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**Phenomenological Studies Education For Pregnant Women
Birth With Maryam's Birth Model In Midwifer Mugi Rahayu Kalasan Sleman,
Yogyakarta**

Winarsih¹, Nining Tunggal Sri Sunarti², Reni Tri Lestari³

¹Winarsih is Lecturer Institute of Health Science Estu Utomo, Boyolali

Email : winarsihakbidyo@gmail.com

²Nining Tunggal Sri Sunarti is Lecturer Institute of Health Science Akbidyo, Yogyakarta

Email : niningtunggal25@gmail.com

³Reni Tri Lestari is Lecturer Institute of Health Science Akbidyo, Yogyakarta

Email: renitrilestari@yahoo.com

ABSTRACT

Labor or giving birth is one of the important events in human life. Normal childbirth is a gift for women from Allah Azza Wa Jalla. which has been recorded in the Qur'an through the experience of Siti Maryam, the mother of the Prophet Isa as., which is stated in Surah Maryam verses 22-26. Recently on social media, there has been a lot of discussion about Maryam's birthing technique. According to Maryam Childbirth practitioner (PM) Mugi Rahayu, AmdKeb, Sfil, MPH, this technique began to develop and become popular among mothers in 2012. The aim of the research was to phenomenologically describe mothers giving birth using the Maryam delivery model at PMB Mugi Rahayu Kalasan Sleman. The results of research on Maryam's birth model in the independent practice of midwife Mugi Rahayu is a birth model that teaches pregnant women to understand and believe that childbirth is a religious event in the context of worshipping Allah SWT. In the implementation of Maryam's birth, preparations began from the time she was pregnant, referring to 4 things implemented by pregnant women, namely: 1). Pregnant women "have to move" 2). Pregnant Women Never worry about pain 3). Pregnant women pay attention to nutrition, 4). Pregnant women are obliged to "seek knowledge" regarding women's jurisprudence. As a health worker, you need to combine an approach with elements of faith and religious belief in all care from pregnancy, childbirth and postpartum.

Keywords : phenomenological study, maryam method of childbirth

INTRODUCTION

Sustainable Development Goals(SDGs) is a global action plan agreed upon by world leaders, including Indonesia, which contains 17 goals, one of which is target 3, namely ensuring healthy lives and supporting prosperity for all at all ages. The contents of the target are by 2030, reducing the maternal mortality ratio to less than 70 per 100,000 births and by 2030, ending preventable deaths in newborns and toddlers, with each country targeting to reduce neonatal deaths to at least 12 per 1000 births and under-five deaths to as low as 25 per 1000 births.

Maternal Mortality Rate (MMR) and Infant Mortality Rate (IMR) are indicators that can describe the welfare of society in a country. Maternal Mortality Rate (MMR) is the number of maternal deaths during pregnancy, childbirth and childbirth or their management and not due to other causes such as accidents or falls, for every 100,000 live births (KH). Infant Mortality Rate (IMR) is the number of deaths of babies under one year of age for every 1,000 live births (KH). It is reported that the MMR in Indonesia until 2019 remains high, namely 305 per 100,000 live births. According to WHO (World Health Organization), global MMR has decreased by more than a third from 2000 to 2020. It is estimated that around 810 women continue to die every day due to complications during pregnancy and childbirth. Most of the causes are causes that can be prevented or treated, such as infectious diseases and complications during pregnancy and childbirth. The Covid-19 pandemic has caused major disruption to health services, thereby exacerbating risks, especially for the most vulnerable families (WHO, 2021).

Labor or giving birth is one of the important events in human life. Just like the marriage that preceded it. Events that bring a million meanings to life. Childbirth for a family is full of meaning. A meaning that includes some previous preparation. For a woman, pregnancy and giving birth is something natural and natural. In fact, it will be felt that something is missing if there is a woman who cannot get pregnant and does not want to give birth to children. However, pregnancy and giving birth are not just natural matters, but are also a continuation of the purpose of human creation which was determined from the beginning by Allah Azza Wa Jalla.

