

**BABY BLUES SYNDROME AND LEVELS OF HOUSEHOLD HARMONY:
ISLAMIC FAMILY LAW CONCEPT**

Sri Asmita^{1*}, Ema Fathimah², Ahmad Zazili Syarudin³

¹² State Islamic University of Raden Fatah, Palembang, Indonesia.

³ Al-Azhar University, Cairo, Egypt

e-mail: sriasmita_uin@radenfatah.ac.id, e-mail: emafathimah_uin@radenfatah.ac.id,
[e-mail: ahmadzazilisyarudin@yahoo.co.id](mailto:ahmadzazilisyarudin@yahoo.co.id)

*Corresponding Author

▪ Received: 15-01-2024

▪ Revised: 14-06-2024

▪ Accepted: 17-07-2024

Abstract

The trauma experienced by women after childbirth often leads to baby blues syndrome, which shows that the shock after childbirth can affect the physical and psychological changes of a woman. This paper aims to examine and analyse the phenomenon of baby blues syndrome experienced by postpartum women, which can affect family harmony and resilience, especially in the concept of Islamic family law. The study in this paper is descriptive qualitative. The data is collected through a library research approach and through the process of reading and searching on the Google search engine with the keywords "baby blues syndrome". This paper shows that baby blues syndrome experienced by postpartum women can be present in the form of trauma and acts of violence both to themselves and to children and even affect household harmony, even in the concept of Islamic Family Law, it is important to remember that a loving, understanding, and supportive attitude towards wives who experience baby blues syndrome is part of the responsibility of husbands and families in carrying out their respective roles. This is evidence that mental readiness before having a child is needed by a wife. This study shows that the baby blues condition is the cause of the breakdown of a family so that a comprehensive study of the phenomenon of baby blues syndrome is needed, which is expected to minimise the occurrence of baby blues syndrome in the household, so that family resilience can be maintained.

Keywords: *Baby Blues, Syndrome, Harmonisation, Household*

Abstrak

Trauma yang dialami oleh perempuan pasca melahirkan seringkali berujung pada syndrome baby blues, hal ini menunjukkan bahwa keterkejutan setelah melahirkan dapat berpengaruh pada perubahan fisik dan psikis seorang perempuan. Tulisan ini ditujukan untuk mengkaji dan menganalisa fenomena syndrome baby blues yang dialami oleh perempuan pasca melahirkan, dapat berpengaruh pada harmonisasi dan ketahanan keluarga terutama pada konsep hukum keluarga Islam. Kajian dalam tulisan ini bersifat deskriptif kualitatif. Data dikumpulkan melalui pendekatan library research serta melalui proses pembacaan dan menelusuran pada mesin pencari google dengan kata kunci "syndrome baby blues". Tulisan ini menunjukkan syndrome baby blues yang dialami oleh perempuan pasca melahirkan dapat hadir dalam bentuk trauma dan tindak kekerasan baik pada diri sendiri ataupun pada anak bahkan mempengaruhi keharmonisan rumah tangga, bahkan dalam konsep Hukum Keluarga Islam, penting untuk diingat bahwa sikap yang penuh kasih sayang, pengertian, dan dukungan terhadap istri yang mengalami baby blues syndrome adalah bagian dari tanggung jawab suami dan keluarga dalam menjalankan perannya masing-masing. Hal tersebut menjadi bukti bahwa kesiapan mental secara lahir batin sebelum memiliki anak sangat dibutuhkan oleh seorang istri. Studi ini menunjukkan bahwa kondisi baby blues menjadi penyebab rusaknya sebuah keluarga sehingga diperlukan adanya kajian yang komprehensif terhadap fenomena syndrome baby blues, yang nantinya diharapkan dapat meminimalisir terjadinya baby blues syndrome dalam rumah tangga, sehingga ketahanan keluarga dapat terjaga.

Kata kunci: Baby Blues, Syndrome, Harmonisasi, Rumah Tangga

INTRODUCTION

Women are creatures of God who have different advantages compared to men. Women have reproductive organs that can conceive and give birth to children. Every couple must be waiting for and even expecting good offspring. The birth of a child is a happiness for every married couple.¹ Even during the process that is passed from conceiving to giving birth is something that cannot be described in words, plus after the presence of a child into the world, part of the highest happiness of a mother. It seems that there is no reason for a mother to be sad or suffer after giving birth, but not a few of the postpartum women experience various kinds of trauma,² sometimes feeling the happiest because they have a child, but suddenly for no apparent reason or reason the mother is sad. This is a period of transition from a childless wife to a wife and mother. Thus, the transition to becoming a mother is not an easy thing, because there are many changes that will be passed both physically and psychologically.³

Studies related to gender are more likely to discuss women in the dynamics of life such as women in the household, gender equality,⁴ and women are seen from the point of view as objects that are subordinated in the reality of life. Women as beings who have reproductive rights⁵ often get a variety of traumas in their lives, from the process of pregnancy that changes the shape of the body to childbirth and almost all women who are pregnant will feel this process and not infrequently leave traces on the shape of the body.⁶ Every woman has an expression of emotion that is not the same during the process of pregnancy and postpartum,⁷ and the expression shown is based on each character or personality, both from past stories such as

¹ nur Indah Noviyanti, Susanti Susanti, Dan Gusriani Gusriani, "Skrining Kelayakan Dan Perencanaan Kehamilan Pada Masa Pandemi Covid-19 Dan Adaptasi Kebiasaan Baru," *Borneo Community Health Service Journal*, 2021, <https://doi.org/10.35334/neotyce.v1i0.2269>.

² Kusmayra Ambarwati, Yuna Trisuci, dan Fitria Sari, "Faktor Yang Berhubungan Dengan Kejadian Depresi Post Partum Di Puskesmas 'X' Cipayung Jakarta Timur," *Jurnal Bidang Ilmu Kesehatan*, 2018.

³ Cindriyasa Tolongan, Grace E.C Korompis, dan Minar Hutauruk, "Dukungan Suami Dengan Kejadian Depresi Pasca Melahirkan," *Jurnal Keperawatan*, 2019, <https://doi.org/10.35790/jkp.v7i2.24453>.

⁴ Lukman Hakim, "Corak Feminisme Post-Modernis Dalam Penafsiran Faqihuddin Abdul Kodir," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 2020, <https://doi.org/10.14421/qh.2020.2101-12>.

⁵ Uswatul Khasanah dan Muhammad Rosyid Ridho, "Childfree Perspektif Hak Reproduksi Perempuan Dalam Islam," *Al-Syakhshiyah: Journal of Law & Family Studies* 3, no. 2 (2021): 104–28, <https://doi.org/10.21154/syakhshiyah.v3i2.3454>.

⁶ Tolongan, Korompis, dan Hutauruk, "Dukungan Suami Dengan Kejadian Depresi Pasca Melahirkan."

