



Original Article

The Concept of Social Support in the Qur'an and Its Impact on the Mental Health of Pregnant Women

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Abstract:

This study aims to explore the concept of social support as stated in the Qur'an and analyze its influence on the mental health of pregnant women. Through a literature study approach and thematic analysis of relevant verses of the Qur'an. Research results. Knowledge and correct understanding of the process of pregnancy and childbirth are also emphasized to reduce ignorance and anxiety. Reflecting on the verses of the Qur'an about the power and mercy of Allah can provide peace of mind. The psychological experience of pregnant women is seen as a test and a gift from Allah. The Qur'an provides comprehensive spiritual guidance to deal with emotional, physical, and cognitive challenges during pregnancy. By strengthening faith, being patient, grateful, relying on God, seeking knowledge, and supporting each other, pregnant women can go through their pregnancy with peace of mind and belief in God's help. The integration of Qur'anic values in understanding and addressing the psychological aspects of pregnancy not only provides spiritual peace but can also contribute to optimal mental and physical health for the mother and fetus, psychological well-being and a reduced risk of mental disorders in pregnant women. The practical implications of these findings are expected to provide insight into the development of social support interventions based on Islamic values to improve the mental health of pregnant women.

Keywords: *Social Support, Mental Health, Pregnant Women, Al-Qur'an, Islamic Perspective*

Introduction

Pregnancy is a transformative period in a woman's life, marked by significant physiological, hormonal, and psychological changes(Zulaekah & Kusumawati, 2021). Although generally considered a happy time, pregnancy can also be a vulnerable period for various mental health problems, including anxiety, depression, and stress(Isnaini et al., 2020). Global data shows that the prevalence of mental disorders during pregnancy is quite high and can have wide-ranging negative consequences, not only for maternal health but also for fetal development and the quality of postnatal relationships(Arinda & Herdayati, 2021). In Indonesia, the issue of maternal mental health is also of increasing



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concern, given its implications for the quality of human resources and family welfare([Patui et al., 2022](#)).

Pregnancy psychology has not been widely discussed globally in the world community, especially from an Islamic perspective. In fact, many problems concerning the character of a child are influenced by the psychology of the mother during pregnancy. Pregnancy is a maturity crisis that can cause anxiety([Alfiah Rahmawati et al., 2024](#)). Prospective mothers who have never given birth before or are called primigravida experience more anxiety than mothers who have given birth or are called multigravida. Efforts need to be made to minimize anxiety that occurs during pregnancy, both through pharmacological and non-pharmacological methods.

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her emotions are unstable. She often experiences inner turmoil, vulnerability to mental conditions such as depression, anxiety disorders and psychosis. These conditions are often undiagnosed because they are associated with pregnancy-related changes in the mother's temperament or physiology([Sudirman et al., 2022](#)). Psychological problems and disorders of pregnancy can also occur due to the unpreparedness of the pregnant mother. Such as pregnancy in young couples. Couples who marry at a young age generally do not have enough knowledge about married life([Rahman & Urbayatur, 2021](#)). They are not yet able to face married life and prepare for all possible bad things that happen in their lives. Sometimes domestic violence occurs, either from the husband or wife. Physical and psychological violence will have an impact on the psychology of pregnant women([Muhammad et al., 2024](#)). Such as the emergence of fear, helplessness, loss of self-confidence, and eating disorders. If a pregnant woman experiences these things, the potential for fear and lack of self-confidence will flow into the blood that will be passed through the fetus, so that her child will eventually experience the same fear as her mother. Antenatal anxiety and depression are predictors of future mental stress that have a negative impact on children([Hariyanti, 2021](#)).

A variety of factors can contribute to the vulnerability of pregnant women to mental health problems, including hormonal changes, previous mental health history, socioeconomic stress, lack of support from partners and family, and uncertainty regarding childbirth and motherhood. Among the significant protective factors, social support has been identified as a key element in maintaining maternal psychological well-being ([Hodnett et al., 2013](#)). Social support, which includes emotional, informational, instrumental, and appraisal support, has been shown to reduce stress, improve coping, and strengthen mental resilience during pregnancy ([Cohen & Wills, 1985](#)).

