


The Role of Islamic Counseling Based on the Concept of Tawakal in Addressing Baby Blues Symptoms

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ABSTRACT

This study aims to understand the role of Islamic counseling using the concept of tawakal in addressing baby blues symptoms. The research employs a qualitative method, with interviews and documentation as data collection techniques. The results show that client "D" experienced baby blues symptoms such as crying, sleep disturbances, and a decrease in appetite. Counseling was conducted in three sessions, teaching the concept of tawakal through verses from the Qur'an, tauhid (monotheism), and dhikr (remembrance of God). After the counseling, the client showed improvements, including a reduced frequency of crying, better emotional control, and improved sleep and appetite. In conclusion, Islamic counseling using the concept of tawakal was effective in reducing baby blues symptoms and preventing the emergence of new symptoms.

INTRODUCTION

The phenomenon of baby blues is an emotional condition often experienced by postpartum mothers, characterized by feelings of sadness that begin during pregnancy (Lina, 2016). This condition arises due to drastic changes in a mother's life, often related to difficulties in accepting the presence of a new baby. According to Widyaningtyas (2019), baby blues syndrome is a feeling of sadness experienced by mothers after giving birth, usually related to their baby. This change is a natural response to the physical and emotional fatigue experienced postpartum. The syndrome typically lasts for 3-6 days after birth, with the peak often occurring on the third or fourth day postpartum (Aryani, 2022). This condition is generally experienced by mothers within the first two weeks after childbirth. Khan (2000) explains that baby blues is a temporary psychological disorder characterized by heightened emotions during the first week after delivery. Baby blues symptoms vary greatly, ranging from feelings of sadness and crying without reason to disruptions in eating and sleeping patterns. Mothers who have recently given birth often experience rapid and unpredictable mood swings, such as feelings of anxiety, fatigue, irritability, as well as loneliness and worry (Munawaroh, 2008).

Furthermore, Wulansari (2017) adds that some symptoms indicating baby blues syndrome include feelings of sadness, depression accompanied by crying for no reason, irritability, loss of energy, anxiety, guilt, and worthlessness. Mothers may also lose interest in their baby or, conversely, become overly concerned. A decline in self-confidence and difficulty resting are common issues that subsequently affect the mother's overall well-being (Putri, 2023). If left untreated, this condition could impact the quality of baby care and worsen the mother's emotional state (Yodatama, 2014).

The urgency of this research lies in the significant impact of baby blues syndrome on mothers and families. Emotional symptoms that are not properly managed can develop

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into more serious conditions such as postpartum depression, which requires further medical intervention. Additionally, the influence of this syndrome on the quality of the emotional bond between mother and baby is crucial, as this bond plays a vital role in the child's psychological development. Therefore, effective treatment of baby blues syndrome, especially through spiritual and religious approaches, is essential (Krisdiana, 2003).

This study focuses on the application of the concept of tawakal in Islamic counseling as an alternative approach to helping mothers cope with baby blues symptoms (Ghoni, 2021). The concept of tawakal, which emphasizes complete surrender to Allah SWT, can provide peace of mind and help reduce excessive anxiety (Amrullah, 2015). This spiritual approach is considered highly relevant within Muslim communities, where principles of faith and worship have a profound influence on an individual's psychological well-being (Lubis, 2016).

Therefore, this study is important in exploring the effectiveness of Islamic counseling based on tawakal in addressing baby blues syndrome, particularly for mothers in Muslim communities (Mardi Lestari, 2023). This research not only contributes theoretically to the literature on Islamic counseling but also provides practical solutions for mothers experiencing baby blues syndrome (Al-Ghazali, 1994).

In addition, untreated baby blues symptoms can have long-term effects on both the mother and the baby (Romieh et al., 2023). Mothers who continuously experience emotional instability may struggle to provide optimal care for their baby, which can affect the child's emotional and cognitive development. Several studies have shown that mothers who suffer from baby blues are more prone to developing postpartum depression, a more severe and prolonged psychological disorder (Sarwono, 2014). Therefore, early intervention is crucial to prevent this condition from escalating into something more serious (Nasution, 2020).

