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Baby Blues Syndrome in the Qur'an: A Resilience Study of Maryam's Story

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*Baby Blues Syndrome,
Resilience, Social Support*

Kata Kunci

*Baby Blues Syndrome,
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Abstract

This study examines the story of Maryam in the Qur'an as a model of resilience in addressing postpartum depression. The purpose of this research is to identify aspects of mental resilience, utilizing Grotberg's resilience theory, that can be applied to postpartum mothers. The study employs a thematic interpretation method combined with a literature review approach. Primary data sources were gathered from Qur'anic verses, while secondary sources included tafsir (Qur'anic exegesis) books, scientific journals, and articles related to mental health. The results of the study indicate that Maryam overcame physical, emotional, and social challenges with extraordinary resilience through spiritual support (I Have), strength of faith and optimism (I Am), and adaptability and problem-solving skills (I Can). The implementation of these values includes spiritual practices such as prayer, remembrance of Allah, and reading the Qur'an, as well as the importance of social support from family and the community. This study contributes new insights to the interdisciplinary fields of Islamic spirituality and psychology and offers practical guidance for postpartum mothers in managing their emotions. This approach provides a more holistic perspective on supporting maternal mental well-being by integrating spiritual and psychological aspects for postpartum recovery.

Abstrak

Penelitian ini mengkaji kisah Maryam dalam Al-Qur'an sebagai model resiliensi untuk menghadapi baby blues syndrome. Tujuan penelitian ini adalah mengidentifikasi aspek-aspek ketahanan mental dengan menggunakan teori resiliensi Grotberg yang dapat diterapkan pada ibu pascapersalinan. Penelitian ini menggunakan metode tafsir maudhu'i dengan pendekatan studi kepustakaan. Sumber data primer dikumpulkan dari ayat-ayat Al-Qur'an dan sumber sekunder dari kitab tafsir, jurnal ilmiah, serta artikel terkait kesehatan mental. Hasil penelitian menunjukkan bahwa Maryam mengatasi tantangan fisik,

emosional, dan sosial dengan ketabahan luar biasa melalui dukungan spiritual (I Have), kekuatan iman dan optimisme (I Am), serta kemampuan adaptasi dan pemecahan masalah (I Can). Implementasi nilai-nilai ini mencakup praktik spiritual seperti doa, dzikir, dan membaca Al-Qur'an, serta pentingnya dukungan sosial dari keluarga dan lingkungan. Penelitian ini memberikan kontribusi baru dalam kajian interdisipliner antara spiritualitas Islam dan psikologi, serta menawarkan panduan praktis bagi ibu pascapersalinan dalam mengelola emosi. Pendekatan ini memberikan perspektif yang lebih holistik dalam mendukung kesejahteraan mental ibu, dengan menggabungkan aspek spiritual dan psikologis untuk pemulihan pascapersalinan

Introduction

Mental health is becoming an increasingly pressing global issue. According to a report by the World Health Organization (WHO), mental health disorders significantly contribute to social problems, including violence, depression, and suicide.¹ In Indonesia, over 19 million individuals aged 15 and older experience mental and emotional disorders, with more than 12 million suffering from depression.² Suicide cases are exhibiting an alarming upward trend, with an average of three cases reported daily in 2023. This situation highlights a significant challenge in managing individuals' emotional well-being, particularly among postpartum mothers, who are often susceptible to emotional disorders such as postpartum depression.

Baby blues syndrome is a temporary condition characterized by feelings of anxiety, sadness, and fatigue following childbirth.³ According to the Indonesia National Adolescent Mental Health Survey (I-NAMHS), approximately 27% of women in Indonesia experience this condition. If left untreated, baby blues syndrome can potentially develop into more severe forms of postpartum depression, including major depression or postpartum psychosis.⁴ This condition not only directly impacts the mother's well-being but also affects the baby's development and the overall family dynamics.⁵

The primary factors influencing baby blues syndrome include a lack of emotional support from partners and family, hormonal changes, and social pressures.⁶ A multidimensional approach is necessary to effectively address this issue. Mautner's research confirms that resilience plays a crucial role in preventing postpartum depression⁷ Especially for mothers experiencing high

¹ Geneva, "Mental Health - a Human Right for People Affected by Tuberculosis," *Worlds Health Organisation*, 17, last modified 2023, accessed January 17, 2025, <https://www.who.int/news/item/>.

² Basic Health Research (Riskesdas), *National Riskesdas 2018 Report*, Balitbangkes Publishing House, 2018, 252, https://repository.badankebijakan.kemkes.go.id/id/eprint/3514/1/Laporan_Riskesdas_2018_National.pdf.

³ Nur Wulan, Inka Puspa Mawati, and Andi Sutandi, "Analysis of Factors Associated with the Incidence of Baby Blues Syndrome in Postpartum Mothers," *Journal of Nursing Practice and Education* 4, no. 1 (2023): 195.

⁴ Diah Ayu Fatmawati, "Risk Factors Affecting Postpartum Blues," *EduHealth* 5, no. 2 (2015): 83.

⁵ Susanti Prasetya Ningrum, "Psychological Factors Affecting Postpartum Blues," *Psychopathic: Scientific Journal of Psychology* 4, no. 2 (2017): 209.

⁶ Fatmawati, "Risk Factors Affecting Postpartum Blues," 87.

⁷ Eva Mautner et al., "Maternal Resilience and Postpartum Depression at the Neonatal Intensive Care Unit," *Frontiers in Pediatrics* 10, no. May (2022): 1.

emotional stress in the neonatal intensive care unit, the ability to recover from emotional distress is crucial for postpartum mothers, particularly those facing significant challenges. Mothers who deliver via cesarean section may also encounter pressure and negative remarks, including assumptions that they are "not strong" or "failing" to be a real mother.

This situation is further complicated when mothers fear social stigma associated with their inability to exclusively breastfeed, differences in parenting styles compared to previous generations, and their status as either working or stay-at-home mothers. Therefore, psychological support and a multidimensional approach are essential. Many mothers often conceal their experiences of postpartum stress and endure it in silence due to the societal stigma surrounding this condition.⁸

This multidimensional approach can be enhanced by incorporating spiritual values, which play a crucial role in building resilience. In overcoming postpartum depression, strong emotional support is essential; this is where religious values, particularly those found in the Qur'an, can be particularly significant. As a comprehensive guide to life that addresses both spiritual and mental dimensions, the Qur'an not only fosters inner peace but also cultivates resilience through the grace and healing principles it imparts. As stated in Surah Al-Isra, verse 82, the Qur'an is described as an antidote that addresses all forms of illness, both physical and mental, making it a valuable resource for supporting postpartum mothers, especially in navigating emotional challenges.

In addition, many new schools of psychotherapy emphasize the importance of religion, recognizing that faith in Allah provides individuals with tremendous strength to overcome psychological disorders. Therefore, although the term blues syndrome and its treatment are relatively new, guidance on how to address it has been provided in the Qur'an, particularly through the story of Maryam bint Imran, which serves as a practical example for addressing the psychological challenges faced by postpartum mothers.

