

# The Qur'anic Value of Maryam 'Alaihassalam's Story as an Inspiration for Handling Baby Blues and Strengthening the Resilience of Muslim Families

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## ABSTRACT

*Baby blues syndrome is an emotional condition commonly experienced by mothers after childbirth as a result of hormonal changes, psychological pressure, and the demands of assuming a new maternal role. Although temporary in nature, baby blues can affect marital harmony and family resilience if not addressed appropriately. This article aims to examine the phenomenon of baby blues from a Qur'anic perspective through a reflection on the story of Maryam ('alaihassalam), and to explore relevant Qur'anic values as inspiration for managing baby blues and strengthening Muslim family resilience. This study employs a library research method with a descriptive-analytical approach, examining Qur'anic verses, classical and contemporary tafsir, as well as psychological literature related to maternal mental health in the postpartum period. The findings indicate that the story of Maryam portrays immense emotional pressure, including profound sadness and a desire to withdraw or disappear, which psychologically resembles the symptoms of baby blues. However, the Qur'an also presents forms of divine intervention in the form of spiritual support, inner tranquility, and the fulfillment of physical needs, which become key elements in Maryam's recovery. Values such as patience, faith, empathy, and the importance of social support—particularly the role of the husband as qawwam—serve as fundamental principles in building a sakinah, mawaddah, wa rahmah family. Thus, the story of Maryam not only serves as a spiritual exemplar but also offers a holistic approach to managing baby blues that is relevant to modern Muslim families.*

## INTRODUCTION

The Qur'an teaches the concept of a harmonious relationship between husband, wife, and children. The ideal family in the Islamic view is the family of *sakinah*, *mawaddah*, and *rahmah* — a family of peace, love, and divine gifts. (Sofyan Basir, 2019) In this context, family resilience is greatly influenced by the quality of relationships between members. As explained in QS. Ar-Rum verse 21, Allah SWT states that the purpose of marriage is to obtain peace and affection between couples. Therefore, harmonious, understanding, and loving relationships are the main foundation for the formation of a strong family.

However, in modern life, families face increasingly complex challenges — from economic pressures, social changes, to value crises that can disrupt household harmony. The Qur'an provides guidelines for Muslims to adhere to the values of justice, helpfulness, and balance in living family life. As explained in QS. Al-Baqarah verse 177, the essence of goodness is not only measured by ritual worship, but also by real efforts to improve lives



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and help others. These values are the foundation of family resilience in the face of emotional and social crises. (Aftonur Rosyad)

One form of emotional challenge that often arises in modern family life is the phenomenon of *baby blues syndrome*. This psychological condition is experienced by some mothers after childbirth, characterized by sadness for no apparent reason, anxiety, easy crying, and loss of motivation. It generally appears within a few days of delivery and can last up to two weeks. If not handled properly, *baby blues* can affect family harmony, cause severe stress, and even have an impact on parenting. (Sri Asmita & Ema Fathimah) This condition is proven to be real in society. As reported by *Liputan6.com*, a young mother in Samarinda spontaneously strangled and squeezed several parts of her eight-day-old baby's body due to allegedly having *baby blues syndrome*. (Muhammad Bahri, 2012) A similar case was also experienced by a number of public figures who claimed to have felt depressed to the point of wanting to hurt themselves and their children due to stress after childbirth. (Rina Anggraeni, 2024) These phenomena show that *baby blues* is not only an individual psychological problem, but also a social issue that requires attention and support from family and the surrounding environment.

In the Islamic view, the position of mother and family has a very high dignity because both are the main foundation in forming a generation of faith and morality. The Qur'an confirms this in Surah Luqman verse 14 and Al-Ahqaf verse 15, which describe the struggle of a mother in conceiving, giving birth, and breastfeeding her child. The Prophet صلى الله عليه وسلم even emphasized that a mother's struggle in childbirth is recognized as jihad, and women who die from childbirth get the status of martyrdom. Thus, Islam places the mother as a figure full of glory and the family as the first madrasah for children, where divine values and love are instilled. (Prudential Syariah, 2025)

An example that is very relevant to this theme can be found in the story of Maryam 'alaihassalam, a woman who faced tremendous emotional and social distress while conceiving and giving birth to the Prophet Isa 'alaihissalam. Maryam was accused of adultery by her people, humiliated, and exiled from society. In that condition, he felt deep sadness and despair to the point of hoping for death. However, with the strength of faith, patience, and God's support through the angel Gabriel, Mary was able to face the severe test. Maryam's story is an example of resilience and spirituality in the face of psychological and social pressure, as well as a source of inspiration for Muslim mothers today.