Normal childbirth is a gift for women from Allah Azza Wa Jalla. which has been recorded in the Qur'an through the experience of Siti Maryam, the mother of Prophet Isa as., which is stated in Surah Maryam verses 22-26.3

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا فَاجَاءَهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا
مَنْسِيًّا فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا وَهُرِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقُ عَلَيْكِ رُطَبًا
جَنِيًّا فَكُلِي وَاشْرَبِي وَعَيْنًا قَامًا تَرَيْنِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ
إِنْسِيًّا

"So Maryam became pregnant with him, then she withdrew herself with her womb to a far away place. So the pain of giving birth forced her (to lean) against the base of a date palm tree. She said: "Alas, it would be better if I died before this, and I became an insignificant thing, forgotten. So Jibril called to her from a low place: "Do not you grieve, surely your Lord has made a river beneath you. And shake the base of the date palm tree towards you, and the tree will shed ripe dates on you. So eat, drink and have fun. If you see a human being, then say: "Indeed, I have vowed to fast for God, the Most Gracious, so I will not speak to any human being this day." (QS Maryam[19]:22-26)

If understood, the contents of this verse contain a very deep meaning regarding the needs before childbirth that are conveyed to women. The most important thing in this verse is how women manage themselves to overcome whatever changes occur in their physical appearance. Safe delivery does not depend on technological sophistication.

Normal delivery offers the best benefits during pregnancy until delivery and even after postpartum, both for the baby she gives birth to and the family and people around her. The many experiences of women who experienced normal childbirth from the desire to be healthy during pregnancy stated that they felt like real mothers after experiencing normal childbirth. Because of the normal birth, they can use whatever power is within them so that their baby is born safely and hear their baby's cry for the first time on earth.

Every woman wants her labor to go smoothly and to give birth to a perfect baby. Childbirth can proceed normally, but it is not uncommon for the birth process to experience obstacles and have to be carried out via caesarean section. This means that the fetus and mother are in an emergency situation and can only be saved if delivery is carried out by caesarean section. Surgery is one way to help with childbirth so that a "well born baby and well healthy mother is achieved."

Even though in the past Sectio Caesarea (SC) was still a frightening thing, with the development of sophistication in the field of medical science, this view of midwifery has begun to shift. Caesarean section is no longer an alternative choice for mothers giving birth because there are problems with the fetus or the mother herself, but it has become a trend in society to determine the date of birth. As there have been interesting phenomena and trends in recent years. Parents want their child to be born on a beautiful day or date, such as 11-01-2011, 12-12-2012. Or maybe because many mothers-to-be are worried and afraid of having a normal birth, because they have heard scary stories about the pain experienced during a normal birth.

Recently on social media, there has been a lot of discussion about engineering give birth to Maryam style. This technique is claimed to help mothers give birth with minimal injury and less pain. End Times Medicine (PAZ) was developed by Ustadz Haris Moedjahid and midwife Nuraini. They have applied this method in their Maternity Clinic and have proven it, that with the concept of giving birth in the style of Maryam, the mother of the Prophet Isa (as), giving birth becomes easier, less painful, and without seams. According to Maternity Practitioner Maryam (PM) Mugi Rahayu, AmdKeb, SFil, MPH, this technique began to develop and become popular among mothers in 2012.

There is an impression that the people who are talking about Maryam's birth are because medical personnel are not pro-normal births. This is a mistake. In medical science, a caesarean section is an emergency procedure that may only be carried out with certain medical indications, either to save the pregnant mother, the fetus, or both. Without any medical indication, labor continues normally, until there is an emergency that requires surgery.

Recently, Caesarean section has been chosen more often during childbirth. Apart from minimizing pain for the mother, parents can also choose their child's birth date. Ustadz Bachtiar Nasir, Secretary General of the Indonesian Young Intellectuals and Ulama Council (MIUMI), said that giving birth by Caesarean section should only be carried out in medical emergencies. "The experts set these conditions, not because of individual desires, especially for reasons of beauty, hospital business, and for reasons of choosing lucky or lucky days. "All days are good for Allah," he said in Republika.co.id.