The Qur'an offers valuable guidance on mental health through exemplary narratives, one of which is the story of Maryam bint Imran. Maryam encountered significant challenges as a woman, including pregnancy without a husband and the accompanying social stigma. Despite these pressures, she demonstrated remarkable resilience. Her story serves as a relevant model of strength that can be applied to support postpartum mothers.

Previous research has examined baby blues syndrome from both psychological and medical perspectives; however, an integrative approach that incorporates spiritual values from the Qur'an remains uncommon. Research conducted by Balqis Nur Afifah highlights this gap,⁹ This article explores the therapy for overcoming baby blues syndrome by integrating medical science with Qur'anic values. The findings indicate that the combination of medical treatment and the

⁸Anastasia Ratnawati et al., *Increased Awareness of the Incidence of Baby Blues Syndrome and Postpartum Depression Through Counselling for Couples of Fertile Age in Tomang Village, West Jakarta*, vol. 2507, 2020, 3.

⁹Balqis Nur Afifah, Zulkarnaen, and Sholahuddin Ashani, "Therapy for Baby Blues Syndrome: Medical Integration and Quranic Values at Madina Pratama Clinic Medan," *Contagion: Scientific Periodical Journal of Public Health and Coastal Health* 6, no. 2 (2024): 915-924.

incorporation of Qur'anic principles positively impacts mothers' psychological well-being, particularly in addressing baby blues syndrome.

This study by Fatemeh Ghodrati et al.,¹⁰ article examines how Islamic teachings can be utilized as a preventive strategy to address postpartum blues through spiritual strengthening, material support, and social support.

This study builds upon previous findings by integrating the spiritual values derived from the story of Maryam in the Qur'an with Edith Grotberg's resilience theory to support the mental health of postpartum mothers. It also offers practical strategies for overcoming baby blues syndrome.

This study analyzes the story of Maryam in the Qur'an as a model of resilience in coping with postpartum depression, specifically addressing the aspects of mental resilience that can be applied by new mothers. The focus of the study includes how Maryam's narrative exemplifies resilience in the face of emotional distress and social stigma, the aspects of resilience that can be emulated, and how an integrative approach combining Islamic spirituality and modern psychology can support postpartum mothers. The benefits of this research include enriching interdisciplinary studies between psychology and Islamic studies, enhancing the understanding of resilience grounded in spiritual values, and providing practical guidance for mothers and families in overcoming postpartum depression through both spiritual and psychological strategies.

Research Methods

This research employs a qualitative approach utilizing the *maudhu'i* (thematic) method.¹¹ To analyze the story of Maryam in the Qur'an, this research examines her experience with postpartum depression, commonly referred to as the steps of *maudhu'i* interpretation as formulated by Abdul Hay Al-Farmawi. These steps include: 1) determining the theme; 2) collecting verses related to the theme; 3) compiling the verses within their historical context; 4) understanding the connections (*munasabah*) between related verses and other verses; 5) developing a systematic discussion framework; 6) supporting the analysis with several relevant arguments; and 7) studying the verses comprehensively to derive a cohesive concept.¹²

The primary data sources include the Qur'an, reputable tafsir books such as Tafsir Al-Misbah, Tafsir Al-Qurtubi, and Tafsir Ibn Kathir, as well as Prophetic traditions and psychological literature related to postpartum depression and resilience. The data were collected through a literature review and analyzed using techniques such as verse interpretation, thematic classification, and comparison with contemporary concepts of resilience in psychology.

¹⁰Fatemeh Ghodrati, Tahereh Moghtariyan, and Marzieh Akbarzadeh, "Islamic Based Preventive Strategies for Postpartum Blues," *Scholars Journal of Applied Medical Sciences (SJAMS)* 4, no. 3E (2016): 954-958, www.saspublishers.com.

¹¹The *maudhu'i* method according to al-Farmawi has two forms. First, the discussion of one letter as a whole and whole. Second, collecting a number of verses from various letters that both discuss one particular problem. In this article the author uses the second form of *maudhu'i* method. Abd Al-Hayy Al-Farmawi, *Maudhu'iy Interpretation Method: An Introduction* (Jakarta: PT. Raja Grafindo Persada, 1996).

¹² Ibid.

This research specifically employs the resilience theory developed by Edith H. Grotberg, focusing on the "have, I am, I can" framework to identify and analyze the resilience factors present in the story of Maryam. The steps of *maudhu'i* interpretation will be applied systematically to produce a comprehensive understanding of how Maryam demonstrated resilience in the face of the challenges she encountered.

Results and Discussion

Baby Blues Syndrome

Hormonal changes and various factors in postpartum mothers can result in emotional fluctuations that may lead to baby blues syndrome.¹³ This syndrome is a mood and emotional disorder that affects mothers after childbirth. The postpartum period lasts approximately 6 to 8 weeks, beginning after the baby is born and continuing until the mother's body returns to its pre-pregnancy state.¹⁴

During this period, complex physical changes occur, accompanied by shifts in psychological well-being. Not all mothers are able to adapt positively or feel excited about caring for their babies; some may struggle with feelings of sadness, fatigue, anger, and even despair. This condition is commonly referred to as postpartum blues or baby blues syndrome.¹⁵ Blues syndrome is commonly recognized as an emotional disorder that occurs after childbirth. However, similar emotional disturbances can also arise before birth, referred to as pre-baby blues syndrome or antepartum depression.¹⁶

Pre-baby blues syndrome in mothers can be triggered by a combination of factors, including unpreparedness for motherhood due to an unplanned pregnancy, societal pressure to marry at what is considered a mature age, unstable economic conditions, physical and emotional changes during pregnancy, and a lack of early support. These factors can exacerbate feelings of sadness, anxiety, and ambivalence toward the pregnancy.¹⁷

A mother's psychological adaptation begins during pregnancy. Although pregnancy and childbirth are natural events, many mothers experience significant stress that can trigger baby blues syndrome. This condition has short-term effects, such as a lack of maternal attention to the baby, as well as long-term effects, including impaired cognitive and motor development in the

¹³Pinta Pudiyanti Siregar et al., "The Effect of Social Support on the Risk of Baby Blues Occurrence at Medan Area Health Centre," *Pandu Husada* 5, no. 1 (2024): 8.

¹⁴Diorella M. Lopez-Gonzalez and Anil K. Kopparapu, "Postpartum Care Of The New Mother," *StatPearls*, last modified 2022, accessed February 2, 2025, <http://www.ncbi.nlm.nih.gov/pubmed/33351433>.

¹⁵Cindy Ika Restyana and Ferilia Adiesti, "The Incidence of Baby Blues in Primiparous Mothers at Bangil Pasuruan Hospital," *Hospital Majapahit* 6, no. 2 (2014): 32.

¹⁶Bimal Paudel, "Antepartum Depression among Pregnant Women Attending Antenatal Care (ANC) Services in Tertiary Hospital of Nepal NPRC Journal of Multidisciplinary Research," *NPRC Journal of Multidisciplinary Research* 2, no. 3 (2025): 97-111.

