



Assyfa Journal of Islamic Studies

AJIS. Vol. 3 No. 2 (2025) Page 543-550

e-ISSN: 2988-7399



[DOI: 10.61650/ajis.v3i2.1181](https://doi.org/10.61650/ajis.v3i2.1181)

ORIGINAL RESEARCH ARTICLE

Four-Month Pregnancy Tradition: Internalization of Islamic Religious Education Values among Pregnant Women in Sripendowo Village, Lampung

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Article History: Received: 12 April 2024 • Revised: 05 Dec 2024 • Accepted: 15 Jan 2025

• Published: 31 Des 2025

ABSTRACT

This study analyzes the internalization of Islamic Religious Education values among pregnant women through the four-month pregnancy tradition in Sripendowo Village, Lampung. Using a qualitative case study, data were collected through observation, in-depth interviews, and documentation involving religious leaders, traditional leaders, pregnant women, and community members. The findings show three stages of value internalization. First, acceptance occurs through Qur'anic recitation, collective prayer, religious advice, and community support. Second, evaluation involves reflection on the values in relation to Islamic teachings, psychological benefits, and social norms. Third, practice is expressed through increased worship, improved moral conduct, emotional self-control, and Islamic prenatal education. The study concludes that the four-month pregnancy tradition functions as an effective non-formal educational medium by integrating religious ritual, local wisdom, and social learning. It strengthens spirituality, moral awareness, and religious behavior within family and community life.

Keywords: Islamic Religious Education, Value Internalization, Four-Month Tradition, Pregnant Women, Non-formal Education



ABSTRAK

Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai-nilai Pendidikan Agama Islam (PAI) bagi ibu hamil melalui tradisi empat bulan di Kampung Sripendowo, Lampung. Fokus penelitian mencakup tiga tahapan internalisasi, yaitu penerimaan, penilaian, dan pengamalan nilai. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, dengan melibatkan tokoh agama, tokoh adat, ibu hamil, serta masyarakat sebagai informan. Analisis data dilakukan melalui tahapan reduksi, penyajian, dan penarikan kesimpulan secara sistematis. Hasil penelitian menunjukkan bahwa tradisi empat bulan berfungsi sebagai media pendidikan nonformal yang efektif. Pada tahap penerimaan, nilai-nilai agama disampaikan melalui ritual keagamaan seperti pembacaan Al-Qur'an, doa bersama, dan nasihat tokoh agama. Tahap penilaian ditandai dengan proses afektif di mana ibu hamil menilai nilai berdasarkan ajaran Islam, manfaat psikologis, serta norma sosial. Tahap pengamalan menunjukkan implementasi nyata dalam kehidupan sehari-hari, seperti peningkatan ibadah, perubahan akhlak, dan praktik pendidikan prenatal Islam.

Kata Kunci: Islamic Religious Education, Value Internalization, Four-Month Tradition, Pregnant Women, Non-formal Education.

How to cite: Yulinda, Y., Setiawan, D., & Anwar, M. S. (2025). Four-Month Tradition: Internalization of Islamic Religious Education Values for Pregnant Women: (Case Study in Sripendowo Village Lampung). *Assyfa Journal of Islamic Studies*, 3(2). <https://doi.org/10.61650/ajis.v3i2.1181>

1. INTRODUCTION

Islamic Religious Education (PAI) occupies a fundamental position in shaping Muslim personality. In Islam, education is understood as a continuous process that is not limited to the formal classroom but encompasses the entirety of a person's living environment (Herwati, 2024). Its ultimate purpose is to develop individuals who are faithful, morally upright, knowledgeable, and capable of fulfilling their role as stewards on earth. Therefore, PAI is not realized merely through verbal instruction; it must also address the spiritual, moral, emotional, and social dimensions of the individual. Islamic educational thought recognizes that character formation begins at the earliest stage of human life, even before birth. This principle is consistent with the views of scholars who emphasize the importance of parents' spiritual readiness in welcoming a child (Hadi et al., 2025).

The family, particularly the mother, has a powerful influence on a child's emotional, psychological, and spiritual development. The mother is the first person to provide stimulation through voice, behavior, and emotional condition during pregnancy. From an Islamic perspective, the mother's spiritual condition during pregnancy may also influence fetal development (Rosadah et al., 2025). Classical and contemporary scholars have therefore advised pregnant women to increase worship, dhikr, Qur'anic recitation, and the maintenance of psychological well-being. Prenatal education consequently becomes an important phase in establishing the foundation of a child's personality. One tradition that reflects community concern for prenatal education is the four-month pregnancy tradition (Humaidah & Abu Bakar, 2025). This practice is widespread in the culture of Indonesian Islam and is regarded as a special spiritual moment because it coincides with the belief concerning the time when the soul is breathed into the fetus.

