



The Muslim Mothers' Understanding of Breastfeeding Command in the Quran: A Case Study in Yogyakarta

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Abstract

Purpose

This article aimed to explore the Muslim mothers' understanding of breastfeeding verses, the factors of the role of ulama, community organizations, and the impact of understanding verses on breastfeeding practices

Method

The study was qualitative research employing a descriptive case study design. It involved Muslim preachers and mothers as the key informants in Yogyakarta. Intensive observation and interview were done to get the intended data. The collected data and information were qualitatively analyzed to unveil Muslim mothers' understanding of breastfeeding in Islam.

Results/Findings

The study' showed those who believed that the Quran obligated breastfeeding did it as an attempt to fulfill the obligations without understanding the benefits that come with it. This was a consequence of the absence of socialization of the breastfeeding-related Quranic verses' content.

Conclusion

The study concluded that Muslim preachers had not reached Muslim mothers in Yogyakarta with breastfeeding verses.

Keywords

Breastfeeding Verses, Motherhood Obligations, Muslim Preachers, Quran,

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Abstrak

Tujuan

Al-Qu'ran telah menegaskan pentingnya menyusui. Namun, tingkat pemberian ASI eksklusif di Indonesia, sebagai nagara dengan populasi Muslim terbesar di dunia, masih rendah (54,3% dari populasi). Menurut IBFAN, Indonesia menduduki peringkat ketiga terendah. Pemahaman Muslim Indonesia terhadap ayat-ayat tentang menyusui masih relatif rendah meskipun berpenduduk mayoritas Muslim.

Metode

Penelitian ini bersifat deskriptif-kualitatif, menggabungkan pendekatan deskriptif dan studi kasus, dengan analisa data secara induktif dan melakukan pengamatan intensif terhadap objek penelitian. Subjek formal penelitian ini adalah peran dai dalam meningkatkan pemahaman ibu terhadap ayat-ayat tentang menyusui, studi kasi pada ibu di Yogyakarta.

Hasil/temuan

Penelitian ini menemukan bahwa mereka yang percaya menyusui diwajibkan dalam Al-Qur'an hanya berusaha memenuhi kewajiban tersebut tanpa memahami manfaatnya. Hal ini merupakan konsekuensi dari tidak adanya sosialisasi tentang isi ayat-ayat Al-Qur'an yang berkaitan dengan menyusui.

Kesimpulan

Temuan ini menunjukkan bahwa para dai belum secara efektif menjangkau perempuan Muslim di Yogyakarta dan menjelaskan isi ayat-ayat tentang menyusui.

Kata kunci

Peran dai; ayat tentang menyusui; tanggung jawab ibu.

المخلص

الهدف

وقد أكد القرآن على أهمية الرضاعة الطبيعية. ومع ذلك، فإن مستوى الرضاعة الطبيعية الحصرية في إندونيسيا، باعتبارها الدولة التي تضم أكبر عدد من السكان المسلمين في العالم، لا يزال منخفضًا (54.3% من السكان). و تحتل إندونيسيا المرتبة الثالثة في الترتيب. لا يزال فهم المسلمين الإندونيسيين للآيات المتعلقة بالرضاعة الطبيعية منخفضًا نسبيًا على الرغم من أن معظم السكان مسلمون.

الطريقة

هذا البحث ذو طبيعة وصفية نوعية، ويجمع بين النهج الوصفي ودراسة الحالة، مع تحليل البيانات الاستقرائي والمراقبة المكثفة لموضوع البحث. أما الموضوع الرسمي لهذا البحث فهو دور الدعاة في زيادة فهم الأمهات للآيات المتعلقة بالرضاعة الطبيعية، دراسة على الأمهات في مدينة يوجياكرتا.

النتائج

وقد وجد هذا البحث أن أولئك الذين يعتقدون أن الرضاعة الطبيعية مطلوبة في القرآن يحاولون فقط الوفاء بهذا الالتزام دون فهم فوائده. وذلك نتيجة لغياب التنشئة الاجتماعية فيما يتعلق بمضمون الآيات القرآنية المتعلقة بالرضاعة.