⁷ Ni Wayan Sri Prabawati Kusuma Dewi, "Penyembuhan Baby Blues Syndrome dan Post-Partum Depression Melalui Chandra Namaskara dan Brahmari Pranayama," *Jurnal Yoga Dan Kesehatan*, 2020, <https://doi.org/10.25078/jyk.v1i1.1537>.

family life, economy, education, social and others. However, the expression of the previous personality cannot be linked to the condition of baby blues syndrome experienced by postpartum women. Baby blues is a depression that occurs to mothers within a few hours after giving birth, or a few days or even a few weeks.⁸ The depression will be shown by a mother's feeling of sadness and this condition will disappear on its own as long as it is accompanied by the right person, who is able to restore the mother's psychic.⁹

This paper is proposed to find out how baby blues syndrome becomes one of the factors that cause domestic violence and the loss of family harmony.¹⁰ Therefore, this paper has several objectives to answer three important questions offered including (a) How baby blues syndrome affects household harmony; (b) What are the factors that cause baby blues syndrome; (c) What are the implications of baby blues syndrome on household harmony. The three questions will be used as a bridge for the author to see the dynamics of baby blues syndrome, which is experienced by many women after giving birth,¹¹ Not only seeing baby blues as depression but also seeing the factors and implications that will occur both for mothers, children, especially on household harmony.¹²

This paper is based on an argument related to the often overlooked problem of women who experience postnatal trauma.¹³ This reality is an important concern, especially for women who are pregnant and postpartum, where families often ignore the psychological condition of the mother. This happens because of the gender status that is endorsed by society, that women have reproductive organs and women's nature, one of which is to give birth to children, so they do not feel any psychological pressure experienced by postpartum women. The symptoms that appear such as emotional changes¹⁴ Suddenly for mothers who have just given birth to the

⁸ Sopiatus Nadariah, Nining Febriyana, dan Dwi Izzati Budiono, "Hubungan Karakteristik Ibu Primipara Dengan Terjadinya Baby Blues," *Indonesian Midwifery and Health Sciences Journal*, 2021, <https://doi.org/10.20473/imhsj.v3i4.2019.278-286>.

⁹ Mia Dwianna Widyaningtyas, "Pengalaman Komunikasi Ibu Dengan Baby Blues Syndrome Dalam Paradigma Naratif," *Jurnal Manajemen Komunikasi*, 2019, <https://doi.org/10.24198/jmk.v3i2.20504>.

¹⁰ Ambarwati, Trisuci, dan Sari, "Faktor Yang Berhubungan Dengan Kejadian Depresi Post Partum Di Puskesmas 'X' Cipayung Jakarta Timur."

¹¹ Iceu Mulyati dan Silvia Khoerunisa, "Gambaran Kejadian Gejala Baby Blues Pada Ibu Postpartum Berdasarkan Karakteristik Di," *Jurnal Kesehatan Indra Husada*, 2018.

¹² Cut Yuniwati, Fithriany Fithriany, dan Cutti Fahriany, "Usia Ibu Saat Persalinan Dan Dukungan Sosial Dengan Kejadian Baby Blues Syndrome Pada Ibu Post Partum Di Rumah Sakit Ibu Dan Anak Kota Banda Aceh," *Jurnal Ilmiah PANNMED (Pharmacist, Analyst, Nurse, Nutrition, Midwifery, Environment, Dentist)*, 2018, <https://doi.org/10.36911/pannmed.v10i3.157>.

¹³ Maya Marina, Ratna Dewi Putri, dan Dewi Yuliasari, "Faktor-Faktor yang Mempengaruhi Kejadian Post Partum Blues di PMB Nurhasanah, S.Tr.Keb Teluk Betung Bandar Lampung Tahun 2020," *Midwifery Jurnal*, 2021.

¹⁴ Fonda Octarianingsih et al., "Distribusi Frekuensi Ibu Pascamelahirkan Dengan Kejadian Baby Blues Syndrome Di Praktik Mandiri Bidan Wilayah Kecamatan Rajabasa Bandar Lampung Tahun 2019," *Jurnal Medika Malahayati*, 2021, <https://doi.org/10.33024/jmm.v4i3.2553>.

community is a natural thing due to fatigue and postpartum side effects,¹⁵ and it is considered a mother's instinct. It is therefore important to recognise each condition experienced by women after childbirth in terms of its symptoms. Likewise, the factors and implications that will be experienced by women after childbirth need to be studied as a way to minimise the occurrence of baby blues syndrome.¹⁶

METHOD

This type of research uses a qualitative approach, namely conducting studies with natural conditions. The object of this research is the phenomenon of baby blues syndrome that afflicts many postpartum mothers. Researchers will analyse by describing the phenomena experienced by postpartum mothers. The approach used in this research is descriptive qualitative, apart from that the socio-psychological approach will also be used in this research, because this research discusses a lot about the psychology of mothers who have just had children, so it is easy for their emotions to change. The data sources used are primary and secondary data sources. Primary data used is the phenomenon of society regarding baby blues syndrome associated with household harmony. While secondary data are articles, journals, books and other scientific works related to the research conducted by the author.

Data collection in this research uses library research and also collects data through internet media searches such as information regarding baby blues syndrome cases, related articles or journals. using descriptive qualitative analysis with the aim of seeing how baby blues syndrome affects household harmony, then to explain the factors that cause baby blues syndrome, and how the implications of baby blues syndrome on household harmony in the concept of Islamic family law.

The data analysis used in this research is descriptive qualitative, namely by describing the data that has been obtained as clearly as possible, both primary data associated with secondary data that is closely related to the research. As observational data through social media and some phenomena that occur in society will be studied properly in the form of descriptions, then connected with all supporting data that has been obtained. After being described clearly, deductive conclusions will be drawn, namely drawing conclusions from each general statement

¹⁵ Dewi, "Penyembuhan Baby Blues Syndrome dan Post-Partum Depression Melalui Chandra Namaskara dan Brahmari Pranayama."

¹⁶ Asep Prasetyo, "Kebijakan 6 Bulan Masa Cuti Melahirkan Untuk Menghindarkan Pekerja Mengalami Depresi Dan Stres Saat Memberikan ASI," *Jurnal Harkat: Media Komunikasi Gender*, 2019, <https://doi.org/10.15408/harkat.v11i2.10442>.

to a specific statement. Thus the results obtained from the research will be easily understood and understood by the reader.

LITERATURE REVIEW

Baby blues syndrome is a depressive condition of a woman against her psychological disorder after childbirth.¹⁷ Women after childbirth will experience many changes, namely complex physical changes will also experience psychological changes and this is usually indicated by feelings of sadness, fatigue, anger, despair for no apparent reason,¹⁸ and this happens a few hours or a few days or even weeks after giving birth, this condition will disappear by itself if the mother's psychology is well cared for and accompanied by the closest person. The psychological state of a mother after childbirth will face three periods of adaptation Psychologically, namely first, a mother will be passive towards the surrounding environment (Taking in); second, a mother has concerns about her inability to care for the baby (Taking Hold); third, accepting the responsibility of being a mother (Letting Go). Therefore, each transition from several adaptation periods needs to be addressed to anticipate and minimise the occurrence of baby blues.¹⁹

Symptoms of baby blues that occur in postpartum women are usually characterised by unusual attitudes, high levels of sensitivity, severe emotions, and easy stress.²⁰ The phenomenon that often occurs from several symptoms of baby blues is crying easily,²¹ angry and feeling confused for no reason, even often found women who have given birth are lethargic, weak, tired and difficult to sleep or even cannot sleep at all.²² Things like this cannot be considered a normal condition, although there are some women who are able to cope with the situation and conditions after giving birth, but many cannot deal with themselves. If not taken seriously, it will cause more extreme conditions for mothers, namely severe depression,

¹⁷ Natasya Vergyano Reeven dan Ika Yuniar Cahyanti, "Gambaran Postpartum Depression pada Figur Ayah," *Buletin Riset Psikologi dan Kesehatan Mental (BRPKM)*, 2021, <https://doi.org/10.20473/brpkm.v1i1.27601>.

¹⁸ Marina, Dewi Putri, dan Yuliasari, "Faktor-Faktor yang Mempengaruhi Kejadian Post Partum Blues di PMB Nurhasanah, S.Tr.Keb Teluk Betung Bandar Lampung Tahun 2020."

