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## Radā'ah in Islamic Psychological Perspective

Harmathilda Hasanusi<sup>1</sup> |

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\*Corresponding author : Harmathilda Hasanusi, Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia.

Journal of Islamic Communication and Counseling, Department of Islamic Communication and Broadcasting, Universitas Muhammadiyah Yogyakarta. Siti Walidah building F6, 2nd floor, Jl. Brawijaya, Geblagan, Tamantirto, Kasihan, Bantul, Daerah Istimewa Yogyakarta, 55183.

Email: [jcc\\_kpi@umy.ac.id](mailto:jcc_kpi@umy.ac.id)

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## Raḍā'ah in Islamic Psychological Perspective

Harmathilda Hasanusi<sup>1</sup>  
Universitas Islam Negeri Syarif Hidayatullah Jakarta<sup>1</sup>  
[harmathilda17@mhs.uinjkt.ac.id](mailto:harmathilda17@mhs.uinjkt.ac.id)

**Abstract:** This paper studied Islam & Psychology's view of the concept of *raḍā'ah*, which has been proven to provide many benefits. There are 28 verses in the Qur'an that discuss *raḍā'ah*. In general, this is seen as a natural female activity with children. Accordingly, the command for mothers to breastfeed their children is stated in surah Al-Baqarah (2) Verse 233. Similarly, Surah At-Talaq (65) verse 6 also explains the importance of breastfeeding, which, even if forced to be breastfed by others, is allowed by giving money to the breastfeeding mother. ASI (breast milk) is the best food that contains all the nutrients needed by 0 - 6 months old babies. It directly affects the baby's growth, including mental and emotional development, through the bonding between mother and child when breastfeeding. Lack of attachment between mother and baby may lead to mental-emotional disorders that hinder the child's development. Breast milk contains immunological substances. Packaged milk actually contains bacteria as a result of processing and packaging that can be harmful to a baby's health. Breastfeeding also increases children's intelligence courtesy of the nutritional content of breast milk, the direct method of giving from the mother's touch to the baby, as well as the duration of breastfeeding.

**Keywords:** *Raḍā'ah*, Breast Milk, Psychology, Islam

## A. Introduction

*Raḍā'ah* (breastfeeding) is the natural nature of a woman who has just given birth to a child. Breastfeeding is seen as a step to improve children's nutrition that can affect children's intellectual and productivity in the future. In Islam, there are 28 verses contained in the Qur'an regarding breast milk (ASI), with 8 (eight) direct verses and 20 (twenty) indirect verses. The command for mothers to breastfeed their children is clearly contained in Surah Al-Baqarah (2), verse 233 as follows:

\* وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ  
عَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلِّفُ نَفْسٌ إِلَّا  
وُسْعَهَا ۚ لَا تَضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ  
ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ  
أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ  
بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

*“Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do”.*

In this verse, it is clear that Allah SWT gives a firm and clear recommendation for mothers to breastfeed their children. This is so that physical growth and spiritual development, as well as children's health, are guaranteed. Fathers are also encouraged to provide a living so that there is cooperation between husband and wife in caring for their children. Furthermore, Wahbah Al-Zuhailiy (in Hidayatullah Ismail, 2018) explains that this verse is also intended for women who are divorced or not. Both of them are still ordered to breastfeed their children for 2 (two) full years, and not more than that. However, there is no prohibition against breastfeeding children for less than 2 (two) years if it is deemed that there will be benefits in it.

According to Maslikhah, in Nurpah Sari (2016) that the substance of surah al Baqarah (2) verse 233 does explain breastfeeding (*raḍā'ah*), which Allah SWT recommends to all women who have given birth to their children. For those who are divorced or not yet divorced to breastfeed their children. It can be less than two years if both the child's parents see the benefits. Even Quraish Shihab explicitly explains that the Qur'an has outlined that breast milk for biological mothers or not is the best food for babies up to the age of 2 (two) years. However, of course, biological mother's milk is better than others. By breastfeeding the

biological mother, the child will feel the heartbeat of the mother, which he has especially known since in the womb.