According to Dr. Raehanul Bahraen, lecturer at the Faculty of Medicine, University of Mataram, said in muslim.or.id that a cesarean operation, as it is known, is carried out by ripping open the mother's stomach and during the operation her private parts are exposed. However, this is done to save the lives of the mother and child or to avoid dangerous things that could happen. Ulama issued a fatwa on the permissibility of Caesarean operations with medical indications from a trusted doctor. Some of the arguments in this case are that the dangers that arise must be eliminated, in accordance with the words of Allah Subhanahu wa Ta'ala, "And whoever preserves the life of one human being, it is as if he has preserved the lives of all human beings" (QS. Al-Maidah: 32).

According to Dr. Raehanul Bahraen, who is a doctor who studied as a clinical pathology specialist at FK UGM Yogyakarta, then said that even in the world of medicine, it is not permissible to perform a Caesarean operation without medical indications. A doctor is wrong according to the code of medical ethics if he performs a Caesarean section without medical indications. Shaykh Muhammad Salih Al-Munajjid Hafidzahullah said regarding operations without medical indications, "Some doctors make it easy to perform Caesarean operations because they are greedy for wealth or the mother is impatient to undergo a natural birthing process. Likewise, some women ask for this operation to maintain the beauty of their body or to avoid pain. No doubt this is a waste of great benefits."

Dr. Kardi Hadinuryanto, SpOG, a gynecologist from RSCM Jakarta, said in the electronic daily news Kompas, that during a Caesarean operation, vertical incisions in the stomach and uterus actually make pregnant women susceptible to tearing of the uterus during pushing during the normal birth process. However, nowadays doctors more often make horizontal incisions so it is safer for the mother. Another risk that mothers-to-be who choose a Caesarean section must understand is difficulty breathing in the baby, although this is common in babies born prematurely. This was conveyed by Dr. Tania Savitri, a health content writer at *hellosehat.com*. He also said that in the mother, damage to the bladder or ureters (the tube connecting the kidneys and bladder) could also be a lurking risk, which might then require further surgery.

In Andersen's opinion with his theory "Andersen's Behavioral model of Health Service Utilization" suggests that the decision to use health services has three components, namely the predisposition component, consisting of demographics (age, gender, marital status and number of family members), social structure. (type of employment, social status, education, race and ethnicity), and culture and health beliefs; enabling components, namely family income and community resources; Need component, which is the component that most directly influences health services. Based on this theoretical analysis, it can be concluded that the determinants of a pregnant woman's decision to provide birth assistance are influenced by individual characteristic factors, such as age, education, family income, birth history, and parity. Apart from that, it is also influenced by family support and the affordability of health services.

RESEARCH METHOD

The type of research and aim of this research is qualitative with a phenomenological approach. Phenomenological qualitative research is research that aims to understand phenomena about what research subjects experience, for example behavior, motivational perceptions, actions, and others. This research aims to develop a theory, viewing theory as the result of an induction process from observing facts or gathering information. Qualitative research is carried out in natural conditions and the nature of discovery. The researcher understands the subject's efforts from his own frame of mind. Thus, what is important are the opinions, feelings and knowledge of the sources (Sugiyono, 2020). Using a phenomenological approach to reduce individual experiences of a phenomenon to a description of the essence being studied (Creswell, 2014), emphasizing experience and how to interpret the experience (Jailani, 2013).

This research uses a qualitative method with a phenomenological approach chosen because the researcher wants to dig up information and gain a deep understanding of the experiences of pregnant women to decide on choosing a birth using the Maryam delivery method.

Subjects or core informants in this study were mothers who had given birth at Bidan Mugi Rahayu Kalasan Sleman. The sampling technique in this study used purposive sampling, namely this technique was used because the sample was selected based on certain considerations with the aim of obtaining sampling units that have the desired characteristics. According to Arikunto (2010: 172) "The data source is the subject from which data can be obtained". So the data source is information obtained by researchers to answer questions in the study. In this study, the data source used is the primary data source, namely data that is directly collected by researchers from the first source. The primary data source in this study is a phenomenological description of mothers giving birth with the Maryam birth model at PMB Mugi Rahayu Kalasan Sleman .