الخلاصة

وتشير هذه النتائج إلى أن الدعاة لم يصلوا بشكل فعال إلى النساء المسلمات في يوجياكرتا ويشرحوا محتويات الآيات المتعلقة بالرضاعة الطبيعية.

الكلمات الرئيسية

دور الواعظ؛ آيات قرآنية عن الرضاعة؛ مسؤولية الأم

INTRODUCTION

Breastfeeding obligations for children until the age of two years old is listed in the Qur'an, not less than five *Surah* (chapter) talking about breastfeeding, namely Al-Baqarah [233]; Luqman [17]; Al-Ahqaf [15]; Al-Hajj [2]; At-Thalaq [6]. As a country with a majority Muslim population, the level of understanding of Indonesian Muslims towards the verses in the Qur'an which is the holy book as well as a way of life for Muslims, is still relatively low. These verses about breastfeeding obligations are rarely read by preachers, and are an important choices of preaching materials. the scope of exclusive breastfeeding in Indonesia is still very low, at 54,3 % . The phenomenon of low rates of breastfeeding in Indonesia is in line with research conducted by IBFAN (International Baby Food Action Network), which for 35 years has perpetually educated the importance of breastfeeding for babies throughout the world. According to IBFAN, Indonesia posits in the third rank from the bottom out of 51 countries in the world taking part in the assessment of the status of policies and feeding programs for infants and children (Infant-Young Child Feeding). Data from the World Health Organization (WHO) show the average rate of exclusive breastfeeding in the world is only 38 percent including Indonesia (Besar et al., 2004). More than 14 centuries, Islamic teachings with the most comprehensive, most beautiful and most powerful motivation - have raised important points in the form of advice and education about breastfeeding (Bayyenat et al. 2014).

So far, research on breastfeeding can be mapped into three perspectives. In the religious perspective, breastfeeding is important for normal growth and development of new born and also helps in the prevention of various infections. Hence Islam has encouraged breastfeeding and also makes it an obligation for women (Zahid & Muhammad, 2017). Few physicians in the United States receive formal education related to the principles of infant care in Islamic families. Islam encourages mothers to breastfeed their children for two years. Weaning their children before that time is permissible if the parents decide to do so. Babies' fathers have an obligation to support their wives in all circumstances that can affect breastfeeding (Shaikh & Ahmed, 2006). The religious beliefs and values system deeply shape Muslims' breastfeeding culture. Research on breastfeeding in Singapore has revealed a relationship between certain religions and their durations of breastfeeding. Both Christian and Muslim mothers were nearly seven times more likely to breastfeed their children at two months compared to local Buddhist and Taoist mothers. In Africa, the predominant religions are Islam and Christianity, and many African traditions support breastfeeding for babies. However, breastfeeding rates continue to be the lowest in the world, with only 20% of infants under six months exclusively breastfed and some breastfeeding rates as low as 2% and 4% in Chad (Bensaid, 2021).

The understanding to mothers to provide exclusive breastfeeding. It was concluded from the verse 14 of *Surah* Luqman, the verse 15 of *Surah* Alahqaf, the verse 233 of *Surah* Albaqarah, the verse 2 of *Surah* Alhajj, and the verse 6 of *Surah* Atthalaq that the perfect period of breastfeeding is two years, which is advised to mothers to do (Sholeh, 2015). The reason is that the two-year period is the ideal time for baby growth, both physically and mentally. The determination of two years time is a standard for fathers and mothers when they have dispute over the period of breastfeeding for their children. In addition, a two-year term is a prerequisite in establishing a *mahram* relationship between a breastfeeding child and other women who breastfeed. In the cultural perspective, in terms of cultural issues of breastfeeding such as in Congo, 65 % of babies at the age of two to three months have been given complementary foods although breastfeeding is almost universally accepted by Congolese.