¹⁷Rahmawati Rahmawati, Nur Indah Purnamasari, and Junuda Junuda, "Determinant Analysis of Baby Blues Syndrome," *International Journal of Reproduction, Contraception, Obstetrics and Gynaecology* 13, no. 1 (2023): 36-40.

child.¹⁸ In addition, the effects include impaired bonding and attachment between the mother and baby, difficulties in infant care, and potential impacts on relationships with other family members.¹⁹

According to Bahiyatun, as cited by Andrew Umay, mothers experiencing baby blues syndrome undergo three stages of psychological change. The first stage is the Taking In phase, during which mothers tend to withdraw from their environment. The second stage is the Taking Hold phase, when the mother begins to feel anxious about her ability to care for the baby. The third stage is the Letting Go phase, in which the mother accepts her role as a parent.²⁰

Baby blues syndrome has the potential to progress into major depression. Statistics indicate that over 20% of mothers who experience baby blues will develop major depression within one year postpartum. If not managed effectively, this condition can escalate into more severe postpartum depression or even postpartum psychosis.²¹ This could potentially jeopardize the safety of both the mother and the baby.²²

Supartini, as cited by Susanti Prasetya Ningrum, states that the causes of postpartum stress can be categorized into internal and external factors. Internal factors encompass worries, anxiety, fears related to oneself and the baby, hormonal changes, and pressure from certain myths or prohibitions. External factors include a lack of family support, financial difficulties, and disharmonious family relationships.²³

Resilience According to Edith H. Grotberg

Resilience is an individual's capacity to adapt and maintain stability in the face of adversity, stress, and life changes.²⁴ Resilience is the capacity to recover from adverse experiences or challenging circumstances, emerging even stronger than before. It does not imply being immune to stress or adversity; rather, it encompasses the ability to manage and cope effectively with such challenges.

According to Edith H. Grotberg, resilience is an individual's capacity to confront, overcome, and emerge stronger from life's challenges. It is not an innate trait or a magical ability possessed by only a select few; rather, resilience is a skill that can be cultivated by anyone through learning and

¹⁸Eristono, Siti Hasanah, and Roza Aryani, "Health education about baby blues syndrome among pregnant women in Lamteh Dayah village, Sukamakmur sub-district, Aceh Besar district," *Communnity Development Journal* 4, no. 6 (2023): 11809.

¹⁹Anita, Anggita Febriany, and El Rahmayati, "Bounding Attachment and Postpartum Blues in Postoperative Sectio Caesarea Patients" 6 (2024): 5219.

²⁰Andrew Umay, Miyansaski Misrawati and Febriana Sabrian, "Comparison of the Incidence of Post Partum Blues in Post Partum Mothers with Normal Delivery and Sectio Caesarea" (2012): 1.

²¹Fatmawati, "Risk Factors Affecting Postpartum Blues," 83.

²²Eristono, Hasanah, and Aryani, "Health education about baby blues syndrome among pregnant women in Lamteh Dayah village, Sukamakmur sub-district, Aceh Besar district," 11810.

²³Ningrum, "Psychological Factors Affecting Postpartum Blues," 206.

²⁴Fuad Nashori and Iswan Saputro, *Psychology of Resilience*, Universitas Islam Indonesia (Yogyakarta: Universitas Islam Indonesia, 2020), 11.

experience. Grotberg emphasizes that resilience encompasses the ability to recover from negative experiences, learn from adversity, and adapt flexibly to significant life changes or stressors.²⁵

Grotberg identified three main aspects of resilience, known as I Have, I Am, and I Can.²⁶ These three aspects complement one another in shaping a resilient individual and align with the concept of resilience articulated by Maryam.

The descriptions of the three aspects are as follows: First, I Have (External Sources of Support). This aspect refers to social support and external resources that help individuals feel safe and comfortable. External support can take the form of trusting relationships, positive role models, motivation for independence, and access to health and education services, welfare, and security. Individuals who possess this support tend to cope better with life's stresses because they feel bolstered by their social environment.²⁷

Second, I Am (Internal Source of Strength): This aspect encompasses personal characteristics such as self-confidence, optimism, empathy, responsibility, and a belief in future possibilities. Individuals with strong internal resources maintain a positive outlook on themselves and life, enabling them to sustain emotional balance in the face of adversity. This mindset fosters resilience during challenging situations.²⁸

Third, I Can (Interpersonal Ability): This aspect emphasizes an individual's ability to communicate effectively, solve problems, manage emotions and impulses, and build trusting relationships. These interpersonal skills empower individuals to navigate challenges constructively and identify solutions to problems.²⁹

These three aspects—namely, I Have, I Am, and I Can—must be embraced by individuals to be considered resilient.³⁰ If an individual lacks any of these qualities, it becomes challenging to classify them as resilient. Resilient individuals are characterized by their ability to remain patient and swiftly return to their pre-traumatic state, often demonstrating greater resilience after overcoming challenges.

Edith H. Grotberg's resilience theory, utilized in this study, is highly relevant to the forthcoming discussion. This theory is comprehensively articulated through internal, external, and adaptive dimensions, which can be employed to analyze Maryam's story in depth. Maryam's narrative, rich in spiritual values, social challenges, and personal strengths, can be systematically

²⁵E.H. Grotberg, *The International Resilience Research Project, 54th Annual Convention, International Council of Psychologists*, 1997, 2.

²⁶Phobie Claudia and Shanty Sudarji, "Sources of Resilience in Adolescent Victims of Bullying at Smk Negeri X Jakarta," *Journal of Psibernetics* 11, no. 2 (2018): 104.

²⁷Nashori and Saputro, *Psychology of Resilience*, 77.

²⁸Wisnu Sri Hertinjung et al., "Factors Affecting Adolescent Resilience During the Pandemic," *Projection* 17, no. 2 (2022): 63.

²⁹Claudia and Sudarji, "Sources of Resilience in Adolescent Victims of Bullying at Smk Negeri X Jakarta," (2018).105.

³⁰Ibid, 104.

examined using the I Have, I Am, and I Can framework. This approach aims to provide a profound understanding of the efforts to cultivate resilience within a religious context.

Overview of the Story of Maryam in the Qur'an

Maryam is one of the women explicitly mentioned in the Qur'an, and her significance is underscored by her name being used as the title of one of the surahs in this holy book. This elevates Maryam to the esteemed ranks of God's prophets, such as Noah, Hud, Ibrahim, Yusuf, and Muhammad. She was born into the Imran family, a distinguished lineage whose story is immortalized in the Qur'an.

The special significance of the Imran family lies not only in its noble lineage and the piety of its members but also in the fact that Allah entrusted prophetic duties to some of its members. From this blessed family, Maryam, known as the "woman of heaven, was born. Allah chose Maryam as the best woman among all women in the world, as mentioned in Surah Ali Imran, verse 42.

