

SELF-HISBAH AMONG MARRIED WOMEN TOWARDS THE EARLY SYMPTOMS OF DEPRESSION**HISBAH KENDIRI WANITA BERKAHWIN TERHADAP GEJALA AWAL KEMURUNGAN**

Raikhan Binti Mormin¹, Zety Azlin Binti Elias², Siti Aminah Binti Ahmad³, Bushrah Binti Basiron⁴, Ahmad Marzuki Bin Mohamad⁵, Zilal Binti Saari⁶, Aminuddin Bin Hehsan⁷

¹ Calon Doktor Falsafah, Akademi Tamadun Islam, Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi Malaysia, 81310 Johor Bahru, Johor. raikhanmormin@gmail.com

² Calon Doktor Falsafah, Akademi Tamadun Islam, Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi Malaysia, 81310 Johor Bahru, Johor. zety_azlin@yahoo.com

³ Calon Doktor Falsafah, Akademi Tamadun Islam, Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi Malaysia, 81310 Johor Bahru, Johor. manjamien@gmail.com

⁴ Pensyarah Kanan, Akademi Tamadun Islam, Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi Malaysia, 81310 Johor Bahru, Johor. bushrah@utm.my

⁵ Pensyarah Kanan, Akademi Tamadun Islam, Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi Malaysia, 81310 Johor Bahru, Johor. amarzuki@utm.my

⁶ Pensyarah Kanan, Akademi Tamadun Islam, Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi Malaysia, 81310 Johor Bahru, Johor. zilal@utm.my

⁷ Pensyarah Kanan, Akademi Tamadun Islam, Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi Malaysia, 81310 Johor Bahru, Johor. ahehsan@utm.my

Artikel diterima: 28 Jun 2023

| Selepas Pembetulan: 16 Okt 2023

| Diterima untuk terbit: 10 Nov 2023

Abstract

Self-hisbah is based on al-amr bi al-ma'aruf wa al-nahy an al-munkar, which is the ability to expand one's potential to evaluate oneself by emphasizing the emotion and changes in behavior that creates awareness of good virtues and live following the essence of Sharia. The process of self-hisbah is relevant to the empowerment of oneself especially for women with early symptoms of depression while they are struggling to reach happiness and reverence to God. To prevent early symptoms of depression from getting worse, self-hisbah among married women should be emphasized to shape self-empowerment. Self-hisbah of married women are observed through six constructs which is called *muhassabat al-nafs*. It is to emotionally support married women while dealing with conflicts in their marriage based on Islamic insights and strong inner spirits following the fitra and needs in Islam. The six constructs are known as *musyaratah* (agreement of the heart), *muraqabah* (behavioral observation), *muhassabah* (practicing self-reflection), *muaqabah* (spiritual supplementary), *mujahadah* (spiritual struggle) and *muatabah* (affirmation of the soul). Results of the qualitative case studies showed self-hisbah plays a vital role in helping married women with early symptoms of depression. It also becomes an agent in handling wider social issues and spiritual struggles. Hence, self-hisbah can be considered a tool in preventing conflicts in marriage.

Keywords

Self-hisbah, married women, early symptoms of depression, self-control

Abstrak

Hisbah sendiri adalah berdasarkan al-amr bi al-ma'aruf wa al-nahy an al-munkar yang berupaya memperkembangkan kemampuan diri untuk menilai diri sendiri dengan menekankan emosi dan jiwa serta perubahan tingkah laku dalam diri sehingga membentuk kesadaran akhlak dan penghayatan hidup berteraskan syariat. Proses amalan hisbah sendiri ini bersesuaian dalam melaksanakan pemerksaan sendiri dalam diri seorang wanita yang mengalami masalah gejala awal kemurungan dalam usaha bangkit dalam mencapai kebahagiaan dan ketakwaan kepada Allah SWT. Bagi membendung gejala awal kemurungan dari terus membarah, hisbah sendiri dalam diri wanita berkahwin perlu ditekankan agar dapat membentuk pemerksaan diri yang positif. Hisbah sendiri wanita berkahwin ditinjau melalui enam proses kawalan iaitu muhasabat al-nafs. Proses ini adalah suatu usaha dalam memberi kekuatan jiwa dan semangat wanita berkahwin yang berhadapan konflik rumah tangga berdasarkan penghayatan keagamaan dan kerohanian mantap dan selari dengan fitrah dan kehendak Islam. Enam proses tersebut diadaptasikan sebagai musyaratah (perjanjian hati), muraqabah (pemerhatian tingkah laku), muhasabah (perhitungan amalan), muaqabah (peneguhan rohani), mujahadah (penentangan nafsu) dan muatabah (penegasan jiwa). Kajian ini menggunakan kaedah kualitatif. Dapatan kajian ini mendapati, hisbah sendiri adalah asas yang utama dalam kebolehan kawalan diri wanita berkahwin berhadapan gejala awal kemurungan. Selain itu, berupaya menjadi agen dalam menangani masalah sosial dan juga permasalahan berkaitan kejiwaan. Oleh yang demikian, hisbah sendiri dilihat dapat menjadi satu platform untuk membendung masalah yang berlaku dalam pengurusan rumah tangga