According to Sugiyono (2020: 105) states that in general there are 3 (four) types of data collection techniques, namely interviews, documentation, and observation. data processing using thematic analysis, namely According to Hayes (in Indrayanti et al., 2008) the thematic analysis process is, information is sorted by theme number. Themes in this case refer to ideas and topics obtained in the analysis of materials and produce more than one group of data. The same theme is described by different words, found in different contexts, or expressed by different people.

The steps are the researcher carries out the process of collecting data from in-depth interviews, verbatim transcripts, data reduction, coding, theme analysis, drawing conclusions and verification, finally presenting data.

RESULTS AND DISCUSSION

RESULTS

In this study, researchers have identified the main things taught in Maryam's birth model at PMB Mugi Rahayu, namely:

a. Principle of Unity

The Maryan birth model taught by midwife Mugi Rahayu is about strengthening the principles of faith in undergoing and accepting the process of pregnancy and childbirth. This is proven by the answers from each participant, all of whom answered that Maryam was the birth modelis a birth model that teaches pregnant women to understand and believe that childbirth is a religious event in the context of worshiping Allah SWT.

During Maryam's birth, they were also taught that in every birth there is no guarantee that the birth will always be normal, and there is no guarantee that it won't hurt, humans can only make efforts and be taught about strengthening monotheism to Allah. In Maryam's birthing process, Mrs. Mugi taught that Maryam's birth contained wisdom or values that were instilled, namely monotheism, being prepared to face pain. Tawheed means ensuring that childbirth is an act of worship that will be experienced by all women or mothers-to-be and that during childbirth one must be prepared for pain, because with this pain humans will depend on Allah.

The statement about the Maryam delivery model was strengthened by the results of a seminar held at Tegal, Saturday, November 7 2015, at the Harapan Bersama Polytechnic Hall, there were 400 midwifery study program students led by the Midwifery Study Student Association (HMP) with the theme: Principles of Islamic Childbirth, Pious Birth, in The seminar was also attended by Deputy Director 1, Head of the Midwifery Study Program, Unit Heads, Lecturers and invited guests deputy director 3 umi Baroroh, M. Kes. In which he conveyed the aim of holding this seminar, among others: Providing knowledge about childbirth to midwifery students, Lecturers at the Harapan Bersama Tegal Polytechnic Midwifery Study Program and midwives, As training for successful childbirth teams, Increasing insight about childbirth so that later when students start to be involved in good society practice or graduate, later students can apply this in real activities.

The speaker at the seminar, Mugi Rahayu, Amd.Keb, S.Fil said that applying Islamic knowledge in everyday life in a kaffah manner is not an easy matter. Whether we realize it or not, we are accustomed to secular ways of doing our activities. One thing that many of us don't realize is about childbirth. Islam, the best religion, has the Koran as a guide to human life. Apparently, the Koran also regulates how to give birth in a syar'i manner.

Muslim women in the modern era often make mistakes in understanding maternity preparation. For example, prayer movements, if done correctly, are very good for health, including those related to reproduction. In Surah Maryam verses 22 to 26, Allah explains the process of Maryam when she was about to give birth to the Prophet Isa (a.s.) The purpose of Maryam's birth was the safety of the mother and her family as well as her birth companion in this world and certainly the afterlife. Comfort and beauty exist in the heart that remembers Allah. Along the way, intervention is carried out only if necessary and for safety purposes. Belief in Allah as the only savior. Because childbirth is a worship that occurs with Allah's permission. Commit yourself to doing the best for your Rob, giving birth to the righteous successors of the Prophets.

Each participant said that the reason for choosing Maryam's birth was because during the birthing process she was taught about Tawhid and not worrying about pain, of course this was a guarantee for pregnant women to feel comfortable and calm when facing childbirth.