The Qur'an bestows upon Maryam a distinguished status, elevating her to the position of the most honorable woman in the history of humanity and the only one honored by Allah. Halimi Zuhdi elucidates Maryam's uniqueness by asserting that her virtue is not a myth or a fable, her name is not a fabrication, and her story is not merely a fantasy.³¹

Maryam was neither an angel nor a powerful figure; she was a devoted servant of Allah who maintained a close relationship with her Lord. An ordinary woman like any other, Allah granted her purity and elevated her to the status of a role model for generations to come. This statement underscores Maryam's esteemed position in the eyes of both God and humanity.

However, if you examine Maryam's life journey as depicted in the Qur'an, you will find that her life was filled with numerous severe trials. Allah tested Maryam with challenges that were perhaps more difficult than those faced by other women. From the moment of her birth, Maryam encountered disappointment from her parents, particularly because the Imran family had hoped for a son who could continue to serve in Baitul Maqdis. However, Maryam was born a girl, which, according to the cultural norms of the time, was deemed unsuitable for the role of guardian of the Temple Mount.³²

Manna' bin Khalil Al-Qaththan defines the stories in the Qur'an as "narratives conveyed by the Qur'an about past peoples, prophetic accounts, and various events that have occurred throughout history."³³ One of the intriguing aspects of the Qur'ān's portrayal of the stories of its people is how it immerses the reader, creating a sense of being an eyewitness to the events.

³¹Zuhdy Halimi, "Holy Women, Servants, Tracing the Divine Sky (Discussing; Biography, Wisdom and Exemplary Maryam Binti Imran)" (2017): 1.

³²Halimi, "Holy Women, Servants, Tracing the Divine Sky (Talking; Biography, Wisdom and Exemplary Maryam Binti Imran)."

³³Manna Al-Qaththan, *Mabahits Fi Ulumil Qur'an*, trans. Annur Rafiq El-Mazni, 13th ed. (Cairo: Maktabah Wahbah, 2004), 386.

When reading the Qur'anic verses that recount the story of Maryam, readers often experience profound sorrow as they become immersed in the emotions and psychological challenges she faced. In this context, it is particularly relevant for postpartum mothers to view Maryam as a model of resilience in coping with baby blues syndrome.

The name in *Mu'jam al-Mufahras li al-Fazl al-Qur'an al-Karim* by Muhammad Fuad bin Abdul Baqi.³⁴ In the Qur'an, the story of Maryam is mentioned in four Makki surahs (QS. Maryam: 16-34), (QS. Al-Mu'minun: 50), (QS. Al-Anbiya': 91), and (QS. Az-Zukhruf: 57), as well as in nine Madani surahs (QS. Al-Baqarah: 87), (QS. Al-Imran: 36-37, 42-45), (QS. An-Nisa': 156-157, 171), (QS. Al-Ma'idah: 17, 46, 72, 75, 78, 110, 112, 114, 116), (QS. At-Tawbah: 31), (QS. Al-Ahzab: 7), (QS. Al-Hadid: 27), (QS. As-Saff: 14), and (QS. At-Tahrim: 12).

To maintain the focus of this research, the study will be limited to the Qur'anic narrative of Maryam's emotional experience during her pregnancy and the birth of Isa, as well as the support she received from God and her family. This limitation is based on verses that detail Maryam's journey from pregnancy to childbirth and how the support of Allah and her family influenced the "I Have" aspect of her resilience. The discussion will not extend to the story of her son, Prophet Isa (AS). To facilitate the analysis, the following table summarizes the relevant verses related to this topic:

No.	Surah	Surah Type	Description
1	Maryam verses 16-33	Makkiyyah	The Journey of Maryam: From Pregnancy to Childbirth
2	Al-Imran verses 35-47	Madaniyyah	- Hannah named her child Maryam and prayed to Allah for her protection. - The angel informed Maryam of her pregnancy
3	Al-Imran verse 45	Madaniyyah	Maryam's son's name is Isa, and he will serve as a guide in this world and the hereafter.
4	An-Nisaa' verse 156	Madaniyyah	The attitude of those accusing Maryam of adultery.
5	At-Tahrim verse 12	Madaniyyah	Maryam, who maintained her chastity.

Munasabah Verses:

1. Surah Maryam verses 16-33:

The context of Surah Maryam, verses 16-21, illustrates Allah's power by enabling a woman who was unable to conceive and whose husband was elderly to give birth. This miracle bears similarities to Maryam's pregnancy; however, her miracle is regarded as lesser than the birth of her son, which occurred without any male intervention,³⁵ Allah is omnipotent and has the power to create something from nothing simply by saying it will come into existence.

³⁴Muhammad Fuad bin Abdul Baqi', *Mu'jam Al-Mufahras Li Al-Fadz Al-Qur'an AlKarim*, Mathba'ah Darul Kitab Al-Mishriyah, Cairo, n.d., 665.

³⁵M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 9 (Jakarta: Lentera Hati, 2022), 163.

2. Surah Al-Imran verses 35-36:

The context of this verse and the subsequent verses outlines a series of extraordinary events that occurred within the family of 'Imran. The narrative begins by detailing the privileges enjoyed by the grandmother of Prophet 'Isa, followed by the experiences of his mother, Maryam, and other family members. This introduction sets the stage for a discussion of the remarkable events that took place in the life of Prophet 'Isa (peace be upon him). These events highlight the ongoing blessings within the lineage of 'Imran, which will be further elaborated upon in the following verses.³⁶

3. Surah Al-Imran verse 37:

This verse elucidates Allah's response to the supplication made by 'Imran's wife. Allah not only graciously accepted her plea but also granted it in a gradual and continuous manner. The term "taqabbala" signifies this progressive acceptance. Furthermore, Allah embraces the supplication with which encompasses all that is joyful and pleasant. This process initiates the growth and development of the child for whom she prayed, as well as the provision of a good education for him or her.³⁷

4. Surah Al-Imran verse 42:

This verse once again discusses Maryam (peace be upon her) and her unique qualities. The angel Gabriel conveyed that Allah had chosen Maryam due to her commendable attributes. Allah purified Maryam from sin, granting her a dual purity—both inherent and through divine purification. Maryam was selected above all women in the world to give birth to a messenger without having been touched by a man. Consequently, Maryam was commanded to obey Allah, prostrate, and bow alongside those who worship.

5. Surah Al-Imran verse 45:

This verse marks the beginning of the central discussion concerning the status of Prophet 'Isa (peace be upon him), which was a topic of debate with the Najran Christian delegation. The narrative begins by outlining the events leading up to the birth of Prophet 'Isa (peace be upon him), offering the historical and spiritual context essential for understanding his true significance in Islamic teachings.³⁸

6. Surat An-Nisaa' verse 156:

This verse explains the reasons for Allah's curse and wrath directed towards the Jews. The primary cause is their rejection of the prophethood of Jesus and Muhammad, as well as the malicious slander they spread about Maryam. They accused Maryam, a holy woman chosen by Allah, of committing adultery with Yusuf an-Najjar, which they claimed resulted in the birth of Isa. This false accusation is regarded as a grave lie that provoked Allah's anger.³⁹

³⁶M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 11 (Jakarta: Lentera Hati, 2002), 77.