Based on this background, the formulation of the problem in this study is: "How can the values in the story of Maryam 'alaihassalam be an inspiration in dealing with the phenomenon of *baby blues* and strengthening the resilience of Muslim families?" The purpose of this research is to understand the phenomenon of *baby blues* in the light of the Qur'an through reflection on the story of Maryam 'alaihassalam, as well as to find the values of family resilience that can be used as a guide for Muslim families in facing emotional and spiritual challenges after childbirth.

## LITERATURE REVIEW

### A. Baby Blues Syndrome

Baby blues syndrome is a mild emotional condition that some mothers experience after giving birth, characterized by feelings of sadness, easy crying, anxiety, and mood swings. O'Hara and McCabe (2013) explain that this condition arises due to postpartum hormonal changes and the process of psychological adjustment to the new role of motherhood, and is generally temporary.

### B. Postpartum Maternal Mental Health

Postpartum maternal mental health refers to the psychological condition of the mother after childbirth which includes emotional stability, adaptability, and readiness to carry out maternal roles. **Stuart (2016)** emphasized that the mental health of mothers is greatly influenced by the support of the environment, especially family and partners.

### C. Family Resilience

Family resilience is the ability of families to deal with pressures, changes, and crises in life in an adaptive and sustainable manner. **Walsh (2012)** defines family resilience as the collective capacity of family members in maintaining emotional balance, healthy relationships, and shared values when facing difficult situations.

## RESEARCH METHODS

This research is a qualitative research with a type of library *research*. Literature research is understood as a research method that uses written sources as the main data in the analysis process. Zed (2014) explained that literature review is carried out by studying and interpreting various literature that is relevant to the research focus.

The approach used in this study is descriptive-analytical, namely describing the phenomenon of baby blues syndrome and analyzing it based on the perspective of the Qur'an. The primary data source in this study is in the form of Qur'anic verses related to the story of Maryam 'alaihassalam, especially QS. Maryam [19]: 23–26, as well as classical and contemporary commentaries. The secondary data sources include books, journal articles, and psychological literature that discuss postpartum maternal mental health and family resilience.

The data collection technique is carried out through documentation, namely by identifying, classifying, and reviewing relevant library sources. The data obtained was then analyzed by means of data reduction, data presentation, and conclusion drawing systematically. Through this method, the research is expected to be able to produce a comprehensive understanding of Qur'anic values in handling baby blues and its relevance to strengthening the resilience of Muslim families.

## RESULTS AND DISCUSSION

### A. Baby blues syndrome

*Baby blues syndrome* is a mild psychological condition commonly experienced by postpartum mothers, usually appearing between the third to tenth day and lasting about two weeks. This condition is characterized by rapid and fluctuating mood swings, such as sadness, anxiety, irritability, and unstable emotions. Mothers who experience *the baby blues* often feel tired, confused, cry easily for no apparent reason, have trouble sleeping, and experience decreased appetite and concentration. Nonetheless, these symptoms are usually temporary and do not significantly interfere with daily activities. ( Enrico Hervianto, 2025)

The main cause of *baby blues* is drastic hormonal changes after childbirth, especially a decrease in estrogen and progesterone levels that affect mood. Additional factors that can trigger this condition include the stress of caring for a newborn, lack of sleep, and the uncertainty and challenges that new mothers face, especially in the first birth. Although *baby blues* is not a serious mental disorder, if the symptoms last more than two weeks or if thoughts of harming yourself or the baby appear, immediate medical intervention is needed as it has the potential to develop into postpartum depression. Melia Rahma, Ririn Anggraini, and Yuningsih, 2025)

*Baby blues syndrome* is another cause of pressure from the husband, disputes between the husband's wife or the husband's family. (Suhendra, 2021) This happens because the husband cannot position himself as well as his status as a husband as a child or brother, thus causing social jealousy, the position of the word fair is not realized in this position and disharmony in domestic relationships is not created. Especially when new family members are present, where mutual support is needed between couples, understanding each other's positions so that conditions like this will bring out a sense of happiness in the family. Another cause of emotional disturbance of a mother, (Suryati, 2008) is to impose all responsibilities on mothers in terms of educating and nurturing children. The understanding of a woman's duties, namely conceiving, giving birth, breastfeeding, and even motherhood is a *madrassah* for children. This makes the mother become burdened and causes *the condition of baby blues*.

