

SPIRITUAL COMMUNICATION IN THE RECOVERY PROCESS FROM BABY BLUES THROUGH THE PRACTICE OF THE LIVING QUR'AN

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Received : 20 April 2026

Accepted : 18 May 2026

Revised : 01 May 2026

Published : 24 June 2026

Abstract

Baby blues is a common postpartum psychological condition characterized by emotional instability, sadness, anxiety, and difficulties in adapting to the maternal role. While previous studies have primarily focused on risk factors and social support, limited research has explored the recovery process from mothers' subjective perspectives, particularly through spiritual communication. This study aims to examine how mothers experiencing baby blues engage in spiritual communication through the practice of The Living Qur'an as part of their recovery process, while considering family communication as the contextual background of postpartum emotional experiences. The novelty of this study lies in integrating Fisher's spiritual well-being framework with the concept of The Living Qur'an to explain recovery from baby blues through spiritual communication. This study employed a qualitative phenomenological approach involving mothers who had experienced baby blues and actively practiced The Living Qur'an. Data were collected through in-depth interviews, observation, and documentation and analyzed using Moustakas's phenomenological analysis model. The findings reveal that The Living Qur'an functions as a medium of spiritual communication that facilitates emotional regulation, self-reflection, and meaning-making. Recovery occurs through interconnected dimensions of spiritual well-being, including the Personal, Communal, Environmental, and Transcendental domains. The study also identifies a process of Progressive Synergism, whereby improvements in one domain stimulate positive changes in the others, contributing to holistic recovery. These findings suggest that spiritual communication through The Living Qur'an can serve as an important complementary resource for mothers recovering from baby blues, particularly when combined with supportive family communication.

Keywords: *Baby Blues, Spiritual Communication, The Living Quran*

INTRODUCTION

Baby blues is one of the most common psychological conditions experienced by mothers during the early postpartum period. This condition is characterized by emotional instability, sadness, anxiety, irritability, and feelings of helplessness that emerge after childbirth. From a mental health perspective, baby blues is influenced not only by biological changes but also by psychosocial factors that affect mothers' adaptation to their new roles. Previous studies have identified various contributing factors, including maternal readiness, parity, childbirth experiences, and social support, indicating that postpartum emotional well-being is shaped by a complex interaction of biological, psychological, and social dimensions (Krismono & Arif, 2025; Utami & Nurfitra, 2022).

Family communication plays a crucial role in helping mothers cope with postpartum emotional challenges. Communication within the family, particularly between husband and wife, serves as a source of emotional support, empathy, understanding, and psychological reinforcement. Supportive communication can strengthen mothers' confidence and emotional resilience, whereas ineffective communication may create emotional distance, feelings of being misunderstood, and increased psychological distress. The significance of family communication is reflected in findings showing that 67.64% of mothers experiencing baby blues reported inadequate support from their husbands as a contributing factor (Ginting, 2024). These findings suggest that the quality of communication within the family significantly influences mothers' emotional experiences during the postpartum period.

Interpersonal support from family members is not always sufficient to fulfill mothers' needs for emotional comfort and inner peace. When family communication is perceived as inadequate, mothers often seek alternative coping mechanisms that are more personal and internally oriented. In this context, spirituality becomes an important resource for emotional recovery. Spiritual communication is understood as an interactive process that integrates

