

Religious Approach through Interpretation of the Quran in the Case of Baby Blues Syndrome; A Study of Living Qur'an

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Abstract

Baby blues syndrome or postpartum blues is an emotional disorder experienced by a woman after giving birth due to emotional stress before and after childbirth. The resolution of the baby blues cases so far has used a health and psychological approach. This article attempts to offer a new approach in handling cases of baby blues syndrome, namely a religious approach through the interpretation of the verses of the Qur'an. This study aims to determine the response of the religious approach through the elaboration of the interpretation of the verses of the Qur'an in the case of the baby blues syndrome. This research is also a model for grounding the Qur'an in the context of daily life, so that the Qur'an is not only a meaningless text, but can also be applied to solve various life problems. The method used is qualitative with the Living Quran approach. The research data were analyzed using dynamic significance analysis theory. The research shows that the religious approach through the interpretation of the verses of the Qur'an on the incidence of baby blues syndrome can be well received so that it is hoped that this research can contribute to helping reduce the incidence of baby blues through a religious approach, in addition to medical and psychological methods.

Keywords

baby blues; tafsir approach; living Quran



I. Introduction

Postpartum Blues otherwise known as the baby blues, is the emotional stress felt by the wife after giving birth due to trauma during childbirth, heavy labor, disruption during the breastfeeding process, lack of rest, and no support from those closest to her. Baby blues are still classified as mild mental disorders which usually heal within 2-4 weeks after giving birth. But if left untreated, the baby blues can be at risk of becoming a serious psychiatric problem known as post-partum depression or depression after giving birth.

WHO data states that the prevalence of baby blues in the world is 3-8% with 50% of cases occurring in productive age. Meanwhile, the prevalence rate in Asia is quite high and varies between 26% - 85%. (Guillaumont, 1998). Case numbers In Indonesia, based on research conducted in three major regions, namely Jakarta, Yogyakarta and Surabaya, it was found that 11-30% of mothers had baby blues syndrome. (Kasanah, 2017). This data could be higher because many cases of baby blues syndrome are not raised because sufferers are afraid of stigma.

The most common symptoms experienced by mothers during the baby blues are sadness, crying, irritability, anxiety, unstable feelings, sleep disturbances and appetite disorders (Guillaumont, 1998). Several approaches have been used to deal with cases of baby blues. For example, the health approach through effleurage massage therapy; namely massage by applying gentle pressure to the surface of the body repeatedly (Hapsari et al., 2021). Or approach psychology through the Edinburgh postnatal depression scale (EPDS) screening; namely a test in the form of questions to detect the risk of the baby blues (Sarli & Ifayanti, 2018). In handling the baby blues for the wife, psychological intervention is considered the safest for the treatment of the baby blues as revealed in the study (Navarrete, 2020). This research tries to complement the existing approach by using a religious approach through the interpretation of the verses of the Qur'an. The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity (Sinaga, 2020). The verses of the Qur'an which describe the communication process explicitly illustrate that potential kinesic aspects occur throughout the period in the process of human interaction (Fairus, 2018). The name of this interpretation is not a coincidence and origin, but this title reflects a nature that was shared with the Al-Qur'an (Kholil, 2020). The interpretation of the verses of the Qur'an is given through advice, encouragement and explanations to the research subject.

In previous studies, it was stated that wives affected by the baby blues syndrome needed the support of their husbands, family and closest people. This support has a huge impact on healing (Riani, 2017). The greatest form of support from the husband is through increasing the intensity of attention, communication and intimate emotional relationships with his wife (Kasanah, 2017). Departing from the results of previous studies, this study will include the husband as the research subject, in addition to the wife as the main subject. This study offers a religious approach through the interpretation of the verses of the Qur'an as a treatment method for wives affected by the baby blues so that they can return to health and be able to carry out their roles as mothers and wives well.

This research can be categorized as Living Quran research because it uses the verses of the Qur'an as an approach to help the healing process of the baby blues. The object of study in this research is the phenomenon of psychological disorders experienced by sufferers of the baby blues syndrome, such as feelings of sadness, anger and fear, wanting attention and jealousy. The various emotions are also found in the discussion of the verses of the Qur'an. Although in different contexts, in general they can be interpreted the same. The research data will be analyzed using dynamic significance analysis to explain the relationship of the interpretation of the Qur'anic verses with the cases found in the research subject.