³⁷ Shihab, *Tafsir Al-Misbah*, 9:82.

³⁸ Shihab, *Tafsir Al-Misbah*, 11:91.

³⁹Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an And Tafsirnya*, Widya Cahaya (Jakarta: Widya Cahaya, 2011),

7. Surah At-Tahrim verse 12:

This verse contrasts with the previous one. While the earlier verse describes two women who were unfaithful to Allah and their husbands (despite their husbands being prophets), this verse highlights two exemplary female figures. The first is a woman who remains obedient to Allah despite her husband's disobedience. The second is a woman who, due to her obedience, was chosen by God to be the mother of a prophet. This comparison emphasizes the significance of individual obedience to Allah, regardless of environmental influences or the actions of a spouse.⁴⁰

Maryam's Resilience in the Qur'an:

Aspects of *I Have*: External Support in the Story of Maryam

Maryam received profound spiritual support from Allah while facing various life trials, particularly during the birth of Prophet Isa under a date palm tree. Allah provided guidance through revelation, as stated in Surah Maryam, verse 25. The verse instructs Maryam to shake the trunk of the date palm tree so that the fruit falls, even though it was not the season for dates. This event exemplifies Allah's miraculous assistance to Maryam.⁴¹

Scholars emphasize the correlation between Maryam's pregnancy without male intervention and the date palms bearing fruit out of season. Both of these occurrences, which defy the laws of nature, illustrate the power of Allah, who can bring everything into existence with just the word "kun" (be). This miracle provided Maryam with peace, as well as physical and spiritual strength, serving as evidence of God's support during the birthing process, including the provision of drinking water. This event also reinforced Maryam's faith in her son, Isa, who would become a prophet (Al-Imran: 45).⁴²

When Maryam expressed her astonishment to Allah, questioning how she could have a child without any interaction with a man, Allah, through Gabriel, confirmed His ability to bestow a child upon her despite her being unmarried. In Surah Maryam, verse 20, Maryam asks, "How can I have a son when I have not been touched by a man and am not an adulteress?" This statement affirms Maryam's chastity and does not cast doubt on Allah's power; rather, it questions the manner in which the child came to be.⁴³

Amr ibn Maimun stated that both dried and fresh dates are the best foods for postpartum women. This opinion is supported by the interpretation of a verse from the Qur'an. Ibn Abu Hatim narrated that Ali ibn Abi Talib conveyed the words of the Messenger of Allah (SAW), which mean,

⁴⁰M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 14 (Jakarta: Lentera Hati, 2006), 334.

⁴¹Ahmad Musthofa Al-Maraghy, *Tafsir Al Maraghy Juz 16* (Cairo: Musthofa Al Babi Al Halabi, 1946), 45.

⁴²Tazkia Anugraheni Perdana, "Contextualising the Story of Maryam in the Qur'an as a Basis for Role Models for the Young Generation of Muslims in the Contemporary Era," *Taqaddumi: Journal of Quran and Hadith Studies* 1, no. 1 (2021): 64.

⁴³Shihab, *Tafsir Al-Misbah*, vol. 11, p. ; Abu 'Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari Al-Qurtubi, *Translation of Tafsir Al-Qurthubi* (Jakarta: Pustaka Azzam, 2016).

your aunt, the date tree, for indeed she was created from the soil from which Adam was created. And there is no tree with better fruit than the date palm." (HR Ibn Abi Hatim).⁴⁴

Maryam experienced profound sadness and anxiety. The angel Gabriel was aware of her situation. After Maryam gave birth to her son, the newborn Prophet Isa called out to her from a low place. He reassured her not to be disheartened by feelings of loneliness, the scarcity of food and drink, or concerns about the gossip of others.

The editorial "Alla Tahzani" in Surah Maryam, verse 24, suggests that postpartum grief is a natural experience; however, it should not cause a mother to feel trapped in a state of despair. When mothers encounter feelings of sadness due to loneliness and fear of social stigma, they should remember the presence of Allah, as mentioned in Surah At-Taubah, verse 60, which states that His support is with the believers. The Qur'an illustrates postpartum maternal grief through the story of the mother of Prophet Moses and offers guidance to prevent prolonged sadness. Islam teaches us to bring our grief to Allah, as exemplified by Prophet Ya'qub in Surah Yusuf, verse 86.

The Messenger of Allah (SAW) taught us the supplication for seeking refuge from sadness. The Qur'an emphasizes that believers should not succumb to sadness, as Allah has elevated their status (Surah Al-Imran, verse 139). Ibn Qayyim explains that sadness is an unpleasant state that offers no benefit to the heart and is something that Satan exploits to hinder people's good deeds.⁴⁵ Therefore, Muslims are encouraged to overcome sadness by drawing closer to Allah and believing that He is always with them.

The influence of Maryam's family was significant. Her father, Imran, and her mother, Hannah, were devout individuals. Before Maryam was born, Hannah vowed to dedicate her child to the ministry in Baitul Maqdis, as mentioned in Surah Al-Imran, verses 35-37. The environment of Bait al-Maqdis, filled with pious individuals, played a crucial role in shaping Maryam's strong and steadfast character.⁴⁶

Imran's wife, demonstrating her sincerity and obedience, prayed to Allah. When she gave birth to a daughter, she felt a twinge of disappointment because tradition did not permit girls to serve in the holy house. Nevertheless, she remained hopeful that her child would grow into an obedient woman. She named her daughter Maryam and sought protection from the temptations of Satan for both her child and her descendants. Imran's wife vowed to raise her child as "muharraran" (free and in absolute submission to Allah), reflecting the Islamic perspective that true freedom is found in servitude to Allah. This verse illustrates that human freedom originates from Allah and must always be connected to Him in order to fulfill the true purpose of creation.⁴⁷

⁴⁴Wahbah Az-Zuhaili, *Translation of Tafsir Al-Munir Volume 8*, trans. Abdul Hayyie Al Kattani (Jakarta: Gema Insani, 2013), 358.

⁴⁵Ibnul Qayyim Al-Jauziyah, *Madarijus Salikin Baina Manazili Iyyaka Na'budu Wa Iyyaka Nasta'in*, trans. Kathur Suhardi (Jakarta: Pustaka Al-Kautsar, 1998), 128.

⁴⁶Muhammad Shodiq Masrur and Azka Salsabila, "The Role of Religion in Mental Health from an AlQuran Perspective on the Story of Maryam Binti Imran," *Islamika* 3, no. 1 (2021): 47.

⁴⁷ Shihab, *Tafsir Al-Misbah*, 11:82.

The story of Maryam in the Qur'ān emphasizes the importance of being aware of God's presence, having faith, practicing tawakkul (trust in God), and finding contentment in His destiny as sources of strength and tranquility. According to M. A. Khan, a strong faith in Allah offers peace and spiritual resilience that are essential for confronting life's challenges. This perspective aligns with the principles of Sufism, which highlight the significance of a direct relationship with Allah SWT as a source of inner strength.⁴⁸

In addition, Maryam chose to share her feelings with her aunt, the wife of Prophet Zakaria, who was also pregnant with Prophet Yahya,⁴⁹ Demonstrating the importance of having a safe and comfortable space to express feelings when facing challenging situations, the familial relationship and the shared experience of pregnancy made Maryam feel more at ease to open up.