According to research conducted by Tahereh Mokhtaryan et al entitled the impact of Islamic religious education on anxiety levels in primiparous mothers stated that religious education causes an increase in religious knowledge and attitudes in pregnant women. Therefore, the increase in knowledge and attitudes of pregnant women shows the influence of religion on them. In the control group, which had the same qualifications as the intervention group but did not take part in Islamic studies, they were only given routine care, and there was no visible increase in religious knowledge and attitudes.

The results showed that by using religious education, religious knowledge, and attitudes of training group participants compared to controls increased and after 6 training sessions, state and trait anxiety decreased. Severe state anxiety in the first

trimester of pregnancy in the intervention group stopped, and individual anxiety levels were in the mild and moderate range, while the control group in the third trimester of pregnancy had 21.4% of severe state anxiety and 23.8% of severe state anxiety. It can be concluded that religious teachings can increase relaxation in pregnant women. In addition, women who were trained showed good resilience to pregnancy and had generally reduced levels of anxiety compared to the group that did not receive training.

b. 4 main principles of Maryam's birthing method

Maryam's delivery model at PMB mugi rahayu applies 4 main principles in carrying out pregnancy, childbirth and postpartum, namely: 1). Pregnant women "must move" by doing Maryam exercises, 2). Pregnant Women Never worry about the pain of giving birth to piety 3). Pregnant women pay attention to nutrition and 4). Pregnant women are obliged to "seek knowledge" related to jurisprudence. Pregnant women, childbirth and postpartum in the Islamic religious perspective are formed in the class of pregnant women.

1) Pregnant women "must move" by doing Maryam exercises

Pregnancy is an amazing process and an experience that is hard to forget. As a new experience, pregnant women should not stop doing their activities. Because moving is very beneficial for improving the blood circulation of pregnant women and preventing obesity which leads to diabetes and also improves the mood of pregnant women. This is in line with research conducted by Yuni Fitriana et al entitled implementation of Law No. 4 of 2019 concerning midwifery in the benefits of Maryam exercises during pregnancy during the pandemic with the research results showing that The perception of Maryam Gymnastics is that it is a pregnancy exercise based on what happened when Mother Mary gave birth to the Prophet Isa As, including prayer movements (rukuk, sitting down and prostrating) and dhikr. Maryam gymnastics provides psychological and spiritual health for mothers. The motivation for participating in Maryam Gymnastics is to ensure a quick, natural delivery and a healthy fetus in the midst of a pandemic according to Islamic rules, successful VBAC (Vaginal Birth After Cesarea), eliminating muscle stiffness that causes back and pelvic pain, practicing it during prayer and spirituality before giving birth, increasing friendships. , preventing the transmission of Covid 19 because it is carried out online.

Exercise Maryam is useful for improving blood circulation, reducing anxiety and stress, increasing energy, improving mood, reducing discomfort, relaxing the body, reducing digestive disorders, increasing energy, overcoming difficulty sleeping, reducing leg cramps and swelling, mind and heart getting closer to Allah, being productive in carrying out activities, speeding up the birthing process, managing pain into happiness and the pleasure of praying more deeply, being happy when prayer comes because it is also exercise. The most comfortable movements are almost all Maryam gymnastics movements, bowing movements, sitting down, prostrating, breathing exercises.

Maryam gymnastics is based on the Koran Surah Al Baqarah Verse 45 "And ask for help (from Allah) with patience and prayer and (prayer) is really difficult except for those who are sincere." Maryam exercises are exercises for pregnant women that were developed by modifying basic pregnancy exercises with prayer posture movements accompanied by dhikr. Maryam exercise has been proven to have an effect on reducing episiotomy. Prenatal exercise (prenatal) is exercise therapy in the form of activities or movements given to pregnant women to prepare themselves, both physically and psychologically, to keep the mother and baby healthy. Pregnancy exercise, which is one part of the health program, can continue to be developed in an effort to physically fit pregnant women and to achieve a smoother and safer birth.