Therefore, it is important for the family and the surrounding environment to provide emotional support and physical assistance to the mother during the postpartum period. Proper treatment can prevent negative impacts on family resilience, strengthen the emotional connection between mother and baby, and reduce the risk of more serious psychological problems in the future.

Baby blues in the mother can have a negative impact not only on the mother and baby, but also on the family dynamics as a whole. (Elida Siagian, 2025) This condition causes mothers to experience emotional distress, such as sadness, anxiety, and irritability after childbirth, which in turn can trigger conflicts in the household. The stress of new parenting roles and the emotional pressure of the baby blues creates tension that worsens the husband-wife relationship, and even has the potential to cause rifts in existing and new relationships due to difficulty understanding and adjusting to each other. In addition, mothers who experience the baby blues tend to have difficulty taking care of and interacting with their babies optimally, so the emotional relationship between mother and baby becomes strained. Babies who are supposed to receive loving attention and communication from



their mothers through smiles, gazes, and body movements, may instead feel disappointed, sad, or frustrated, potentially disrupting their social and emotional development.

Another impact of this condition is a decrease in the quality of communication between husband and wife; The emotional instability and stress experienced by mothers makes it difficult for couples to understand and support each other, so inhibited communication can exacerbate existing household problems and reduce the overall resilience of the family.

In the Islamic perspective, the husband has an obligation as a *qawwam*, which is a protector and support for his wife, as explained in QS An-Nisa verse 34. This obligation emphasizes that the husband is responsible for leading, protecting, and meeting the needs of the family in a fair and compassionate manner. The role of *qawwam* is not just domination, but a great responsibility to maintain the welfare and harmony of the household. This responsibility includes providing for sustenance, physical and emotional protection, and being an example in morals and worship. The husband who performs the role of *qawwam* is ideally present not only in the material aspect, but also emotionally, as well as guiding the wife in creating a harmonious home life. Bahron Ansori, (2025)

Empathy and affection are important aspects of family relationships so that mothers do not feel burdened in their role as housekeepers and child educators. The attitude of mutual understanding and love between husband and wife is the main foundation for building a family of *sakinah, mawaddah, wa rahmah*. By cultivating empathy, husbands can appreciate their burdens and feelings so that the support provided is not only material, but also emotional. (Tohirin, Ahmad Fihri, and Toto Tohari, 2021)

In Islam, the family is considered an environment where justice and affection must be maintained consistently so that the relationship between husband and wife remains harmonious and complementary. The Prophet PBUH emphasized this through his words: "It is best for you to be the best for his family." This statement emphasizes that the husband's role as *qawwam* must be carried out with affection, so that the wife feels appreciated and always supported in carrying out her responsibilities at home.

## B. Mary's Story

Maryam is a woman who is clearly mentioned in the Qur'an. Its peculiarity is so great that Allah named one of the letters in the Qur'an after him, on a par with the letters that bear the names of great prophets such as Noah, Hud, Abraham, Joseph, and Muhammad. Maryam comes from the family of Imran, a noble family that is also mentioned in the Qur'an. The glory of this family is not only due to the good fortune or personal piety of its members, but also because some of them are entrusted by Allah to carry out prophetic duties. From this blessed family was born a holy woman named Maryam, who was chosen by Allah as the most noble woman among all women in the world. (Siti Masykuroh, Rina Yana, Ahmad Isnaeni, and Masruchin, 2023)

Quoting Halimi Zuhdi's comments in describing this special woman, he wrote that Maryam's speciality is not superstitious, her name is not fiction, and her story is not imaginary. He is neither an angel nor a magician, but a servant who is close to his Lord. Mary was an ordinary woman like any other woman on earth, but Allah gave her the right to chastity and made her a role model all the time. She was Maryam bint Imran. (Halimi Zuhdy, 2017)

However, if we trace Maryam's life journey as depicted in the story of the Qur'an, it appears that her life was filled with trials and bitterness. God inflicted upon her such a severe trial, perhaps even beyond the trials experienced by women in general. From the beginning of her birth, Maryam had faced disappointment from her parents, as Imran's family hoped for the birth of a son who could continue his service in Baitul Maqdis. However, that hope was not realized because the one who was born was a woman. At that time, the culture of the society considered that women were not the right figures to carry out the task of guarding Baitul Maqdis.