The Islamic counseling approach using the concept of tawakal has great potential to help mothers cope with baby blues symptoms (Sayuti, 2007). Tawakal, which means complete submission to Allah SWT and the belief that everything that happens is part of His plan, can help mothers release emotional burdens and excessive anxiety. Through the teaching of Qur'anic verses on tawakal and dzikrullah (remembrance of God), mothers can learn to remain calm and trust that any challenges they face after giving birth can be overcome with God's help. This concept also serves as a strong spiritual foundation for improving the mother's overall psychological condition (Susanti & Yulistianingsih, 2021).

The urgency of this research is increasing, given the lack of scientific studies that integrate Islamic spiritual approaches with baby blues syndrome treatment. Most existing interventions focus on modern psychological approaches, such as cognitive-behavioral therapy or psychotherapy, which, although effective, may not fully align with the spiritual needs of some mothers in Muslim communities. This research aims to fill that gap by providing a new perspective on how religion-based counseling, specifically the concept of tawakal, can serve as an effective alternative method to help mothers overcome baby blues.

Objectives

The objective of this research is to evaluate the effectiveness of Islamic counseling based on the concept of tawakal in alleviating baby blues symptoms among postpartum mothers. It aims to understand how teachings from the Qur'an and practices like

dzikrullah can help reduce emotional disturbances such as sadness, anxiety, and mood swings, while also preventing the progression to more severe conditions like postpartum depression. This study seeks to provide a spiritual alternative to traditional psychological interventions for Muslim mothers.

METHODS

Design

The study utilizes a qualitative descriptive design, which allows for the exploration of participants' experiences and perceptions regarding baby blues and Islamic counseling. This design facilitates a comprehensive examination of the subjective meanings that mothers attach to their experiences, as well as their responses to counseling interventions based on the concept of tawakal. Data is collected through direct observation, interviews, and document analysis, enabling a rich, contextual understanding of the phenomenon (Sugiyono, 2002).

Participants

The participants in this study include postpartum mothers who have experienced baby blues symptoms and are receiving Islamic counseling based on tawakal. A purposive sampling method will be employed to select participants who meet specific criteria, such as having given birth within the last 14 days and experiencing noticeable emotional disturbances. The sample size will be determined based on data saturation, ensuring that the diversity of experiences is captured.

Variables

The primary variable in this study is the effectiveness of Islamic counseling using tawakal in reducing symptoms of baby blues. Key indicators of baby blues symptoms include emotional disturbances such as sadness, anxiety, irritability, mood swings, and changes in appetite and sleep. The study also examines the influence of demographic factors, such as age, education, and prior experiences with postpartum challenges, on the mothers' experiences and responses to counseling.

Data Analysis

Data analysis will be conducted using thematic analysis, which involves identifying, analyzing, and reporting patterns (themes) within qualitative data. The researcher will transcribe interviews and categorize data into themes related to the experiences of baby blues and the perceived impact of tawakal in counseling. This process will include coding the data, comparing themes across different participants, and drawing connections between themes to provide a holistic understanding of the effectiveness of the intervention. Additionally, triangulation will be employed to enhance the credibility and validity of the findings by cross-referencing primary and secondary data sources.

RESULT AND DISCUSSION

Result

Preview Subject

The subject in this research is client "D," a mother who recently gave birth and is experiencing symptoms of baby blues. Client "D" comes from a Muslim family background and has a solid understanding of her religion. However, after the childbirth process, she faced various emotional challenges, including feelings of sadness, anxiety,

and difficulty adjusting to her new role as a mother. This made her feel lonely and stressed, which affected the quality of her attention toward her newborn baby. Her experience reflects a condition that many other mothers often face, where the transition to postnatal life doesn't always go smoothly.