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divine values into psychological coping mechanisms, enabling individuals to achieve inner peace, emotional stability, and positive meaning-making (Tavares et al., 2022). Through spiritual communication, mothers engage in an inner dialogue that helps them interpret their experiences, regulate emotions, and strengthen their psychological resilience. One spiritual practice that has the potential to facilitate this process is “The Living Qur’an,” which allows mothers to engage with Qur’anic teachings as a source of reflection, comfort, and healing during the postpartum period. Despite the growing body of literature on baby blues, existing studies have primarily focused on identifying risk factors and preventive measures rather than exploring the recovery process from mothers’ subjective perspectives. Research has emphasized the role of social support and family communication in reducing the risk of postpartum emotional disturbances, yet limited attention has been given to how mothers actively recover through spiritual practices. Furthermore, studies examining the relationship between family communication and spiritual communication in the recovery process remain scarce. In particular, the role of “The Living Qur’an” as a medium of spiritual communication and emotional healing within the context of postpartum experiences has not been comprehensively explored. This gap indicates the need for research that integrates interpersonal and spiritual dimensions in understanding mothers’ recovery from baby blues. This study aims to examine how mothers experiencing baby blues engage in spiritual communication through the practice of “The Living Qur’an” as part of their recovery process, while considering family communication as the contextual background of their postpartum emotional experiences. By exploring mothers’ lived experiences, this study seeks to contribute to the development of health and family communication studies by providing a deeper understanding of the interplay between family communication, spirituality, and postpartum psychological recovery.

LITERATURE REVIEW

Spiritual Communication

In this study, spiritual communication is understood as a dynamic and profound inner process of interaction that involves not only verbal aspects but also touches upon the transcendental dimensions of human existence. Theoretically, spiritual communication is positioned as an overarching concept that encompasses spiritual support and spiritual comfort. According to Tavares et al. (2022), spiritual communication involves the exchange of messages aimed at achieving inner peace through connection with the sacred dimension, which enables individuals to reinterpret the crises they are experiencing. According to Fisher (2011), spiritual communication is reflected through the quality of a person’s relationships across four primary domains that constitute spiritual well-being. These domains include the relationship with oneself regarding the meaning and purpose of life (Personal), the quality of interpersonal relationships and social support (Communal), the relationship with the harmony of nature (Environmental), and the inner relationship between humans and God (Transcendental). Harmony among these four domains is believed to be a fundamental dimension that fully integrates a person’s physical, mental, and emotional health. According to Fisher’s theory (2011), there are four main domains that serve as indicators of spiritual communication:

1. Personal Domain

This domain focuses on intrapersonal communication or dialogue with oneself regarding the meaning, purpose, and values in life. For mothers experiencing the baby blues, this domain serves as a space for reflection to rebuild their self-identity and self-worth, which may have been shaken following childbirth.

2. Communal Domain

This domain focuses on the quality and depth of interpersonal relationships between oneself and others. In this context, spiritual communication is manifested through forgiveness, trust, and hope in social interactions, particularly through emotional support from one’s spouse and immediate family.

3. Environmental Domain

This domain goes beyond mere physical concern for nature; rather, it involves a sense of awe and admiration for the harmony of God’s creation. This connection helps individuals experience a sense of inner unity that supports emotional stability.

4. Transcendental Domain

This is the core of spiritual communication that connects the human self with God (the Transcendent Other). In the practice of The Living Qur’an, this domain involves the processes of faith, worship, and inner communication with Allah through the sacred verses of the Qur’an.

Fisher (2011) asserts that these four domains are interconnected through the principle of Progressive Synergism. This principle explains that strengthening one domain—for example, the transcendental relationship with God through the Qur’an—will have a positive impact that automatically strengthens the other domains, such as fostering personal peace and communal harmony within the marital relationship.

METHOD

This study employs a qualitative approach using a phenomenological research design. This method was chosen because it is highly relevant for exploring and deeply understanding individuals' lived experiences regarding a specific phenomenon, in this case, the recovery process from the baby blues. Phenomenology aims to describe the universal meaning of these experiences for several individuals who have experienced them (Creswell, 2015). The primary focus of this method is to uncover the essence of what mothers experience and how they interpret the practice of "The Living Qur'an" as a means of spiritual communication. The unit of analysis in this study is the lived experience of spiritual communication among mothers experiencing the baby blues during their recovery process through the practice of "The Living Qur'an." The focus of the analysis is on the structure of meaning and the inner processes occurring in the postpartum consciousness of mothers. The researcher seeks to explore how mothers build spiritual relationships encompassing the four main domains according to Fisher's theory (2011), as well as how these domains synergize in shaping the essence of recovery. This unit of analysis explores how the practice of "The Living Qur'an" is internalized by mothers not merely as a ritual, but as a process of meaning-making regarding the emotional crisis they experience. Through this practice, the researcher examines how mothers build a sense of connectedness that contributes to the emergence of calmness, hope, and genuine self-acceptance. The analysis was conducted by dissecting the informants' experiences into four sub-domains based on Fisher's (2011) theory.

