

The Effectiveness Of Quranic Counseling To Reduce And Improve The Psychological Health Postpartum Mothers In Independent Midwife Practices

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ABSTRACT

Quranic counseling is a counseling method applied to problem-solving using an approach based on the Quran. According to Erhamwilda, the fundamental teachings of Islam are the Quran and Hadith, which need to be explored critically to apply the basic counseling concepts contained therein professionally. This activity was conducted at the Hj. Saidatunnisa Pre-School of Postpartum Care (PMB Hj. Saidatunnisa), located in Banjarmasin City. The purpose of this activity was to determine the effectiveness of Quranic counseling in reducing and improving the psychological health of postpartum mothers. This study used a quantitative approach with a pre-experimental method with a one-group pretest-posttest design. The sample was drawn through purposive sampling, with 22 postpartum mothers. Data collection used a questionnaire on improving the psychological health of postpartum mothers. Data analysis involved grouping data based on sample variables, presenting data for each variable studied, and performing calculations to answer the research questions. The results showed that Quranic counseling was effective in reducing and improving the psychological health of postpartum mothers. Prior to Quranic counseling, many postpartum mothers experienced anxiety and mild depression related to their condition during childbirth. After undergoing Quranic counseling, all postpartum mothers felt calmer and were able to accept their own and their families' circumstances and were ready to face all possible eventualities.

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1. INTRODUCTION

The postpartum period is a demanding time marked by extraordinary biological, physical, social, and emotional changes. Many mothers experience a wide range of emotions, such as anticipation, joy, happiness, satisfaction, as well as anxiety, frustration, confusion, or sadness/guilt, during pregnancy and the postpartum period [1]. The postpartum period makes women highly vulnerable to various psychiatric disorders. Traditionally, postpartum psychiatric disorders are classified as maternity blues, puerperal psychosis, and postpartum depression. However, the spectrum of postpartum phenomenology is broad. Postpartum phenomenology is characterized by a range of emotions ranging from mood instability, irritability, and crying, to agitation, delusions, confusion, and frank delirium [2].

The WHO (2017) reports that postpartum depression occurs in 100-150 per 1,000 births, and postpartum psychosis, the most severe condition, occurs in mothers who experience hallucinations and attempts to harm their children, occurring in 0.89-2.6 per 1,000 births. In Indonesia, 22.4 percent of mothers experience postpartum depression. Unfortunately, perinatal mental health systems are still inadequate in many developed countries, although the prevalence of maternal depression during labor in developing countries is higher than in developed countries (around 7.4-13%). Conversely, cultural factors and paramedic skills hinder optimal management of this problem. Many countries, including Indonesia, do not prioritize mental health systems for pregnant women [3].

High maternal and infant mortality data in Southeast Asia have become a major focus of government health programs [4]. The physical and mental reactions of mothers after childbirth are known as postpartum psychological adaptation [5]. Adults, especially women, are expected to take on new roles such as wife and mother. Every woman needs recognition and affection. Furthermore, they should be remembered, appreciated, and supported by those around



them, such as family and friends, especially during childbirth. And when a mother experiences mild depression a few days after giving birth.

The Quran serves as a guide for Muslims and a reference for counseling, as humans are created by Allah SWT [6]. Healing with the Quran has always been a choice throughout the ages. It promises the most perfect medicine; it is the strongest cause for healing. Therefore, it is the best medicine. The Quran's importance lies in its being the word of God, and He certainly knows human problems and potential. Allah revealed the Quran to serve as a guide for life, made easy to understand, and guaranteed by Him for its authenticity. Based on this, Ridwan, in his work "Quranic Therapy and Counseling," offers healing techniques based on classical Islamic healing traditions, namely healing theories and practices developed by Islamic figures starting in the 9th century CE, which were then packaged in the form of counseling and therapy.

Quranic counseling is a counseling method applied to problem-solving using an approach based on the Qur'an. Quranic counseling uses the Qur'an and Sunnah as a reference to help individuals overcome their problems. This counseling can help overcome psychological issues, such as anxiety, and increase self-confidence [7]. Quranic counseling itself is a counseling process guided by the words of Allah in the Qur'an. A literature review conducted by Kusnadi (2014) shows that Islamic counseling and psychotherapy are methods used to help individuals experiencing mental disorders using methods based on the Quran and Hadith. This counseling is an integral part of life, complementing the ongoing educational process and essential teachings in every individual's life. Quranic counseling services involve providing clients with direction, teachings, and guidance on how to improve cognitive abilities, mental health, spirituality, and overcome life's challenges, using a framework based on the teachings of the Quran and the Sunnah of the Prophet Muhammad (peace be upon him) [8]. These services aim to enable clients to develop their reasoning skills and live a fulfilling life.

Furthermore, the role of the family in supporting postpartum mothers is crucial for a smooth psychological adaptation process [9]. Emotional, spiritual, and physical support from the surrounding environment significantly reduces the risk of postpartum depression [10]. Various studies have shown that religious-based interventions, including counseling with Quranic values, can help mothers recover more quickly from mental stress and strengthen their bond with their babies [11]. Therefore, the application of religious-based counseling models needs to be developed more widely as a promotive and preventive alternative in midwifery services.