Kata kunci

Hisbah, sendiri, wanita berkahwin, gejala awal kemurungan, pengawasan diri

1.0 Introduction

Self-hisbah is an excellent alternative for married women to develop a positive way of evaluating themselves by giving significance to their emotions, soul, and changes of behavior to create awareness towards their moral consciousness while curbing the symptoms of early depression (Mardzelah, 2014). Therefore, self-hisbah is helpful for individuals as it is one of the main contributors of good health. Mental illnesses from Islamic perspective are mentioned very few within the psychology and modern psychiatry fields and are not completely discussed among scholars (Nasir, 2016). According to Ahmad et al. (2021), counselling and psychotherapy are the main treatments to help patients understand their conditions and emotions at a deeper level.

Adam et al. (2022) stated there are a lot of news reports on women due to the Covid-19 pandemic, in which some of them included family, crime, health, career and economy. It is noted that criminal cases reported by married women mostly involved domestic violence and sexual harassment. Maisarah (2021) concluded that married women must deal with doubled responsibilities, especially women working from home. This has in a way disrupts their work performances as they have no working space to help them balance between career and house chores. Nurul Riduan (2019) also agrees the increase of stress and pressure among married women are due to their work and family imbalanced demands.

Hidayah (2020) expressed that trauma is one of the factors for depression. The long-term effects on our brain would react to the fear, genetic factor, life challenges such as conflicts in marriage and financial problems. Besides, one's personality does play a

part in controlling the process of depression (Razali, 2010). Based on Beck's Cognitive Theory of Depression (1976), the symptoms of depression are caused by people's personalities and their negative thinking. However, this research focuses on the early symptoms of depression shown among married women.

Depression is a mental illness that has the highest percentage in the world. Wan Hilmi (2020) stated as of lately, depression has become a global issue. It develops unstable moods and hence, affects the thinking, behavior, actions, and the personality of a person.

The World Health Organization (WHO, 2017) recorded the prevalence of depression among females was 5.1 percent, higher than males which is 3.6 percent. Besides, WHO (2020) stated that cases for anxiety and depression in the world had risen to more than 25 percent due to the Covid-19 pandemic. WHO also exposed there was an increase 25.6 percent in anxiety disorder. 374 million cases of anxiety disorder were recorded in 2020. From this amount, almost 76 million cases were caused by Covid-19 pandemic.

2.0 Literature Review

This study only focuses on the practice of self-hisbah among married women to prevent early symptoms of depression. Self-hisbah is a construct of self-control within a woman and how she goes through life. Self-hisbah also functions as a supervisor on how an individual behaves or acts and helps married women in managing early symptoms of depression. Corresponding to Mazita & Norhayati (2019) research, the practice of family counselling with religious and spiritual elements applied to it is seen as a positive value to an individual's life that encourages a functional family and the ability to experience a harmonious family institution. A woman that has symptoms of depression can apply self-hisbah in their daily routine to escape from severe depression symptoms. Mardzelah et al. (2014) concluded that the practice of self-hisbah could happen indirectly in one's life. In addition, Maslow's theory (1943) also mentioned the concept of self-actualization in achieving a purposeful potential in life and is highly related to self-hisbah.

2.1 Self-Hisbah

Hisbah is an Arabic word that is pronounced as *Hasaba*, which means to count, to scale or *Ihtisab*, which is to evaluate. Therefore, hisbah is an act of goodness according to Allah SWT's order, with the hope to get something good in return from Him in the hereafter (Auni Abdullah, 2000; Ibrahim, 2018; Abdul Rahman & Ibrahim, 2019). The term 'hisbah' can be defined as the action that calls for good so people purposely leave or stop themselves from committing sin (al-Mawardi, 1993; Hassan & Ilias, 2019; Tengku Nurul Sa'adah et al., 2019). It also includes the supervision from Allah SWT, commensuration of rewards and punishments, the responsibility to the obligations and enjoying what is right and forbidding what is wrong (Mardzelah, 2008).