Another bitterness that Maryam experienced was when she had to go through a pregnancy without having a husband. As a holy virgin who had never had contact or contact with any man, Mary faced a pregnancy full of tests and difficulties. This situation is certainly not an easy thing for him, both physically and mentally, because he has to bear a great burden while maintaining his honor and faith.

The next episode of bitterness occurred when Maryam's pregnancy began to show signs of birth. This stage is usually the most stressful and anxious time for a mother, as she has to face childbirth that is not easy while

preparing herself to welcome a new life. Through the Qur'an verse Maryam: 22-26. In Tafsir al-Azhar, Hamka explains that Maryam leaned on the base of a date palm tree when giving birth to her son. Worry enveloped his heart because he was afraid that his people would judge him badly and accuse him of violating his religion. In that pain, Maryam had a dream of wanting to die before all the accusations and suffering befell her. (Hamka, 2015)

Did Maryam's bitterness stop there? It turns out that it is not. Shortly after Isa's birth, Mary returned to her people, the Children of Israel, carrying the baby, and had to face the ridicule, insults, and accusations of slander directed at her. Allah then gave help by signaling Maryam to remain silent, as well as bestowing privileges on the baby, so that Isa was able to speak in defense and answer the insults directed at her mother.

### C. Baby blues' relationship with Maryam's story

The story of Maryam in the Qur'an describes the intense psychological pressure, especially in the time leading up to the birth of the Prophet Isa 'alaihiassalam. In QS. *Mary* [19]:23, Allah said:

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا

"The pain will give birth forcing it (leaning) on the base of the date tree. She said, "Oh, if only I had died before this and been a person who was not noticed and forgotten (forever)."

This verse clearly shows Maryam's psychic state which is at the point of emotional exhaustion and despair. The phrase "*yā laitanī mittu qabla hādza*" indicates the desire to die due to overwhelming emotional distress. In the Tafsir of *Al-Azhar*, Hamka explained that this speech is not a form of disbelief, but an overflow of emotions of a woman who bears a great burden physically and mentally. (Hamka, 1983) Maryam faced pregnancy without a husband, social stigma accusing her of adultery, shame towards her community, and pain before giving birth. This combination of social, physical, and spiritual pressures makes Maryam's condition similar to that of postpartum emotional disorder known in modern psychology as *baby blues syndrome*.

According to the view of clinical psychology, *baby blues* is a mild emotional reaction experienced by mothers after childbirth, characterized by feelings of sadness, anxiety, easy crying, fatigue, and loss of interest in daily activities. (O'Hara, M. W., & McCabe, J. E, 2013). These symptoms usually appear in the first week after childbirth due to hormonal changes, physical stress, and the burden of a new role as a mother. (Quraish Shihab, M., 2001). In the context of Maryam's story, signs such as deep sadness, feelings of loneliness, and a desire to disappear ("*nasyiyan mansiyyan*") indicate an emotional distress that is very close to the symptoms of *the baby blues* — albeit experienced on a higher spiritual level.

Quraish Shihab in *Tafsir Al-Mishbah* interprets that the expression of Maryam is a form of natural human emotional outburst, not a sign of weakness of faith. (Field, T., 2010) Allah actually presents that moment in the Qur'an to show that sadness and despair are not something despicable, but part of the test of life that Allah responds to with compassion. Thus, Maryam's emotional state in this verse describes the early phase of *the baby blues*, where a mother is under inner distress that requires emotional, spiritual, and social support.

From a socio-religious perspective, this story teaches that mothers who experience emotional distress after childbirth are not weak figures, but human beings who are struggling to face a major transition in their lives. Feelings like wanting to be alone, crying for no reason, or even regretting the pregnancy, as portrayed in Maryam, are signals that she needs support and empathy. As explained by (Nisa, 2021), postpartum psychological recovery demands an environment that provides a sense of security, attention, and recognition of the mother's emotional burden. Thus, Maryam's condition before descending the next verse can be seen as the "emotional crisis" phase that marks the *baby blues*, while God's intervention in the next verse is a phase of loving recovery and solution.