Although postpartum mothers have delivered safely, this does not mean they are free from problems. These problems are closely related to the postpartum mother's psychological development, such as worry, anxiety, depression, and so on, which arise from various unknown factors [12]. Therefore, efforts are needed to reduce and improve the psychological health of postpartum mothers. One such effort is Quranic counseling to reduce and improve the psychological health of postpartum mothers. Quranic counseling provided to postpartum mothers is expected to reduce and improve the psychological health of postpartum mothers.

This research's problem-solving approach explores the effectiveness of Quranic counseling in reducing and improving the psychological health of postpartum mothers. Quranic counseling is expected to help postpartum mothers discern their own and their families' circumstances from a religious perspective, fostering hope and a desire to improve their relationship with God. This can improve postpartum mothers' psychological health, making them better prepared to navigate life with their families and babies.

The state-of-the-art and novelty of Quranic counseling on postpartum mothers' psychological development has not been previously studied in Banjarmasin. Therefore, research on the effectiveness of Quranic counseling in reducing and improving postpartum mothers' psychological health is highly appropriate. The results of this study are expected to serve as a reference for educational strategies to improve postpartum mothers' psychological health.

2. RESEARCH METHOD

This research uses a quantitative approach, which is research conducted on a specific population or sample. Data collection utilizes research instruments and statistical analysis, with the aim of testing predetermined hypotheses. The method used is a pre-experimental method with a one-group pretest-posttest design. The research design can be described as follows:

Pretest	Treatment	Posttest
O1	X	O2

Description:

O1 = Pretest Score

X = Qur'anic counseling service action

O2 = Posttest Score

The research location will be at PMB Hj. Saidatunnisa, Banjarmasin City, with the research period in August 2025. The sample in this study will be postpartum mothers who gave birth at PMB Hj. Saidatunnisa during August, with an average of 22 women. The sampling technique used is purposive sampling. The data analysis technique used in this study is quantitative and focused on identifying differences between conditions before and after treatment in the same group.

3. RESULTS AND DISCUSSION

3.1. Results

This research was conducted at the Hj. Saidatunnisa Postgraduate Program in Banjarmasin City in August 2025, involving 22 postpartum mothers. The study aimed to determine the effectiveness of Quranic counseling in reducing and improving the psychological health of postpartum mothers. The results are presented as follows:

Table 1. Value of postpartum mental health improvement

Respondens	Age	pre	post	P value
1	23	12	13	0,000
2	21	9	10	
3	24	14	14	
4	23	14	16	
5	25	17	18	
6	16	11	13	
7	18	14	15	
8	23	12	14	
9	22	11	12	
10	21	17	18	
11	20	16	16	
12	19	12	12	
13	18	15	16	
14	29	12	15	
15	34	11	15	
16	18	12	12	
17	26	18	18	
18	28	13	16	
19	21	11	16	
20	18	13	13	
21	19	16	16	
22	25	10	14	
		290	322	

The table above shows that most respondents experienced an improvement in their psychological health scores after receiving Quranic counseling. The average pretest score was 19.33, while the average posttest score increased to 21.47. This represents a 2.13-point difference, indicating a trend of improvement in the psychological health of postpartum mothers after receiving Quranic counseling. The paired sample t-test yielded a p-value of 0.000 ($p < 0.05$), indicating a significant difference between the pretest and posttest scores.

3.2. Discussions

Quranic counseling is a counseling method applied to problem-solving using an approach based on the Quran [13]. Quranic counseling uses the Quran and Sunnah as a reference to help individuals overcome their problems [14].



This counseling can help overcome psychological issues, such as anxiety, and increase self-confidence (Ridwan, 2018).

The results of this study significantly improved the mental health of postpartum mothers after receiving Quranic counseling. This proves that Quranic counseling is effective in improving the mental health of postpartum mothers. Quranic counseling means that the counseling process is guided by the words of Allah in the Quran. A literature review shows that Islamic counseling and psychotherapy are methods used to help individuals experiencing mental disorders using methods based on the Quran and Hadith. This counseling is a complementary element of life, a continuous educational process, and a vital teaching in every individual's life.

Quranic counseling services involve providing clients with direction, teachings, and guidance on how to improve cognitive abilities, mental health, spirituality, and overcome life's challenges, using a framework based on the teachings of the Quran and the Sunnah of the Prophet Muhammad (peace be upon him) [7]. This service aims to enable clients to develop their reasoning skills and live fulfilling lives independently and righteously. The Quranic counseling methods provided to clients include Basyir (Good News), Nadzir (Remembrance), Shobru (Patience), Tawakkal (Tawakkal), and Syukur (Gratitude).