For the majority of Indonesians, Islamic religious values play a central role in daily life, including in understanding and overcoming various life challenges. The Qur'an as the holy book of Muslims not only provides spiritual guidance, but also contains comprehensive ethical and social principles. The concept of social support in Islam is reflected in various teachings that emphasize the importance of brotherhood (ukhuwah), helping each other (ta'awun), giving advice (nasihah), and strengthening family ties

(silaturahmi) (Qur'an, various suras and verses). Verses such as Surah At-Taubah (9:71) which calls on believers to help each other in goodness, and Surah Al-Hujurat (49:10) which emphasizes unity and brotherhood, underline the importance of supportive social networks in Islam ([Azzahroh et al., 2020](#)).

However, research that specifically explores the concept of social support from the perspective of the Qur'an and how this concept can affect the mental health of pregnant women is still relatively limited. Existing studies tend to focus on aspects of social support in general or relate it to religious practices in general, without exploring how the principles of social support contained in the Qur'an specifically can contribute to the psychological well-being of pregnant women ([Hariyanti, 2021](#); [In Setiawati, 2023](#); [Mamlukah et al., 2022](#)). In fact, a deeper understanding of the concept of social support from a religious perspective, especially the Qur'an, has the potential to provide a rich and relevant framework for developing more effective social support interventions that are in line with the cultural and spiritual values of Muslim communities.

Therefore, this study aims to explore in depth the concept of social support as stated in the Qur'an and analyze how this concept can affect the mental health of pregnant women. Through literature study and thematic analysis of relevant Qur'anic verses, this study is expected to provide new insights into the role of religious values in promoting the mental health of pregnant women and inform the development of more comprehensive and contextual social support strategies.

Methods

This research is a literature study and thematic analysis. Literature study was conducted to collect and review relevant theoretical sources, including the Qur'an and its translations, tafsir books, and scientific literature (journals, books, and articles) that discuss social support, maternal mental health, and Islamic perspectives. Thematic analysis was used to identify, organize, and interpret patterns of meaning (themes) that emerged from textual data from the Qur'an related to the concept of social support. This research is entirely based on literature study and analysis of the text of the Qur'an and scientific literature, so it does not involve direct data collection from interviews. Therefore, ethical issues of research involving informant consent and data confidentiality are not relevant in the context of this research. However, this research will continue to uphold academic principles and scientific integrity in the process of data analysis and reporting.

Results

In the Qur'an, the discussion of pregnancy psychology includes: Feelings such as: emotional turmoil of sadness, joy, and anger. In addition, psychology related to the physical/body, mind, and desires is also discussed.

1. Pregnancy psychology related to feelings

Pregnancy is a hormonal storm. Dramatic increases and fluctuations in hormones such as estrogen and progesterone not only prepare the body for pregnancy and labor, but also have a significant impact on the neurochemistry of the brain. These changes often trigger a wide range of feelings in pregnant women, from happiness and euphoria in early pregnancy, to increased emotional sensitivity, tearfulness, irritability, and even anxiety or depression as time goes on. These feelings are not just "normal mood swings," but rather biological responses to complex hormonal changes.

Pregnancy brings with it a profound identity transition. A woman is not only carrying a new life within her, but is also psychologically transforming into a mother. This process of adaptation brings up a variety of complex feelings. There is joy and anticipation for the arrival of a baby, but also concerns about being a good mother, lifestyle changes, new responsibilities, and potential loss of freedom. Internal and external conflicts related to this new role can trigger feelings of anxiety, fear, doubt, and even a sense of losing one's former identity.