In Sripendowo Village, Lampung, the four-month pregnancy tradition has distinctive features that reflect the integration of Islamic teachings and local cultural values. The ritual is not merely symbolic but also conveys moral and educational messages to families, especially pregnant women. Activities such as collective prayer, food charity, and religious study gatherings are understood by the community as forms of spiritual preparation. Through these practices, pregnant women are encouraged to draw closer to Allah, regulate their thoughts and emotions, and cultivate patience and trust in God. In the context of Islamic Religious Education, a living community tradition is not understood solely as cultural heritage but also as an educational medium for nurturing values. A tradition transmitted across generations is essentially a collective expression of how a community understands religious teachings and passes those values to the next generation (Hasan & Susanto, 2021).

Research on the four-month pregnancy tradition as a medium for internalizing Islamic Religious Education values has strong theoretical and practical urgency. Academically, studies of prenatal education from an Islamic perspective remain relatively limited, especially studies that connect it with local cultural practices as a means of value formation. Most research on Islamic education focuses on formal education or postnatal development, leaving education during pregnancy insufficiently examined (Herlina et al., 2024). The study is also important because local religious traditions constitute a form of non-formal education. Amid modernization and social change, many local traditions have experienced shifts in meaning or have begun to be abandoned by younger generations. The four-month pregnancy tradition is part of local wisdom that functions not only as a ritual but also contains spiritual and moral values relevant to Muslim family life (Walad et al., 2025).

This study aims to: (1) analyze and describe the acceptance stage of Islamic Religious Education values among pregnant women through the four-month pregnancy tradition; (2) examine and describe the evaluation stage of those values; and (3) analyze and describe the practice stage of Islamic Religious Education values among pregnant women through the four-month pregnancy tradition in Sripendowo Village, Lampung.

2. RESEARCH METHODS

This study employed a qualitative approach with a case study design. The qualitative approach was selected to understand deeply the phenomena experienced by the research participants, particularly their behavior, attitudes, motivation, perceptions, and actions (Rukin, 2021). The case study design was used to explore and understand a phenomenon in its real-life context by emphasizing complexity and the relationships among the factors that influence it (Assyakurrohim et al., 2022). The research was conducted in Sripendowo Village, Bangun Rejo District, Central Lampung Regency, Lampung Province. The site was selected because the four-month pregnancy tradition remains well preserved as a living religious-cultural practice within the community.

Research informants were selected through purposive sampling and included religious leaders, traditional leaders, pregnant women who conducted the four-month pregnancy tradition, and community members who attended the event. Data were collected through participant observation, in-depth interviews, and documentation. Observation was used to examine directly the

implementation of the tradition and the accompanying social interactions (Waruwu, 2023). In-depth interviews explored informants' understanding, experiences, and evaluations of the practice (Zaenal, 2020). Photographs, village archives, and field notes were used to strengthen the data.

Data analysis consisted of three stages: data reduction, data display, and conclusion drawing and verification (Fadli, 2021). Data reduction involved summarizing, selecting essential information, and focusing on important aspects. Data were displayed through brief descriptions, diagrams, and relationships among categories. Conclusions were drawn gradually and verified continuously. Data trustworthiness was assessed through method triangulation, persistent observation, prolonged engagement, transferability, and reference adequacy (Susanto et al., 2023).

3. RESULTS AND FINDINGS

Acceptance Stage of Islamic Religious Education Values

The acceptance of Islamic Religious Education values through the four-month pregnancy tradition in Sripindowo Village occurs through several channels. First, religious rituals such as recitation of Qur'anic passages, particularly Surahs Yusuf and Maryam, dhikr, and collective prayer expose pregnant women directly to a spiritual atmosphere in which values of monotheism, reliance on Allah, and belief in divine destiny begin to develop. Lala Nurwasilah, a pregnant participant, stated, "I feel calmer and more comfortable when listening to the Qur'an, as though a sense of peace enters me" (Interview, August 18, 2025). Second, religious leaders deliver sermons and advice in simple, contextual language. Maliki, a religious leader, explained, "I deliver the sermon in accessible language so that everyone present can understand it, especially pregnant women. The fourth month is considered an important phase because it is believed to be the time when the soul is breathed into the fetus" (Interview, August 18, 2025). Third, social interaction and community support contribute to value acceptance. The presence of family members, neighbors, and relatives creates positive social reinforcement that encourages pregnant women to accept religious values. Fourth, the emotional and spiritual experience of the ritual creates psychological conditions conducive to internalization.