Social support from family and friends plays a crucial role in overcoming baby blues syndrome. Research indicates that mothers with strong social support are at a lower risk of experiencing baby blues syndrome compared to those with limited support.⁵⁰ The implementation of Maryam's resilience values can help raise awareness about the importance of involving husbands and families in supporting the mental health of postpartum mothers. The responsibilities of the husband or father include meeting the physical and emotional needs of the family, in accordance with the guidance provided in Q.S. Al-Baqarah, verse 233.

Postpartum mothers can overcome baby blues syndrome with various forms of support from family and their environment. Emotional support includes sharing experiences of anxiety or sadness related to breastfeeding or caring for a baby with a partner, family member, or close friend who understands and offers non-judgmental support. Additionally, assistance from family in caring for the baby can provide a sense of security and comfort. For example, when Maryam received the news of her pregnancy, she chose to confide her feelings and concerns to her closest and most trusted individuals.⁵¹

Instrumental support encompasses household assistance, including tasks such as washing dishes, cooking, and cleaning the house. It also involves helping to care for the baby, allowing the mother to rest or engage in other activities.⁵² Informational support can encompass education on various aspects of baby care, including proper breastfeeding techniques, immunization schedules, and strategies for managing common newborn issues. It also involves consulting experts when

⁴⁸Denise Adrian, *Muslim Resilience Viewed from the Perspective of Tasawuf Psychology*, *Journal of Islamic Ethics*, vol. 2, 2024; Masrur and Salsabila, "The Role of Religion in Mental Health from the Perspective of AlQuran in the Story of Maryam Binti Imran," 42.

⁴⁹Imaduddin Abi Al-Fida Ismail Ibn Katsir Ad-Dimasyqi, *Tafsir Al-Qur'anil Azhim Volume 5* (Cairo: Al Maktabah Al Islamiyyah, 2017), 14.

⁵⁰Mariany Mariany, Rosani Naim, and Iis Afrianty, "The Relationship between Social Support and the Incidence of Postpartum Blues in Postpartum Mothers in the Pomalaa Health Centre Working Area," *Surya Medika Journal* 8, no. 2 (2022): 323.

⁵¹ Ad-Dimasyqi, *Tafsir Al-Qur'anil Azhim Volume 5*, 14.

⁵²Siregar et al., "The Effect of Social Support on the Risk of Baby Blues Occurrence at Medan Area Health Centre,"

concerns or problems arise that cannot be addressed independently. Appreciative support entails recognizing and praising the mother's efforts in caring for the baby, such as commending her for successful breastfeeding or acknowledging when the baby sleeps well.

Maryam's story offers a comprehensive model of resilience for postpartum mothers, demonstrating that spiritual support, family connections, and an awareness of God's presence are essential in overcoming postpartum depression. Every mother is encouraged to view postpartum challenges not as burdens, but as opportunities for spiritual and emotional growth.

The implementation of Maryam's resilience values can help raise awareness of the importance of holistic spiritual, family, and social support in promoting the mental health of postpartum mothers. Consequently, every mother can navigate the challenges following childbirth with strength, fortitude, and confidence in Allah's help.

Aspects of *I Am*: Maryam's Internal Strength:

Maryam exhibited resilience through her calmness, integrity, and strength in the face of accusations and challenges.⁵³ When Maryam received the news of her pregnancy from the Angel Gabriel, she experienced anxiety and fear, realizing that she would face significant social stigma from her community (Surah Maryam: 18-20). During childbirth, Maryam also felt despair, wishing for death as she struggled to endure the physical pain and the social pressure of being pregnant without a husband. Wahbah Az-Zuhaili, in his *Tafsir Al-Munir*, explains that these feelings stem from shame and the fear of accusations from a community that would consider her to have sinned.⁵⁴

However, these feelings of anxiety and worry did not last long. In Surah Maryam, verse 22, when Maryam heard Gabriel informing her that her pregnancy was a decree from Allah, she immediately surrendered to Him.⁵⁵ This is also reflected in the words of Surah At-Tahrim, verse 12. Maryam prepares herself to rely on Allah for solving her problems by cultivating confidence and adhering to all the instructions that Allah provides.

When her people reproached her with the term she chose to remain silent and ignored their accusations. Maryam relied entirely on her faith in Allah, as demonstrated by her act of pointing to her newborn baby in response to their arguments (Surah Maryam, verse 29).⁵⁶ This action demonstrates Maryam's remarkable faith and unwavering determination.

The emotion of fear serves as a self-protection mechanism for humans in the face of danger. The Qur'an outlines various forms of human fear, including fear of hunger, poverty, loss of loved ones, and death. However, the only fear that is praised in the Qur'an is the fear of Allah (QS. al-Anfal: 2). In the context of mothers who are pregnant or postpartum, fears can arise from various factors,

⁵³Perdana, "Contextualising the Story of Maryam in the Qur'an as a Basis for the Example of the Young Generation of Muslims in the Contemporary Era," 73.

⁵⁴Az-Zuhaili, *Translation of Tafsir Al-Munir Volume 8*, 356.

⁵⁵ Ad-Dimasyqi, *Tafsir Al-Qur'anil Azhim Volume 5*, 14.

⁵⁶ Ibid. 21.

such as social stigma associated with delivery methods, for example, cesarean sections,⁵⁷ Fears about not being able to care for children properly, concerns regarding physical changes, differences in parenting styles compared to previous generations, and the dilemma of choosing between being a working mother or a stay-at-home parent. These fears can be exacerbated by a lack of physical and psychological preparedness, economic hardship, or being too young.⁵⁸ The Qur'an provides a solution for overcoming fear by encouraging individuals to draw closer to Allah and seek refuge in Him (Surah Quraysh, verses 3-4).

Islam teaches that every child brings their own sustenance, so they should not be considered a burden (Surat al-Isra' verse 31). By understanding and applying these teachings, postpartum mothers can enhance their resilience in the face of various challenges and social stigma. Maryam's resilience, as depicted in the Qur'an, offers valuable insights into how postpartum mothers can cultivate their own resilience, particularly in overcoming baby blues syndrome. Here are some concrete steps inspired by Maryam's qualities:

Building Self-Efficacy and Self-Confidence: Research by Shinta Nuriya Idatul Alfain highlights the significance of self-efficacy in fostering resilience.⁵⁹ Mothers can practice daily affirmations that reinforce their abilities and self-worth, such as "I am capable of overcoming challenges or "I am strong and resilient." Participating in activities or courses that enhance parenting skills can boost confidence in managing newborn care, as evidenced by studies on the effects of parenting education on mothers' self-efficacy.⁶⁰

1. **Spiritual and Emotional Support:** Drawing inspiration from Maryam's faith, mothers can discover calm and strength through prayer or other spiritual practices. This aligns with the findings of Suci Dwi Atika, who discovered that spiritual practices can significantly alleviate symptoms of postpartum depression.⁶¹ Joining or forming a support group where mothers can share their experiences and coping strategies can be highly beneficial. This approach mirrors the communal support that Maryam may have received, fostering a sense of community and understanding.⁶²

2. **Optimism and Positive Outlook:** Research by Emmons and McCullough suggests that maintaining gratitude can shift our focus from the negative to the positive aspects of life, thereby

⁵⁷Cindy Hiong, "Luka Tak Kasat Mata : The Negative Stigma of Caesarean Birth The Roots of Stigma and Its Impact," last modified 2024, accessed February 13, 2025, <https://bincangperempuan.com/luka-tak-kasat-mata-stigma-negatif-melahirkan-caesar/>.