Allah has implied the sadness of pregnant women in the Qur'an as experienced by the mother of Jesus, namely Mariam. This guidance from the Almighty Creator directs the importance of pregnant women to always be happy, cheerful and not sad because it will affect the condition of the fetus. So it is necessary to avoid excessive sadness for pregnant women because the emotional and psychological stress factors of a mother affect the development of the fetus while in the womb. When psychological stress is excessive during pregnancy, it will affect the condition of the fetus before birth. Some levels of real psychological emotion can affect the fetus when losing a job, divorce, sadness, or things that create excessive illusions in a mother's mind. In the end, unwanted conditions such as (abnormalities/disabilities) can affect the fetus. So husband and wife should not commit sins. If the husband commits sins, the wife usually experiences mental turmoil. This will affect the condition of the fetus, because according to the results of a study in Ohio, United States, if the mother who is pregnant experiences physical or mental turmoil and is sad, the baby will also be sad. And if the mother is happy, the baby will also be happy. However, people who have strong faith will not occasionally be sad, let alone despair, because faith essentially provides motivation and energy to strive and rely on Allah tirelessly. The Qur'an explains that believers should not be sad when facing events that befall them because Allah is their protector, there is nothing to worry about or be sad about continuously.

The Qur'an has explained about how Maryam was sad. Allah SWT informs about Maryam's sadness as implied in QS. Maryam/19:22-24

It means:

So Maryam became pregnant (pregnant), then she withdrew herself with her womb to a far away place. So the pain of giving birth forced her to (lean) against the base of a date palm tree, she said: "Alas, it would be good if I died before this, and I became something insignificant, forgotten again." So Jibril called to him from a low place: "Do not be sad, indeed your Rabb has made a river beneath you." QS. Maryam/19: 22-24.

Meanwhile in Tafsir Al-Mishbah M. Quraish Shihab said that: The angel Gabriel breathed the soul into Maryam's body. Then she conceived him, namely the boy, namely Jesus. then when she realized her pregnancy she set herself aside with this pregnancy and leaned in a place further away from her previous place. Then the pain of contractions to give birth forced her to go to the base of a date palm tree to lean on, now she imagined the attitude and ridicule she would hear because she would give birth to a child without having a husband and because of that she said: "Oh, how good it would be for me to die, namely never to have existed at all on the stage of life before this." Namely before this pregnancy so that I do not feel shame and embarrassment from an act that was not done at all and I become something that is no longer meaningful, forgotten forever. " Maryam's sad state and her words that

describe anxiety were also known and heard by the Angel Gabriel then the Angel Gabriel said "Do not be sad, O Mary," in the next verse Gabriel continued his words to give peace to the mother by stating " Eat from the fallen dates and drink from the water of the pool and rejoice in the birth of your child.

Ibn Kathir said the same thing, explaining that: When the pain forced him to lean on the root of a palm tree, he wished for death and said, "O how good it would be if I had died before this and become someone who is not noticed and forgotten." Indeed, he knew that he would be hit by a disaster and be tested with this baby.

Furthermore, the opinions of ar-Rabi bin Anas and Abdurrahman bin Zaid bin Aslam. A strong opinion is the opinion that says that the sentence that shows this is that his son ordered the roots of the date palm tree to be shaken and then Ibn Abas said that the date palm tree was originally dry and then Allah made it green and bear fruit. Wahab bin Munabbih said that it was a green date palm tree that was not dry but it was not in the fruiting season so Allah gave Maryam a favor by making the tree bear fruit when she shook the base, and ready for harvest it fell towards Mariam so Allah prepared for her food in the form of ripe dates and drink from a small river ([Qurais Sihab, 2017](#)).

Every test and blessing is the flower of life and Allah will rotate it in every human life as a test of faith for him and it is temporary and will not be left behind. There is sadness that accompanies happiness, there is failure that leads to success and there is hardship that accompanies ease because life will not be colorful without shortcomings, life will not be memorable without being accompanied by difficulties, a success will feel more alive if we know how it feels to fail. The sadness that is felt is a blessing and behind all that there is also wisdom and blessing. So do not grieve and do not be too happy in this world either in facing hardships or happiness. Stay stable and balanced because in essence this world is just a mirage. All difficulties in the world are just deceptive difficulties because if faced with patience then the difficulties are a gift from Allah that gives us the opportunity to be patient and repent where that is the best for our afterlife. For that the ability of the soul to feel the symptoms of something caused by external stimuli such as sadness, happiness, anger³⁶⁸ are the ornaments of life's wealth, but it must be avoided when it causes negative effects especially for you. In this regard, the Qur'an reminds humans not to let themselves be lost in anxiety. Faith and piety are the antidotes to anxiety.