Informants were selected based on several criteria, including mothers who had experienced the baby blues and were actively practicing The Living Qur'an as part of their recovery process. In addition to the primary informants, this study also involved supporting informants who understood or were directly involved in The Living Qur'an practice, with the aim of gaining a more comprehensive understanding of the practice as a form of spiritual communication. This study employs interviews, observation, and documentation as its primary data collection methods, with the aim of gaining an in-depth understanding of the experiences, interpretations, and spiritual communication practices involved in the recovery process from postpartum blues through the practice of "The Living Qur'an."

The data analysis method used in this study employs Moustakas's (1994) phenomenological analysis model. This analysis focuses on systematically describing the meaning of the informants' life experiences to uncover the essence of the phenomenon of recovery from baby blues. The stages of data analysis conducted are as follows:

1. **Horizontalization (Horizontalization)**
The researcher recorded all significant statements provided by the informants during the interviews regarding how they experienced baby blues and the practice of The Living Qur'an. At this stage, the researcher treated each statement as having equal value to avoid initial bias.
2. **Cluster of Meaning (Cluster of Meaning)**
The significant statements that have been identified are then grouped into themes of meaning or units of meaning. These clusters of meaning are organized based on their relevance to Fisher's four domains of spiritual communication (Personal, Communal, Environmental, and Transcendental).
3. **Invariant Horizons**
The researcher re-screens these statements to ensure there is no overlapping or irrelevant data, leaving only the points that truly constitute the "core" of the informant's experience.
4. **Textual Description**
The researcher compiles a description of what the informants experienced. In this case, the researcher recounts the mothers' narratives of their experiences in facing emotional crises and how they practiced The Living Qur'an.
5. **Structural Description**
The researcher compiles a description of how the experience occurred. This stage explores the inner state, feelings, and environment underlying the recovery process.
6. **Synthesis of Meanings and Essences (Synthesis of Essences)**
The final stage in which the researcher combines textual and structural descriptions to uncover the essence of the entire phenomenon. The researcher will conclude the deepest meaning of The Living Qur'an practice as a form of spiritual communication in recovering from the baby blues.

RESULTS AND DISCUSSION

Personal Domain

The personal domain in Fisher's (2011) theory focuses on intrapersonal communication, namely an individual's inner dialogue with themselves regarding the search for meaning, life's purpose, and the development of self-identity. In the context of this study, the personal domain encompasses how mothers experiencing baby blues rebuild their self-esteem, manage negative thoughts, and redefine their role as mothers through reflection on verses of the Qur'an in the practice of The Living Qur'an.

1. Identity Crisis and Self-Awareness

Data 1

"Awalnya sih cuma ngerasa kaget dan bingung aja gitu ya, harusnya kan jadi ibu itu bahagia, happy tapi yang aku rasain kok justru sedih... itu cukup mengguncang jiwa dan batin gitu lah. Tidak sesuai dengan yang aku bayangin sebelum itu"

The informant experienced the baby blues, with initial symptoms including a sense of shock and deep confusion. As a new mother, FY had expected motherhood to be a joyful experience. However, the reality she faced was quite different; she felt sad, cried easily, and was highly sensitive. This situation was made even more difficult by the fact that her husband worked night shifts and was rarely physically present, which intensified the loneliness and guilt she bore alone.

2. Restoring Self-Esteem through Inner Dialogue with the Qur'an

After experiencing postpartum blues that were not adequately addressed through interpersonal support alone, the informants subsequently discovered and engaged in the practice of The Living Qur'an as part of their recovery process. In the context of this study, The Living Qur'an is understood as a program of Qur'anic reflection that emphasizes not only reading but also understanding, internalizing, and applying the verses of the Qur'an in daily life.