Consequently, Surah Al-Luqman (31), verse 14 explains as follows:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنِ  
أَشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾

*"And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination."*

Furthermore, Allah SWT still explains breastfeeding in Surah Al-Ahqaf (46), verse 15 as follows:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ  
وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ  
أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ  
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

*"And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims".*

In Arabic, breastfeeding means *ar-radha'ah*, which comes from the verb *radha'a-radha'iradha'an*. The term *ar-radha'ah* is used for the act of breastfeeding a child. A child who is breastfeeding is called *radhi'*, and a woman or mother who is breastfeeding is called *murdhi'ah*. *Raḍā'ah* etymologically means sucking the nipples and drinking their milk. *Raḍā'ah* literally means the process of sucking the nipples either through sucking human milk or animal milk. By *syara'* it means the arrival of breast milk in the stomach of a child who is not even 2 (two) years old. In terms of terminology, *raḍā'ah* means the arrival (entry) of human milk (women) other than the biological mother into the stomach of a child (infant) who is not yet two years old or 24 months old. And according to axiology, *raḍā'ah* has the aim of achieving goodness for the child, the survival of the child, and the realization of the obligations of parents (mother and father). A woman is obliged to breastfeed her child, and a man is obliged to bear the external expenses of his wife and children properly. However, if there are certain conditions and situations, a mother is allowed to hire another woman to breastfeed her child with the payment and agreement having been agreed by both parties.

Breastfeeding orders are expressed in the form of *kalam khabar* (news sentences), the use of which is a very must. Even though the sentence is literally news, but its meaning is an order. In connection with the interpretation of language with Imam Malik's statement that a mother who is still a wife is obliged to breastfeed her child, or in a situation if the child does not receive breast milk from another woman (milk mother service), or if the father is not present.

On the other hand, according to Masrul Isoni Nurwahyudi, breastfeeding for 2 (two) years, even though it was ordered by Allah SWT, is not an obligation. This can be understood from the passage of the verse, which states, *for those who want to perfect breastfeeding*. This means that this is a strongly emphasized recommendation as if it were a mandatory command. Allah SWT obliges mothers to breastfeed their children to prove that breast milk has a big influence on children.

As for the case of breastfeeding a baby with another woman (who is not the birth mother), many factors occur in this breastfeeding, including the baby's mother dying, the baby's mother's breast milk doesn't come out, there are infectious diseases suffered by the baby's mother so that she can't breastfeed her baby, the baby's mother has to be separated from her baby because she has to travel far to earn a living and doesn't allow the mother to bring her baby, the baby can't receive milk from the mother, and the mother doesn't want to breastfeed her baby because I'm afraid it will affect her beauty. The Qur'an has also explained it in surah Al-Baqarah (2), verse 233:

وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا وَلَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ  
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

“....And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.”

Then in Surah At-Talaq (65), verse 6 also explains the importance of breastfeeding, which, even if forced to be breastfed by someone else, is allowed by giving wages/contributions for the milk that has been issued by the breastfeeding mother.

وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ  
وَاتِمُّوا يَبْنَئَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَسَرِّضْ لَهُ أُخْرَى

“Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman”.

When interpreting this verse, Al-Maraghi explains, if someone breastfeeds his child to someone else because of an emergency, then he must first examine the woman's health, personality, morals, and must be careful in choosing the woman who is entrusted to breastfeed the baby because the milk has a very big influence on the health of the child's body, morals, and personality. Thus, breastfeeding has implications for the child's personality.

In defining *raḍā'ah*, the scholars each have their own opinion. According to the Maliki school, *raḍā'ah* is the entry of human milk into the body, which has a function as nutrition. Meanwhile, according to Imam Shafi'i, *raḍā'ah* is the arrival of a woman's milk into the stomach of a baby. Imam Hanafi argues *raḍā'ah* as a process when a baby sucks the nipple of a woman at a certain time. Then according to Imam Hanbali, *raḍā'ah* is a baby under 2 (two) years old and sucks the nipples of a woman as a result of pregnancy or drinking milk / the like.

It should be realized that parents have two main responsibilities. First, by nature, they (parents) are the cause of the birth of a child. Second, there are responsibilities based on religious rules. This responsibility is then manifested in the form of the obligation of parents to breastfeed, protect, nurture, take care of, and pay attention to the life needs of their children. One of the rights of children at the beginning of their life in the world is to earn a living, which is termed al *raḍā'ah* rights.

*Raḍā'ah* is not just talking about breastfeeding as the best nutrition for children, but there are indeed *illahiyah* values in these activities. There are educational values as long as a mother breastfeeds her child for 2 (two) years, including the value of intellectual education, the value of moral education, the value of education for nature, the value of physical education, the value of emotional education, the value of social education, and most importantly the value of gratitude for Allah SWT and cultivate the value of being filial to both parents.