2. Psychology of Pregnancy Related to Physical/Body

The health of the mother and fetus is a major focus during pregnancy. Any physical change felt, information heard, or even the thought of a potential complication can trigger intense feelings of anxiety and fear. These concerns can range from minor health problems to fears of miscarriage, birth defects, or difficulty in labor. The intensity of these negative feelings is often influenced by the mother's medical history, the social support she receives, and access to accurate and reassuring information.

One of the natures of women is to bear their children when fertilization occurs in the womb, this job or task is very specific because it can only be done by women, pregnancy is a very tiring task because there are changes that affect the body's system, a heavy burden because it has to carry the contents everywhere in a certain period of time. For that, humans must always be grateful to Allah and their parents because these parents are our intermediaries in the world. They are mothers who are

very difficult because they always take care of us from the womb until now. The indication of the weakness of the mother in pregnancy is reported in QS. Luqman/31:14.

"And We commanded man (to do good) to his two parents; his mother conceived him in a state of increasing weakness, and weaned him in two years. Give thanks to Me and to your two parents, to Me alone is your return." QS. Luqman/31:14.

Ibn Kathir explains the interpretation of the verse above that the difficulty due to the weakness of the newborn child with a state of increasing weakness, the sentence "Caring for and breastfeeding after birth for two years. And here Allah reminds about the care of a mother for her child. Her fatigue, her exhaustion staying up night and day for the sake of her newborn child, So Allah SWT reminds with the sentence "if you are grateful to Allah and do good to both your parents then surely Allah will give you a perfect reward".

In connection with the verse above, Shihab is of the view that the use of the word *al-birr* shows that good deeds to parents can be in any form and this is the form of gratitude desired by the verse above. That is, and we will give a very strong message to all humans regarding both mothers and fathers. This message is because his mother conceived him in a state of weakness on top of weakness, namely double weakness and from time to time it increased and then she gave birth with difficulty. The word *Wahnan* means weakness or fragility. What is meant here is a lack of ability to carry the burden of pregnancy. The word *patron* used in this verse suggests how weak the mother is to the point that she is described as if weakness itself is one with her.

In the verse, it initially contains a command or testament to always do good in a broad sense to both parents, especially to the mother. This is because it is the mother who conceives and gives birth to the child. It is the mother who directly experiences difficult conditions during pregnancy and childbirth. The physical condition experienced by the pregnant mother as indicated by the term *wahn*, with all its derivatives mentioned nine times, contains the meaning of heavy, tired, weak, or a weak condition because her strength is unable to bear a very heavy burden. This means that every pregnant woman will bear a heavy burden because of the fetus in her womb and her physical condition will quickly weaken because her food must be divided between herself and her fetus. This condition is what every pregnant mother actually dislikes and it is not the pregnancy itself that she dislikes and is painful at the same time. In fact, a million uncertain feelings may never have occurred to a woman who has just given birth for the first time ([At-Tabari, 1999](#)).

Meanwhile, in the Tafsir of the Ministry of Religion of the Republic of Indonesia, it is stated that the things that cause a child to be ordered to do good to his mother are: The mother carries the child until she is born, during that pregnancy, the mother patiently endures quite heavy suffering, starting in the first months, then the pregnancy gets harder and harder, and the mother gets weaker, until she gives birth. Strength only recovers after the postpartum period ends. 2) "Mothers breastfeed their children until they are two years old. Mothers experience many sufferings and difficulties in breast-feeding their children, only Allah knows all these sufferings.

This shows that the hardship and suffering of a mother in conceiving, raising and educating her child is much greater when compared to the suffering experienced by a father in raising his child. This suffering is not only in the form of sacrificing part