The self-hisbah approach is closely related to shaping a harmonious family. Married working women need to have a favorable work-life balance so they do not feel stressed or live under pressure. In this mature age, most married women are facing inner conflicts within themselves which eventually leads to high pressure and emotional distress. In addition, they always struggle with physical changes, a roller coaster of emotions and thoughts, and changes in their behavior. Consequently, self-hisbah can strengthen the spirit of individuals, which can be a guidance in curbing issues dealt by

married women because self-hisbah itself is a process of appreciating values while knowing the responsibility as a slave of Allah SWT and considering work as an act of worship or *ibadah that will be judged by Him*.

Hisbah relates to the concept of al-Amr bi al-Maaruf wa al-Nahy an al-Munkar, which is the act of enjoining what is right and forbidding what is wrong, as stated in the book written by Ibn Khaldun titled Muqaddimah (2002). Ibn Khaldun described hisbah as a duty to invite people to do good and prohibit them from doing evil. In this context, self-hisbah consists of a wide scope of duties as instructed in the Islamic Sharia and preventing things prohibited in Islam. Self-hisbah consists of six constructs which are musyaratah (agreement of the heart), muraqabah (behavioral observation), muhasabah (practicing self-reflection), muaqabah (spiritual supplementary), mujahadah (spiritual struggle) and muatabah (affirmation of the soul) (Fathiyah & Asmawati, 2016).

2.2 Early Symptoms of Depression

According to Kamus Dewan Bahasa the 4th Edition (2010), the word symptom is defined as a change in the human body that shows any signs of disease. Early refers to near the beginning of (a period) whereas depression is described as emotional disturbance caused by the way one is thinking and the environment around the individuals (Nur Asidah & Fariza, 2020). Based on a study by Rose et al. (2018) depression is one of the categories of mental distress that recorded the highest prevalence in the world. It has indirectly shown pressure is a factor that causes emotional disturbance such as depression, that affects the peace of an individual.

Early symptoms of depression can be categorized as persistent depressive disorder (dysthymia) and classified under unipolar disorder, which is a mild depression that happens continuously within a period. Mild depression is a low-grade depression. However, it could lead to major depression if it is ignored constantly. (<https://klinikminda.com/kecelaruan-kemurungan-berterusan-distimia>, 2021). Symptoms of mild depression are losing appetite or overeating, trouble sleeping or oversleeping, fatigue, could not focus, struggling to make decisions, low self-esteem, always wanting to give up, and feeling useless. Many married women with these symptoms describe themselves as someone living through sadness.

2.3 Self-Control Through Hisbah in Islam

Significantly, the ability to control oneself in Islam is a part of hisbah supervision system; consisting of two elements which are internal and external supervision. As stated by Mardzelah et al. (2012), internal supervision is similar to the ability to restrain oneself by following the six processes of muhasabat al-naafs. These processes are *musyaratah, muraqabah, muhasabah, muaqabah, mujahadah, and muatabah*. To ensure effective prevention of depression symptoms, one must build competency through self-hisbah practice. Self-competency is the way an individual manages and conducts the actions required to reach an expected performance (Abd Hamid, Baharum & Sarkowi, 2020).

Meanwhile, external supervision comes from family and society. Farhan, Arifain, and Yusof (2021) stated that the amount of social support from family and friends is closely related to one's mental health. Indirectly, the role of the family is vital to motivate married women by helping them not to dive into early symptoms of depression. Furthermore, there are few main treatments used such as counselling and

psychotherapy. Counselling could assist patients to understand their conditions better and get to know their feelings deeper (Ahmad et al., 2021).

In short, the practice of self-hisbah is suitable to strengthen the mind of a married woman against the shackles of early depression symptoms. This is because self-hisbah is a practice of restraining oneself and applying the concept of *al-Amr bi al-Maaruf wa al-Nahy an al-Munkar*. Therefore, this research paper is discussing the practice of self-hisbah based on Islamic guidance that can prevent the symptoms of early depression from affecting an individual through various factors.

3.0 Method

This study involves a case study approach. According to Yin, R.K (1994) a case study is a research process that involves the systematic and in-depth collection of information based on experience and research focusing on current or contemporary phenomena in the context of daily life, specific events, and real situations. Common methods used in case studies include field studies, historical studies, and survey studies (Chua, 2014). However, this study focuses on field research because it aims to explain how married women apply their self-hisbah practices to the early symptoms of depression from various factors. The study focused on a population-dense area in Pasir Gudang, Johor. Interview data is triangulated with observation data and documents analysis to produce a well-founded case study, which is more accurate and convincing because the case triangulated data will be matched with other cases triangulation data (PRPM, 2021). Qualitative data collection used a semi-structured interview technique on ten married women with early symptoms of depression. Each study participant is married and has a husband.