Hakim al-Sayyid Abdullah said that breast milk is the most important food and drink for babies. Apart from that, no human will ever be able to produce artificial milk of the same quality as breast milk. Breast milk is also a provider of nutrition to all human children. To ensure the health of mothers and children, as well as to ensure the survival of the human child in the future. Furthermore, the agreement of experts and doctors also agrees that exclusive breastfeeding is highly recommended because it has a lot of benefits for the baby and the mother. Breast milk is the best food for babies, and exclusive breastfeeding is an intake of food and drink without being added to other types of complementary foods or drinks (only breast milk). Initially, exclusive breastfeeding was recommended from 0 months until the baby was 4 (four) months old. Then, in its development, the recommendation was extended to 6 (six) months because the composition of breast milk for up to 6 (six) months is still sufficient to meet the baby's nutrition even without complementary foods or products.

## **B. Research Method**

This qualitative study was library research. Consequently, 2 (two) comprehensive approaches of Islamic and psychological approaches were applied, while the data collection method was through library research. The data analysis technique was in the form of content analysis, as a scientific analysis of the message content of the data collected by researchers.



The purpose of this study is to explain the general overview of *raḍā'ah* in the Qur'an and the urgency of *raḍā'ah* in the perspective of Psychology. Then the use of this research is to increase knowledge both academically and insightfully for the general public about *raḍā'ah* as a framework for contextualizing the teachings in the Qur'an as well as enriching the treasures of psychology itself.

### C. *Raḍā'ah* and the Nutrition in it

*Raḍā'ah* or breastfeeding is a natural process for a mother to support and prosper the child after giving birth. Breastfeeding is not easy requires strength to be successful. Breast milk itself is an emulsion of fat in a solution of protein, lactose, and inorganic salts secreted by the mother's *mammary glands*, which is very useful as food for babies. Breast milk is undoubtedly the best food with the necessary nutritional content for the baby's development, especially for the digestive system, immune system, physical, psychological development, and interactions between mother and baby. According to Any Setyarini (2015), breast milk also contains immune substances that will protect babies from various infectious diseases, bacteria, viruses, parasites, and fungi.

For all mothers who have just given birth, it is their obligation to immediately breastfeed their babies. Breastfeeding activities are carried out by a mother from the time the baby is born until the baby is 2 years old. Judging from its benefits, breast milk, which is a "living fluid," is very important for babies, as well as mothers. One of the benefits is that all the nutrients that babies need are in breast milk. Breastfeeding activities have been campaigned lively in this country, especially every August 6, World Breastfeeding Week.

*Colostrum* is the first fluid produced by the breast glands from the first day to the third postpartum day. It contains white blood cells and immune-forming substances called *immunoglobulins*. These two nutrients are very important in helping the baby's body fight viruses, fungi, and bacteria that cause infections. *Colostrum* Breast milk comes out in the early days after giving birth in the form of a yellowish color. According to some literature is a "natural immunization" for infants or a drug containing immune substances that are very useful for infants. Breast milk *colostrum* can protect babies from various infectious and allergic diseases.

The content of breast milk consists of several *immunological* substances. First, breast milk contains anti-infective substances, is clean and free from contamination. Second, *Immunoglobulin A* (Ig. A) levels in *colostrum* or breast milk are quite high. Secretory Ig. A is not absorbed but can paralyze pathogenic bacteria *E. coli* and various viruses in the digestive tract. Third, *Lactoferrin* is a type of protein that is a component of immune substances that bind iron in the digestive tract. Fourth, *Lysosim*, an enzyme that protects babies against bacteria (*E. coli* and *salmonella*) and viruses. The amount of *lysosim* in breast milk is 300 times more than cow's milk. Fifth, white blood cells in breast milk in the first two weeks are more than 4000 cells per mile consisting of 3 (three) types: *Brochus-Associated Lymphocyte Tissue* (BALT); respiratory antibody, *Gut Asociated Lymphocyte Tissue* (GALT); respiratory tract antibodies, and *Mammary Asociated Lymphocyte Tissue* (MALT); maternal breast tissue antibodies. Sixth,

bifidus factor, a type of carbohydrate containing nitrogen, supports the growth of *lactobacillus bifidus bacteria*. These bacteria maintain the acidity of the baby's intestinal flora and are useful for inhibiting the growth of harmful bacteria.