of his life to raise his child but also physical and spiritual suffering. A mother also provides important substances in her body for her child's food while the child is still a fetus in the womb. Then in Sayyid Qut's (2004) interpretation It is said that physically and psychologically the pregnant mother suffers greatly," as stated in the interpretation below: "Her mother conceived her in a state of increasing weakness and weaned her in two years." This verse describes the nuances of a great and powerful sacrifice, a mother with her character must bear a heavier and more complex burden. But amazingly he still had to bear it with joy and a deeper, gentler and subtle love. Meanwhile, in Tafsir Al-Azhar, Hamka says: that if a will comes from Allah, it is a command. God commands humans to respect and glorify their parents because it is through the path of these two parents that humans were born on the face of the earth. Therefore, it is very natural that both are respected. "His mother had conceived him in a state of increasing difficulty." In this verse, it is described how the mother's difficulty in conceiving since the first month of pregnancy became increasingly difficult with each passing month and reached the peak of exhaustion when the child was born. And maintain it for a period of two years, namely from birth and then breastfeeding. While maintaining his pain and happiness, since he was still lying on his back sleeping, he gradually crawled and walked, upright and falling and upright until he didn't fall again.

In the Qur'an there is a verse that says that humans are psychologically encouraged to always be grateful and do good to their parents, especially their mother, because she has conceived them with weakness and difficulty. This is illustrated in QS. Al-Ahqaf/46:15, as Allah informs in His word:

"And We commanded humans to do good to their parents. His mother had conceived him with difficulty, and gave birth to him with difficulty (also). The period of pregnancy until weaning is thirty months, so that when he (the child) has grown up and reaches forty years of age he prays, "O my Lord, give me guidance so that I can be grateful for Your blessings that You have bestowed on me and my parents and so that I can do the good deeds that You approve of; and give me goodness that will flow to my children and grandchildren. "Indeed, I repent to You and truly, I am a Muslim." QS. al-Ahqaf/46: 15.

In the interpretation of the verse above, Ath-Thabari (d 310 H) is of the view that the word masdar form of kariha yakrahu, as well as the pronunciation of karh, whose original meaning is daif (weak). There are also those who understand the word kurh or karh with masyaqqah (heavy). While scholars also distinguish the two terms, namely karh and kurh are something that is not liked. This means that when a woman is pregnant, she will continue to carry the fetus in her womb, so that her condition is very exhausted. This condition is actually what every pregnant woman does not like, not the pregnancy itself that is not liked. So whether she likes it or not, she will experience a physically weak condition because of the fetus she is carrying. Especially if her pregnancy is getting bigger so that she gets tired and exhausted easily.

Regarding the two verses above, Wahbah az-Zuhayli (w 1436 H) said that this is the argument of the majority of ulama in determining the minimum limit for pregnancy period is a combination of the two verses above, namely in Surah Luqman/31 verse 14 and al-Ahqaf/46 verse 15. In QS. Al-Ahqaf emphasized that the period from pregnancy to weaning is thirty months, then QS. Luqman emphasized that the weaning process lasted two years. After taking two years for the weaning

process, the length of the pregnancy period is six months. This conclusion has been stated with real evidence and medical research.

The baby in the womb hears the heartbeat of its father with 'skin to skin'. Pain can actually be taught to parents since the child is in the womb. After the baby is born, he wants to find it again, to hear the soft sound again, therefore, hold the child in the mother's left chest so that he instinctively seeks to lick and find his mother's nipple. With the ability of the sucking reflex, it is obligatory for women who have just given birth to breastfeed their children, preferably up to 2 years.

It is even more comfortable for the baby if there is a gentle and affectionate caress from the people around him. Parents can show affection (rahmah) since the child is in the womb with affection, affectionate caresses and melodious voices on the mother's stomach by playing the sounds of holy verses near the mother's stomach, can be with a cassette/CD, and most importantly talking to the baby in the womb. This calm and comfort is certainly what he wants to get back after birth. If his father hums the call to prayer when he is born, then that is what will give peace to the baby when he is born into this world, Peter, a scientist said that if an unborn fetus hears music on TV while still in the mother's womb, this will have a response of concentration and fast attention to the music heard after birth. The reaction of the fetus when hearing a sound in a state of the fetus is also active, then he will swim and kick, this is a sign that he hears and recognizes his parents. The fetus will grow bigger and this growth will be seen until he is born into the world and he will recognize the voices of both parents, this is what makes the baby comfortable. 404 Stimulation of smell and taste The fetus can feel and smell the amniotic fluid that surrounds it while in the womb. The mother can use this opportunity to provide stimulation of various smells and tastes to the fetus. It is said that a fetus that has experience of various smells while in the womb will usually be more able to accept various types of food after birth. In line with this, Hastaning said that the fetus will react and this reaction can occur during the journey during pregnancy.