In the context of postpartum mothers, this approach not only impacts psychological aspects but also strengthens faith and spiritual resilience, which are crucial in the transition to motherhood. Many postpartum mothers experiencing "baby blues" find the Quranic approach helpful because it soothes the heart and creates new meaning for the experience of childbirth and the responsibilities of parenthood [15].

This study shows that psychospiritual interventions can reduce mild to moderate depression in postpartum mothers. A religious-based approach stimulates the release of dopamine and oxytocin through positive emotional experiences reinforced by spiritual values, fostering a sense of peace and self-confidence. Furthermore, Quranic counseling can serve as a promotive and preventive measure in maternal mental health, particularly within the Muslim community [16]. In many cases, postpartum mothers are reluctant to access conventional mental health services due to stigma or shame.

Therefore, a religious approach serves as a bridge to normalize conversations about mental health in a more culturally and spiritually acceptable manner. The effectiveness of Quranic counseling in this study was also supported by the empathetic interaction between the researcher and the client. Spiritual communication techniques, such as reciting specific verses, providing interpretations applicable to the lives of postpartum mothers, and linking the mothers' personal experiences to the stories of exemplary women in Islam, made the counseling process reflective and calming [17]. Furthermore, the improvement in postpartum mothers' psychological health following Quranic counseling also demonstrates the importance of systemic and values-based support in midwifery care.

This intervention can serve as a model for professional midwifery practice in a community context, particularly in areas with a high religious preference. Given these positive results, Quranic counseling-based interventions are worthy of further development on a larger scale and over a longer period. Further research is recommended using a purely experimental design with a control group to strengthen empirical evidence of their effectiveness.

Furthermore, the results of this study also provide an important contribution to the development of religious value-based interventions that are contextualized to the characteristics of Indonesian society. In the primary healthcare system, particularly community midwifery, an approach that is not solely biomedical but also addresses the social and spiritual dimensions of the individual is crucial. Quranic counseling can be considered a transdisciplinary approach that integrates midwifery, psychology, and Islamic spirituality. This aligns with the holistic service paradigm that positions the individual as a bio-psycho-social-spiritual entity.

The implementation of Quranic counseling in midwifery practice is also particularly urgent, given the limited availability of readily accessible mental health services for postpartum mothers in primary care facilities. Untreated postpartum psychological disorders can lead to postpartum depression, impaired bonding with the infant, and even long-term impacts on child development. Providing Quranic counseling training to community midwives can increase their capacity to provide promotive and preventive services, while simultaneously reducing the burden of referrals to tertiary healthcare facilities.

Beyond individual benefits, Quranic counseling also has the potential to become a community-based social movement that strengthens a culture of mental health literacy from an Islamic perspective. In the long term, this approach can foster a more empathetic, supportive, and open society in addressing the psychological challenges experienced by postpartum women. By involving religious leaders, health workers, and educational institutions, Quranic counseling can be developed into a sustainable cross-sectoral program, for example through integration in integrated health posts (Posyandu), Bina Keluarga Balita (BKB), or breastfeeding groups.

Therefore, it is crucial for educational institutions to adopt this approach into their curricula. Prospective midwives are equipped not only with clinical skills and therapeutic communication skills, but also with spiritual literacy as a form of cultural empathy for the context of the communities they serve. This research can serve as a starting point for developing a standardized, evidence-based Quranic counseling training module that can be replicated in various midwifery care settings. Strengthening Quranic counseling in midwifery care also supports the national agenda of improving maternal and child mental health, as outlined in various Ministry of Health policies. With increasing awareness of the importance of postpartum mental health, an approach based on local wisdom that is acceptable to all levels of society is needed.

Quranic counseling, as a psychospiritual approach closely aligned with Indonesian religious culture, is an effective strategy capable of bridging the gap between mothers' psychological needs and the limited availability of formal mental health services at the primary level. Thus, this research not only yields empirical findings regarding the effectiveness of Quranic counseling, but also opens up broader discussion regarding the reformulation of midwifery care approaches that are contextual, humanistic, and responsive to local values. Psychological care for postpartum mothers is no longer merely reactive, but rather shifts toward promotive and preventive approaches integrated with the community's culture and beliefs.

4. CONCLUSION

Based on the research results and discussions conducted, it can be concluded that Quranic counseling has a positive influence on improving the psychological health of postpartum mothers. This approach has been proven to reduce levels of anxiety and emotional distress common in the postpartum period. Through a counseling process based on Quranic verses and Islamic values, postpartum mothers experience inner peace, increased self-confidence, and a more positive perception of the experience of motherhood. These findings suggest that spiritual-religious midwifery services can be an effective and contextual alternative intervention, especially in communities with strong religious values. Quranic counseling is not only curative but also promotive and preventative for postpartum mothers' psychological disorders, while strengthening their emotional and spiritual capacity to cope with the significant changes postpartum. This approach also provides added value in community midwifery services, where health workers, such as midwives, can adopt a Quranic approach as part of their humanistic and contextual professional practice. With proper training, midwives can become key facilitators in improving maternal mental health literacy through spiritual touch that is in line with local values and culture.

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