Even according to WHO, exclusive breastfeeding for six months is the right of every baby because it can save the baby's life and has a good impact on maternal health. Breastfeeding can reduce the risk of infections such as *diarrhea*, *pneumonia*, ear infections, *haemophilus influenza*, *meningitis*, urinary tract infections and protect infants against chronic diseases such as type 1 diabetes, *ulcerative colitis*, and *Crohn's disease*. Breastfeeding is also associated with a decrease in blood pressure, total serum cholesterol, the prevalence of type 2 diabetes, as well as reducing the risk of obesity and overweight in infants in later adulthood. Breastfeeding also reduces the incidence of sudden infant death syndrome and improves infant cognitive development.

There are many advantages of babies who directly get breast milk from an early age, 20 (twenty) times less frequent babies have *diarrhea*, 7 (seven) times less *pneumonia*, and 4 (four) times less inflammation of the brain and reduce the potential for allergies and ear infections. The mother's obligation to provide the first food intake, according to Surah Al-Baqarah (2), verse 233, is a concern for all parties to the Golden Ages in children. Especially in the period of exclusive breastfeeding for 6 months from the birth of the child without being replaced with other food or drinks. It also protects oneself *ifz an-nafs*, i.e., preserving the soul, and *ifz an-nasl*, i.e., taking care of offspring from the womb that is not suitable for consumption by children at the beginning of their life (at least 0 - 6 months).

Children who are breastfed in accordance with the ideal will have less diarrhea and even avoid pneumonia. Scientific research found that children with formula milk are more likely to develop cancer. It is clear that breastfeeding prevents children from being affected by malnutrition compared to children who continue to consume formula milk. For children affected by malnutrition, 20% of their brain cells die and cannot be revived. If this happens, the right to an education that should be given to the child will be difficult for the child to absorb. The study involved 2,900 pregnant women who, after giving birth, followed their children up to the age of 14 to have their behavior checked. In conclusion, the longer breastfeeding, the less common mental disorders in children and adolescents. The order of types of breast milk, includes the following:

### 1. Colostrum

The yellowish viscous liquid is produced from the first day to the third day. *Colostrum* can be said to be the first "immunization" that babies receive because it contains a lot of protein for the body's power that functions as a germ killer in high amounts. The level is 17 times compared to *matur* breast milk.

### 2. Transition Milk

Milk produced after *colostrum* between day 4 to day 10. In this transition milk, there are *Immunoglobulins*, proteins and lactose with lower concentrations than *colostrum*, but the concentration of fat and the number of calories is higher, fat-soluble vitamins are reduced, water-soluble vitamins are increased. The shape or color of milk is whiter than *colostrum*.



### 3. Matur Milk

Matur milk comes out after the 10th day, thick white in color. The composition of breast milk that comes out in the first sucks (foremilk) contains more fat and carbohydrates than hindmilk (milk that comes out in the last puffs), so don't move the baby too quickly to suckle on the other breast if the milk in the breast that is being sucked has not been exhausted.

### D. Support for Mother *Raḍā'ah*

The husband's support for his wife during this breastfeeding period is very necessary. Moreover, adequate nutritional intake for his wife, who is breastfeeding, must be considered by the husband. Lack of good nutritional intake for pregnant and lactating women is the cause of reduced milk productivity for postpartum mothers.

Mothers who have less energy intake are almost four times more likely to experience PKA compared to mothers who have adequate energy intake. Meanwhile, mothers who do not carry out IMD are at risk of 3 (three) times greater risk of experiencing PKA compared to mothers who carry out IMD. Knowledge is the most dominant factor associated with PKA. According to Huang Y. et al. in Adila Prabasiwi et al. (2015), family support is included in the 3 (three) factors of a mother not experiencing this PKA. PKA itself is influenced by: first, maternal factors. Second, the baby factor and, third, lactation. In this study, it was significantly proven that maternal factors (mother's employment status), infant factors (breastfeeding habits and breastfeeding attachment), and lactation factors (early breastfeeding initiation, hospitalization, and family support) influenced PKA. Other factors that influence PKA are maternal age, parity, knowledge, nighttime breastfeeding habits, breastfeeding attachments, and support from health workers.

According to Yuliastanti in Armina Puji Utari et al. (2013), support from family, friends, especially partners is also an important factor to consider because support provides a strong positive encouragement for mothers to breastfeed. The results of Della A. Forster et al. (2006) research conducted in Australia also showed positive factors that could affect breastfeeding for postpartum mothers, including a very strong desire for postpartum mothers to give breast milk directly to their babies and initiate early breastfeeding from infancy.