Evaluation Stage of Islamic Religious Education Values

At the evaluation stage, pregnant women engage in cognitive and affective processes of weighing, interpreting, and reflecting on the values they have received. Their evaluation is based on three principal considerations. First, they assess compatibility with Islamic teachings, viewing the four-month pregnancy tradition as consistent with Islam because it includes worship practices such as collective prayer, dhikr, Qur'anic recitation, and charity. Second, they consider personal benefits, reporting positive psychological changes such as calmness, comfort, and stronger faith and piety. Third, they consider prevailing social norms. The tradition is regarded as part of local cultural identity and as a practice with strong values of togetherness and social solidarity. Pregnant women also critically reflect on cultural elements by preserving practices that comply with Islamic law while abandoning or reinterpreting elements that lack a strong religious foundation.

Practice and Implementation Stage of Islamic Religious Education Values

The practice stage represents the culmination of value internalization, when accepted and evaluated values are expressed in daily behavior. Practice is evident in four areas. First, the quality and frequency of worship increase. Pregnant women become more diligent in performing obligatory and voluntary prayers, reciting the Qur'an, and making supplication. Lala Nurwasilah stated, "After the four-month ceremony, I became more diligent in reciting the Qur'an, especially the chapters that were read during the event. I also became more careful with my words and prayed more for my child" (Interview, August 18, 2025). Second, behavioral and moral changes occur, with pregnant women becoming more patient, calm, and careful in their actions and speech. Third, they begin practicing Islamic prenatal education by speaking positively to the fetus, playing Qur'anic recitation, and maintaining a positive emotional condition. Fourth, their participation in social and religious activities increases through charity, helping others, and maintaining good relations with the surrounding community. Maliki emphasized, "The purpose of the tradition is not merely ceremonial; the values conveyed should be practiced. We encourage pregnant women to draw closer to Allah, maintain their worship, and shape the child's character from the womb" (Interview, August 18, 2025).



At the evaluation or affective stage, pregnant women do not accept values passively but reflect on and select them based on Islamic teachings, personal benefits, and social norms. This finding is consistent with Sari et al. (2024), who found that Javanese pregnancy traditions contain religious, psychological, and social values that may be accepted as long as they do not conflict with Islamic law. Pregnant women in Sripendowo Village demonstrate the ability to evaluate values critically, which, according to Bandura (as cited in Boiliu, 2022), forms part of observational learning involving attention, retention, reproduction, and motivation.

The practice or psychomotor stage represents the culmination of value internalization, when Islamic Religious Education values are manifested through increased worship, moral change, and Islamic prenatal education. This finding supports Nopianda's (2022) study of prenatal education from an Islamic perspective, which argues that Islamic religious education can begin during pregnancy through the habituation of prayer, dhikr, and the mother's religious conduct. It is also consistent with Susanti et al. (2025), who found that Islamic Religious Education values in pregnancy traditions include aqidah, reflected in belief in Allah's power; worship, reflected in prayer, dhikr, and Qur'anic recitation; and morals, reflected in patience, sincerity, and responsibility.

The integration of Kohlberg's and Bandura's theories in this study indicates that value internalization is influenced not only by individual cognitive-affective development but also by the social environment and observational learning. The four-month pregnancy tradition provides models of religious behavior through religious leaders, parents, and community members whom pregnant women observe and emulate, while simultaneously offering social reinforcement through family and community support. This corresponds with Bandura's concept of reciprocal determinism, in which individuals, behavior, and environment influence one another (Boiliu, 2022). Thus, the four-month pregnancy tradition functions as a holistic space for non-formal education that not only transmits values but also continuously develops religious awareness and Islamic behavior.

5. CONCLUSION AND SUGGESTIONS

Based on the findings, the four-month pregnancy tradition in Sripendowo Village effectively serves as a medium for internalizing Islamic Religious Education values among pregnant women through three principal stages. First, acceptance occurs through participation in religious rituals, the role of religious leaders, social interaction, and emotional experiences that naturally develop religious awareness. Second, evaluation involves reflection on the accepted values, during which pregnant women consider Islamic teachings, personal benefits, and social norms and consciously select the values they will retain. Third, practice is evident in daily life through increased worship, moral change, and Islamic prenatal education. The tradition therefore functions not only as a cultural ritual but also as an effective means of continuously shaping the religious behavior of pregnant women.

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