¹⁹ Noviyanti, Susanti, Dan Gusriani, "Skruining Kelayakan Dan Perencanaan Kehamilan Pada Masa Pandemi Covid-19 Dan Adaptasi Kebiasaan Baru."

²⁰ Darusman dan Munira Sari, "Hubungan Peran Petugas Kesehatan dan Dukungan Keluarga dengan Pengetahuan Ibu Hamil tentang Baby Blues di Banda Aceh," *Jurnal Pendidikan, Sains, dan Humaniora*, 2019.

²¹ Alfina Sri Wahyuni, Syifa Ardha, dan Nur Gusti Megawati Almeidi Nasution, "Terapi Hidroponik sebagai Upaya Pencegahan Syndrome Baby Blues pada Ibu Hamil Muda," *Jurnal Penelitian Pendidikan, Psikologi Dan Kesehatan (J-P3K)*, 2020, <https://doi.org/10.51849/j-p3k.v1i3.47>.

²² Ambarwati, Trisuci, dan Sari, "Faktor Yang Berhubungan Dengan Kejadian Depresi Post Partum Di Puskesmas 'X' Cipayang Jakarta Timur."

difficulty thinking clearly, having excessive fear, suspicion, hallucinating (seeing or hearing something that does not exist), experiencing delusions or believing in illogical things, hurting themselves or their babies, there is even a mother who kills her own child.²³ Thus this kind of thing cannot be taken for granted, it needs serious treatment, because the effects of baby blues syndrome are not just ordinary emotional changes, but to the point of losing lives and destroying family harmony.²⁴

Harmony is an effort made by a married couple in creating a family that is calm, peaceful, harmonious, respectful, respectful and mutually happy.²⁵ The creation of a harmonious family comes from a married couple who strengthen each other and not the other way around. Even the position of husband and wife even though gender roles are legitimised by society and government, but in creating a happy family gender terms need to be put aside, because in the course of the household many things will be faced, especially a wife whose nature was created from the ribs of men, who must be loved and protected and noticed.²⁶ Women with their status as wives have many things to go through, especially if they are career women, apart from at home they also have to complete office work, and this is not easy to go through without supporting each other. Thus every married couple, in any condition to be able to communicate, because this is one way to maintain a relationship to remain harmonious.²⁷

Creating a harmonious or happy family has several characteristics, namely the creation of peace of mind based on piety to Allah, SWT., guaranteed physical and spiritual health, sufficient household living needs, legal guarantees, namely human rights, education services, good relations between family members, and others.²⁸ The dynamics of family life do not always run beautifully, many things will be faced. Many couples after marriage want offspring,²⁹ or some

²³ Tri Wurisastuti dan Rofingatul Mubasyiroh, "Peran Dukungan Sosial Pada Ibu Dengan Gejala Depresi Dalam Periode Pasca Persalinan," *Buletin Penelitian Sistem Kesehatan*, 2020, <https://doi.org/10.22435/hsr.v23i3.3610>.

²⁴ Dwi Astuti, Indanah, dan Erna Dwi Rahayu, "Hubungan Dukungan Sosial Dan Kondisi Bayi Dengan Kejadian Postpartum Blues Pada Ibu Nifas Di Rumah Sakit Permata Bunda Purwodadi," *The 9th University Research Colloquium (Urecol)*, 2019.

²⁵ Noffi Yanti, "Mewujudkan Keharmonisan Rumah Tangga Dengan Menggunakan Konseling Keluarga," *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, 2020, <https://doi.org/10.24014/0.8710152>.

²⁶ Noviyanti, Susanti, dan Gusriani, "Skrining Kelayakan Dan Perencanaan Kehamilan Pada Masa Pandemi Covid-19 Dan Adaptasi Kebiasaan Baru."

²⁷ Mita Anggela Putri, Neviyarni Neviyarni, dan Yarmis Syukur, "Konseling Keluarga dengan Pendekatan Rational Emotive Behavior Therapy (REBT): Strategi Mewujudkan Keharmonisan dalam Keluarga," *ENLIGHTEN (Jurnal Bimbingan dan Konseling Islam)*, 2019, <https://doi.org/10.32505/enlighten.v2i1.1213>.

²⁸ Yanti, "Mewujudkan Keharmonisan Rumah Tangga Dengan Menggunakan Konseling Keluarga."

²⁹ Eva Fadhillah, "Childfree Dalam Pandangan Islam," *al-Mawarid Jurnal Syariah dan Hukum (JSYH)*, 2022, <https://doi.org/10.20885/mawarid.vol3.iss2.art1>.

have plans to postpone having children,³⁰ communication in determining when to have children also needs to be discussed, because in nature it is women who conceive and give birth not men,³¹ it is women who will take care of and educate many children, so that careful planning and well-organised readiness will produce beautiful harmony in the family. Thus realising family harmony cannot be just one party alone, but the role of husband and wife is a success in creating harmony itself.³²

Reproductive rights are rights that must be guaranteed for their fulfilment due to their reproductive function. Humas, "Reproductive Health and Early Marriage," BKKBN, 2019. To determine a life partner is also part of reproductive rights for women, because with a partner who has been chosen, the woman will carry out the reproductive process. Based on their nature, women have a reproductive function.³³ This is a heavy task that must be carried out by women for the continuation of the history of mankind. In married life, women cannot be separated from their function as reproduction. However, what should not be forgotten is that women have reproductive rights³⁴ that must be considered including first, safety and health guarantees, this is due to the risks that women will face as a function; second, welfare guarantees; and third, the right to make decisions related to the reproductive process. Therefore, the three reproductive rights are important to be heeded, considering that women are the hope for all people in producing good offspring.

The protection of women's reproductive rights should be legitimised, instead of being clashed with the term gender,³⁵ where men hold control over women as if after marriage women are fully owned by men and women are only as momentary lust satisfiers, as if they have no rights over themselves including their reproductive function rights. In the reproductive process, Islam protects this right by not allowing the husband to impose his will on his wife, even from pregnancy to birth should also be protected.³⁶ The readiness of wives to become mothers needs

³⁰ Noviyanti, Susanti, dan Gusriani, "Skrining Kelayakan Dan Perencanaan Kehamilan Pada Masa Pandemi Covid-19 Dan Adaptasi Kebiasaan Baru."

³¹ Tuti Marjan Fuadi dan Irdalisa, "Covid 19: Antara Angka Kematian dan Angka Kelahiran," *Jurnal Sosiologi Agama Indonesia (JSAI)*, 2020, <https://doi.org/10.22373/jsai.v1i3.767>.

³² Yanti, "Mewujudkan Keharmonisan Rumah Tangga Dengan Menggunakan Konseling Keluarga."

³³ Hasyim Hasanah, "Pemahaman Kesehatan Reproduksi Bagi Perempuan: Sebuah Strategi Mencegah Berbagai Resiko Masalah Masalah Reproduksi Remaja," *Sawwa: Jurnal Studi Gender*, 2017, <https://doi.org/10.21580/sa.v1i1i2.1456>.

³⁴ Khasanah dan Ridho, "Childfree Perspektif Hak Reproduksi Perempuan Dalam Islam."

³⁵ Gefarina Djohan, "Gender Ketiga Dan Transphobia Sebuah Dunia Baru," *Jurnal Harkat: Media Komunikasi Gender*, 2019, <https://doi.org/10.15408/harkat.v15i1.10430>.