It is undeniable that the support of husband, friends, family, and so on. In the form of positive moral assistance, it can help mothers face various challenges during breastfeeding. The contribution of a husband who pays attention to his wife's nutrition, praises the abundance of breastfeeding, the baby is healthy, accompanies, and shows his pride in having a wife who is able to breastfeed can further increase the wife's motivation. Research conducted in the city of Padang shows that most wives have husbands who support exclusive breastfeeding. This kind of support is very influential on exclusive breastfeeding. Emotional support such as showing concern, empathy, giving positive feedback, and can provide positive impacts for the formation of maternal and infant health.

Husband's support that provides a psychological impact for the mother completes a full 2 (year) breastfeeding period is also explained in Surah Al-Baqarah (2), verse 233. In addition,

the Government's support for breastfeeding is contained in the Joint Regulation of the State Minister for Women's Empowerment, the Minister of Manpower and Transmigration and the Minister of Health regarding Increasing Breastfeeding During Working Time at Work, in article 2 it is stated that female workers after giving birth are given the opportunity to provide or express breast milk during working hours and store expressed breast milk to give to their children.

## E. Results and Discussions

The Qur'an and hadith have been explained about human development psychologically. The phases of child development start from *raḍā'ah* (breastfeeding phase), *hadhanah* (age 2-3 years), *tamyiz* (3-7 years), *bulugh* (age of puberty), *syayab* (adolescent & adult phase), and old age. (*shaykhukhah*). In the *raḍā'ah* (breastfeeding) phase, babies practically rely on breast milk intake. The process of breastfeeding greatly affects the formation of a child's identity. The child becomes very close to the woman who breastfeeds him, and his morals are also tampered with through the milk he drinks. Thus, it is necessary to choose a woman who has good morals.

According to Utami Roeli (2010), breastfeeding is clearly a religious command because Allah has invited humans to think and do something to improve the quality of life and welfare of the community with breastfeeding and emphasize the importance of breastfeeding in all aspects. Breast milk is the main food for babies to achieve optimal growth and development. By breastfeeding, the baby will feel calm, safe, comfortable, healthy, full, and strong because his main needs are met by his own mother and later increase self-confidence and trust in his own mother.

Breastfeeding is a bio-physio-psychological process carried out by 2 (two) humans who have a goal for the common good. In addition to meeting biological needs, there is a goal to produce effective and of wider interest. Some ideas lead to the outside, such as the environment. Children who are breastfed have the opportunity to grow and develop optimally so that they are qualified as the nation's next generation. In a study conducted by Adila Prabasiwi (2015) that exclusive breastfeeding for 6 (six) months has been shown to have many benefits, both for the mother and for the baby. Although the benefits of breastfeeding have been published worldwide, the coverage rate for exclusive breastfeeding is still far from being expected. Only 39% of infants under six months were exclusively breastfed in 2012. From the aspect of intelligence, the interaction between mother and baby on the nutritional value of breast milk is very much needed for the development of the brain's nervous system, which can increase the baby's intelligence. From the neurological aspect, by sucking the breast, the coordination of the swallowing, sucking, and breathing nerves that occur in newborns can be perfected.

Mothers who experience postpartum and immediately give breast milk to their babies, of course, there is skin-to-skin contact activity or room with the baby, which can increase milk production so that the baby can suckle positively. The touch of skin to skin makes their relationship even closer, and there is a very beautiful inner connection. The love, care, and tenderness of a mother for her child make the inner bond stronger. When children are still in

infancy, the physical, social, psychological, spiritual, and affection of a mother as the owner of the strongest magnet can be channeled properly. The closeness of the two makes it easy for babies to adapt so they can train their suction properly and well. The more the baby sucks, the more it stimulates the mother's hormones to increase milk production even more.

Research conducted by M Kramer et al. in Any Setyarini et al. (2015) shows that adolescents who are breastfed for at least four months have a low risk of consuming drugs and experiencing mental-emotional disorders. Not only that, the results of the study show that the content of *Taurine*, *Decosahexanoic acid* (DHA), and *Arachidonic acid* (AA) in breast milk is very useful in the formation of baby brain cells and accelerates the arrival of stimuli from the receptor organ to the brain so that the response can be given in a fast time. Some formula milk has included the composition of these ingredients, but the content is not as stable as in breast milk because the *Taurine*, DHA, and AA content in formula milk come from fish. Until now, there has been no detailed discussion of the effect of physical contact between mother and baby during breastfeeding and the effect of the duration of breastfeeding so that the nutritional content of breast milk can work optimally to increase the baby's intelligence. Whereas long before WHO, researchers, and human rights activists intensified exclusive breastfeeding, the Qur'an had already called for breastfeeding *hawlayn kâmilayn*, two full years.

