of strategies, interaction patterns, spiritual meanings, and educational dynamics occurring during pregnancy. Through a case study, Quranic love education is understood not merely as a normative concept, but as a lived practice manifested in routines, relationships, and the family's spiritual atmosphere.

In the context of social change and the challenges of modernity, strengthening spiritual foundations from the prenatal period becomes a strategic issue in Islamic family education. Therefore, this study focuses on analyzing the implementation of Quranic love education during the prenatal period through a case study of spiritual education in Muslim families. This research is expected to provide conceptual and empirical contributions to the development of Islamic educational discourse, particularly in expanding the horizon of Quranic education into the prenatal phase as an integral part of shaping children's spirituality.

RESEARCH METHODOLOGY

This study employs a qualitative approach with a case study design. The qualitative approach was chosen because the research aims to understand in depth the practices, meanings, and social dynamics within the real-life context of the participants (Annasthasya et al., 2025). This approach emphasizes not only the final outcome but also the processes, interactions, and social contexts that underlie the phenomenon being studied. Qualitative research emphasizes the

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exploration of subjective experiences and the social constructions built by individuals or groups within a particular phenomenon. Thus, the research is able to capture reality in a more comprehensive and contextual manner.

A case study design is utilized because it provides the space to examine phenomena contextually, holistically, and deeply, especially when the boundaries between the phenomenon and its social context are not clearly distinct (Viera, 2024). This approach allows researchers to understand the interconnectedness of values, practices, and social interactions within the participants' natural environment. Case studies are also relevant for understanding complex social phenomena in the participants' natural settings (Mtisi, 2022). In this context, the case study design facilitates the exploration of subjective experiences and family interaction patterns in building a Quranic-based spiritual atmosphere during pregnancy (Siregar & Murhayati, 2024).

The research was conducted on Muslim families who are currently undergoing or have undergone pregnancy and consciously implemented Quranic-based educational practices during the prenatal period. Participants were selected using a purposive sampling technique, which is selection based on the suitability of characteristics with the research objectives (Annasthasya et al., 2025). The criteria for participants included: (1) Muslim mothers who are currently pregnant or have experienced pregnancy within the last one to two years; (2) families who practice Quranic-based spiritual habituation during pregnancy; and (3) are willing to participate in in-depth interviews.

The number of participants was determined based on the principles of information richness and data saturation, meaning data collection was stopped when the information obtained became repetitive and yielded no significant new findings (Pokharel, 2024). This principle is important in qualitative research to ensure that the collected data adequately represents the phenomenon under study. In this study, the participants ranged across three families to maintain the depth of analysis.

Data were collected through semi-structured in-depth interviews, observation, and documentation. Interviews were conducted with mothers and, whenever possible, fathers to explore their understanding, concrete practices, spiritual motivations, as well as supporting and inhibiting factors in implementing Quranic love education (Marwansyah et al., 2025). Observations were conducted to understand the family's spiritual atmosphere in its natural context, while documentation was used as complementary data to strengthen the credibility of the findings (Mtisi, 2022).

Data analysis was carried out simultaneously using an interactive analysis model

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encompassing data reduction, data display, as well as conclusion drawing and verification (Omry et al., 2024). Data validity was maintained through source and technique triangulation to enhance the credibility and validity of the findings.

The data analysis process was performed interactively through the stages of data reduction, data display, and conclusion drawing and verification (Sugiyono, 2019). Data reduction was conducted by selecting and focusing on relevant information, then grouping it into research categories and themes. The organized data were presented in a thematic narrative format to identify patterns and relationships between categories. Furthermore, conclusions were drawn interpretively by linking empirical findings with the conceptual framework, and continuously verified to ensure the consistency and validity of the research results (Miles et al., 2014). The following is the diagram of the interactive model from Miles and Huberman:

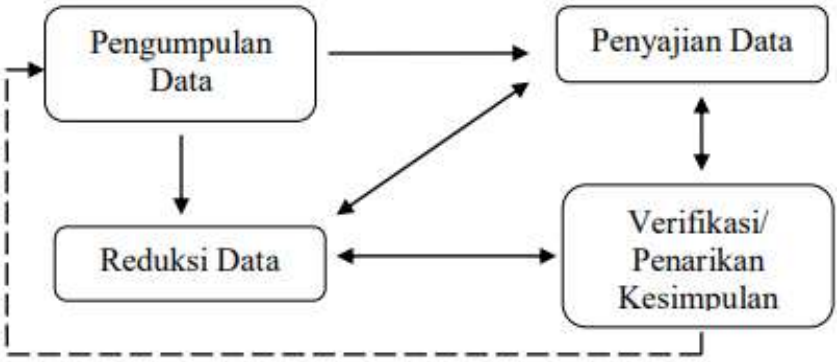


Figure 1. Miles & Huberman Data Analysis Diagram

RESEARCH RESULTS

This study was conducted on three Muslim families who consciously and consistently implemented Quranic-based educational practices during pregnancy. Participants were selected through purposive sampling with the criteria of mothers who are currently pregnant or have had pregnancy experience within the last one to two years and actively carry out Quranic spiritual habituation in their daily lives. The following are the main findings from the in-depth interviews, observations, and documentation that have been conducted.

Forms of Quranic Love Educational Practices in the Prenatal Period

Based on the results of interviews and observations, this study found that all participants consistently implemented various forms of Quranic-based spiritual practices during pregnancy. These practices are not only individual in nature but also reflect collective involvement within the

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family to build a prenatal environment rich in religious values.

One of the most dominant practices is routinely listening to Quranic *murattal*. This activity is generally carried out at times that hold high spiritual value, such as after the Fajr prayer and before going to sleep at night. Participants believe that the chanting of Quranic verses can provide psychological tranquility for the mother while simultaneously serving as positive stimulation for the fetus. Observation results indicate that the *murattal*is not merely played as a background sound but has become an integral part of the daily routine, executed consciously and with deep appreciation.

Furthermore, pregnant mothers also actively engage in independent Quranic *tilawah* (recitation), both through routine reading and repeating memorization (*muraja'ah*). This activity is interpreted not only as a form of worship but also as a means of spiritual communication between the mother and the fetus. Participants revealed that this practice yields psychological impacts in the form of inner peace, spiritual strengthening, and increased emotional closeness with the fetus in the womb.

This study also found the practice of reading selected surahs that are culturally believed to possess certain educational and spiritual values. Surah Yusuf, Maryam, and Luqman are the most frequently read surahs because they contain values of exemplary character, patience, and moral teachings. Participants believe that these values can exert a positive influence on the formation of the child's character from within the womb. This indicates an integration between religious teachings and cultural understanding in prenatal education practices.

In addition to *tilawah* practices, participants also consistently offer specific prayers during pregnancy. These prayers are not only performed by the mother but also involve the father as a form of spiritual support within the family. The content of the prayers generally relates to hopes for the health of the mother and fetus, the smoothness of the delivery process, and the desire for the child to be born as a pious individual who loves the Quran. This practice reflects the existence of a collective spiritual dimension in the family, where the educational process has begun since the prenatal period.

Motivation and Spiritual Foundation of the Family

All participants expressed that the primary motivation in carrying out Quranic educational practices during the prenatal period is based on the spiritual belief that the fetus can already respond to and receive influences from its surrounding environment. The normative foundation frequently mentioned is the concept of *fitrah* in Islam, namely the belief that every child is born

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in a state of purity and is ready to receive the values of goodness. Therefore, parents feel responsible for filling the fetal environment with Quranic recitations and values from an early stage.

Some participants also referred to inspirational stories of Islamic figures known as Quranic memorizers (*hafizh*), where it is recounted that their parents had habituated a Quranic environment since pregnancy. This strengthens their belief that Quranic-based prenatal practices are a long-term spiritual investment for the child's life.