In this study, interview data is triangulated with observation data and document analysis to produce a well-founded case study, which is more accurate and very convincing because the case triangulated data will be matched with other case triangulation data (PRPM, 2021). Qualitative data collection for this study used a semi-structured interview technique with ten married women who were dealing with early symptoms of depression. Each study participant is married and has a husband. Interview method has its strength in conducting scientific research. Interview method is a data collection method by interviewing figures or individuals. It aims to get oral evidence from a respondent by talking or face-to-face with that person (Chua Yan Piaw, 2011). The researcher has obtained the DASS test results of each study participant. Data sources are essential in supporting interview and observation data (Creswell, 2011).

To process the data, the researcher used the loose networks method with the category diversification technique, as suggested by Miles and Huberman (1994). It is made according to the label that can be placed on the box, and the network is shown like a diagram map that connects one category with another (Bliss, Monk & Ogborn, 1983). The data is reported in the form of conclusions and summaries of the study results.

4.0 Result and Discussion

The initial symptoms of depression shown by the study participants clearly show a mild and prolonged level of depression during interviews. The focus of this research is more on the effectiveness of self-hisbah in the lives of married women facing early symptoms of depression.

After conducting observations and interviews with study participants, the author discovered the level of effectiveness and some success factors of self-hisbah that were practiced in warding off the early symptoms of depression in life.

4.1 Result

The observations and interviews of 10 study participants consisted of six married women who work and four of them are housewives. Researchers have detected the frequency of symptoms that cause the onset of depression. It can be detailed in Table 1 below:

Table 1. Early Symptoms of Depression

No.	Symptom	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	Total
1.	Lack of appetite or overeating	/	/		/	/	/	/	/		/	8
2.	Sleep disorders or excessive sleep	/		/	/	/	/		/		/	7
3.	Lack of intelligence		/	/	/	/	/	/	/		/	8
4.	Lack of focus or difficulty in making decisions	/	/	/	/	/	/		/	/	/	9
5.	Low self-esteem	/	/	/	/	/	/	/	/	/	/	10
6.	Feelings of hopelessness or worthlessness	/	/		/	/	/	/	/	/	/	9

Source: Data Analysis of Interviews and Observations with 10 study participants

According to the original DASS21 inventory elements, the Malay translation by Musa et al. (2007) showed that study participants experienced early symptoms of depression at a mild stage. A total of 10 study participants had symptoms of lack of self-confidence which showed the highest number of six early symptoms of mild depression. The symptoms for lack of focus or difficulty making decisions, and feelings of hopelessness or worthlessness recorded the second highest number as both recorded nine study participants. As for the symptoms of lack of appetite or overeating and low level of intelligence, eight study participants were experiencing it. Seven study participants faced sleep disorders or excessive sleeping. These mild depression initial symptoms experienced by study participants occurred over a long period of time. If they are not overcome, they could lead to chronic depression.

The self-hisbah process consists of six processes called *musyaratah* (agreement of the heart), *muraqabah* (behavioural observation), *muhasabah* (practicing self-reflection), *muaqabah* (spiritual supplementary), *mujahadah* (spiritual struggle) and *muatabah* (affirmation of the soul). Based on the analysis of the study, all the study participants made constructs of self-hisbah a part of their daily life. They apply constructs of hisbah in themselves to overcome the initial symptoms of depression by continuing to control themselves. The following is the result of the analysis of self-report elements in measuring the success factors of self-hisbah for married women facing early symptoms of depression.

a. *Musyaratah* (Agreement of the Heart)

Musyaratah (agreement of the heart) means to instill determination by pinning and making conditions for the heart. The heart can interact with oneself to achieve well-being and prosperity through intellectual, emotional, moral, spiritual, and religious intelligence which is categorized as the behaviour of the heart. The stated behaviour of the heart is related to qalbiyyah intelligence which is translated into qualities such as humility, asceticism, tawaduk, *al-Amr bi al-Maaruf wa al-Nahy an al-Munkar*, patience, contentment, gratitude and piety to Allah SWT (Abdullah, 2000; al-Razi, 2000; Hasnan, 2008; Ibrahim, 2010; Rusdin, 2011; Afifi Farhana & Azrin, 2019). The following is the analysis of the elements of *musyaratah* (agreement of the heart) of married women against the initial symptoms of depression:

Table 2. Analysis of *Musyaratah* elements.