The vibration of the holy verses of the Qur'an for the baby in the womb is very influential, such as the example of a case study of a 30-year-old husband who works out of town, his wife's pregnancy is 3 months old. The baby is the first child. The father sometimes comes home once or twice a week. The father feels guilty for not being able to accompany his wife. Feeling worried because he gets information that is often read about pregnancy that there are stress factors in pregnant mothers. So the husband when he comes home to his pregnant wife strokes the fetus in his wife's womb and listens to the recitation of the holy verses of the Qur'an.

In the creation of man in the verse above, Ibn Kathir explains that Allah swears by the most noble then by the nobler then by the noblest of the two. This is the content of the oath, namely that Allah created man in the most beautiful form, an upright form, strong and beautiful limbs.

In relation to the verse above, M. Quraish Shihab also said that the word *Khalafna* implies the involvement of other than Allah in the creation of man. In this case, it is the mother and father of man. Mother and father have a significant role in the creation of their children, including in perfecting their physical and psychological well-being, scientists acknowledge that heredity together with education are two very dominant factors in the formation of a child's physical and personality.

Therefore, all pregnant women should listen to the Qur'an a lot (play the sound of the Qur'an to their babies every day), because this is an act that will make the fetus

more stable. Moreover, recent studies confirm that the fetus hears the sounds around it and is influenced by it. As well as listening to the Qur'an stabilizes the mother's heart and provides peace, something that has a positive effect on the fetus, so that it grows well.

3. Pregnancy Psychology related to Thoughts

Pregnant women are prohibited from drinking alcoholic beverages. Abu Bakar Muhammad ibn Zakariya al-Razi, Rhazes, the Latin name of a great doctor in the Islamic world, said that chronic and habitual drinkers are one of the dispositions of Satan that can lead to overall pain. That is why excessive drinkers are very close to apoplexy and asphyxia that fill the inner heart which causes sudden death and rupture of the cerebral arteries. The brain is a very important and influential organ because it is the computer center of all body parts, part of the nerves located in the cranial cavity which is wrapped in a strong brain membrane. The brain determines living things to move, orders the senses, demands and makes perceptions, regulates communication patterns, the brain directs and coordinates the work of nerve cells. So that they are able to hear, see, think, remember and act quickly and accurately.

So if pregnant women get drunk it is very unfortunate because intoxicating drinks can cause loss of common sense, weaken the soul and ratio and kill them, so that the mind and soul find it difficult to think and consider deeply. So this is what has the potential to distinguish a drinker from a non-drinker who gets drunk because it will affect his mind. Therefore, humans are perfect because of the mind that Allah SWT has given them, if the mind is used to think and contemplate the greatness of Allah and things that contain benefits. From this, Ifa Faiza Rohmah said that there is an invitation from Allah to humans to think.

In the context of thinking, the Qur'an does not fail to explore the importance of thinking in the process of human life. Many terms are used by the Qur'an to indicate the meaning of thinking, one of the most popular and representative is fakkara, this word with its various derivatives is mentioned approximately eighteen times. Let's take an example found in QS. Ali Imran/3: 190-191:

It means:

Indeed, in the creation of the heavens and the earth and the alternation of night and day there are signs of the greatness of Allah for people of understanding, namely those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying) Our Lord, you did not create this in vain. QS. Ali Imran/3:191 ([Mamlukah et al., 2022](#)).

In relation to the context of thinking Shihab said in this verse explains some of the characteristics of those who are said to be ulul-Albab. They are people, both men and women, who continuously remember Allah with their speech and heart in all situations and conditions while working or resting. While standing or sitting or lying down or whatever and they think about creation.

The laws of nature that give birth to habits are essentially applied and regulated by Allah SWT, the word Albab is the plural form of lubb, which is the essence of something. For example, peanuts have a skin that covers their contents, the contents of the peanut are called lubb. Ulul albab are people who have pure minds that are not covered by skin, which is a fog of ideas that can give rise to confusion in thinking, who reflect on the phenomena of the universe will be able to arrive at very real evidence of the Oneness and Power of Allah SWT ([Muhammad et al., 2024](#)).