II. Research Methods

This research takes place in the Bekasi district, West Java. This type of research is a qualitative research with the Living Quran approach, which is an approach that seeks to photograph the process of community interaction with the Al-Qur'an, and is not only limited to the meaning of the text but is more emphasized on the application of the text in everyday life. (Junaedi, 2018). Sources of data were taken from two primary subjects, namely two husband and wife pairs with the incidence of baby blues syndrome in their wives and secondary subjects obtained from literacy sources. The data collection instrument used interview techniques. The data is then analyzed through dynamic significance analysis; namely an analysis that makes a verse of the Qur'an or a collection of verses of the Qur'an an application to solve problems in everyday life (Syamsuddin et al., 2020).

III. Discussion

3.1 Religious Approach through Interpretation of Al-Qur'an Verses

The burden of a wife from pregnancy to breastfeeding is not a light thing because it is related to the process of human creation during the three trimesters which in the Qur'an is known as *dzulumatin tsalas* (QS. Az-Zumar [39]:6). In the hadith of the Prophet Muhammad it is explained in detail that humans were created through several phases; a sperm for forty days, a clot of blood for forty days and the next forty days a lump of flesh. After that, the spirit is blown and it is determined sustenance, death, and the determination of whether to belong to the group of people who are happy or wretched (HR. Al Bukhari, no. Hadith: 2893).

The process of creating humans in the womb of women is described in the Qur'an as a serious event with the term *wahnan ala wahnin* (Surah Luqman [31]:14). Az Zamakhsyari interprets *wahnan a la wahnin* as a weak condition that gets worse because of the weight of the burden being carried. Meanwhile At Tabari quoted Abdullah bin Abbas's history of interpreting the term *wahnan ala wahnin* as a very big difficulty (Jarir al-Tabari, 2013). In contrast to Zamakhsyari and At-Tabari, Al-Qurtubi relates the condition of *wahnan-style wahnin* to the physically weak woman so that pregnancy can increase the feeling of weakness (Al Qurtubi, 1998). Al-Qurthubi's argument that links *wahnan* (weakness) to women's physical weakness is not quite right. This is because the term *wahnan ala wahnin* refers more to a heavy burden that continues to grow, or an extraordinary heavy burden, due to the process of human creation in the womb of a woman.

In this study, there were two primary subjects, namely two married couples with the incidence of baby blues syndrome in their wives who were given a religious approach through the interpretation of the verses of the Qur'an. The background of the subject is Muslim and believes in the truth of the Qur'an. All subjects live in the Bekasi district. The selection of areas is related to the division of the work area of Mother Hope Indonesia volunteers as an organization that provides support to mothers with the baby blues.

The first couple is a married couple who have only been married for one year. Due to economic limitations, they live with their husband's family. Wives feel anxious about their economic condition which is not yet well established. In addition, the wife also feels pressured to stay at home with her husband's family because she often feels bad when her baby cries. The wife also admits that she is not free at her husband's family home because she is reluctant, so often the need for food and rest is not met adequately.

The second couple who are given a religious approach through the interpretation of the verses of the Qur'an are a married couple who are relatively well-established in the economy, but household tasks are divided rigidly based on the understanding and desire of the husband as the head of the household. The wife of the second partner feels neglected and is only used as an object of reproduction. The husband considers that the duty of conceiving, giving birth and breastfeeding is the duty of the wife. Meanwhile, the husband's job is to earn a living and provide policies. The husband argues that in Islam the household is worship so it is appropriate for both the wife and husband not to complain. In the interview conducted on the wife, the wife feels lonely and alone in taking care of the children, she wants her husband to share the parenting role and not leave it entirely to the wife. Wives have different assumptions from husbands, wives assume that the task of taking care of children is a joint duty of husband and wife. Wives also want more attention and respect.

One of the causes of the baby blues syndrome is pent-up emotions so that in the approach given, the two married couples are asked to express the emotions they feel before being given a religious approach using the interpretation of the verses of the Qur'an.