In this context, client "D" participated in Islamic counseling sessions that emphasized the concept of tawakal (trust in God) as an approach to address the symptoms she was experiencing. Through guidance provided by the counselor, she was given knowledge about the importance of surrendering oneself to Allah and how religious principles can help alleviate anxiety and overcome negative emotions. This process not only helped client "D" understand and manage her emerging emotions, but also strengthened her spiritual connection, which is expected to have a positive impact on her mental well-being as a mother.

Problem Background

The phenomenon of baby blues is characterized by various emotional symptoms commonly experienced by mothers after childbirth, often manifesting as rapid and fluctuating mood swings. These symptoms include feelings of sadness, crying spells, loss of appetite, sleep disturbances, irritability, fatigue, anxiety, and a sense of loneliness. According to Puspawardani, certain key symptoms can indicate that a mother is experiencing baby blues syndrome. These symptoms include feelings of sadness and depression, such as crying without reason, irritability and impatience, low energy levels, anxiety, guilt, feelings of worthlessness, lack of interest or excessive worry about the baby, decreased self-confidence, difficulty relaxing, weight gain due to overeating or weight loss from loss of appetite, and fears of harming oneself or the baby.

In the case study of client "D," it was found that she experienced several symptoms, including frequent crying, uncontrollable emotions, loss of appetite, and sleep disturbances. Although only a few symptoms manifested, it is crucial to address these issues promptly, as neglecting them could lead to more severe problems in the future. This highlights the counselor's role in identifying the symptoms presented by the client and determining the appropriate steps to take. In this case, Islamic counseling with the concept of tawakal was introduced as an intervention to help client "D" manage the baby blues symptoms she was experiencing.

Implication in Islamic Counseling

The counseling process with client "D" consisted of three sessions, each aimed at helping her understand and apply the concept of tawakal (trust in God) in her daily life. In the first session, the counselor began by explaining the meaning of tawakal as complete surrender to Allah SWT and the importance of believing that everything that happens is part of His plan. In this session, client "D" was encouraged to share her experiences and feelings after giving birth, including the baby blues symptoms she was experiencing. Through this discussion, client "D" felt heard and understood, which was the first step in reducing her anxiety and loneliness.

"...I feel like I can't control my emotions. Sometimes I cry for no reason and feel very exhausted. I want to be a good mother, but sometimes I feel incapable..."

In the second session, the counselor delved deeper into Qur'anic verses related to tawakal and dzikir (remembrance of Allah). Client "D" was taught several verses and prayers to repeat in order to increase inner peace and reduce emotional pressure. The counselor also encouraged her to apply the principles of tawakal in daily situations, such as surrendering her anxious feelings and emphasizing the importance of gratitude for the small things in life. In this session, client "D" began to notice positive changes, such as an increased awareness of the power of prayer and its impact on her mood.

"...After learning about the Qur'anic verses, I feel calmer. Repeating this prayer really helps me feel closer to Allah. Now, when I feel anxious, I try to remember to be grateful for the little things I have. It helps ease the negative feelings..."

The third session focused on evaluating and applying the concept of tawakal in the client's life. The counselor and client "D" discussed the progress made since the first session, including a decrease in crying episodes, better emotional control, and improved sleep patterns. Client "D" was given the task to continue practicing dzikir and reflecting daily on how she applied tawakal in her life. By the end of the session, she felt more prepared to face the challenges of motherhood and realized that spiritual support through Islamic counseling had helped her become more calm and positive. This counseling process not only reduced her baby blues symptoms but also strengthened her spiritual connection with Allah and improved her quality of life as a mother.

"...I cry less now, and I can control my emotions better. My sleep has also improved." The counselor gave her the task of continuing the dzikir practice and daily reflection on how she applied tawakal in various situations. At the end of the session, the client expressed her gratitude: "I feel more prepared to face the challenges as a mother. This counseling really helped me become calmer and more positive..."