Data 2

"Jujur sangat membantu ya. Soalnya aku tuh sempat ngerasa kayak nggak cukup baik jadi ibu. Tapi lewat proses di Living Qur'an itu, kayak pelan-pelan tuh sadar kalau Allah tuh tetap ngeliat usaha kita. Jadi dari situ kayak mulai ngerasa berharga lagi."

The informant described a more spiritual experience, in which she felt that God saw and acknowledged every effort she made as a new mother, and from that point on, she began to feel valued again.

3. Managing Negative Thoughts and Inner Dialogue

Another important aspect in the personal domain is how the informants manage the negative thoughts that arise during the baby blues. Based on the interview data, there is a consistent pattern among the informants: they first accept these negative thoughts before confronting them, rather than immediately rejecting or denying their presence.

In the practice of The Living Qur'an, the process of acknowledging negative thoughts before countering them reflects a self-awareness that develops gradually through reflection on the verses of the Qur'an. This reflection serves not only as a spiritual reminder but also helps the informant recognize the thoughts that arise within her more objectively and avoid jumping to the conclusion that she has failed as a mother.

Data 3

"Biasanya mengakui dulu pikiran negatif itu, terus nggak mengelak, jadi tetap diterima. Setelah itu mencoba untuk dilawan dengan ayat atau doa yang udah diajarin di Living Qur'an itu. Jadi kayak bilang ke diri sendiri bahwa Allah itu ngerti loh kalau aku tuh sedang berproses. Jadi kayak lebih berdialog sama Allah."

Statement indicates that the inner dialogue engaged in by the informant is not merely self-reflective in nature, but also evolves into a spiritual dialogue with God. This demonstrates that the management of negative thoughts in the personal domain does not stand alone, but is connected to spiritual practices carried out

consistently. Thus, the practice of The Living Qur'an serves as a medium that helps the informant build self-awareness while redirecting negative thoughts toward more constructive and calming responses.

4. Redefining the Role of a Mother

Data 4

Pemulihan spiritual itu bagi teteh sebenarnya bukan soal rutinitas atau metode tertentu, tapi hubungan yang jujur dengan Allah. Kadang justru terasa saat teteh sedang nangis, bukan saat ibadah terasa rapih

The reinterpretation of the role of motherhood in this study reveals a shift in perspective that is not merely emotional, but also reflective and spiritual. The informants no longer view the role of a mother merely as a physical responsibility, but as part of a life journey with deeper meaning. This shift occurred alongside the practice of reflecting on verses from the Qur'an, which helped the informants understand that every role they undertake holds a spiritual value and a broader purpose.

Communal Domain

1. Communication with Your Husband During the Baby Blues Phase

Data 5

"Sebenarnya gejala awal baby blues ini tuh memang karena kurangnya faktor pendukung. Suami teteh tuh pendiem kurang komunikasi, jadi teteh tuh kalo misalkan ada apa-apa tuh engga bisa dirangkul sama dia, jadi kadang suka menyelesaikan sendiri.

Informant is dealing with a husband who has a quiet personality and is emotionally unresponsive. She feels that her words are never truly heard, so she has gotten used to solving her problems on her own. Another informant faces the challenge of her husband's physical absence due to his night shift work, which severely limits their opportunities to share stories. Likewise, others tend to bottle up their feelings out of fear that revealing their situation will create new problems within the household.

2. The Effect of Spiritual Peace on Family Dynamics

Data 6

"Sangat ngaruh sih ya. Soalnya dulu tuh kayak mudah kesinggung aja, lebih gampang kepikiran apa omongan orang yang kurang enak gitu. Sekarang tuh bisa lebih ngeliat dari sudut pandang yang lain aja gitu, nggak terlalu banyak dipikirin.