The basic emotions that humans have in principle include fear, anger, sadness and joy. Some studies incorporate shame, guilt, and anxiety into these emotions (Al Baqi, 2015). The Qur'an also often discusses basic human emotions and relates them through the interaction of the soul (An-Nafs) and the heart (Al-Qalb). These emotions are given to humans as weapons of survival and capital to interact with other living things. In previous studies, among the emotions contained in the Qur'an are fear (QS. Al Baqoroh: 155), hate (Surat An Nisa: 19), anger (QS. Al-A'raf: 150), sad (Surat At Taubah: 40), astonished / amazed (Surah Yûsuf: 31), love (Surat Ar Rum: 21), and happy (QS. Abasa: 38-39) (Huda, 2019).

The Qur'anic cues towards the existence of human emotions show that the existence of emotions is normal and human. It is impossible to keep these emotions out of life altogether. So that the effort that can be done is to regulate these emotions so that they do not dominate and cause losses. In this study, it was found that certain emotional dominance of the wife was recognized as very disturbing to the wife's condition and interfered with relationships with her husband, children, as well as family and friends. The results of this study found that these emotions are:

3.2 Fear Emotions

According to the Big Indonesian Dictionary, fear is a feeling of trepidation in facing something that is considered to be causing problems. Emotions of fear also include anxiety, nervousness, worry, anxiety, restlessness, panic and phobias (Faiz et al., 2019).

Human fear expressed by the Qur'an can be in the form of fear of hunger, fear of lack of property and fear of losing one's (soul) (Surah Al Baqoroh [2]: 155), fear of other humans (Surah Thaha [20]: 45) and fear of death (Surah Al Jumuah [62]: 8). Of the various fears, only one fear gets praise, namely the fear of Allah swt (Surah Al Anfal [8]: 2) (Huda, 2019).

Economic insufficiency in domestic life can be one of the causes of the emotion of fear. This is felt by the wife of the first couple. The fear made him feel depressed. Although in this couple the husband feels more optimistic, the wife feels different things, who are worried about the increasing economic needs with the birth of a child. This condition makes the wife feel sorry for having children when their economic condition is not ready. Fear also causes her to distrust her new status as a mother. The wife also experiences mood swings, namely sudden emotional changes such as irritability, loss of appetite and difficulty sleeping which are closely related to the symptoms of the baby blues. (Restyana & Adiesti, 2017).

In a religious approach through the verses of the Qur'an given to the first couple, the wife in the first couple is given a religious approach through QS. Quraish [106]:3-4, QS. Al Isra [17]: 31, QS. Al Furqon [25]:74 and QS. Al Baqoroh [2]:186.

Through the explanation of QS Quraish [106]:3-4, a married couple is given an explanation that in the Qur'an, Allah has guaranteed sustenance and provided security to every human being. Allah swt has also promised that every created creature has its sustenance, including a new born child. So parents must believe that the child is not a burden for them (Surah Al-Isra [17]:31). They are also given the motivation that children are sustenance that will be a source of happiness for their parents in this world and the hereafter as mentioned in QS. Al Furqon [25]:74. To eliminate worries about economic problems, the first husband and wife are also invited to ask Allah and believe that Allah never rejects servants who ask and depend on him (Surah Al Baqoroh [2]: 186).

3.3 Love Emotions

In the Big Indonesian Dictionary, love is defined as affection, care and love. The Qur'an states that love is one of the signs of Allah's power, because with love comes a sense of serenity and a person's inclination towards his partner. (Surah Ar-Rum [30]:21). The Quran also hints that love is a basic need of human life. In addition to loving spouse and

family, the Qur'an also describes the basic nature of humans who tend to love the world and property (Surah Al Mudatsir [74]:11-15), but above all humans have a tendency to love themselves (QS. Al Ma'arij [70]: 19-21) so that human emotions will be easily triggered when they feel that they have been harmed.