After completing the Islamic counseling sessions focused on tawakal, significant improvements were observed in client "D." Her frequent crying reduced, and her previously uncontrollable anger became more manageable. Additionally, her sleep disturbances also improved. The counseling process involved three sessions, where the client learned about the concept of tawakal, relevant Qur'anic verses, and the principles associated with it. Initially unfamiliar with this concept, client "D" gained a deeper understanding and began applying it in her daily life.

The positive impact of this counseling was evident, as client "D" felt more able to surrender her challenges to Allah and engage in positive activities that reduced her negative symptoms, such as crying, anger, sadness, loss of appetite, and anxiety. Although some symptoms remained, the application of Islamic counseling with the concept of tawakal provided significant relief in reducing the intensity and frequency of these symptoms. This guidance encouraged client "D" to adopt a more proactive approach to her well-being and increased her desire to learn more about tawakal and apply its principles in her life. Overall, the results indicate that Islamic counseling utilizing the concept of tawakal can effectively help mothers overcome baby blues symptoms, enhance their emotional resilience, and improve overall mental health.

Discussion

The use of Islamic counseling with a tawakal (trust in God) approach in addressing baby blues symptoms highlights the importance of spiritual roles in maternal mental health post-childbirth. Baby blues is a common emotional condition experienced by postpartum mothers, marked by feelings of anxiety, sadness, and emotional instability. These symptoms can affect a mother's ability to care for her baby and have implications for the child's psychological development. Therefore, a holistic and comprehensive approach is necessary to address this condition, including the integration of both psychological and spiritual aspects (Topkaya, 2015).

The concept of tawakal, which involves complete surrender to Allah SWT, can offer peace and strength to mothers experiencing baby blues. Through tawakal, mothers are taught to release emotional burdens and excessive anxiety, realizing that everything that happens is part of Allah's plan (Syamsidar & Walidah, 2020). Applying the principles of tawakal in daily life can help mothers become more grateful and shift their focus away from negative emotions. This is essential for creating a more positive atmosphere as they face new challenges as parents.

Spiritual support in the form of Islamic counseling can also strengthen the emotional bond between mother and baby. A calmer and more positive mother is likely to provide the attention and affection the baby needs. By understanding and practicing the concept of tawakal, mothers can improve their emotional well-being, which in turn contributes to the child's psychological development. Research shows that spiritual support can serve as a source of strength for mothers as they navigate their new role.

Overall, Islamic counseling with a tawakal approach offers an effective alternative for addressing baby blues symptoms (Sugiarto et al., 1970). This approach not only helps mothers alleviate emotional symptoms but also provides a strong spiritual foundation to enhance their quality of life. By integrating spiritual aspects into mental health care, mothers are better equipped and more optimistic in their journey as parents. This is crucial considering the long-term impact of maternal emotional health on the child's development and overall family well-being.

Implication

The implications of using Islamic counseling with a tawakal (trust in God) approach to address baby blues are significant. This approach can help mothers feel more at peace and reduce emotional symptoms such as anxiety and sadness. Moreover, integrating spiritual aspects into counseling makes it more relevant to the needs of mothers, encouraging them to seek support. It also raises awareness within the Muslim community about the importance of mental health, helping to reduce the stigma associated with psychological disorders. Thus, this counseling not only benefits mothers by alleviating their emotional struggles but also has the potential to strengthen the bond between mother and child, which is crucial for the child's development.

CONCLUSION

Client "D" experienced various symptoms of baby blues, including crying, anger, sadness, sleep disturbances, and loss of appetite. If these symptoms are left untreated, they can negatively impact the mother's mental health and the baby's development. For example, client "D" experienced daily crying episodes, which could affect her milk

production, and prolonged sadness can influence the mother's mood, ultimately affecting the baby. Additionally, sleep and appetite disturbances could lead to further health issues. Therefore, the author sought to guide client "D" through Islamic counseling with a tawakal approach, aiming to alleviate emerging symptoms and change the harmful habits the client was experiencing.

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