No.	Item	Interviews and Observations
1.	Made a promise to oneself to do good deeds and forsake bad deeds.	<p>"After every subuh prayers, I would always ask Allah to protect me from any wrong doings..." (excerpt from interview with PK2)</p> <p>"I always tell myself to perform prayers at an early hour, I don't want to commit any immorality... I'm scared to make Allah mad because I've sinned for far too many times..." (excerpt from interview with PK2)</p>
2.	Intent on doing good and avoid Allah's prohibition.	<p>"...I would put my intention to do good for Allah as soon as I wake up..." (excerpt from interview with PK4)</p> <p>"...I'm going to sweep my husband off his feet today..." (excerpt from interview with PK3)</p>
3.	Nurturing the soul with the practice of dhikir and selawat	<p>"...Whenever I feel troubled, I would always find myself to dhikir until my chest feel lighter..." (excerpt from interview with PK1)</p> <p>"...I do find myself restless, can't help it when you're in a long-distance relationship. My own way of healing is to dhikr and salawat especially during <i>ma`zurah</i>(on their period) .." (excerpt from interview with PK9)</p>

Source: Interviews and observations with 10 research participants.

From the data analysis of *Musyaratah's* (agreement of the heart) elements, it shows the 3 most used items are making a promise to oneself to do good deeds and forsake bad deeds, intent on doing good and avoid Allah's prohibitions and nurturing the soul with the practice of dhikir and selawat. All the practices can be categorized as a reflective thinking process which ties the daily practices as a thought process until it forms a moral in a person's mind (al-Baqarah: 44 &75; Ali-Imran: 191; Zuridan, 2010; Sakinah et al., 2015). Based on the interviews and observations, the research participants were spiritually encouraged to do the daily practices and their desires are controlled by their faith and devotion towards Allah SWT. Indirectly, the elements of *musyaratah* can be

applied to married women in overcoming the initial symptoms of depression that they had experienced (Hasnan, 2008; Sidek, 2009; Mardzelah et al. 2014). Research from Mardzelah et al. (2012) also stated that when a heart is in a state of devotion, it will always be on the right path and be protected from any form of prohibitions. Therefore, they would be able to find a good balance between their soul, their practices, and their good relationship with their spouse to strengthen the marital relations as a *sakinah*, *mawaddah* and *rahmah* while having a *mutmainah* soul. In retrospect, religion and spiritual elements can be included to improve physical health and well-being especially in the psychotherapy field (Sharifah & Che Zarrina, 2015).

b. *Muraqabah* (Behavioral Observation)

Muraqabah is defined as being vigilant and mindful towards spiritual conflicts inherent in humans (Muhammad Jamaluddin, 1990). Moreover, *muraqabah* is a form of self-evaluation as it reminds us that every move we make revolves on our faith towards Allah SWT (al-Baqarah: 238, 285; Ali-Imran: 17, 146; al-Maidah: 7). The analysis of *muraqabah* elements towards married women overcoming the early symptoms of depression is as below:

Table 3. The Analysis of *muraqabah* element

No.	Item	Interviews and Observations
1.	Be mindful of your actions	"... I'm very mindful on the things I plan to do" (excerpt from interview with PK7). "... I'm worried if I hurt someone, intentionally or unintentionally, with my actions." (excerpt from interview with PK 10)
2.	Be alert towards bad behaviors	"... I'm sick of people who love taking advantages over others..." (excerpt from interview with PK9)
3.	Avoid from arrogant and greed quality	'... I also need to remind myself to not be arrogant...' (excerpt interview with PK5) "... I need to learn to be of help for the less fortunate ones..." (excerpt from interview with PK2)
4.	Practice to be sincere in doing good for Allah SWT	"... I admit that I do feel burden doing house chores, because I didn't do it sincerely but now, I don't feel the same way anymore whenever I do house chores..." (excerpt from interview PK6) "... I feel at peace when I sincerely do something, with Allah in mind, especially when I do it for my spouse..." (excerpt from interview PK1)
5.	Make a habit to do good deeds	"...I'm determined to do good for Allah to see, not for others, even though it hurts me sometimes..." (excerpt from interview PK8).
6.	Reminding oneself to do good	"... admittedly, I do get sick of my husband's shenanigans, for time to time, and I find myself thinking, why do I need to hate him so much for it?