Interestingly, this spiritual motivation is also reinforced by evidence of positive health conditions while undergoing these spiritual practices. Health documentation data obtained through the Maternal and Child Health (KIA) Book records of the three participants show a good and conducive health profile during pregnancy, covering four main indicators: maternal blood pressure, psychological condition and stress levels, fetal growth and weight, fetal position and heart rate, as well as maternal sleep quality. The documentation results are presented in the following table:

Table 1. Recapitulation of Participants' Health Documentation Based on MCH (KIA) Book Records

Participant	Maternal Blood Pressure (MCH Book)	Psychological Condition / Stress Level (Interview)	Fetal Weight & Growth (MCH Book)	Fetal Position & Heart Rate (MCH Book)	Maternal Sleep Quality (Interview)	MCH Book Notes
Family 1 / Mother A (26 yrs)	Normal stable; average 110/70 mmHg throughout pregnancy	Mild stress; no significant anxiety throughout pregnancy	Fetal growth according to gestational age (normal ultrasound)	Normal head position (cephalic presentation); FHR 140-150 bpm, regular	Adequate sleep, rarely wakes up at night	No risk records
Family 2 / Mother B (29 yrs)	Briefly 130/85 mmHg in Trimester I; dropped to normal after routine *murattal*	Experienced anxiety in Trimester I; improved after routine *murattal*	Fetal weight increased normally; no	Normal head position; FHR 138-148 bpm, regular — briefly increased	Sleep quality improved in Trimesters II-III	Relaxation recommended by midwife

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Participant	Maternal Blood Pressure (MCH Book)	Psychological Condition / Stress Level (Interview)	Fetal Weight & Growth (MCH Book)	Fetal Position & Heart Rate (MCH Book)	Maternal Sleep Quality (Interview)	MCH Book Notes
			indication of LBW	during Trimester I stress		
Family 3 / Mother C (31 yrs)	Consistently normal blood pressure; 110-120/70-80 mmHg	Psychologically stable; no significant anxiety complaints	Optimal fetal growth; normal birth weight	Normal head position; stable FHR 142-152 bpm, regular throughout pregnancy	Good quality sleep throughout pregnancy	Healthy condition, routine ANC

(Blood pressure, fetal growth/weight, as well as fetal position and heart rate (FHR) were obtained from the MCH Book records of each participant. Psychological condition/stress level and sleep quality were obtained through in-depth interviews with participants. ANC = Antenatal Care; LBW = Low Birth Weight; FHR = Fetal Heart Rate).

Based on Table 1, five main findings can be identified from the MCH book records of the three participant families. First, regarding the blood pressure indicator, two of the three participants (Family 1 and Family 3) showed stable blood pressure within the normal range (110-120/70-80 mmHg) throughout pregnancy. Family 2 (Mother B) recorded a blood pressure of 130/85 mmHg in the first trimester but returned to normal limits after carrying out routine *murattal* habituation, as recorded by the assisting midwife in the MCH book. Second, from the psychological condition indicator, two of the three participants showed stable psychological conditions throughout pregnancy with mild to no stress levels, while Family 2 experienced anxiety in the first trimester which then improved significantly after consistently carrying out *murattal* practices. Third, in terms of fetal growth and weight, all three participants showed normal to optimal results without indications of growth disorders or the risk of low birth weight (LBW). Fourth, the indicator for fetal position and heart rate (FHR) showed that all fetuses were in a normal position (cephalic presentation) and had a heart rate within the normal range (±120–

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160 beats/minute) and regular. This indicates a healthy fetal condition with no signs of distress. In Family 2, there was a temporary increase in FHR when the mother experienced stress, but it stabilized again after her psychological condition improved. Fifth, the sleep quality of all participants was classified as good overall, with improvements noted in Family 2, who previously experienced sleep quality disturbances in the first trimester and improved after consistently listening to *murattal* at night.

The entirety of this health documentation data, although it cannot be claimed as a direct causal relationship, provides an overview that the implementation of Quranic-based spiritual practices during pregnancy occurs simultaneously with positive maternal and fetal health conditions. This strengthens the foundation of the participants' motivation that Quranic love education since the prenatal stage is not only spiritually meaningful but also goes hand in hand with maintained physical and psychological well-being during pregnancy.