The main reason is water supplementation including "heat" and cultural beliefs that water is needed for proper digestion of human milk. The main reason for supplementing formula milk is the impression that the baby is not getting enough breastfeeding, and for porridge supplements, it relates to the belief that the child is big enough to start complementary foods. This is due to the lack of socialization about the importance of breastfeeding

from health workers to the surrounding community (Yotebieng et al., 2013). The issue of education rates of mothers also influences breastfeeding. In 2001, WHO / World Health Organization recommended exclusive breastfeeding for the first six months of new born. However, the majority of mothers are unaware of these recommendations, especially among those who have low level of education. The improving awareness of mothers about WHO recommendations can lead to an increase in the mother's intention to breast-feed their babies exclusively for six months (Wen et al., 2009). In the health perspective, according to the WHO, exclusive breastfeeding is breastfeeding only in infants up to 6 months old without the addition of extra fluids or foods (Maryanti et al., 2018). The infant can receive breast milk up until the age of two. International recommendations that are based on scientific evidence about the advantages of exclusive breastfeeding for infants, mothers, families, and nations promote this practice. According to research done in Dhaka on 1667 infants over the course of a year, breastfeeding exclusively can lower the chance of dying from acute respiratory infections and diarrhea. An article title "*Kampanye Program Pemberian ASI Eksklusif: Studi Deskriptif Implementasi Program Peningkatan Pemberian ASI Eksklusif di Kota Administrasi Jakarta Utara*". The disadvantage of this program was that the volunteers seemed to be less specific and too dependent on the regulations dictated by the Health Service (Ekawati et al., 2013).

Considering the previous research, this article aims to show the forms of mothers' understanding of breastfeeding verses, the factors of the role of ulama, community organizations, and impact of understanding verses on breastfeeding implementation. The article is written with the argument that community education about breastfeeding that engaged Islamic teachings improves breastfeeding attitudes (Kamoun & Spatz, 2018). The neglect of the issue of breastfeeding in the realm of Islamic discussion is because it is considered as part of the private sphere of women. According to the muslim women's organization Aisyiyah, Hastuti, "The Approach of Religious Values to Women's Reproductive Health: The 'Aisyiyah Experience (Hastuti, 2017)," women often find obstacles related to the fulfillment of their health, both structurally and culturally. Structural barriers are in the forms of limited access to information and access to health services specifically for women. While cultural barriers are obstacles to local culture, gender, and also religious interpretations that hinder the fulfillment of women's health rights. In society, women are objects of regulation (regulated) and do not have an equal relationship with men. Such paradigm makes all related matters of women considered to be their privacy.

METHOD

This research is a qualitative research that combines descriptive and case study approaches, analyses data inductively on research objects and makes intensive observations of research objects. The steps in this study are as follows.

Data

The formal objects are the people understanding of the obligation to give breastfeeding and the role of Islamic organizations in improving mothers' understanding about breastfeeding verses. The case Study is the mothers in Yogyakarta, Indonesia.

Methods and techniques in data Collection

In populating data, it begins with data collection in the form of: 1) verses of breastfeeding in the Qur'an; 2) understanding the verses of breastfeeding in the Qur'an and the implementation of breastfeeding activities of the mothers; 3) the further data is obtained by direct and intensive observation to meet the approach elements of a case study, in this case, the mothers in Yogyakarta, Indonesia. This data collection was carried out by 3 methods, namely (1) observation method, 2) distributing questionnaires, 3) interview technique with the mothers in Yogyakarta, Indonesia.

Initially, the research distributes questionnaires to breastfeeding mothers with a series of questions related to their understanding of breastfeeding and how these mothers respond to Qur'anic verses relating to breastfeeding. The survey will be followed by in-

depth interviews to explore further issues related to understanding of breastfeeding verses and how they implement the verses according to respondents of breastfeeding mothers in Yogyakarta. Interviews are not only conducted for nursing mothers, but also for fathers with a variety of functions; as a husband, Islamic scholars (ulama), or public figure. The purpose of this interview is also to comprehend further about the involvement of fathers in breastfeeding, starting from their understanding of the related verses, and their efforts to succeed breastfeeding, then proceed with the classification of data, (2) the case study method (Rahardjo, 2011), by gathering various kinds of information which are respectively processed to get a solution for solving problems. In this case, the information needed is the extent to which mothers' understanding of the verses of breastfeeding in the Qur'an and what appropriate campaign models to enhance such understanding.