³⁶ . Eldawaty, Agnes Widanti, dan Yanti Fristikawati, "Perlindungan Hak Reproduksi Perempuan Untuk Ber Kbdihubungkan Dengan Program Jaminan Persalinan (PERMENKES NO.2562/MENKES/PER/XII/2011)," *SOEPR*, 2018, <https://doi.org/10.24167/shk.v3i2.780>.

to be asked because this will affect the physical and psychological state of women after childbirth, therefore to minimise the occurrence of baby blues or even severe depression that will be experienced by women, they should maintain and protect and realise women's reproductive rights in the household.

RESULTS AND DISCUSSION

Baby blues syndrome is a mild depressive disorder experienced by women after childbirth, and this is a common phenomenon experienced by many new mothers and there is no need to worry about this kind of condition, because it will automatically disappear if accompanied psychologically by those closest to them.³⁷ This kind of disorder and condition is not a few who are unable to pass smoothly, some of the mothers who experience the baby blues to overreact. Uncontrolled excessive sadness, crying easily, insomnia and even sleeplessness. More dangerously, because they feel alone and exhausted and feel that no one cares, they end up committing acts outside of reasonable and normal limits, to the point of committing acts of violence to the murder of children.³⁸

Table 1. Baby Blues Syndrome / Infant Violence Cases

Performers	Factors	Case	Source
EF Samarinda, East Kalimantan	Emotional and physical exhaustion and the young age of the mother at 24 years old	Mother spontaneously suffocates and squeezes several parts of her 8-day-old baby's body	https://www.liputan6.com/regional/read/4277106/ibu-muda-penyiksa-bayi-di-samarinda-diduga-idap-sindrom-baby-blues
AN, AS	Difficult to move	AN was angry with her child because the presence of her child made it difficult for her to move, and AS	https://akurat.co/ada-yang-sempat-ingin-bunuh-diri-karena-stres-urus-anak-7-artis-ini-mengaku-pernah-alami-baby-blues

³⁷ Sri Yunita Suraida Salat, Arisda Candra Satriaawati, dan Dian Permatasari, "Hubungan Dukungan Keluarga dengan Kejadian Post Partum Blues : The Relationship Between Family Support With Events Of Post Partum Blues," *Scientific Journal of Midwifery*, 2021.

³⁸ Ni Wayan Sri Prabawati Kusuma Dewi, "Penyembuhan Baby Blues Syndrome Dan Post-Partum Depression Melalui Chandra Namaskara Dan Brahmari Pranayama," *Yoga dan Kesehatan*, 2018.

		was suicidal and wanted to hurt her child.	
--	--	--	--

Based on Table.1 above, cases of violence against infants due to baby blues syndrome based on factors of emotional, physical and even young marriage fatigue occurred in the Samarinda area of East Kalimantan. EF committed the act of strangling the neck of her 8-day-old baby until her face turned red, EF also squeezed the baby's body parts, beat the baby until the baby cried. This is based on the results of an examination conducted by a psychologist, Ayunda Ramadhani, who stated that 70-80% of women who have just given birth to a child experience a transition period which is sometimes unable to control the mental state of the mother. Moods are volatile due to the effects of lack of sleep, fatigue and so on. Likewise, AN was angry without cause at her child, with the factor that it was difficult to move with the presence of children causing violence both verbally and non-verbally. The same thing happened to AS who wanted to commit suicide and wanted to hurt her child, this is one of the mild depression experienced by mothers after giving birth. Psychological disorders to the point of committing acts that harm themselves and children will cause disharmony in the household.

Apart from that, mothers in this condition need to be accompanied psychologically by the closest person so as not to cause the mother's mental condition to worsen to chronic stress that hurts the child. As Table.2 below shows, mothers who experience baby blues due to psychology that is not accompanied by family and husband cause alarming conditions by taking actions outside normal limits.

Table 2. Baby Blues Syndrome/Psychological Cases

Pelaku	Faktor	Kasus	Sumber
NY	Depressed since losing her first child in the womb	NY did not care about the condition of the child who was caught in the rain and even NY wanted to commit suicide with her child in the lake.	https://www.bbc.com/indonesia/majalah-43355369
S Jebres Solo	Depression after giving	S hanged herself at her in-laws' house because	https://www.tribunnews.com/regional/2020/06/11/diduga-alami-

	birth to the first child. Unwilling to breastfeed her 4-month-old child	she was depressed and did not want to breastfeed her child.	baby-blues-ibu-muda-di-solo-pilih-gantung-diri
A Sukabumi	Depressed because husband often asked for intercourse after giving birth to the third child	A stabbed her husband because she was depressed by the behavior of her husband who wanted to be served continuously by his wife.	https://health.detik.com/berita-detikhealth/d-4627431/ketika-baby-blues-berujung-istri-bacok-suami-di-sukabumi

In Table 2. above, it can be seen that the baby blues condition greatly affects the mother's psychology. Many factors cause the mother's mental state to be disturbed, including NY on the background of losing her first child in the womb,. But not long after the loss and depression period was not over NY conceived and then gave birth, and this caused NY's condition to become uncontrollable, NY did not care about the condition of her child who was caught in the rain because she was carried by NY to the act of wanting to commit suicide in the lake with her child. Likewise, S, who was depressed, did not want to breastfeed her child and ended up hanging herself at her in-laws' house. An incident of depression like this was also experienced by A who was annoyed with her husband always asking to be served by his wife even though A had just given birth, in the end because of her mounting annoyance, A stabbed her husband many times. Conditions like this must be realized by the closest family that mothers who have just finished giving birth need to be cared for both physically and psychologically.

Baby blues syndrome based on the phenomenon of society that occurs in society is considered a normal condition and will disappear by itself, but it should be known that if it is not accompanied by the closest people it will lead to severe depressive conditions that can hurt the closest people either it can lead to acts of domestic violence, disharmony in the household even to acts of murder. This kind of thing happens a lot in the community and can be seen in Table.3 below:

Table.3. *Cases of baby blues syndrome / divorce, domestic violence and murder*

Pelaku	Faktor	Kasus	Sumber
M South East Sulawesi	Early marriage	Having two children, the first child showed symptoms of baby blues, did not want to breastfeed the child, often had uncontrolled anger and finally committed the murder of her two children.	https://regional.kompas.com/read/2020/04/13/06260031/kasus-mutia-bunuh-bayinya-perkawinan-anak-dan-gangguan-mental-setelah?page=all
SE Surabaya	Mothers were stressed about work or family and lacked childcare support. Maternal depression due to partner violence	Maltreating a 5-month-old child, from throwing, hitting to death.	https://www.kompas.com/sains/read/2022/06/29/110300723/bayi-5-bulan-meninggal-dianiaya-ibu-kandung-ini-kata-psikolog?page=all
FN Jember	Depression and psychological stress due to being ridiculed for not being able to breastfeed a child. Environmental pressure	FN threw her one-month-old baby into a well	https://www.merdeka.com/peristiwa/depresi-diejek-tak-bisa-beriasi-ibu-muda-di-jember-buang-bayi-1-bulan-ke-sumur.html
MS Student	Extra-marital Relationships	Throwing away the baby of an extramarital affair	https://www.suara.com/news/2022/07/08/182159/mahasiswi-kasus-buang-bayi-di-ciliwung-

			berakhir-dinikahkan-di-polres-ms-harusnya-berstatus-korban-bukan-tersangka
NA Rembang	Depression	NA killed her three-week-old baby because she did not want to be breastfed, after which NA hanged herself while undergoing treatment at Rembang Hospital.	https://www.detik.com/jateng/hukum-dan-kriminal/d-6715808/ibu-di-rembang-bunuh-bayi-lalu-gantung-diri-psikolog-singgung-baby-blues/1

In table.3 above, it can be seen that baby blues syndrome if left unchecked and underestimated by the community will have fatal consequences for mothers, children and families, because many cases of baby blues syndrome have occurred even to the point of murder. Some of the factors that cause baby blues syndrome include early marriage, family neglect of mothers who have just given birth, the act of ridicule from the community for mothers who have not been able to breastfeed children and the existence of relationships outside of marriage so as to give birth to unwanted children. Some of the factors above have very bad effects, including social media being enlivened by the case of M who killed her two children, this should not have happened if she did not allow the symptoms of the baby blues itself. M's frequent acts of anger and unwillingness to breastfeed her children are symptoms that should be assisted psychologically by the closest person, not left unchecked.