After consistently practicing The Living Qur'an, the informants experienced significant changes in how they responded to the attitudes and words of family members that had previously easily triggered emotional reactions. The inner calm derived from this spiritual practice creates a moment of pause within the informants before they react to emotionally charged situations. The informants stated that this practice helps them view situations from a different perspective and not overreact to others' words.

3. The Practice of Forgiveness Through Reflection on Verses from the Qur'an

Data 7

"Ya pastinya jadi lebih mudah, karena dari refleksi ayat itu aku mulai paham, merasa diingatkan bahwa memaafkan itu juga untuk ketenangan diri sendiri aku juga.

The aspect of forgiveness emerged as an important dimension in the communal domain, appearing consistently in the interview data. Informants revealed that reflecting on Quranic verses related to patience and forgiveness helped them more easily let go of hurt feelings and conflicts within family relationships. Informants stated that through reflecting on these verses, they began to understand that forgiveness is fundamentally for their own peace of mind, not merely for the person who hurt them.

4. Rebuilding Trust and the Quality of Family Interactions

Data 8

"Ketika sudah lepas dari baby blues itu hubungan rumah tangga semakin harmonis. Dan suami bisa merasakan energi, kok ada perubahan apa nih? Kok ini gini? Kerasa kerasa banget

All informants reported that the process of rebuilding trust and improving the quality of interactions with their families took place gradually, starting with small and simple things. The spiritual peace gained through The Living Qur'an served as the foundation that enabled them to be more emotionally present in their daily

interactions with their husbands and children. Expert informants also confirmed that the inner transformation of a mother who regularly practices The Living Qur'an is ultimately felt by all members of her family. The positive energy radiating from the mother naturally fosters changes in the family dynamics as a whole.

Environmental Domain

1. Changes in Perceptions of the Home Environment

Data 9

Saya sih merasanya suasana rumah jadi lebih tenang, mungkin bukan kondisi luarnya yang berubah, tapi karena hati saya lebih damai gitu. Lebih stabil ya emosi.

One interesting finding in the home environment was the change in the informants' perceptions of the atmosphere at home while practicing The Living Qur'an. Most informants felt that the inner peace they gained from spiritual practice directly influenced how they perceived and interpreted the atmosphere in their home environment. The informants felt that the atmosphere at home was calmer and emphasized that this change was not due to changing external conditions, but rather to the greater peace in their hearts.

2. The Significance of a Child's Presence as the Harmony of Life

The most significant shift in perspective experienced by the informants in the environmental domain was the way they interpreted the presence of children after receiving spiritual reinforcement through The Living Qur'an. Before engaging in this practice, the presence of children tended to be seen as a source of stress and overwhelm. However, after regularly interacting with the Qur'an, the informants experienced a profound shift in meaning.

Data 10

"Anak aku tuh jadi kayak pengingat bahwa hidup ini penuh amanah dan keindahan. Kalau dulu terasa berat awal-awal gitu kan, sekarang Alhamdulillah lebih terasa sebagai karunia aja gitu, titipan.

3. A Sense of Wonder in Life Everyday

Data 11

"Sangat, dengan metode The Living Qur'an saya selalu membuka jar doa setiap paginya sebelum mengerjakan aktivitas apapun. Di sana sering muncul rasa takjub sih, karena terkadang ayat yang muncul itu selalu pas dengan apa yang sedang saya rasakan

The phenomenon of awe referred to in Fisher's (2011) environmental domain was also found in the informants' experiences, albeit with varying intensity. This sense of awe arose in moments when the verses they read felt so relevant and fitting to the inner state they were experiencing, as if God were speaking directly to them through those verses. Informant specifically felt a sense of awe when the verse that appeared from the prayer jar always felt perfectly aligned with what he was feeling at that moment.

4. The Role of the Social Environment in Supporting Emotional Stability

The informants also revealed that interaction with their social environment plays a crucial role in supporting emotional stability during the recovery period. Support from a non-judgmental and attentive environment is perceived as a factor that strengthens the recovery process they are undergoing. An expert informant emphasized that environmental factors contribute 80 percent to a person's recovery process, making the quality of a supportive environment crucial. However, he also stressed that when a person begins to align themselves with positive energy through interaction with the Qur'an, they become a magnet for positive change in their surrounding environment.