Physiologically, this exercise will reduce the mother's anxiety level, which involves the parasympathetic part of the central nervous system. Relaxation will inhibit the increase in sympathetic nerves so that the hormones that cause body dysregulation can be reduced in number. The parasympathetic nervous system, which has the opposite function to the sympathetic nervous system, will slow down or weaken the work of the body's internal organs as a result of which there will be a decrease in heart rate, breathing rhythm, blood pressure, muscle tension, metabolic rate and production of stress-causing hormones, along with a decrease levels of stress-causing hormones, the entire body begins to function at a healthier level with more energy for healing, strengthening and rejuvenation. In this way, pregnant women will feel relaxed as anxiety symptoms decrease. The results of research regarding anxiety in third trimester pregnant women showed that 47.1% of pregnant women experienced mild anxiety, 3.9% experienced moderate anxiety when facing their birth. Worry and anxiety in pregnant women if not handled seriously will have physical and psychological impacts and effects.

2) Pregnant Women Never worry about the pain of giving birth to piety.

Maternal mental health problems are globally considered a major public health challenge (World Health Organization, 2018). Anxiety is a mental disorder that commonly occurs during pregnancy (Glover, 2014). Anxiety is a normal reaction to threat or danger but can become a mental health problem if the anxiety is persistent and interferes with daily life (Anxiety UK, 2018). The higher the mother's anxiety level, the higher the cortisol level (Kane et al., 2014). Cortisol can result in the risk of prolonged labor, surgical delivery, caesarean section, miscarriage, impaired fetal growth, preterm labor, low birth weight, risk of allergies and a decreased immune system. (Liou, Wang, & Cheng, 2016; Pinto et al., 2017).

The solution offered at PMB Wahyu Mugi to all pregnant women is that in Maryam's birth there is a lesson or value that is instilled, namely monotheism, being prepared to face pain. The monotheism in question is ensuring that childbirth is a worship that will be experienced by all women or prospective mothers and that during childbirth one must be prepared for pain, because with this pain humans will depend on Allah SWT.

Humans are described as weak creatures and in need of something else (Al-Qur'an, 35:15). For this reason, surrendering oneself to Allah comes first. Individuals

are made aware of the importance of self-regulation in order to behave closer to Allah. This worship behavior will lead to peace in the soul. Perfect peace of mind will certainly be achieved with confidence in Allah in His majesty, His wisdom and His noble qualities.

In agreement with research conducted by Faisal Ardiansyah et al regarding the integration of the concept of Islamic religiosity with cognitive restructuring techniques to overcome anxiety which states that this belief is not blind belief, Islam even emphasizes the importance of using reason, even though it also recognizes the limitations of reason. Faith includes affirmation of beliefs in the heart (which comes from evidence) and actions of the heart (internal mechanisms in the heart such as fear, love, hope, and complete reliance on what is believed. Faith that is internalized in individuals subconsciously generates behavior, conditions, and spiritual thoughts that lead to transcendent truth and tranquility in the soul. In the next stage, individuals who surrender themselves and have strong beliefs and internalization will be able to achieve spiritual excellence, namely the actualization of morals and virtues which have two levels, namely muraqabah and musyahadah. Muraqabah is a condition The individual in all his activities (physical and heart actions) is consciously supervised by Allah and musyahadah is when the individual reflects all his activities on the attributes of Allah.

Tawhid is the belief in the oneness of Allah in actions (such as creating the universe, cause and effect), in the right of worship (that only Allah is worthy of worship), and the specialness of all His names and attributes. Tawhid has wider implications of providing encouragement for self and group regulation in order to obey God's commands so that quality individuals and society are formed. Therefore, immortality and misconceptions about religious concepts and the purpose of life result in degradation of the quality of human life both physically, psychologically and socially. Stress, anxiety and depression are some of the psychological phenomena experienced by individuals, therefore Muslim clients should receive intervention based on nature and an Islamic perspective.

3) Pregnant women pay attention to nutrition

Pregnancy is the greatest gift for every family who dreams of a baby, of course pregnancy is something that really needs to be taken into consideration. In this case, of course, nutritional intake for pregnant women also needs to be a joint concern within a family. We also know that pregnancy is a period that really determines the quality of human resources in the future, because a child's growth and development is very much determined by his condition when the fetus is in the womb.