Data analysis

To understand the role of preachers in improving mothers' understanding about the verses of breastfeeding in Yogyakarta, the researcher distributes questionnaire to respondents. The characters of the respondents are Muslim women who have or are breastfeeding. Besides containing the understanding of the Qur'anic verses, the questionnaire also consists of questions about the breastfeeding campaign model expected by the respondents to easily understand. Having collected the questionnaire, the descriptive statistical analysis applies to make description in the form of percentage of the questionnaire, and it does not require a regression test as in quantitative approach. This form of analysis certainly does not have the pretense of analyzing a particular phenomenon, but it is quite helpful in providing a description of a phenomenon being studied.

Whereas, the methods used to analyze information data from the case study approach are coding, categorizing, comparing, and discussing. Through a series of activities, qualitative data that are usually scattered and overlapping can be simplified, so that it can be understood easily. There are no standard data analysis procedures or techniques in qualitative research, but the following steps can be used as guidelines; a. Researchers read the entire transcript to obtain general information (general) from each transcript, b. These general messages are compiled for specific messages.

FINDING AND DISCUSSION

For newborns, breastmilk is the best food. It includes antibodies that aid in preventing a number of prevalent pediatric illnesses, and it is secure and hygienic. Breastmilk continues to supply up to half or more of a child's nutritional requirements during the second half of the first year of life and up to one third during the second year of life, providing all the energy and nutrients that the infant requires for the first few months of life.

According to WHO, children who are breastfed score higher on intelligence exams, are less likely to become overweight or obese, and are less likely to develop diabetes in the future. Breast and ovarian cancer risk is lower for women who nurse. The global effort to increase breastfeeding rates and duration is still being hampered by inappropriate marketing of breast-milk substitutes.

The standard of nutrition during the first 1,000 days, from conception to 24 months of age, greatly affects a child's future. To lay the groundwork for a healthy and successful future, proper nutrition is crucial when the child's body and brain are developing quickly. The World Health Organization (WHO) advises exclusive breastfeeding (EBF) for the first six months, followed by prompt, sufficient, secure, and suitable complementary feeding, with breastfeeding continued for at least two years (Babakazo et al., 2015).

One of the evidence-based interventions for child survival is exclusive breastfeeding (EBF), which is defined as giving an infant only breast milk from birth until the age of six months without giving them any other liquids or solids, not even water, with the exception of oral rehydration solution or drops or syrups of vitamins, minerals, or medications (Maonga et al., 2016). Pneumonia, diarrhea, and other infectious illnesses are all less common in babies who are exclusively breastfed (Biks et al., 2015).

The role of Preachers in the society

The significance of religious leaders in society is considered, along with their roles as agents of instruction and proponents of religion. The dynamics of living in society, whether in rural, urban, or suburban areas, appear to be greatly influenced by the few phenomena that still exist in society.

According to Sheikh Ali Makhfudh, the goal of Islamic preaching is to inspire people to act morally and obediently, calling on them to kindness and avoiding misdirection in order to achieve pleasure in this life and the next. The Islamic preaching is then, according to Sheikh Muhammad al-Ghazali in his book *Ma'alah*, a complementary program that covers all necessary human knowledge, to explain the meaning of life and reveal signs of people's lives in order to become the person who can tell which are allowed in live and where prohibited area (Erawati, 2016). Preachers should also be role models in campaigning for the importance of breastfeeding for infants, as well as preaching other acts of godliness to the society. Moreover, breastfeeding by mothers for their babies is the first step to forming a strong society.

Forms of Mother's Understanding

The tendency of the breastfeeding verse which is often heard and clearly talks about breastfeeding is the verse 233 of *Surah Albaqarah*, as quoted in the introduction.

Table 1. Forms of Mother's Understanding

No.	Forms of Mother's Understanding	Respondent's answers		
		Yes	No	
1.	Listening to the Quranic verses on breastfeeding	75	15	
2.	The understanding of religious law concerning breastfeeding babies.	Compulsory 65	Recommendation 20	Permissible 5
3	Basic for Breastfeeding Behavior	50 respondents claimed to be based on religious teachings. Another 35 respondents claimed that their breastfeeding activities were based on medical advice, and the remaining 5 respondents claimed to base their actions on customary practices.		