The Role of Family Support and Social Environment

The research findings also identified that the support of the partner (husband) and the extended family plays a significant role in the sustainability of prenatal education practices. The interview results indicate that the husband's active involvement directly affects the consistency level in implementing spiritual-based prenatal education practices. The husband's participation in activities such as accompanying *tilawah*, joint prayer recitations, as well as efforts to create a conducive home atmosphere was found more frequently in families with a high degree of practice continuity. Conversely, in families where the husband's involvement is low, the implementation of practices tends to be less consistent and more often relies entirely on the mother's initiative. This indicates that the husband's involvement is one of the crucial factors in supporting the continuity of prenatal education practices.

Furthermore, participants who received support from the extended family, such as parents or parents-in-law, showed a more stable level of motivation in carrying out these practices. The support provided includes encouragement, reminders, and involvement in creating a family environment that supports spiritual activities during pregnancy.

From the interviews, it was found that involvement in Islamic study groups (*pengajian*) and religious gatherings (*majelis taklim*) is related to an increase in knowledge and consistency of prenatal educational practices. Participants who are more actively involved in religious activities tend to have a better understanding and a wider variety of practices. Additionally, these communities serve as a source of motivation and a space for sharing experiences that support the

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continuity of Quranic-based prenatal education practices.

Supporting and Inhibiting Factors

Based on the interview results, the research findings show that there are several supporting and inhibiting factors in the implementation of Quranic love education during the prenatal period. Identified supporting factors include time availability, especially for mothers who are on leave or not working, which correlates with a more regular execution of practices. Emotional support from partners and family was also found to contribute to the increased comfort and motivation of mothers in carrying out spiritual activities. In addition, access to digital media such as *murattal* applications and Quranic channels makes it easier for participants to access Quranic recitations flexibly, so that practices can be done anytime. A religious social environment was also identified as being related to increased practice sustainability, especially for participants who are in communities with active religious activities.

Meanwhile, identified inhibiting factors include the pregnant mother's physical condition, specifically in the first trimester, such as nausea and fatigue which impact a decrease in the frequency of practice execution. Time constraints for mothers who are still actively working also become an obstacle in maintaining the regularity of daily practices. In addition, some participants admitted to experiencing difficulties in maintaining consistency and steadfastness (*istiqamah*), especially when faced with a busy routine of activities and work demands, so the practices cannot always be carried out continuously.

DISCUSSION

Prenatal Education Practices as a Manifestation of the Muslim Family's Spiritual Commitment

The findings of this study confirm that Quranic love education during the prenatal period is not merely a normative concept but a concrete practice manifested in the daily routines of Muslim families. The practices identified in this study align with the view of Robikhah (2022) that the Quran emphasizes the importance of education from within the womb through the spiritual habituation of the mother and a conducive family environment as an effort to form a positive spiritual atmosphere from an early stage. Thus, parents do not only prepare for the physical needs of the baby but also build a foundation of spirituality through intensive interaction with the Quran (Aminullah et al., 2023).

The habituation of listening to *murattal* reported by all participants is a meaningful form of auditory stimulation. The Quranic *murattal* method is effective in reducing the anxiety of

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pregnant women, which indirectly creates a more stable emotional condition for fetal development. A calm and positive maternal emotional state is an important variable in a child's psychological development, as the fetus is sensitive to hormonal changes triggered by the mother's emotions (Setiawati et al., 2022). Therefore, the practice of listening to the Quran is not only spiritually meaningful but also provides tangible psychophysiological benefits for both the mother and the fetus.

The Affective-Spiritual Dimension in Prenatal Quranic Education

The instructional-technical orientation that has dominated Quranic education is a widely recognized issue in contemporary Islamic education discourse. A study by Elvina et al. (2021) shows that Quranic education within the family still tends to focus on reading and memorization skills, thus positioning the child merely as an object of textual transmission, rather than as a subject whose heart needs to be touched and spiritual dimensions developed. The Quran should be positioned as the source for shaping life orientation and spiritual awareness, not merely as material to be mastered technically and cognitively (Lilis et al., 2016).