- | | | |
|----|--|--|
| | | May Allah reward me for the things I've done for my husband, even if I'm not appreciated..." (excerpt from interview PK10) |
| 7. | Detaching oneself from worldly desires | "...it's normal for a human to desire something, Allah gave that urge in us, sometimes we want something we see that others have but we couldn't afford it ourselves. I don't have a job and my husband's salary is only enough to get us by for the month... I need to keep myself in check every time I'm carried away with a desire. I always tell myself; Allah wants to test us, every obstacle has its own benefit for us, I kept that in mind" (excerpt from interview PK7) |
| 8. | Observe every action taken and evaluate whether it's a good or a bad deed. | "...whenever I think of the deeds I've done in thoughts of Allah, everything goes smoothly and I do feel at ease in doing so. May Allah accept all my good deeds..." (excerpt from interview with PK1) |

Source: Interviews and observations with 10 research participants.

From the table above, it shows that the analysis of *muraqabah* construct towards married women is a construct needed to be taken seriously. 8 items have been identified for this self-hisbah practice. The items used in molding a positive mindset in married women are: being mindful of your actions, be alert of bad behaviors, avoid from arrogant and greed quality, practice being sincere in doing good for Allah SWT, make a habit to do good deeds, reminding oneself to do good, detaching oneself from worldly desire and observe every action taken, and evaluate whether it's a good or a bad deed. Surah al-Anam (6:3) explained to believe that every action and movement taken is seen by Allah SWT. The data analysis done based on the interviews and observations on married women shows that they can control their *muraqabah* construct well by maintaining a good behavior and making sure it does not go against Allah's commands. Thus, they should be mindful of their actions by staying faithful to Allah's commands and stay away from His prohibitions. A work by Ibnu Qayyim al-Jawziyyah, *Tazkiat al-Nafs* (Abu Umar, 2017) had discussed the concept of human understanding according to Islam. It is said that human understanding is influenced by the inner self such as *Roh*, *Nafs*, *Aql* and *Qalb*. The book also mentioned a deeper insight on human element from the tasawuf perspective that led to the understanding of human behavior in today's context.

c. *Muhasabah* (Self-reflection)

Muhasabah is also defined as reflecting on one's deed and on daily life affairs. Furthermore, *muhasabah* is known as contemplating and fixing one's life to be better. Al-Mawardi firmly states that humans get envious towards others easily. This feeling can be overcome by helping, loving, caring, and appreciating others. Moreover, it will strengthen one's relationship with Allah SWT. In the process, a person strengthens their integrity through various ways (al-Hasyr: 59:18, Zuraidan, 2010; Khaidzir et al., 2016). Married women experiencing early symptoms of depression can have a good strategy in dealing with their situation. This aligned with research by Abdul Rashid et. al. (2021) and Mehul Kumar et. al. (2022). The *muhasabah* items can be found in Table 4 below:

Table 4. The Analysis of *Muhasabah* element

No.	Items	Interviews and Observations
1.	Feeling worried to do the responsibilities of a wife that might lead them to nitpicking their spouse	<p>"...I would start to feel worried whenever I feel the urge to bring up all the things I've done for our marriage..." (excerpt from interview with PK4)</p> <p>"...there are times we feel like giving our best to our husbands and it is disheartening when all our efforts are not appreciated, in those moments, I felt the urge to nag and bring up everything... but when I took the time to think, that it's a test from Allah, I would cool down and try to accept with what it is, instead hoping it will be how I wanted it to be..." (excerpt from interview PK10)</p>
2.	Open to criticism especially from their spouse	<p>"...I had to keep a cool head." (excerpt from interview with PK1)</p> <p>"... I had to, even though I'm crying inside, I try to be positive about it..." (excerpt from interview with PK2)</p>
3.	Reciting the Quran in remembrance of Allah SWT	<p>"...Reciting the Quran eases me, I felt close to Allah in those moments..." (excerpt from interview with PK1)</p> <p>"..." Quran is my therapy..." (excerpt from interview with PK1)</p>
4.	Feeling restless whenever they did not pray to Allah SWT	<p>"...it feels incomplete if I didn't pray to Allah..." (excerpt from interview with PK9)</p> <p>"... it doesn't feel right if I pray to him half-heartedly..." (excerpt from interview with PK3)</p>

Source: Interviews and observations with 10 research participants.