⁵⁸Ike Rosalina Dewanti, Mulya Virgonita I Winta, and Shinta Pratiwi, "Dynamics of Psychological Well Being in Mothers After Caesarean Delivery" 8, no. 2011 (2024): 30016.

⁵⁹Shinta Nuriya Idatul Alfain, Achmad Khudori Soleh, and Muhammad Rafi Yamani, "The Role of Patience in Coping Mental Problems: A Quranic Perspective," *Tribakti: Journal of Islamic Thought* 34, no. 2 (2023): 202.

⁶⁰Machmudah Machmudah et al., "Systematic Review and Meta-Analysis of the Relationship between Health Education and Breastfeeding Self-Efficacy among Mothers," *Journal of Medicinal and Pharmaceutical Chemistry Research* 6, no. 11 (2024): 1748-1766; Rivo Christmey Monadho, "The Effect of Working and Non-Working Mothers' Self-Efficacy on Students' Self-Resilience," 2020, xvi.

⁶¹Suci Dwi Atika et al., "The Relationship between Spiritual Intelligence and the Risk of Depression in Postpartum Mothers" 3, no. 1 (2024): 233.

⁶²Nurul Annisya, "The Effectiveness of the Combination of Benson Relaxation Therapy and Guided Imagery on Reducing Anxiety in Pregnant Women" 4 (2024): 12.

promoting optimism.⁶³ Visualization techniques, in which mothers envision themselves successfully managing daily tasks and overcoming challenges, can enhance their confidence in their ability to persevere. This is supported by studies demonstrating the effectiveness of visualization in stress management.⁶⁴

3. Patience and Fortitude: Mindfulness and meditation practices can assist mothers in remaining present and managing stress, reflecting Maryam's patience and fortitude. Techniques such as deep breathing and guided meditation have been shown to effectively reduce stress and anxiety levels in postpartum women.⁶⁵ Setting realistic goals for each day and celebrating small victories align with the concept of or patience, in the face of trials, as discussed in Islamic psychological literature.⁶⁶

4. Inspiration and Modeling: Sharing stories of resilience, such as Maryam's, can inspire others and serve as models in the face of adversity. This approach is supported by research on the impact of narrative therapy in fostering resilience.⁶⁷ Pairing new mothers with experienced mothers who have navigated similar challenges can offer practical advice and emotional support. This approach reinforces the notion that resilience can be learned and cultivated, as demonstrated by studies on mentorship in maternal mental health.⁶⁸

By incorporating these steps into their daily lives, women experiencing baby blues syndrome can draw upon the resilience exemplified by Maryam. They can utilize faith, community support, and personal growth strategies to navigate their challenges. This approach not only aids in individual recovery but also establishes a foundation for long-term mental health and resilience.

Aspects of *I Can*: Maryam's Practical Skills:

The "I Can" aspect of Maryam's resilience exemplifies an extraordinary ability to overcome both mental and physical pressures and challenges. When giving birth to Prophet Isa without human assistance and amidst accusations from her community, Maryam displayed remarkable resilience. Here are concrete, actionable steps to combat postpartum depression by embracing the "I Can" philosophy of Maryam:

⁶³Robert A. Emmons and Michael E. McCullough, "Counting Blessings Versus Burdens: An Experimental Investigation of Gratitude and Subjective Well-Being in Daily Life," *Journal of Personality and Social Psychology* 84, no. 2 (2003): 380.

⁶⁴Puspita Ayu Suryaningrum, "The Relationship between Self-Efficacy and Resilience of Adolescents Living in Orphanages" (Soegijapranata Catholic University Semarang, 2022), 45.

⁶⁵Mutiah Silmi Syarifah, "The Effect of Self-Efficacy and Social Support on Academic Resilience in Class XI Students at SMA NEGERI 1 Dompu During Limited Face-to-Face Learning" (UIN Maulana Malik Ibrahim Malang, 2022), 108.

⁶⁶Rini Risnawita Suminta, "Women, Resilience And The Environment (A Study Of Mothers With Mentally Retarded Children)," *Palastren Journal of Gender Studies* 10, no. 1 (2017): 149.

⁶⁷Attiva Zarifatul Zahra, "The Relationship Between Self-Efficacy and Resilience in Undergoing Adolescence at SMP Negeri 28 Padang" (Universitas Andalas, 2024), 2.

⁶⁸Rahma Fany, Sitti Murdiana, and Muh. Nur Hidayat Nurdin, "The Effect of Self Efficacy on Resilience in Students Who Have Divorced Parents in Makassar City," *Peshum: Journal of Education, Social and Humanities* 2, no. 6 (2023): 1091.

Effective Communication:

1. Talking to Spouse and Family: Mothers experiencing baby blues syndrome should openly communicate with their partners and family about their feelings and needs. Assertive and clear communication, free from blame or judgment, is essential for obtaining the necessary support. This is exemplified by Maryam, who demonstrated effective communication skills when she successfully conveyed the divine message through Prophet Isa, who spoke from the cradle, showcasing flexibility and adaptability in challenging situations.⁶⁹

2. Pour Your Heart Out: Speaking with someone you trust—be it a sibling, parent, or close friend—can alleviate your emotions and help you break free from the monotony of caregiving.⁷⁰ As exemplified by Maryam confiding in her aunt about her pregnancy.⁷¹

3. Selective Attention: The practice of concentrating solely on aspects that are genuinely important or relevant while disregarding irrelevant information. By choosing to ignore negative comments that could undermine a mother's postpartum spirit, Maryam set an example by fasting in silence. She demonstrated that engaging in dialogue with individuals who are solely focused on finding faults or who possess unclear intentions is unwise.⁷²

Problem Solving:

1. Manage Rest Time: Mothers are encouraged to sleep when the baby sleeps, ensuring they receive adequate rest for both physical and mental recovery. This practice serves as a proactive approach to finding solutions amid challenges. Sleep is a natural and effective method for alleviating stress. As Qurthubi cites Ash-Shibani in his tafsir, the meaning of *أَوْفَرِي عَيْنًا* is to find comfort in sleep.⁷³ By enhancing the quality and duration of sleep, individuals can lower stress levels, improve both mental and physical health, and increase resilience to the challenges of daily life. Therefore, it is essential to prioritize sleep as a key component of a comprehensive stress management strategy.⁷⁴

2. To manage your diet, consume healthy and nutritionally balanced foods that meet the needs of both your body and your baby. This approach can help improve your mood and energy levels. In Surah Maryam, verses 25-26, Allah instructs Maryam to shake the date palm and eat from its fruit. According to Quraish Shihab and Al-Quthubi, this serves as a sign that dates are an ideal food for mothers after childbirth. They are easy to digest, rich in essential nutrients, and high in calories.⁷⁵

⁶⁹Atilgan Erozkhan, "The Effect of Communication Skills and Interpersonal Problem Solving Skills on Social Self-Efficacy," *Kuram ve Uygulamada Egitim Bilimleri* 13, no. 2 (2013): 342.