Pregnant women need additional energy, protein, vitamins and minerals to support fetal growth and the body's metabolic processes. A research study shows that a problem that often occurs in pregnant women is not realizing that there is an increase in nutritional needs during pregnancy. Therefore, it is important to provide good nutritional needs during pregnancy so that pregnant women can obtain and maintain

optimal nutritional status. A pregnant woman's food consumption must meet her needs and the growth and development of her fetus or baby. Therefore, pregnant women need more nutrients than non-pregnant women, while their food consumption remains varied and balanced in quantity and proportion. The fetus grows by taking nutrients from the food consumed by the mother and from nutritional stores in the mother's body. During pregnancy, mothers must increase the amount and type of food they eat to meet the nutritional needs of pregnant women and their fetuses. Apart from that, nutrition is also needed to prepare for producing breast milk. If the mother's daily food does not contain enough nutrients needed, the fetus will take supplies from the mother's body, such as fat cells as a source of calories and iron as a source of iron. Therefore, pregnant women must have good nutritional status before becoming pregnant and consume foods that are diverse in proportion and amount.

At PMB Wahyu Mugi all pregnant women patients pay close attention to nutrition to fulfill the mother's nutrition during pregnancy, by providing food intake solutions according to the Sunnah of the Prophet Muhammad SAW, namely by consuming dates as well as providing additional blood and calcium tablets during pregnancy.

Dates are a fruit that contains carbohydrates, tryptophan, omega-3, vitamin C, vitamin B6, Ca²⁺, Zn, Mg, and also the hormone oxytocin which stimulates contractions of the uterine muscles. When consumed after giving birth, dates can help prevent bleeding. Most other fruits, dates contain quite high carbohydrates and iron, namely 0.9mg/100gr.

The results of a literature search: the effectiveness of consuming dates to increase hemoglobin in pregnant women's anemia shows that dates or in Latin called *Phoenix dactylifera* are an alternative choice for meeting iron needs during pregnancy as long as they are consumed regularly so that the desired increase in hemoglobin can occur properly. Not only fruit but also date drinks can increase the Hb levels of pregnant women who suffer from anemia. Dates have several important components that can increase hemoglobin levels for those who consume them.

Dates weighing 100 grams contain 1.02 mg of iron, 88.78 grams of carbohydrates, 2.81 grams of protein, 35 mg of calcium, 7.1 grams of fiber and 0.4 grams of vitamin C. Every pregnant woman can be at risk of experiencing anemia regardless of the mother's age or gestational age. Factors that cause anemia, apart from age, are also influenced by the level of education of the pregnant woman. Pregnant women with a higher level of education find it easier to understand knowledge about anemia and its factors compared to pregnant women with a lower level of education. Pregnant women who work require extra energy and are more likely to suffer from anemia. In one of the journals, it was explained about the difference between consumption of Fe tablets and date palm juice in increasing hemoglobin levels in pregnant women. The results showed that the average increase in hemoglobin levels was 1.5 gr% in pregnant women who consumed Fe tablets and date palm juice for 10 days by 10 cc. where an increase was obtained from 66.6% to 94.4% after being given Fe tablets and date palm juice.

- 4) Pregnant women are obliged to "seek knowledge" related to jurisprudence. Pregnant women, childbirth and postpartum in the Islamic religious perspective are formed in the class of pregnant women.

PMB mugi rahayu provides a forum for pregnant women to regularly carry out classes for pregnant women, so pregnant women must move here which means moving to study during pregnancy, not being lazy but demanding knowledge during pregnancy in classes for pregnant women where there is more discussion about complaints about pregnant women in general. individuals so that solutions can be found together. Then, for the study of pregnant women, there was a lot of discussion about the Fiqh of Pregnant, Maternity and Postpartum Women to prepare mothers during pregnancy, because at the same time as the Covid-19 pandemic, Mugi midwives did it online, through Zoom meeting media and could watch it directly via YouTube.