SE's case is also a slap in the face to society that domestic violence, not caring about a new mother's exhaustion in caring for a child, has caused severe depression, leading to the abuse and murder of her five-year-old child. FN also enlivened social media, where the case of throwing a one-month-old baby into a well caused by not being able to breastfeed children like other mothers. Baby blues also spread to cases of extramarital relationships, MS is one of the many cases of child abandonment due to extramarital pregnancy. MS is likely to experience baby blues syndrome as a psychological disorder experienced by young women after giving birth to a child. Therefore, baby blues is not an ordinary matter, there must be concern by the family and the community, so that there is no need to reoccur acts of violence against children up to murder.

Concept of Islamic Family Law on the Phenomenon of Baby Blues Syndrome

In the context of Islamic family law, household harmony is one of the main goals that husbands and wives must maintain and strive for. The phenomenon of baby blues syndrome, which can affect the emotional state of the wife after childbirth, can have an impact on household harmony if not handled wisely.³⁹ Some concepts of Islamic family law that are relevant in analyzing the phenomenon of baby blues syndrome on household harmony:

1. **Husband's responsibility:** In Islam, the husband has a great responsibility for the physical, emotional, and spiritual well-being of his wife. Husbands are expected to support their wives in every condition, including when their wives experience baby blues syndrome. Recognizing and responding to the wife's condition with empathy and understanding is part of the husband's responsibility in maintaining household harmony.
2. **The need for good communication:** The concept of good communication between husband and wife is very important in Islam. In dealing with baby blues syndrome, it is important for husbands and wives to communicate openly and honestly about each other's feelings and needs. Good communication can help reduce conflict and increase understanding between husband and wife.
3. **Patience and understanding:** Islam teaches the importance of patience and understanding in living a married life. Husbands and wives need to be patient and understanding with each other, especially when facing challenges such as baby blues syndrome. Patience and understanding can help maintain household harmony and prevent unnecessary conflicts from arising.
4. **Family and community support:** In Islam, family and community have an important role in supporting household harmony. Families and communities are expected to provide moral, emotional, and practical support to married couples in facing various challenges, including baby blues syndrome. Support from family and community can help reduce the burden felt by husbands and wives, thus strengthening family bonds.⁴⁰

By paying attention to these concepts of Islamic family law, husbands and wives can work together to overcome baby blues syndrome and maintain household harmony. With support,

³⁹ Ade Naelul Huda dan Muhammad Azizan Fitriana, "Religious Approach through Interpretation of the Quran in the Case of Baby Blues Syndrome; A Study of Living Qur'an," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 2022.

⁴⁰ Dalam Al-qur An dan Irma Indriani, "Penanganan Baby Blues Syndrome," *Jurnal Studi Islam* 3, no. 1 (2022): 1–11, <https://doi.org/10.47625/fitua.v3i1.340>.

good communication, patience and understanding, they can better cope with challenges and strengthen the bonds of love and affection in their household.

The phenomenon of baby blues syndrome is a condition of postpartum mothers with psychological disorders characterized by unusual attitudes, unstable emotions, sensitive feelings and easily experiencing anxiety and stress.⁴¹ Baby blues is characterized by mild mood symptoms such as mood lability, conditions like this sometimes often cry, easily confused and uncontrollable emotions. In this condition it will be difficult to find a mother with a cheerful face, full of jokes and laughter and happiness, almost all postpartum mothers will look tired, tired, lethargic, even at all times look unhealthy. This is because many mothers after giving birth experience sleeplessness and some even cannot sleep at all and this greatly affects the physical and psychological condition of the mother. If not accompanied properly, it will develop into postpartum depression and even postpartum psychosis.⁴²

The most extreme disorder of baby blues syndrome is postpartum depression, which is a very severe depressive disorder, difficulty thinking and concentration.⁴³ Conditions like this are always suspicious of everyone, excessive fear, always hallucinating such as seeing and hearing something that is not visible, experiencing delusions, namely believing in something that is not logical, treating the baby improperly which can endanger the baby's life and yourself even to the point of murder. Many people are not aware of this condition, and some even believe that when there is a disturbance after childbirth, it is perceived as a disturbance of spirits or just the mother's excessive postpartum attitude.

The baby blues syndrome is not a new phenomenon in society, it's just that the term "baby blues" is often not recognized. However, postpartum depression such as fatigue, irritability, and sudden crying for no reason is common among mothers, as most of them experience it and it will eventually go away on its own⁴⁴. Therefore, when a new mother with unstable mental condition is found in the community, it is not an anomaly for most people. In reality, neglecting and ignoring such cases is very dangerous for the mother, child, and family. Therefore, the community, especially the family, should not view the baby blues phenomenon as something common for new mothers, but rather as a matter of concern and attention for mothers by

⁴¹ Dewi, "Penyembuhan Baby Blues Syndrome dan Post-Partum Depression Melalui Chandra Namaskara dan Brahmari Pranayama."

⁴² Irma Nurbaeti dan Iklil Farida, "Kepuasan Pernikahan Berhubungan dengan Depresi Pasca Melahirkan," *Jurnal Keperawatan Silampari*, 2021, <https://doi.org/10.31539/jks.v5i1.1971>.

⁴³ Ariani Fatmawati, Aam Aminah, dan Nina Gartika, "Hubungan Kejadian Postpartum Blues Dengan Motivasi Ibu Dalam Menyusui," *Jurnal Keperawatan 'Aisyiyah*, 2020, <https://doi.org/10.33867/jka.v6i2.134>.

⁴⁴ Octarianingsih et al., "Distribusi Frekuensi Ibu Pascamelahirkan Dengan Kejadian Baby Blues Syndrome Di Praktik Mandiri Bidan Wilayah Kecamatan Rajabasa Bandar Lampung Tahun 2019."

providing psychological support, paying attention to both the mother and child, and helping to care for and protect both the child and the mother.

Factors causing the occurrence of baby blues syndrome

Baby blues syndrome, also known as baby blues, is a common psychological condition that occurs in mothers after giving birth. Symptoms include feelings of sadness, anxiety, irritability, difficulty sleeping, and mood swings. In the context of Islamic family law, the attitude of the husband and family towards a wife experiencing baby blues is crucial in providing support, understanding, and proper care.⁴⁵ In Islam, husbands have a responsibility to provide moral, emotional, and physical support to their wives, especially in difficult situations such as childbirth and postpartum. This aligns with the principles of love, attention, and respect for wives emphasized in Islamic teachings.⁴⁶ The ideal attitude of a husband and Islamic family in dealing with a wife experiencing baby blues includes:

1. Empathy and understanding: Husbands and families should show empathy and understand that baby blues is a common condition and not a fault or weakness of the wife. They need to realize that the wife requires extra support and understanding in facing postpartum emotional changes.
2. Practical support: Husbands and families can provide practical support by helping with household chores, caring for the baby, or providing time for the wife to rest. This support will help reduce the wife's burden and aid in her recovery.
3. Patient listening: Husbands and families should give time and attention to patiently listen to the wife's concerns. Allowing the wife to express her feelings can help alleviate the emotional burden she is experiencing.
4. Encouraging counseling or professional help: If the wife's baby blues seem to persist or worsen, it is important to encourage her to seek consultation with a mental health professional or experienced counselor. Husbands and families can support the wife in this process by endorsing her decision to seek professional help.