### D. The Values of Maryam's Story as a Solution to Baby Blues and Modern Family Strengthening

In QS. *Mary* [19]:24–26, God sent three forms of help for Mary in the midst of the stressful labor process: peace of mind, fresh water, and dates. All three contain a very profound message of physical and psychological recovery. Physically, Allah commanded Mary to shake the base of the date palm tree so that the fruit would fall and be eaten. Dates are scientifically proven to contain iron, glucose, and magnesium which are beneficial for restoring energy and stabilizing the mother's mood after childbirth. (Al-Qurthubi, 2003) Medical research shows that adequate nutritional intake, especially natural glucose such as those contained in dates, plays an important role in preventing postpartum mood disorder or *baby blues syndrome*. (Al-Khudairy, 2019). Thus, Allah's



command for Maryam to eat dates can be understood as a form of concern for the biological and nutritional needs of the mother after childbirth.

In addition to the physical aspect, this verse also displays a strong spiritual and psychological dimension through His words, "*lā tahzanī*" ("Thou shalt not be grieved"). This sentence is not just a form of comfort, but contains a message of empathy, emotional validation, and direct psychological support from God to His struggling servants. (Hamka, 1983) In the context of modern psychology, expressions such as *lā tahzanī* can be paralleled with a form of *supportive communication* that aims to calm individuals who are experiencing stress or emotional distress. Cutrona, C. E., & Suhr, J. A., 1994).

When applied to the context of the modern family, *lā tahzanī* can be interpreted as a moral call for the husband to be present as a "psychological reinforcement" for his postpartum wife. In Islam, the husband has the role of *the qawwam* who protects and supports the family as mentioned in the Qur'an. *An-Nisā'* [4]:34. This role includes not only economic responsibility, but also an emotional and spiritual presence that soothes the wife's heart. (Quraish Shihab, M., 2001) By accompanying the wife empathically, providing a sense of security, and helping to reduce the burden of babysitting, the husband carries out *the function of qawwam* in a more complete sense: maintaining psychological balance and domestic calm.

The *command of lā tahzanī* to Mary also shows that Allah does not deny the feelings of sadness, fear, and fatigue that the mother experiences after childbirth, but instead acknowledges and soothes them. This is an important lesson that psychological support for mothers does not mean rejecting sadness, but rather helping to manage it through empathy and compassion. In the context of Muslim families, the role of the husband and other family members is crucial in providing balanced support to meet physical needs through attention to nutrition and rest, as well as emotional needs through presence, gentle communication, and joint prayer. (Nisa, R. K., 2021) Thus, Maryam's story contains a comprehensive message about the handling of *the baby blues*: God shows that a balance between physical care and inner peace is the key to recovery. The fulfillment of nutrition through dates symbolizes the importance of attention to the biological needs of the mother, while the *phrase lā tahzanī* emphasizes the importance of emotional and spiritual support from the immediate environment, which in the context of the modern family is manifested through the companionship and affection of the husband. The combination of the two becomes a theological as well as a psychological basis for the Islamic and holistic handling of *baby blues*.

## CONCLUSION

Baby blues is a natural emotional test experienced by postpartum mothers and has the potential to affect family resilience if not handled properly. However, this condition can be overcome through strong faith and caring family support, so that mothers gain emotional and spiritual strength to deal with postpartum stress, while maintaining family harmony.

Mary's story teaches that feelings of hopelessness and anxiety are not signs of weakness of faith, but rather part of a reasonable test of life. With sincerity and determination, these negative feelings can be turned into a source of mental and spiritual strength, providing an example of how a mother can remain resilient in the face of severe trials without losing faith and inner peace.

For Muslim families, it is important to increase empathy for the mother's condition, strengthen mental health literacy, and live Qur'anic values in the household. Concrete practices can include husband's accompaniment, empathetic communication, habituation of dhikr and prayer together, as well as attention to the physical and psychological needs of the mother. With this approach, the family can become an environment that supports mental, emotional, and spiritual growth for all members, especially mothers, so that the overall resilience of the family is stronger.

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