A mother's knowledge about breastfeeding can affect the child's mental and emotional. Knowledge will influence one's actions, including the act of breastfeeding. Research conducted by R. Fauzie (2006) showed that as many as 63% of mothers who had good knowledge about breastfeeding succeeded in providing exclusive breastfeeding to their children. Mothers who have good knowledge are 2.75 times more likely to exclusively breastfeed their children compared to mothers who have less knowledge. A mother's education is also closely related to exclusive breastfeeding. Mothers who are highly educated, the majority of their children do not experience mental-emotional problems (62.9%). On the contrary, mothers who are classified as low educated, the majority of their children experience mental-emotional problems (63.6%). The higher a person's education level, the more mature a person will make a decision.

A mother's self-confidence when breastfeeding with sufficient milk production for the baby can usually be influenced by the mother's emotions in giving love to her baby to increase hormone production, especially *oxytocin*, which will ultimately increase milk production. Not only that, the influence of direct mother-infant contact, which then bonds of mother-infant affection occurs due to various stimuli such as skin-to-skin contact. The baby will feel safe and satisfied because the baby feels the warmth of the mother's body and hears the mother's heartbeat, which has been known since the baby was still in the womb.

Breast milk can affect the baby's growth and development, including mental and emotional development through the attachment formed through breastfeeding. Emotional and mental conditions at an early age can affect the period of child development at a later stage. Children with good emotional mentality at an early age will experience positive development at the next stage, and in the end, they will become the next generation of a mentally and emotionally healthy nation. On the other hand, early childhood, whose mental and emotional development is impaired, is an early sign of crimes in adolescence such as alcohol consumption, nicotine addiction, substance abuse, lawlessness, and promiscuous sexual behavior.

When a mother breastfeeds her baby, the existence of the child in her arms is deeply understood by the mother, with the mother's warm and loving feelings. Breastfeeding is a very enjoyable activity for many mothers because it has a special joy and pride. The baby's life depends on her milk and the mother's function. It gives deep meaning because the baby can live as they mean. According to research conducted by Kyoung Min Kim & Jae-Won Choi, it is confirmed that the cognitive development or intelligence of children who are breastfed for a long period of time looks better than children who are breastfed for less duration. Breast milk, as the best first food for babies, is natural and contains nutrients needed for growth and development. Breast milk is produced naturally in the human body found in mother's milk and only exists when a mother is breastfeeding. Appropriate nutrition in breast milk ensures that the baby's nutritional status is good, and the risk of the child getting sick will decrease and protect the baby from various diseases because breast milk acts as a defense. It should be noted that cognitive abilities are not only influenced by the content in breast milk, but the duration of breastfeeding is also closely related to the relationship between mother and child. The more frequent contact between mother and child, the longer they know each other, and of course, the closer the relationship between the two.

## F. Conclusion

From the various descriptions above, it can be seen that the superiority of human milk (ASI) is higher than animal milk or milk from other sources. The adequacy and completeness of nutrients (protein content and amino acids) in meeting the baby's needs are already contained in breast milk. Not only the nutritional content in breast milk, but *raḍā'ah* can also attach the inner relationship between mother and baby. Feelings of security will also be owned by the baby, which of course, will affect the development and growth of the baby at a later stage, including the child's mental and emotional development. Babies with a good attachment will be more emotionally competent at age four years than other babies who have poor attachment. *Raḍā'ah* (breastfeeding) is the natural nature of a woman who has just given birth to a child. *Raḍā'ah* is not just talking about breastfeeding as the best nutrition for children, but there are illahiyah values in this activity.

In the Qur'an regarding the recommendation to breastfeed, it is mentioned in Surah Al-Baqarah (2), verse 233, Surah Luqman (31) verse 14, Surah Al-Ahqâf (46) verse 15, and Surah Al-Talâq (65) verse 6. Of these verses, two explicitly state that breastfeeding with breast milk is carried out for at least two years, namely in surah al Baqarah (2) verse 233 and in sura Luqman (31) verse 14. Through this verse, it is clear that Allah SWT commands firmly for all mothers to breastfeed their children.

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#### Author Details

Harmathilda Hasanusi <sup>1</sup>

#### Email

[harmathilda17@mhs.uinjkt.ac.id](mailto:harmathilda17@mhs.uinjkt.ac.id)

#### Supplementary Material

Supplemental data for this article can be accessed here <https://jicc.ummy.ac.id/index.php/jicc>

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