Transcendental Domain

1. Feeling God's Presence Through Interaction with the Qur'an

All of the informants described experiencing a growing sense of closeness to God after regularly engaging in The Living Qur'an practice. This experience did not always occur during structured, formal acts of worship, but rather emerged in the most personal and emotionally vulnerable moments.

Data 12

Saat membacanya dengan hati, saya merasa tidak sendirian, ada rasa ditemani, ada rasa dipahami dan dilindungi gitu

An expert source corroborated this finding by referring to Surah Al-Baqarah, verse 186, in which Allah declares His closeness that transcends physical boundaries. According to the source, mothers who feel alone have not yet fully realized that Allah is always present and near, and The Living Qur'an serves to gradually cultivate that awareness.

2. The Most Moving Verses and Their Interpretation as a Divine Response

Data 13

Tentang yang Allah tidak membebani seseorang di luar kemampuannya, itu sangat kena banget sih. Jadi Allah ngasih amanah ke kita, ya berarti kita itu mampu.

The informant described the verse about Allah not burdening anyone beyond their capacity as the most moving and empowering verse. To her, this verse means that if Allah entrusts her with the role of a mother, it means Allah believes she is capable of fulfilling it. The informant also felt a profound sense of closeness through the verses that speak of Allah's love and tenderness, which remind her that Allah knows the deepest needs of the heart.

3. The Role of Faith in Transforming Fear into Gratitude

Data 14

"Kuncinya sih iman ya, jadi ketika kita, iman itu membantu banget melihat masa depan itu lebih tenang, dari awalnya takut jadi belajar bersyukur atas proses yang sedang kita jalani. Jadi yang percaya aja bahwa udah ada yang ngatur.

The dimension of faith or belief in God emerged as a key factor in the transcendental domain identified in the interview data. The informants revealed that faith served as an anchor that shifted their focus from fear of the future to gratitude for the process they were undergoing. One informant described how she, who was initially afraid of not being able to be a good mother, gradually learned to be grateful for the opportunity to learn. The informant also emphasized that faith helps a person view the future with greater peace of mind because of the conviction that everything is already ordained by God

4. Prayer and Reflection as the Key to Recovery

All of the key informants unanimously stated that inner communication through prayer and reflection on verses from the Qur'an was the key to their recovery process. Prayer was seen as the safest space to express all feelings without fear of judgment—a space of total honesty that is not available in ordinary interpersonal communication.

5. The Greatest Spiritual Meaning of the Baby Blues Experience

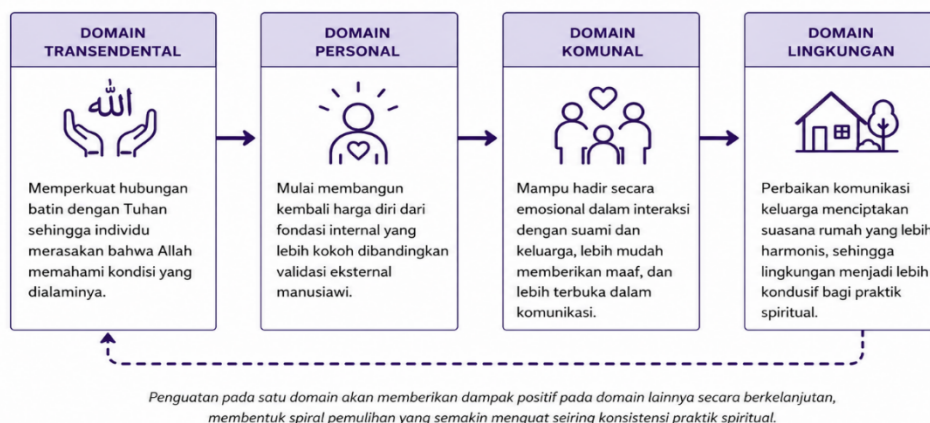
Data 15

Saya belajar sih bahwa hubungan dengan Allah itu bukan hanya saat kita kuat, tapi justru yang paling kerasa itu pas kita lagi lemah. Dari situ kan kayak nemuin maknanya, nemuin makna bahwa hidup yang di dalam gitu