One of the causes of the occurrence of the Baby blues is due to the unpreparedness of the husband and wife for the new task undertaken after the birth of the child. The role played by husband and wife after the birth of a child is increasing due to busy work and taking care of children, so that husband and wife find it difficult to pay attention as before. Often the emotions that arise are due to the desire to be more cared for, loved and appreciated. That's why this emotion is called the emotion of love. The wife of the second couple who experienced the symptoms of the baby blues complained about the husband's minimal role in taking care of the children because he was busy making a living. The children are only taken care of by the wife without the husband's help. Even at night, the wife admits that her husband is often awakened by the crying of the child. The wife also feels lonely and bored at home because she doesn't work and rarely sees other people. This condition causes emotional stress on the wife and causes symptoms of the baby blues. The relationship between the wife's condition and the symptoms of the baby blues in the second partner strengthens research conducted by Sri Wahyuni et al. that 90.9% of the baby blues occur in wives who do not work and only 9.1% of the incidence of baby blues in working wives, one of the reasons is the wife feels lonely (Wahyuni et al., 2014).

In a religious approach through the interpretation of the verses of the Qur'an given to the second husband and wife, an explanation of the verses of the QS is given. Ali Imran [3]: 200, QS. An Nisa [4]:29, and QS At Tahrim [66]:6.

In a religious approach through the interpretation of the verses of the Qur'an given to the second couple, husband and wife forgive each other and promise to share the role of taking care of children. The husband admitted that he just found out that the task of taking care of the children is also the husband's duty and responsibility.

3.4 Sad Emotions

According to the Big Indonesian Dictionary, sadness is a feeling of grief and heartache. Mothers with baby blues often experience sudden mood changes, including feelings of sadness and the urge to cry without any specific cause.

This sad emotion is felt by both wives in the first and second partners. Often both wives feel sadness but do not know the exact cause and sometimes they can also cry without being preceded by a particular cause.

In the religious approach through the interpretation of the verses of the Qur'an given to the wife in the first and second pairs, the interpretation of the verses of the Qur'an given is QS. Al Qashash [28]:13, QS. At Taubah [9]:40, QS. Yusuf [12]:86, QS. Maryam [19]: 26 and QS. An Nisa [4]:19.

In this approach, the wives of both partners are given acknowledgment of the sadness they feel. There is nothing wrong with feeling sad, because the feeling of sadness after giving birth is not only felt by the two wives, but the Qur'an has also hinted at the sadness of the mother of Prophet Musa (as) who had to let her child go to be washed away in the Nile so that the baby would avoid the cruelty of Pharaoh. (Al Qashas [28]: 13). After little Moses was washed away and found by Pharaoh's wife and then adopted as a child. Allah predestined that little Moses would not breastfeed any woman except after being offered her mother's milk. In that way, Allah returned little Moses to his mother's lap so that Musa's mother was happy again (Jarir al-Tabari, 2013). The two wives are also asked to believe that Allah is always there and always with the believers (Surah At Taubah [9]:40), so that the wives do not feel alone and are encouraged to let go of their sadness. The two wives are also invited to

complain about all fatigue, sorrow and anxiety to Allah swt so that the emotions that are hidden in the heart can come out. This is like the Prophet Ya'qub who complained all his sorrows to Allah: "Indeed, only to Allah I complain of my sufferings and sorrows" (Surah Yusuf [12]: 86).

In addition to providing a religious approach through the interpretation of the verses of the Qur'an to the wife, husbands are also encouraged to understand the wife's condition and explain the baby blues syndrome. The husband is asked to provide support for his wife's recovery because the husband is the main support system for the wife with the Baby blues syndrome as revealed in previous research.(Ristanti & Masita, 2020).

In a religious approach through the interpretation of the verses of the Qur'an. Her husband was also given an explanation of QS Maryam [19]: 26. In this verse, Maryam's struggle during childbirth is narrated. As a result of the pain she was in, Maryam said: "Oh, it would be better if I died before this, and I became an insignificant object, again forgotten". In the Qur'an, Maryam's complaint is responded to with comforting words "Don't be sad", and happy words "rejoice yourself" so that all of Maryam's pain and sadness is gone. The Qur'an also reveals that Allah swt provided for Maryam with food and drink so that her strength would be restored. "Indeed, your Lord has made a tributary under you. And shake the base of the date palm toward you, surely (the tree) will abort ripe dates for you. So eat, drink and be happy." (Surah Maryam [19]: 26). Besides being asked to understand the wife's condition, husbands are also advised to remain patient with their wife's shortcomings and be willing to accept these shortcomings (Surah An Nisa [4]: 19).