Based on the first data, it can be seen that 75 respondents claimed to know or have heard the Qur'an verses about breastfeeding. The data show that as Muslims, the majority of respondents are familiar with the existence of the Qur'anic verses related to breastfeeding although they cannot clearly state the position of the chapter and the intended verses, or cannot articulate the script of the verses.

In terms of understanding of the benefits of Allah's command regarding breastfeeding in the Qur'an, 75 respondents claimed not to know the benefits of breastfeeding from the verses of breastfeeding in the Qur'an, and the remaining 15 respondents claimed to know the benefits as mentioned in the Qur'an. It can be concluded that respondents who consider that the law of giving breast milk is mandatory, only try to carry out their obligations without knowing the benefits. Surely, this is due to lack of socialization of the content of the Qur'anic verses related to breastfeeding as the duty of preachers.

Based on the second data, based on the respondents' understanding of the breastfeeding verses, 65 respondents are aware that the state of breastfeeding law as stated in the verses is mandatory. It means that the implementation will get reward, and the absence will be sinful. 20 respondents consider the law of giving breast milk to infants according to their understanding is recommended (*sunnah*). It means that the implementation is recommended for a reward, and the absence will not result any implication. The remaining five respondents consider that the law of breastfeeding for mothers is permissible (*mubah*) which means that the implementation does not have any implications to reward and sin. The last respondents is the ones who does not know and has never heard of the verses of breastfeeding in the Qur'an.

Based on the third data, referring to the results of a survey about the underlying behavior of the breastfeeding mothers, 50 respondents claimed to be based on religious teachings. Another 35 respondents claimed that their breastfeeding activities were based on medical advice, and the remaining five respondents claimed to base their actions on customary practices. The results of this survey reinforce the statement in the previous survey analysis that the majority of respondents consider that the law in giving breastfeeding is mandatory in Islam. Thus, they carry it out in full compliance and base their breastfeeding behavior due to this obligation. The respondents do not consider it important to know in details about the benefits of breastfeeding in the Qur'an because leaving the obligation at the command of Allah the Almighty without any very crucial reasons will result in the penalty of sin.

Factors on Breastfeeding Behavior

Government services dan facilities at workplace

The quality of government services: the services provided by the government to mothers as in table 14 shows that the majority feel the quality of services provided in the satisfactory category of 45%, the good category of 33%, the poor category of 20%, the very poor category 1%, and the excellent category of 1%. Thus, it can be understood that the majority of people find good and satisfactory quality of service. The Quality of facilities: The data in table 16 shows that the facilities for the breastfeeding mothers are mostly in a good condition at 36%, and the least is in excellent condition at 3%. The rest is in sufficient condition at 30%, the poor condition at 24%, and very poor condition at 7%. The quality of family support: the data shows that 66% of families provide excellent support to nursing mothers, and only 2% family respond with very poor support. The rest is 23% at good support, 9% at sufficient one.

Role of the family

From the results of a survey of the role of the family, 90 respondents claimed to get encouragement from families in breastfeeding babies. The family is the main support in the success of breastfeeding. Researchers conducted interviews with a husband, dr. Ari, related to his efforts to give encouragement to his wife while breastfeeding. As a doctor, he claimed to motivate his wife by providing a comprehensive understanding related to the benefits and obligations of breastfeeding, both through the Qur'an and medical verses. Another form of motivation that he provides is to give his wife nutritious food to meet the needs of herself and her baby during the breastfeeding process. In relation to the quality of family encouragement received by respondents while breastfeeding, 57 respondents claimed that their families provided excellent support. 18 respondents considered their family gives good support. 15 respondents felt they had sufficient support, and the remaining 1 respondent claimed that they did not have the support of their families or considered it as the very poor support. Although the majority of respondents get excellent encouragement from families to give breastfeeding, there are respondents who do not get any support from the family. This is certainly a concern amid the efforts of the mothers to breastfeed their babies properly.