Meanwhile, Ibn Kathir's view regarding the context of the verse above, namely the context of thinking, is that the sky in terms of its height and breadth as well as the earth in terms of its expanse of density and layout as well as all the contents contained between the two are all signs of God's real and enormous greatness. Other things such as circulating and fixed stars, oceans, mountains, deserts, trees, plants and fruits, animals. Useful minerals with various colors, tastes, smells and properties are all signs of power and greatness for intelligent people. His word in the sentence *laa aayatil liulil alabb* is that people who have perfect and intelligent intelligence are also able to understand everything and its essence correctly and clearly, not those who are deaf and dumb and do not want to understand, but those who are mentioned by Allah that there are many signs of Allah's greatness but they neglect to appreciate them. People who think are those who understand the wisdom of the creation of both, namely the creation of the heavens and the earth is proof of the greatness and power of the Creator, Allah SWT, His knowledge and wisdom, His will and mercy.

That thinking is an effort to understand reality as a gift from Allah, so dhikr and thinking are not something paradoxical, there is no need for a clear separation between the two because in dhikr there is thinking, and vice versa. Then in dhikr according to Said Hawa in *al-Mustakhlash fi tazkiyatil Anfus*, he said that *Tazkiyatun nafs* is important because human safety and destruction depend greatly on how he can purify his soul and heart ([Lia yulianti, 2023](#)).

A person who thinks positively will direct his thoughts to positive things, will talk about success rather than failure, happiness rather than sadness, love rather than hatred, confidence rather than fear, satisfaction rather than disappointment so that individuals who think positively will be able to face their problems and find happiness in the little things around them.

Pregnant women should always think well and remember Allah whenever and wherever they are. Because there will arise their mental and spiritual strength will increase and they will be sure that only Allah will be able to help and grant their wishes. Well, from this thought, good prejudice will arise as it is described in the Qur'an which explains the theory of positive thinking as implied in QS. *al-Hujurat*/49: 12.

Conclusion

Pregnancy psychology from the perspective of the Qur'an reveals that the experience of pregnancy is a holistic journey involving emotional (feelings), physical/body, and cognitive (mind) dimensions that are interrelated and receive guidance and spiritual meaning from Islamic teachings. 1) The Qur'an acknowledges and pays attention to the dynamics of emotions during pregnancy. Verses that teach about patience (*ṣabr*), gratitude (*syukr*), *tawakkal* (surrender), and the importance of social support (*ta'āwun*, *ukhuwah*) provide a spiritual framework for understanding and managing feelings. Feelings of anxiety and fear can be overcome by strengthening faith, praying, and seeking refuge with Allah (*isti'ādah*). The Qur'an also emphasizes the importance of empathy and support from family and community in calming the heart of the pregnant mother. 2) The Qur'an views the body as a trust from Allah that must be guarded. Physical changes during pregnancy are seen as part of the process of creation and the greatness of Allah. The verses about the creation of humans in the mother's womb in Surah *Al-Mu'minun* remind us of the miracle of life and the importance of maintaining the health of the mother and fetus. Physical pain and discomfort can be

faced with patience and the belief that Allah does not burden a person beyond his ability. 3) The Qur'an encourages its people to have positive thoughts (husnuzhan billah), increase dhikr (remembering Allah), and stay away from bad prejudices (ẓann). Worries and negative thoughts during pregnancy can be countered by strengthening faith in Allah as the best planner and provider of sustenance. Knowledge and correct understanding of the process of pregnancy and childbirth are also emphasized to reduce ignorance and anxiety. Reflecting on the verses of the Qur'an about the power and mercy of Allah can provide peace of mind. By strengthening faith, being patient, grateful, relying on God, seeking knowledge, and supporting each other, pregnant women can go through their pregnancy with peace of mind and confidence in Allah's help. Integrating Qur'anic values in understanding and addressing the psychological aspects of pregnancy not only provides spiritual peace but can also contribute to optimal mental and physical health for both mother and fetus.

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