⁴⁵ Ema Novita Deniati, Annisaa, dan Selvia Agnesfadia, "The Effect of Sports on the Phenomenon of Baby Blues Syndrome (Postpartum Blues) in Postpartum Mothers," in *Proceedings of the 5th International Conference on Sport Science and Health (ICSSH 2021)*, 2022, <https://doi.org/10.2991/ahsr.k.220203.010>.

⁴⁶ Irma Indriani, "Penanganan Baby Blues Syndrome Dalam Al-Qur'an," *FiTUA: Jurnal Studi Islam*, 2022, <https://doi.org/10.47625/fitua.v3i1.340>.

5. Spiritual support: Husbands and families can provide spiritual support by inviting the wife to pray together, read calming verses from the Quran, or engage in other spiritual practices that can strengthen her inner strength.

In Islamic family law, it is important to remember that a loving, understanding, and supportive attitude towards a wife experiencing baby blues is part of the husband and family's responsibility in fulfilling their roles within the family. One of the causes of someone experiencing Baby blues syndrome is pressure from the husband, conflicts between the husband and wife, or the husband's family.⁴⁷ This occurs because the husband cannot position himself both as a husband and as a child or sibling, leading to social jealousy, the concept of fairness not being realized in such a position, and disharmony in the marital relationship. Especially when a new family member arrives, mutual support is crucial between partners, understanding each other's positions so that conditions like this will bring happiness to the family. Another cause of a mother's emotional disturbance is burdening all responsibilities to the mother in terms of educating and caring for the child. Understanding a woman's duties of conceiving, giving birth, breastfeeding, and being a school for children can burden a mother and lead to baby blues.⁴⁸

The condition of baby blues is also triggered by body shaming and baby shaming from society.⁴⁹ Unconscious negative judgments and comments from society towards a new mother can trigger feelings of sadness and worry within the mother. Negative comments from society such as giving birth via cesarean section, lack of breastfeeding,⁵⁰ premature birth of the baby, imperfections in the baby's body parts, and even judgment of the mother's physical condition post-birth. Education for society is needed in this regard, as not all mothers' physical and psychological conditions from pregnancy to childbirth are the same. Some may be able to go through each process smoothly, while others may require special attention, making personal support for the mother's psychological well-being post-birth essential. Therefore, comments from society that are perceived as advice may sometimes be interpreted differently by someone

⁴⁷ Ahmad Suhendra, "Reproduksi Kekuasaan Melalui Teks Keagamaan dalam Reproduksi Perempuan," *Journal of Gender and Social Inclusion in Muslim Societies*, 2021, <https://doi.org/10.30829/jgsims.v1i1.6431>.

⁴⁸ (Suryati, 2008)

⁴⁹ Ade Nailul Huda, "Syndrom Baby Blues: Kesan dan Penanganan dalam al-Qur'an," *MISYKAT: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarbiyah*, 2019, <https://doi.org/10.33511/misykat.v4n2.1-22>.

⁵⁰ Noviyanti, Susanti, dan Gusriani, "Skrining Kelayakan Dan Perencanaan Kehamilan Pada Masa Pandemi Covid-19 Dan Adaptasi Kebiasaan Baru."

experiencing pressure.⁵¹ Therefore, listening to every complaint, paying attention, and understanding the condition of a new mother is one way to calm her mental state.

Previous explanations can be concluded that the causes of baby blues syndrome in mothers after giving birth are two factors, namely internal factors and external factors.⁵² First, internal factors include drastic hormonal changes where estrogen and progesterone levels decrease and breastfeeding hormones increase, as well as psychological and personality factors, a history of previous depression, pregnancy history, and complications during childbirth such as bleeding conditions, ruptured membranes, abnormal baby positions, lack of breast milk production, and lack of understanding and experience in caring for the baby. The second external factor, external factors including lack of support from family and social attention, communication, and emotional relationships. Economic problems, body shaming in the form of negative comments, society's negative judgments towards mothers, and even prohibitions due to myths that must be followed and avoided by mothers post-birth.

The implications of baby blues syndrome in harmonizing household relationships

The implications that will be experienced by women who are in a baby blues condition post-birth include impacts on the mother's psyche, violence towards children.⁵³ It is more dangerous when it leads to severe depression that can lead to acts of killing children, husbands, and even close relatives. Abnormal behavior exhibited by mothers post-birth disrupts the mother's psyche, such as feeling sad without reason, getting angry without cause, feeling tired, emotionally exhausted, feeling treated unfairly, and feeling unhappy. Conditions like this will have implications for the child, as social media is flooded with news of a mother refusing to breastfeed, hitting, abusing, and even committing acts of killing children and husbands. The impression portrayed by the media that giving birth is a joyful experience leads to no reason for a mother to be sad, this implies the possibility for the mother to reject all types of intervention offers from family and friends. In fact, from some realities, a mother may deny their condition and cover up every symptom to avoid the labels "crazy" or "depressed" from society.⁵⁴

⁵¹ . Maryatun et al., "Kontribusi Status Rawatan Bayi Terhadap Risiko Depresi Pada Ibu Pasca Bersalin," *Jurnal Kebidanan*, 2020, <https://doi.org/10.35872/jurkeb.v12i02.396>.

⁵² An dan Indriani, "Penanganan Baby Blues Syndrome."

⁵³ Kurniyawati, Sri Sugiarto, dan Riadi Suhendera, "Analisis Tuturan Disfemisme terhadap Wanita Yang Mengalami Baby Blues Syndrome Di Desa Boak Kabupaten Sumbawa," *PELITA: Jurnal Pembelajaran, Linguistik dan Sastra*, 2021.

⁵⁴ Widyaningtyas, "Pengalaman Komunikasi Ibu Dengan Baby Blues Syndrome Dalam Paradigma Naratif."

Therefore, these implications clearly will not create a harmonious family, but rather lead to family breakdown.

Harmonizing household⁵⁵ is an achievement of success in building a husband and wife relationship, marked by feelings of love, respect, mutual appreciation, and need between them, so that harmony in the household becomes more colorful, this is reflected in the happiness of all family members, the absence of tension, disappointment, and the existence and self-actualization is a pride in the bond of marriage. A household will become more complete when a child is present in the midst of the family, where the role of the husband is highly needed in caring for the child and paying attention to the wife's condition post-birth. The phenomenon of baby blues that affects many women after giving birth is not something new, from mild depression to very worrying conditions in mothers.⁵⁶ There are many implications that will occur for both the mother and the child and the family. Therefore, baby blues is not an easy situation for mothers to face, creating a harmonious household is a joint task between husband and wife, where they can support each other and accompany the wife as much as possible during the post-birth period.

The government has announced that men can take paternity leave just like women, meaning that the government has anticipated the occurrence of baby blues in mothers, and the presence of the husband during the leave period aims to focus more on the newborn child and the wife post-birth.⁵⁷ This closeness between husband and wife becomes more intense, harmonization in carrying out new roles and statuses must be done together, so that each party understands more about what the partner feels during their roles as a mother or father. The role of the husband is very much needed by the wife post-birth, this is because hormonal changes cause drastic physical changes,⁵⁸ sudden worsened psychological state, treatment from family or neighbors that is seen as part of advice is actually considered pressure on the mother, so during the transition period, the husband needs to continue to be by the wife's side to create a harmonious family, so that even if the wife experiences baby blues syndrome after giving birth, at least it does not last long and this becomes one of the solutions in overcoming the worst conditions that may occur in the mother.