As shown in Table 4, four items are identified and can be classified as *muhasabah*, which is feeling worried to do the responsibilities as a wife that might lead to them to nitpicking their spouses, open to criticism especially from their spouses, reciting the Quran in remembrance of Allah SWT and feeling restless whenever they did not pray to Allah SWT. *Muhasabah* items can help married women in strengthening their faith in Allah SWT by reflecting their own weaknesses and nourishing their inner self by knowing Allah SWT better (Zuridan, 2010). Lutfi (2000) stated *Muhasabah* is a form of discipline where our life is strengthened by Islam as a base. It is also known as *muhasabah al nafs* process where self-evaluation and the result from the self-evaluation done would be a guide for oneself to avoid making the same mistakes and be able to draw the most suitable solution to handle the situation (Mardzelah et al., 2012).

d. *Muaqabah* (spiritual supplementary)

Muaqabah is an opinion formed after reflecting over the inadequateness made during religious practices. The inadequateness comes from our negligence towards the acts of

lying, breaking promises, injustices, and ignorance which feed on the growing lust. (al-Baqarah: 126; al-Imran: 38; al-A`raf: 151; Sa`id Hawa, 2001; Aziz, 2015). This construct is to ensure a person to be able to reflect and learn from the mistakes made immediately so that any matter at hand can achieve the targeted goals (Afifi Farhana & Azrin, 2019). The results of the findings are listed in Table 5 below:

Table 5. The analysis of Muaqabah element

No.	Item	Interview and Observation
1.	Feeling guilty of breaking a promise.	<p>"I will definitely feel bad if I broke a promise...I would instantly apologize even if it wasn't my fault to begin with..." (excerpt from interview with PK5)</p> <p>"...I would feel extremely worried if I could not fulfill a promise..." (excerpt from interview with PK7)</p>
2.	Acknowledging the mistakes made through dhikr to Allah SWT	<p>"...I want to be a good wife, but I can't avoid making mistakes... the best thing I could do is dhikr to Allah, especially after huge fights with my husband..." (excerpt from interview with PK9)</p>

Source: Interviews and observations with 10 research participants.

From the table above, the findings are represented by two *muaqabah* items which are feeling guilty of breaking a promise and acknowledging the mistakes made through dhikr to Allah SWT. The findings also show *muaqabah* construct is significant in building relationship with Allah SWT while holding the psycho-social of married women in balance. Moreover, married women who experienced pressure at work would feel extreme fatigue and at risk of major depression. Housewives experience pressures in different angles. Even so, by implementing the *muaqabah* construct in themselves, it will give them hope and space to improve themselves (Mohd Fadhil et al., 2020; Nurhanis Syazni et al., 2020).

e. Mujahadah (Spiritual Struggles)

Mujahadah can be defined as the determination against lust. *Mujahadah* is a practice to the path of Allah SWT without any fear (Lutfi, 2000; Marzdelah et al., 2008). When a person has *mujahadah* quality, they would feel the excitement in them to perform their daily worship and sincerity to Allah SWT (Mardzelah et al., 2012). Through *mujahadah*, a person is able to prevent negative qualities into their life and control their lust. Moreover, it encourages married women to fulfill their responsibilities as a wife and a mother to their children. This quality has become a source of strength to continue living their everyday lives as a family (Mardzelah et al., 2008). The findings are listed in Table 6 below:

Table 6: The analysis of Mujahadah elements

No.	Item	Interview and Observation
1.	Control oneself from taking their anger out on other people	<p>"...I would be lying if I say I never had a misunderstanding with my husband but I try not to give in to the raging emotion and make peace with him" (excerpt from interview with PK2)</p>

-
- | | | |
|----|--|--|
| 2. | Will against the Satan's whispers to do bad deeds. | <p>"..it takes a lot to keep my cool, I always need to rationalize with myself.." (excerpt from interview with PK1)</p> <p>"...I always thought the worst of my husband and get overtly jealous over simple things. But I'm trying to tone it down..." (excerpt from interview with PK9)</p> |
|----|--|--|
-

Source: Interviews and observations with 10 research participants.

Mujahadah construct consists of two items which are controlling oneself from taking their anger out on others and determined against the Satan's whisper to do bad deeds. The results show that the spiritual strengths and behaviors shown by the participants gave a positive impact on their relationships with their partners. The participants could withstand the negative qualities from effecting their households. It is admirable to be able to align your mind, feelings, and actions to meet the needs of your marital relation (Jublin, Saemah & Shahlan, 2021). The *muhajadah* process is also in line with the internal motivation of an individual who is facing the early symptoms of depression. According Muhamed Ganasan & Azman (2021), motivation is an important element to ensure individuals' mental health remains on a good level to live an optimal life.

f. *Muatabah* (Affirmation of the soul)