This tendency aligns with broader critiques of contemporary Islamic education. Education that is overly cognitive-oriented is deemed to neglect affective development, whereas Islam positions education as an integral process encompassing the intellect, heart, and soul. This imbalance is not merely a methodological issue but touches the philosophical roots of Islamic education itself (Lilis et al., 2016). If the spiritual and ethical dimensions are ignored, education risks producing individuals who are intellectually superior but weak in moral integrity, social sensitivity, and spiritual resilience.

In response to this cognitive dominance, current studies emphasize the urgency of placing *mahabbah* (love) as the foundation in the Quranic educational process. Sari et al. (2025), in their study on the implementation of a love-based curriculum in Islamic educational institutions, found that an approach touching the affective-spiritual dimension is significantly more effective in shaping character and ensuring the sustainability of religious practices compared to an approach that solely emphasizes cognitive aspects and memorization. This finding reinforces the importance of love and inner involvement in Quranic education (Sari et al., 2025).

The perspective of classical Islamic spiritual education also affirms the same. In the tradition of *al-tarbiyah al-ruhiyyah*, the educational process is understood not only as the transfer of knowledge but as the development of spiritual potential so that Allah and His Messenger are loved more than anything else; namely, a process of softening the heart so that it yearns for

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goodness, accompanied by efforts to encourage the soul to obey Allah with deep love and longing (Lilis et al., 2016). This paradigm places love at the core of the entire authentic spiritual educational process.

The relevance of this paradigm becomes even stronger in the context of prenatal education. When a pregnant woman reads and listens to the Quran not solely out of ritual obligation, but out of a deep love for the holy book, the spiritual atmosphere created radiates a different affective energy (Ilmi, 2025). The energy of love enveloping the fetus in the womb is believed, from an Islamic perspective, to be the earliest form of education that touches the child's spiritual dimension. The findings of this study therefore provide a crucial empirical contribution: that meaningful and sustainable Quranic education is not adequately initiated from technical post-natal aspects but needs to be rooted in an affective-spiritual foundation built even before the child is born into the world.

Health Conditions as a Reflection of the Harmony Between Spiritual and Physical Practices

The health documentation findings in this study provide an additional dimension that enriches the understanding of the benefits of Quranic love education during the prenatal period. MCH (KIA) book data indicate that stable blood pressure, a sound psychological condition, optimal fetal growth, and maintained sleep quality are common features found in participants who consistently engage in Quranic-based spiritual practices (Mamlukah et al., 2020). This is in line with findings from a number of health studies confirming the positive impact of *murattal* therapy on various health indicators of pregnant women.

Regarding blood pressure, Quranic *murattal* therapy has a significant effect in lowering systolic and diastolic blood pressure in pregnant women at risk of preeclampsia and anxiety disorders (Mamlukah et al., 2020). This finding is consistent with the condition of Mother B in this study, who recorded a decrease in blood pressure from 130/85 mmHg to normal limits after undergoing routine *murattal* habituation. Physiologically, the sound waves of the Quran listened to in a solemn atmosphere full of spiritual conviction work to stimulate the production of endorphins and serotonin, which directly affects the reduction of peripheral blood vessel resistance, leading to more stable blood pressure (Septadina et al., 2021).

From a psychological perspective, Quranic *murattal* therapy is able to significantly minimize the anxiety of pregnant women, with anxiety reduction effectiveness reaching 97% (Yunita et al., 2025). Listening to *murattal*at a slow tempo and in a calm atmosphere can lower stress hormones and activate natural endorphins (serotonin) through the restoration of

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brainwave balance (Mailani, 2025). This stable psychological condition, in turn, directly contributes to optimal fetal growth and development, considering that chronic anxiety in pregnant women can cause uterine artery vasoconstriction, which impedes blood flow and oxygen supply to the fetus.