⁵⁵ Yanti, "Mewujudkan Keharmonisan Rumah Tangga Dengan Menggunakan Konseling Keluarga."

⁵⁶ Margareta Habibah et al., "Efektivitas Konseling Antenatal Care dalam Menekan Kejadian Baby Blues pada Pasien Postpartum," *Jurnal Sains Sosio Humaniora*, 2021, <https://doi.org/10.22437/jssh.v5i1.14147>.

⁵⁷ Prasetyo, "Kebijakan 6 Bulan Masa Cuti Melahirkan Untuk Menghindarkan Pekerja Mengalami Depresi Dan Stres Saat Memberikan ASI."

⁵⁸ Huda, "Syndrom Baby Blues: Kesan dan Penanganan dalam al-Qur'an."

CONCLUSION

The phenomenon of baby blues syndrome experienced by women after giving birth will always exist and be felt by almost all women in the world, as explained in this writing. Besides impacting the mother's psychological state of continuous sadness, anxiety, feeling ignored or unappreciated, and holding all worries about the stigma and myths in society, it also affects the mother's treatment of the child, such as hurting the child or other forms of domestic violence that can lead to death. This requires special support for a psychological approach to the mother and placing her in a comfortable and safe position and situation from those around her. This phenomenon becomes a focus for Islamic Family Law, where attention is not only focused on the time of marriage, but more on the journey of the marital life of the husband and wife, especially the husband's treatment of the wife and children. The condition of baby blues is not separate from several influencing factors, both internal and external, which result in many implications for the mother, child, and husband, greatly affecting the level of harmony in marriage.

This writing provides a special opportunity for legal studies, especially in Islamic family law, which is not only about the issue of baby blues but more about the factors and impacts of this condition on the mother, child, and husband. This writing emphasizes the need for more attention from the government, especially the closest family, aimed at minimizing mild to severe depression faced by mothers after childbirth. The Islamic family law system regarding the condition of baby blues implies a dialogue between societal culture and discursive family law. Thus, this writing can contribute to legal studies, especially in family law, which is closely related to the condition of mothers and children, especially in creating harmony in the household.

This research shows that baby blues syndrome in mothers after giving birth occurs within the family and society, so this study can describe what mothers will experience after giving birth and the implications that occur during the transition period. To obtain a comprehensive understanding, further analysis related to the psychological conditions according to psychology experts is needed, aiming to address the worst conditions that mothers may face after giving birth. This research has not been comprehensively studied. Therefore, further research is needed to complement this study, not only focusing on one scientific study but also analyzing how the community's understanding of baby blues, in collaboration with psychological support, can contribute to the sustainability of a harmonious marital relationship between husband and wife.

Ultimately, it is hoped that this will address the shortcomings in this research related to the phenomenon of baby blues on the level of harmony in the household.

REFERENCE

- Maryatun, . Indarwati, . Suparmi, dan Titik Angraini. “Kontribusi Status Rawatan Bayi Terhadap Risiko Depresi Pada Ibu Pasca Bersalin.” *Jurnal Kebidanan*, 2020. <https://doi.org/10.35872/jurkeb.v12i02.396>.
- Ambarwati, Kusmayra, Yuna Trisuci, dan Fitria Sari. “Faktor Yang Berhubungan Dengan Kejadian Depresi Post Partum Di Puskesmas 'X' Cipayung Jakarta Timur.” *Jurnal Bidang Ilmu Kesehatan*, 2018.
- An, Dalam Al-qur, dan Irma Indriani. “Penanganan Baby Blues Syndrome.” *Jurnal Studi Islam* 3, no. 1 (2022): 1–11. <https://doi.org/10.47625/fitua.v3i1.340>.
- Astuti, Dwi, Indanah, dan Erna Dwi Rahayu. “Hubungan Dukungan Sosial Dan Kondisi Bayi Dengan Kejadian Postpartum Blues Pada Ibu Nifas Di Rumah Sakit Permata Bunda Purwodadi.” *The 9th University Research Colloquium (Urecol)*, 2019.
- Darusman, dan Munira Sari. “Hubungan Peran Petugas Kesehatan dan Dukungan Keluarga dengan Pengetahuan Ibu Hamil tentang Baby Blues di Banda Aceh.” *Jurnal Pendidikan, Sains, dan Humaniora*, 2019.
- Deniati, Ema Novita, Annisaa, dan Selvia Agnesfadia. “The Effect of Sports on the Phenomenon of Baby Blues Syndrome (Postpartum Blues) in Postpartum Mothers.” In *Proceedings of the 5th International Conference on Sport Science and Health (ICSSH 2021)*, 2022. <https://doi.org/10.2991/ahsr.k.220203.010>.
- Dewi, Ni Wayan Sri Prabawati Kusuma. “Penyembuhan Baby Blues Syndrome dan Post-Partum Depression Melalui Chandra Namaskara dan Brahmari Pranayama.” *Jurnal Yoga Dan Kesehatan*, 2020. <https://doi.org/10.25078/jyk.v1i1.1537>.
- Djohan, Gefarina. “Gender Ketiga Dan Transphobia Sebuah Dunia Baru.” *Jurnal Harkat : Media Komunikasi Gender*, 2019. <https://doi.org/10.15408/harkat.v15i1.10430>.
- Eldawaty, ., Agnes Widanti, dan Yanti Fristikawati. “Perlindungan Hak Reproduksi Perempuan Untuk Ber Kbdihubungkan Dengan Program Jaminan Persalinan (PERMENKES NO.2562/MENKES/PER/XII/2011).” *SOEPRA*, 2018. <https://doi.org/10.24167/shk.v3i2.780>.
- Fadhilah, Eva. “Childfree Dalam Pandangan Islam.” *al-Mawarid Jurnal Syariah dan Hukum (JSYH)*, 2022. <https://doi.org/10.20885/mawarid.vol3.iss2.art1>.