Responding to the explanations of the verses given, the husbands of both partners admitted that they just found out that in the Qur'an there are verses that provide support to mothers after giving birth. Both husbands promised to try to take care of their wives and change their inappropriate attitude with different goals. The husband of the first couple wants to be a better husband and father while the husband of the second partner wants to change so that faith in Allah will increase by practicing the commands of the Qur'an.

3.5 Relaxation

The emotional pressure and fatigue felt by the wife in both partners as recognized by the subject, caused the wife to feel easily offended and provoked by emotions. This confirms the research conducted by Nurrahmah, et al that medically there are hormonal changes and childbirth events that cause trauma, especially when added to fatigue can cause emotions in the wife after giving birth (Riska Nurrahmah, 2020).

Relaxation is an attempt to calm yourself down through some positive movement or activity. Relaxation is often limited to physical activities such as breathing. However, in the religious approach through the interpretation of these verses of the Qur'an, relaxation is used through movements that have worship values or positive interactions with other people that can relax physical and psychological tension.

Emotions that are not immediately relaxed are feared that the mother can vent to her baby. One of them happened to a secondary subject in the Cengkareng area who was arrested by the police for drowning his baby in a swimming pool. The subject is thought to have baby blues syndrome due to having problems with his partner (iNews.id, nd). Apart from that, there was also a case of a young mother in the Samarinda area, strangling and hitting her infant child. Based on police investigations with professional staff, the mother was diagnosed with the baby blues syndrome (Liputan6.com, nd).

In the religious approach through the interpretation of the verses of the Qur'an, husband and wife are invited to do some positive activities together. This relaxation is carried out in accordance with the verses contained in the Qur'an and can be adjusted to the wishes and conditions of the married couple. The relaxation activities include; Pray, because prayer can

help from all difficulties (Surah Al Baqoroh [2]:45, and prevent from sin and disputes (Surah Al Ankabut [29]:45). Reading the Qur'an as a medicine that calms the heart (QS. Yunus [10]: 57). Meet and try to interact with people who have a positive attitude. (Surat At Taubah [9]: 119), (Surat Al Kahf [18]: 28). Try to accept his condition, his son and her husband and forgive others (Surah Yusuf [12]: 97-98). Trying to work and hand over the burden of thinking related to the economy to Allah who provides sustenance for His servants. (Surah Ad Zariyat [51]: 58), (Surah Hud [11]: 6) (Huda, 2019). Responding to the invitation to do this relaxation, the first and second husband and wife admitted that they were interested in the relaxation and admitted that they would try and practice it together. In addition, husband and wife also forgive each other and promise to support each other and work together to take care of their baby.

The results of the research in the form of a religious approach through the interpretation of the verses of the Qur'an on husband and wife with the incidence of baby blues syndrome can be well received by the two husband and wife pairs. However, this acceptance process is also influenced by several factors. Among them is the background of the religious practice of the two partners is quite intense so that the religious approach through the interpretation of the verses of the Qur'an in supporting the healing of the baby blues can be well understood and accepted. Another factor is the severity of the baby blues in both subjects is considered low and can be handled independently by other than professionals. In cases of severe baby blues that injure themselves or others, guidance from a psychologist or psychiatrist is needed, and this religious approach has not been tested.

IV. Conclusion

The emergence of baby blues syndrome in the wife after giving birth has a relationship with the emergence of emotional disorders in the wife. In the subject of this study, the emotions felt were the emotions of fear, love and sadness. This study reveals that the religious approach through the interpretation of the verses of the Koran given to two married couples with baby blues events can be well received. The husband's involvement in this approach is based on previous research which revealed that the husband is the main support system for the wife affected by the baby blues so that the husband's involvement is very helpful in healing the baby blues for the wife. The background of the subject in the study greatly influences the acceptance of a religious approach through the interpretation of the verses of the Koran. In subjects who have routine religious practices in daily life, this study proves the existence of positive results and can be well received. This study has not revealed a religious approach through the interpretation of the verses of the Qur'an on subjects who do not practice religious rituals regularly so that research on this scope is still open. In addition, there are several cases of baby blues that are severe and require professional handling so that the religious approach through the interpretation of the verses of the Koran has not been tested.

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