Regarding sleep quality, Quranic *murattal* therapy improves the sleep quality of third-trimester primigravida pregnant women. The experience of listening to *murattal* during pregnancy correlates with emotional relaxation that positively affects sleep quality (Aghniya et al., 2025), decreases muscle tone, and normalizes the heart rate. These findings align with the conditions reported in the MCH books of the participants in this study, specifically the improvement in sleep quality experienced by participants who consistently listened to *murattal*at night.

These health documentation findings affirm that the practice of Quranic love education during the prenatal period does not stand alone as a spiritual ritual separate from the physical reality of pregnancy. Rather, it is a holistic practice that touches the spiritual, psychological, and physical dimensions simultaneously, as recommended in Islamic-based Antenatal Care (ANC) programs that emphasize a holistic health approach through the integration of the physical, psychosocial, and spiritual aspects of pregnant women (Ummul Aiman, Karimuddin Abdullah et al., 2022).

The Role of Parents as Agents of Prenatal Education

This study indicates that the role of parents as agents of prenatal education cannot be separated between the mother and the father; rather, it must operate synergistically. The active involvement of the husband in spiritual practices during pregnancy not only impacts the increase in consistency but also strengthens the quality of spiritual interactions within the family. The father's presence in activities such as *tilawah*, joint prayer, and the creation of a religious atmosphere at home shapes a more comprehensive educational pattern, because the fetus receives stimulation not only from the mother but also from a wholly supportive family environment.

This finding aligns with Jaafar (2024), who emphasizes the importance of Islamic parenting, where both parents have roles as primary educators even before the child is born. In this context, prenatal education is not merely the mother's individual activity, but rather part of the parenting process that begins early and involves spiritual values as the main foundation. The husband's involvement also indicates a more balanced division of roles, so that the mother does not bear

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the burden of the practices alone, which ultimately can improve the sustainability and quality of the education's implementation.

Aminullah et al. (2023) assert that prenatal education from an Islamic perspective encompasses the shared responsibility of both parents in creating a spiritual environment conducive to fetal development. This environment is not only formed by the worship activities performed but also by the emotional atmosphere, communication, and interactions occurring within the family. When both parents are actively involved, a more stable and harmonious condition is created, which supports the holistic development of the fetus, both spiritually and emotionally.

Thus, this discussion affirms that the success of Quranic love education during the prenatal period is strongly influenced by the collaborative roles of the mother and father (Jaafar, 2024). Practices carried out together not only increase consistency but also strengthen the meaning of the education itself as a value-formation process from within the womb, supported by the entire family system.

CONCLUSION

This study concludes that Quranic love education during the prenatal period is a tangible and structured practice consistently carried out by Muslim families, encompassing the habituation of listening to *murattal*, daily *tilawah* (recitation), the reading of selected surahs (Yusuf, Maryam, and Luqman), as well as the creation of a spiritually conducive home atmosphere. The parents' primary motivation stems from the belief in the concept of *fitrah* in Islam and the awareness that the fetus is already capable of receiving spiritual stimulation while in the womb, thus Quranic education is understood as a long-term spiritual investment starting long before the child's birth.

Health documentation through the MCH (KIA) Book records indicates that Quranic-based spiritual practices go hand in hand with positive conditions for both the mother and the fetus, including blood pressure stability, reduced anxiety, optimal fetal growth, normal fetal position and heart rate, and good sleep quality. The success of implementation is also determined by the synergy of the husband-wife roles along with the support of the extended family and religious study communities (*komunitas pengajian*), while physical discomfort in the first trimester and the busyness of working mothers serve as commonly found inhibiting factors.

Conceptually, this study emphasizes the urgency of a paradigm shift in Quranic education from a postnatal instructional-technical orientation toward a holistic affective-spiritual approach starting from the prenatal period. Authentic Quranic love education is not sufficiently initiated

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from reading and memorization skills but must be rooted in an affective foundation built while the fetus is still in the womb. Thus, this study provides empirical and conceptual contributions to the development of Islamic education by expanding the scope of Quranic education into the prenatal phase as an integral part of shaping the child's spirituality.

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