- Fatmawati, Ariani, Aam Aminah, dan Nina Gartika. “Hubungan Kejadian Postpartum Blues Dengan Motivasi Ibu Dalam Menyusui.” *Jurnal Keperawatan 'Aisyiyah*, 2020. <https://doi.org/10.33867/jka.v6i2.134>.
- Fuadi, Tuti Marjan, dan Irdalisa. “Covid 19: Antara Angka Kematian dan Angka Kelahiran.” *Jurnal Sosiologi Agama Indonesia (JSAI)*, 2020. <https://doi.org/10.22373/jsai.v1i3.767>.
- Habibah, Margareta, Haderiansyah Haderiansyah, Andri Setiawan, dan Marhaeni Fajar Kurniawati. “Efektivitas Konseling Antenatal Care dalam Menekan Kejadian Baby Blues pada Pasien Postpartum.” *Jurnal Sains Sosio Humaniora*, 2021. <https://doi.org/10.22437/jssh.v5i1.14147>.
- Hakim, Lukman. “Corak Feminisme Post-Modernis Dalam Penafsiran Faqihuddin Abdul Kodir.” *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 2020. <https://doi.org/10.14421/qh.2020.2101-12>.
- Hasanah, Hasyim. “Pemahaman Kesehatan Reproduksi Bagi Perempuan: Sebuah Strategi Mencegah Berbagai Resiko Masalah Reproduksi Remaja.” *Sawwa: Jurnal Studi Gender*, 2017. <https://doi.org/10.21580/sa.v1i1i2.1456>.
- Huda, Ade Naelul, dan Muhammad Azizan Fitriana. “Religious Approach through Interpretation of the Quran in the Case of Baby Blues Syndrome; A Study of Living Qur'an.” *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 2022.
- Huda, Ade Nailul. “Syndrom Baby Blues: Kesan dan Penanganan dalam al-Qur'an.” *MISYKAT: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarbiyah*, 2019. <https://doi.org/10.33511/misykat.v4n2.1-22>.
- Indriani, Irma. “Penanganan Baby Blues Syndrome Dalam Al-Qur'an.” *FiTUA: Jurnal Studi Islam*, 2022. <https://doi.org/10.47625/fitua.v3i1.340>.
- Khasanah, Uswatul, dan Muhammad Rosyid Ridho. “Childfree Perspektif Hak Reproduksi Perempuan Dalam Islam.” *Al-Syakhsyiyah: Journal of Law & Family Studies* 3, no. 2 (2021): 104–28. <https://doi.org/10.21154/syakhsyiyah.v3i2.3454>.
- Kurniyawati, Sri Sugiarto, dan Riadi Suhendera. “Analisis Tuturan Disfemisme terhadap Wanita Yang Mengalami Baby Blues Syndrome Di Desa Boak Kabupaten Sumbawa.” *PELITA: Jurnal Pembelajaran, Linguistik dan Sastra*, 2021.
- Marina, Maya, Ratna Dewi Putri, dan Dewi Yuliasari. “Faktor-Faktor yang Mempengaruhi Kejadian Post Partum Blues di PMB Nurhasanah, S.Tr.Keb Teluk Betung Bandar Lampung Tahun 2020.” *Midwifery Jurnal*, 2021.

- Mulyati, Iceu, dan Silvia Khoerunisa. "Gambaran Kejadian Gejala Baby Blues Pada Ibu Postpartum Berdasarkan Karakteristik DI." *Jurnal Kesehatan Indra Husada*, 2018.
- Nadariah, Sopiatur, Nining Febriyana, dan Dwi Izzati Budiono. "Hubungan Karakteristik Ibu Primipara Dengan Terjadinya Baby Blues." *Indonesian Midwifery and Health Sciences Journal*, 2021. <https://doi.org/10.20473/imhsj.v3i4.2019.278-286>.
- Ni Wayan Sri Prabawati Kusuma Dewi. "Penyembuhan Baby Blues Syndrome Dan Post-Partum Depression Melalui Chandra Namaskara Dan Brahmari Pranayama." *Yoga dan Kesehatan*, 2018.
- Noviyanti, Nur Indah, Susanti Susanti, dan Gusriani Gusriani. "Skrining Kelayakan Dan Perencanaan Kehamilan Pada Masa Pandemi Covid-19 Dan Adaptasi Kebiasaan Baru." *Borneo Community Health Service Journal*, 2021. <https://doi.org/10.35334/neotyce.v1i0.2269>.
- Nurbaeti, Irma, dan Iklil Farida. "Kepuasan Pernikahan Berhubungan dengan Depresi Pasca Melahirkan." *Jurnal Keperawatan Silampari*, 2021. <https://doi.org/10.31539/jks.v5i1.1971>.
- Octarianingsih, Fonda, Festy Ladyani Mustofa, Woro Pramesti, dan Nadya Putri Amanya. "Distribusi Frekuensi Ibu Pascamelahirkan Dengan Kejadian Baby Blues Syndrome Di Praktik Mandiri Bidan Wilayah Kecamatan Rajabasa Bandar Lampung Tahun 2019." *Jurnal Medika Malahayati*, 2021. <https://doi.org/10.33024/jmm.v4i3.2553>.
- Prasetyo, Asep. "Kebijakan 6 Bulan Masa Cuti Melahirkan Untuk Menghindarkan Pekerja Mengalami Depresi Dan Stres Saat Memberikan ASI." *Jurnal Harkat : Media Komunikasi Gender*, 2019. <https://doi.org/10.15408/harkat.v1i12.10442>.
- Putri, Mita Anggela, Neviyarni Neviyarni, dan Yarmis Syukur. "Konseling Keluarga dengan Pendekatan Rational Emotive Behavior Therapy (REBT): Strategi Mewujudkan Keharmonisan dalam Keluarga." *ENLIGHTEN (Jurnal Bimbingan dan Konseling Islam)*, 2019. <https://doi.org/10.32505/enlighten.v2i1.1213>.
- Reeven, Natasya Vergyano, dan Ika Yuniar Cahyanti. "Gambaran Postpartum Depression pada Figur Ayah." *Buletin Riset Psikologi dan Kesehatan Mental (BRPKM)*, 2021. <https://doi.org/10.20473/brpkm.v1i1.27601>.
- Salat, Sri Yunita Suraida, Arisda Candra Satriaawati, dan Dian Permatasari. "Hubungan Dukungan Keluarga dengan Kejadian Post Partum Blues : The Relationship Between Family Support With Events Of Post Partum Blues." *Scientific Journal of Midwifery*, 2021.
- Suhendra, Ahmad. "Reproduksi Kekuasaan Melalui Teks Keagamaan dalam Reproduksi

- Perempuan.” *Journal of Gender and Social Inclusion in Muslim Societies*, 2021.
<https://doi.org/10.30829/jgsims.v1i1.6431>.
- Suryati, Suryati. “The Baby Blues And Postnatal Depression.” *Jurnal Kesehatan Masyarakat Andalas*, 2008. <https://doi.org/10.24893/jkma.2.2.191-193.2008>.
- Tolongan, Cindritsya, Grace E.C Korompis, dan Minar Hutauruk. “dukungan suami dengan kejadian depresi pasca melahirkan.” *Jurnal keperawatan*, 2019.
<https://doi.org/10.35790/jkp.v7i2.24453>.
- Wahyuni, Alfina Sri, Syifa Ardha, dan Nur Gusti Megawati Almeidi Nasution. “Terapi Hidroponik sebagai Upaya Pencegahan Syndrome Baby Blues pada Ibu Hamil Muda.” *Jurnal Penelitian Pendidikan, Psikologi Dan Kesehatan (J-P3K)*, 2020.
<https://doi.org/10.51849/j-p3k.v1i3.47>.
- Widyaningtyas, Mia Dwianna. “Pengalaman Komunikasi Ibu Dengan Baby Blues Syndrome Dalam Paradigma Naratif.” *Jurnal Manajemen Komunikasi*, 2019.
<https://doi.org/10.24198/jmk.v3i2.20504>.
- Wurisastuti, Tri, dan Rofingatul Mubasyiroh. “Peran Dukungan Sosial Pada Ibu Dengan Gejala Depresi Dalam Periode Pasca Persalinan.” *Buletin Penelitian Sistem Kesehatan*, 2020.
<https://doi.org/10.22435/hsr.v23i3.3610>.
- Yanti, Noffi. “Mewujudkan Keharmonisan Rumah Tangga Dengan Menggunakan Konseling Keluarga.” *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, 2020.
<https://doi.org/10.24014/0.8710152>.
- Yuniwati, Cut, Fithriany Fithriany, dan Cutti Fahriany. “Usia Ibu Saat Persalinan Dan Dukungan Sosial Dengan Kejadian Baby Blues Syndrome Pada Ibu Post Partum Di Rumah Sakit Ibu Dan Anak Kota Banda Aceh.” *Jurnal Ilmiah PANNMED (Pharmacist, Analyst, Nurse, Nutrition, Midwivery, Environment, Dentist)*, 2018.
<https://doi.org/10.36911/pannmed.v10i3.157>.