Role of Islamic Organization

In improving understanding of the verses of breastfeeding in Yogyakarta, some campaigns on breastfeeding also cite the verse compared to other verses which also discuss about breastfeeding. However, there is no further interviews conducted to ascertain the breastfeeding verses referred by the respondents because the researchers considered it insignificant to the overall results of the study. The following is an example of this verse campaign carried out by Nasyiatul Aisyiah organization.



Figure 1. The Campaign Model of Breastfeeding Verses by the Organization of Nasyiatul Aisyiah (NA)

In the interview with several Muhammadiyah activists who often give lectures on various occasions and often also speak in the mother forum, the activists acknowledged that they have never raised the specific theme of breastfeeding as discussion materials. One of them claimed to have raised the topic of breastfeeding while bringing about the material of harmonious family. Meanwhile, others claimed that they have never raised the theme in their speech. This fact supports the assumption that the issues of breastfeeding are still considered as part of the private sphere of women. While Muhammadiyah has a special organization for women, Aisyiah and Nasyiatul Aisyiah, such issues are considered as part of preaching (*da'wah*) for both women's organizations. For this reason, there are more campaigns on breastfeeding by the two organizations as in the followings.



Figure 2. The Campaign Model of Exclusive Breastfeeding by Nasyiatul Aisyiah Organization

The Impact of Understanding Verses on Breastfeeding Implementation

In the case of breastfeeding planning, which is the plan to provide exclusive breastfeeding for babies after birth, all respondents of 90 mothers claimed to plan to give exclusive breastfeeding to their babies. Although all respondents claimed that they planned to give exclusive breastfeeding to their babies after birth, some implementation did not go as the plan. 75 respondents succeeded in executing their plans, but 15 respondents claimed not to carry out exclusive breastfeeding plans due to various reasons.

Researchers asked the respondents about the length of breastfeeding they did. A total of 8 respondents claimed to give breast milk for 1-6 months. Meanwhile, 7 mothers claimed to give breast milk to their babies for 7-12 months. Whereas respondents who give breast milk to their babies for 13-18 months are only four people. The remaining 55 respondents claimed to give breastfeeding for 19-24 months. In fact, there are 16 respond-

ents giving breast milk more than 24 months or until the children reach two years of age.

From the survey results above, it can be seen that the majority of breastfeeding mothers in Yogyakarta provide breast milk until the baby is approaching or up to 2 years. Even many mothers give breast milk for more than two years. This is very encouraging amidst the lack of awareness of breastfeeding in other big cities in Indonesia. The success of nursing mothers depends on the support of many parties. The mothers cannot perform the activity of breastfeeding only relying on them. Therefore, the researchers also probe the support of people who should be able to facilitate breastfeeding activities.

Discussion

The results above show that the majority of breastfeeding Muslim women in Yogyakarta are aware that breastfeeding is an obligation as stipulated by Allah in the Qur'an. This command of God specifically gives to women who have been blessed with a special organ, *mammary gland*, which has the function of producing breast milk. Because some respondents (less than 1/3 of the total respondents) consider that the state of the verses of breastfeeding is recommended, the law becomes *sunnah*.

From several survey results related to understanding on the verses of breastfeeding in the Qur'an discussed above, it can be concluded that the majority of the breastfeeding mothers in Yogyakarta, especially those who are Muslim, realize that giving breast milk is an obligation that has been ordered by Allah the Almighty towards mothers who have babies, unless there is a crucial reason that makes the mothers unable to give milk and leave the obligation. Compliance in breastfeeding even ignores the understanding of the benefits of breastfeeding which should be learned from the contents of the verses of breastfeeding in the Qur'an.

This case is due to various factors, especially the lack of literacy of Muslim women related to the meaning of the verses and the lack of preachers' attention related to this issue. However, the discussions about the verses of breastfeeding are often not used as preaching material by preachers, especially among the fathers who are the members of Muhammadiyah organization. Although the task of delivering these breastfeeding verses has been partly carried out by women's organizations Muhammadiyah, Aisyiah and Nasyyatul Aisyiah, according to what is written in the Qur'an, it is actually not only imposed on the mother, but also on the father. Therefore, it should be attention to all preachers, both men and women. According to Nurwahyudi (2017) referring to the opinion of some *mufassir* (interpreters of the Qur'an), the Islamic teaching about breastfeeding is essentially a form of feeding that must be given to the baby by the father through breast milk of the mother. Therefore, like other preaching materials related to obligations for Muslims or Muslim women, the preachers should also consider this breastfeeding material is very important to be delivered to the community because it is not only related to the obligation but also related to efforts to structure strong and healthy children physically, and smart children intellectually.