⁷⁰Afifah, Zulkarnaen, and Ashani, "Therapy for Baby Blues Syndrome: Medical Integration and Quranic Values at Madina Pratama Clinic Medan."

⁷¹Ad-Dimasyqi, *Tafsir Al-Qur'anil Azhim Volume 5*, 14.

⁷²M. Quraish Shihab, *The Role, Impression, and Concordance of the Qur'an Vol 8*, 2022, 172.

⁷³Al-Qurtubi, *Translation of Tafsir Al-Qurthubi*, 259.

⁷⁴Dong Woo Choi et al., "Association between Sleep Duration and Perceived Stress: Salaried Workers in Circumstances of High Workload," *International Journal of Environmental Research and Public Health* 15, no. 4 (2018): 9.

⁷⁵Al-Qurtubi, *Translation of Tafsir Al-Qurthubi*, 258; Shihab, *The Role, Impression, and Concordance of the Qur'an Vol 8*, 170.

Flexibility and Adaptability:

1. Engage in Enjoyable Activities: Allocating time for hobbies or creative pursuits while the baby sleeps can help mothers improve their mood and alleviate the sense of being confined to the routine of caregiving. This is akin to Allah's command to Maryam (Surah Maryam, verse 26) to find joy after eating and drinking, allowing herself to indulge in various pleasures to mitigate the sadness and stress often experienced postpartum. Allah has the power to lift sadness at any moment.⁷⁶

2. Engaging in light physical activities, such as walking or exercising, can enhance mood and alleviate stress. These activities provide an opportunity to enjoy fresh air and take a break from caregiving responsibilities.⁷⁷

Exercise and performing Maryam's movements while shaking the date palm tree have been medically proven to ease the childbirth process.⁷⁸

Initiative and Effort:

1. Ask for Help: If you are feeling extremely fatigued, consider asking your family to care for the baby for a short period so that you can rest, eat, or hydrate. This demonstrates initiative in seeking solutions and support. As Buya Hamka noted in his work, *Tafsir Al-Azhar*, and Ahmad Mustafa Al-Maraghy in the translation of *Tafsir Al-Maraghy*, this serves as a reminder for each individual not to passively wait for sustenance to arrive, but rather to strive and work diligently according to their capabilities.⁷⁹

A mother must strive to overcome all obstacles and difficulties she encounters. Finding solutions and ways to resolve problems is essential, as emphasized by the Qur'an. The ability to be flexible and open to change enables mothers to adapt more easily to evolving circumstances and new demands, allowing them to discover creative solutions to postpartum challenges.

2. Being alone or secluded, as Maryam did to avoid the slander of the Children of Israel regarding her pregnancy,⁸⁰ can engage in self-focus techniques, such as deep breathing and meditation, to promote calmness and alleviate stress and anxiety. Research has demonstrated that meditation and relaxation practices effectively reduce anxiety and stress levels. During meditation, the levels of stress hormones, including cortisol, epinephrine (EP), and norepinephrine (NE), decrease, leading to a slower heart rate, stabilized blood pressure, and calmer breathing.⁸¹

⁷⁶Ahmad Musthofa Al-Maraghy, *Tafsir Al-Maraghy*, 1946, 45.

⁷⁷Rashmi Sharma, "A Review on Therapeutic Intervention of Yoga and Ayurveda in Post-Partum Depression," *Open Journal of Obstetrics and Gynaecology* 12, no. 03 (2022): 201-208.

⁷⁸Isti'anatul Machmudah, "Delivery of the PAZ Maryam Method at the Alisa Healthy House Pratama Clinic Bantul Yogyakarta (Living Qur'an Study)" (UIN Professor Kiai Haji Saifuddin Zuhri Purwokerto, 2024), xvi.

⁷⁹Al-Maraghy, *Tafsir Al-Maraghy Juz 16*, 45; Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar* (Singapore: Pustaka Nasional OTE LTD, 2003), 4293.

⁸⁰Abu 'Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari Al-Qurtubi, *Tafsir Al-Qurthubi*, n.d., 246.

⁸¹Iin Novriyanti Ali, Hamna Vonny Lasanuddin, and Firmawati Firmawati, "The Effect of Meditation on Reducing Stress Levels in the Elderly at Lks.Lu Beringin Hutuo Limboto Nursing Home," *Journal Nurse* 6, no. 1 (2023): 81.

Acceptance and Awareness:

Accepting New Roles: Gracefully embracing new activities and responsibilities after childbirth while avoiding perfectionist attitudes in caring for the baby and managing the household. Maryam confidently introduced Isa to her community, unashamedly demonstrating her sincerity in accepting both herself and her son into her life. After completing her postpartum period of 40 days, Maryam began to regain her strength and composure upon receiving the news that God would reveal signs of His power through her son, Isa.⁸²

1. Meditation and Relaxation: Practicing calmness through deep breathing and meditation techniques can effectively relieve stress and anxiety. Research has demonstrated that meditation and relaxation practices significantly reduce anxiety and stress levels. During meditation, the levels of stress hormones such as cortisol, epinephrine (EP), and norepinephrine (NE) decrease, leading to a reduction in heart rate, stabilization of blood pressure, and calmer breathing.⁸³

Conclusion

The study revealed that the story of Maryam in the Qur'an exemplifies resilience, serving as an inspiration for mothers after childbirth. Maryam confronted physical, emotional, and social pressures with remarkable fortitude, drawing on spiritual support (I Have), strength of faith and optimism (I Am), and adaptability and problem-solving skills (I Can). These values can be cultivated through spiritual practices such as prayer, dhikr, and reading the Qur'an, as well as by fostering strong social support from family and the community. This study emphasizes the importance of integrating spiritual values and resilience in addressing postpartum depression, offers valuable insights into the intersection of religion and mental health, and provides practical guidance for enhancing maternal well-being after childbirth through a comprehensive spiritual and psychological approach.

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⁸² Shihab, *The Role, Impression, and Concordance of the Qur'an Vol. 8*; Al-Qurtubi, *Translation of Tafsir Al-Qurthubi*, 173.

⁸³ In Novriyanti Ali, Hamna Vonny Lasanuddin, and Firmawati Firmawati, "The Effect of Meditation on Reducing Stress Levels in the Elderly at Lks.Lu Beringin Hutuo Limboto Nursing Home," 12.

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