Islam views education as a process in order to prepare humans to be able to carry out their mandate as caliphs on earth. Therefore, humans were created equipped with the potential for intelligence and the ability to learn which differentiates humans from other creatures. One very important education is education in the womb. One of the verses of the Qur'an which discusses education in the womb, includes Surah Al-A'raf: 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ

Meaning: "And (remember), when your Lord brought forth the descendants of the children of Adam from their groves and Allah took testimony against their souls (while saying): "Am I not your Lord?" They answered: "Yes (You are our Lord), we are witnesses." (We do this) so that on the Day of Resurrection you will not say: "Indeed, we (the children of Adam) were those who were heedless of this (the oneness of God)."

Education is a continuous effort made by adults to guide, direct and develop the natural potential of children that has existed since birth. Islam teaches us that from choosing a partner we must be pious and pious. This is a sign that it is very important to prepare pious offspring as the next generation who fight for Islam. Based on research results, children in the womb can be educated, even though it is limited to indirect education, namely education carried out through the pregnant mother, by the mother maintaining her health with balanced nutrition, getting used to al-karimah morals, always reading, listening to verses of the Koran.

Children in the womb can be educated in three stages, the first period in the womb definitely begins with life (al-hayat). Second, after it took the form of a lump of flesh (mudghah) Allah SWT breathed the soul into it. This spirit is the starting point and at the same time the beginning of the movement of the motor of human psychic life. Third, an important aspect for the fetus is the religious aspect that the child has

carried since birth (fitrah) which is ready to be developed in real life. According to a journal article that I got from Zainal Abidin with the title children's education in the context of an Islamic education perspective, it states that Based on the results of research in the womb children can be educated even though only limited to indirect education ((indirect education) that is education carried out through mothers who are pregnant, by the way mothers maintain their health with adequate nutrition familiarize yourself with the good behavior, maintain emotions and so on. Children in the womb can get educated with 3 reasons, First the period in the womb must start from the existence of life (al-life). Second, after being shaped like a lump of flesh (mudghah) Allah SWT breathed the spirit upon him. This spirit is the starting point and at the same time the beginning of the movement of the motor of human psychic life. Third, an important aspect for the fetus is the aspect of religion that has been carried by the child from birth (fitrah) which is ready to be developed in real life. The method that can be used to educate children in the womb is; 1. Method of prayer, 2.Method of worship, 3.Method of reading and memorizing, 4.Method of dhikr, 5.Method of dialogue.

DISCUSSION

The research that has been carried out aims to obtain an in-depth picture of the various phenomena of pregnant women who have given birth using the Maryam delivery model. In this chapter, researchers will discuss the interpretation of research results, research limitations and implications for midwifery. Interpretation of research results is carried out by comparing research results with concepts, theories and previous research results. Research limitations will be discussed by comparing the research process that has been undertaken with the conditions it should be in. Meanwhile, the midwifery implications will be presented by considering further development of subsequent midwifery services, education and research

CONCLUSION

The Maryan birth model taught by midwife Mugi Rahayu is about strengthening the principles of faith in undergoing and accepting the process of pregnancy and childbirth. This is proven by the answers from each participant, all of whom answered that Maryam was the birth modelis a birth model that teaches pregnant women to understand and believe that childbirth is a religious event in the context of worshipping Allah SWT. In carrying out Maryam's birth, preparations began from the time she was pregnant, referring to 4 things that must be implemented by pregnant women, namely: 1).1). Pregnant women "must move" by doing Maryam exercises, 2). Pregnant Women Never worry about the pain of giving birth to piety 3). Pregnant women pay attention to nutrition and 4). Pregnant women are obliged to "seek knowledge" related to jurisprudence. Pregnant women, childbirth and postpartum in the Islamic religious perspective are formed in the class of pregnant women. As a Health Worker, you need to combine an approach with elements of faith and devotion to God Almighty, not just a scientific approach in order to become a

mother who is ready and strong because she surrenders to God to prepare the baby in her womb because that is a mandate.

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