The process of breastfeeding is often seen as a duty and responsibility of the mother herself, so that the father and other family members do not feel partly responsible in this process. In fact, referring to the verse 233 of Al-Baqarah as the basis of the concept of breastfeeding in Islam, giving breast milk is the responsibility of the father as a form of providing life for the newborn baby through the mother.

Fathers are obliged to take care and pay attention to the mothers during the breastfeeding process by providing proper clothing and nutritious food. Even if the mother is unable to provide milk to the baby, then the father is responsible for finding a substitute to meet the needs of these children (Nurwahyudi, 2017). The phenomenon in the community is that breastfeeding is considered as a private matter of the mothers, so the problems on breastfeeding are not considered as public issues that should be solved together. A child's need for breast milk can be analogized as a human's need to urinate or eat, which can be very urgent and cannot be hold. However, people's behavior towards these basic needs is different from the basic needs of adult humans.

This article is different from previous research which tends to look at the understanding of the breast-feeding verse (based on hermeneutic studies (Sari, 2016)). This article shows that an understanding of a hadith text can differ from one reader to another according to the horizon of knowledge and the institution/religious institution they follow. Pada teori penafsiran teks, yaitu yang biasa dikenal dengan hermeneutika, meliputi teks, konteks dan kontekstual (Khoiroh, 2012). Penafsiran teks terkait antara wahyu dengan konteks sosio- historis (Sovia, 2016). The findings of this research indicate that the existence of religious organizations and female clerics play a role in public understanding of verses relating to the health of women and children.

The mother's understanding of the breastfeeding verse has been educational to educate mothers on their responsibility to give children first intake. It was determined that the worry of all parties toward the childhood development milestones is the mother's duty to provide the first food intake in accordance with QS. Al Baqarah [2]: 233. During this time, no other food or beverages are provided besides exclusive breastfeeding for at least 6 months. This is to maintain offspring from the womb that is not suitable for consumption in early life of children (minimum 0-6 months)

Based on the discovery of various forms of understanding of breastfeeding, this article recommends the following things to anticipate the high rate of stunting in Indonesia. First, there is a need for a public education process regarding the understanding of breastfeeding, because public knowledge greatly influences attitudes and actions towards stunting prevention. By the massive socialization, it is expected that fathers and other family members can raise awareness and perpetually motivate mothers to provide breast milk in the best way. Second, the active involvement of various institutions and public power centers, such as mass organizations, religious leaders and the community in understanding breastfeeding verses should be supported. With these two recommendations, it is hoped that there will be integration between religious and contextual understanding of maternal and child health.

CONCLUSION

Based on the data, the breastfeeding mothers in Yogyakarta understand the obligation of breastfeeding, but they do not understand the benefits of this activity. It can be concluded that respondents, who consider the law of giving breast milk according to the guidance of the Qur'an is mandatory, only try to carry out their obligations without knowing the benefits. This fact is due to lack of socialization on the content of the Quranic verses related to breastfeeding as the obligation of the preachers.

Discussion about the verses of breastfeeding is often not used as the material for preaching, especially among the fathers who are the members of Muhammadiyah organization. Although the task of delivering these breastfeeding verses has been partly carried out by women's organizations Muhammadiyah, Aisyiah and Nasyiatul Aisyiah, according to what is written in the Qur'an, it is also imposed to the fathers. Thus, it should become the attention to all preachers, both men and women.

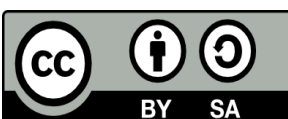
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Received (08-09-2023)

Accepted (29-03-2024)

Published (31-03-2024)