Findings in the transcendental domain indicate that the inner connection with God established through the practice of The Living Qur'an serves as the most fundamental spiritual coping mechanism in the process of recovering from postpartum blues. The closeness to God fostered through prayer, reflection on verses, and the internalization of the Qur'an's meaning yields a sense of inner peace that cannot be fully replaced by interpersonal support alone.

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In this study, the practice of The Living Qur'an can be understood as a communicative act that simultaneously integrates various dimensions of spiritual communication. This practice involves not only an individual's intrapersonal dialogue with oneself but also transcendental communication with Allah, and it impacts the quality of interpersonal relationships and perceptions of the everyday environment. The integration of these various dimensions indicates that the healing that occurs is not partial but comprehensive, encompassing all aspects of the informants' lives. Analysis of the interview data shows that the transcendental domain functions as the starting point or primary trigger that drives synergy among the domains. When the informants begin to build or strengthen their inner relationship with Allah through the practice of The Living Qur'an, this strengthened transcendental domain simultaneously drives the strengthening of the other three domains.

These findings regarding Progressive Synergism have significant theoretical implications for the study of spiritual communication and health communication. This research demonstrates that, in the context of recovery from the baby blues, a holistic spiritual approach through The Living Qur'an does not operate on just one dimension of life, but rather synergistically addresses and transforms all dimensions of an individual's spiritual well-being simultaneously. This serves as a strong argument that spiritual communication is not merely a supplement in the postpartum blues recovery process, but rather a primary coping mechanism capable of driving comprehensive change in the lives of postpartum mothers. Overall, the discussion in this study indicates that the practice of The Living Qur'an as a form of spiritual communication constitutes a comprehensive and synergistic healing system. Through Fisher's four mutually reinforcing domains, based on the principle of Progressive Synergism, the informants underwent a transformation that touched not only their emotional aspects but also their sense of self, the quality of their interpersonal relationships, their perception of the environment, and the depth of their relationship with Allah. It is this transformation that ultimately leads them from a state of postpartum blues toward meaningful and sustainable recovery.

CONCLUSION

This study concludes that The Living Qur'an functions as a form of spiritual communication that supports mothers' recovery from postpartum blues by facilitating emotional regulation, self-reflection, and meaning-making. The findings show that the SAJDAH process (Sadari, Jeda, and Pilih) helps mothers recognize emotional distress, create reflective space, and make more adaptive responses to postpartum challenges. The study also identifies Progressive Synergism, in which improvements in personal spiritual well-being are associated with positive changes in communal, environmental, and transcendental dimensions, contributing to a more holistic recovery process. This study has several limitations. First, the findings are based on a limited number of participants and are therefore not intended to be generalized to all mothers experiencing postpartum blues. Second, the phenomenological approach focuses on subjective experiences, which may not capture the diversity of recovery processes across different cultural, social, and religious contexts. Third, this study specifically examines mothers who engage in The Living Qur'an practices, limiting the applicability of the findings to other spiritual traditions or coping approaches.

Future research is recommended to involve more diverse participants, including mothers from different cultural and religious backgrounds, to examine the transferability of these findings. Further studies may also explore the long-term effects of spiritual communication on postpartum mental health and investigate the interaction between family communication, spirituality, and professional support using mixed-methods or comparative approaches. The findings have practical implications for counselors, families, and healthcare professionals. Counselors may consider incorporating clients' spiritual resources into postpartum support programs when appropriate. Families, particularly

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husbands, should be encouraged to provide supportive communication and emotional validation during the postpartum period. Healthcare professionals may also recognize spiritual practices as complementary resources that can support mothers' emotional well-being alongside medical and psychosocial care.

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