Muatabah is a process of self-criticism to reflect on the mistakes made with a sense of remorse (Sa'id Hawa, 1998). In this process, the element of *roh*, *qalb*, *aqal* and *nafs* act as a catalyst to encourage external actions (Mardzelah et al., 2014). With Allah's guide and mercy, an individual could see the mistakes done and ask for Allah's forgiveness. This construct supports that repentance is an act of acknowledging individuals' own past mistakes with remorse and turn the past mistakes into a form of worship (al-Baqarah: 248, al-Fajr: 27, al-Zumar: 42). The findings can be found in Table 7 below:

Table 7: The analysis of *Muatabah* elements

No.	Item	Interviews and Observations
1.	Purifying oneself from sins by striving to do more good deeds.	<p>"...I would immediately apologize to my partner whenever an argument sparks between us... and also ask for Allah's forgiveness..." (excerpt from interview with PK6)</p> <p>".. I like to give Infaq (disbursement) to people in need, madrasah or to the orphanage. If my husband had some extra time to spend, I would do it with him..." (excerpt from interview PK1)</p>
2.	Striving for a <i>mutmainnah</i> (peaceful) soul by improving my daily routines.	<p>"...I could even smile to myself while doing my husband's laundry, in those moments I realized I did my daily task with love..." (excerpt from interview with PK3)</p> <p>"I do feel the difference when I do everything sincerely for Allah SWT and also when I start to take care of my well-being... even though my husband</p>

- rarely sees my good sides.” (excerpt from interview with PK10)
3. Feeling remorse over past mistakes “.. early in the marriage, we were young, we often get into fights and fight hard to win over the other... but when I start to improve my relationship with Allah and start to be aware of my past mistakes and regret over it, I could feel my relationship with my husband becoming more meaningful...” (excerpt from interview with PK3)

Source: Interviews and observations of 10 research participants.

The findings show that *muatabah* construct consists of three items which are purifying oneself from sins by striving to do more good deeds, striving for a *mutmainnah* (peaceful) soul by improving daily routines and feeling remorse over past mistakes. The findings show that research participants strive to practice *muatabah* to have inner peace and to not fear future obstacles and have faith that Allah would always be with them through all phases of life. Reminders and warnings to do the daily worships is a good type of criticism that benefits the soul (al-Zariyyat: 55, Mardzelah et al., 2012).

Table 8: Self-Hisbah element

No.	Element	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	Total
1.	<i>Musyaratah</i> (Agreement of the heart)	/	/	/	/	/	/	/	/	/	/	9
2.	<i>Muraqabah</i> (Behavioral observation)	/	/	/	/	/	/	/	/	/	/	8
3.	<i>Muhasabah</i> (Self-reflection)	/	/	/	/	/	/	/	/	/	/	10
4.	<i>Muaqabah</i> (Spiritual supplementary),	/	/	/	/	/	/	/	/	/	/	7
5.	<i>Mujahadah</i> (Spiritual Struggles)	/	/	/	/	/	/	/	/	/	/	6
6.	<i>Muatabah</i> (Affirmation of the soul).	/	/	/	/	/	/	/	/	/	/	7

Source: Interviews and observations of 10 research participants.

Table 8 shows each research participants' level of self-hisbah mastery. *Muhasabah* construct (Self-reflection) is the highest number of constructs mastered by research participants while *mujahadah* construct (spiritual struggle) is the lowest number of constructs mastered by research participants. The elements of the self-hisbah can be arranged in the order of the highest to the lowest level which are *muhasabah* (self-reflection), *musyaratah* (agreement of the heart), *muraqabah* (behavioural observation), *muaqabah* (spiritual supplementary), *muatabah* (affirmation of the soul) and *mujahadah* (spiritual struggle). Overall, the research participants could master the elements of self-hisbah in building and strengthening an individual's moral and identity to prevent the early symptoms of depression from becoming worse.

4.2 Discussion

In this study, the researcher put an emphasis on the effectiveness of self-hisbah in the lives of married women experiencing early symptoms of depression. The process of self-hisbah was illustrated through six constructs based on Islamic laws. *Muhasabah* construct is a spiritual process involving the *roh*, *qalb*, *aqal* and *nafs* elements of an individual who seek to be more in line with Islamic laws. Afifi Farhana and Muslihah (2019) found that spiritual elements encourage people to carry out their daily tasks. This is supported by Haron Din (2011) stating that there is a relation between early symptoms of depression and Islamic spiritual activities especially in managing the mental pressure. With the guidance of Islamic law, these elements need to be honed to ensure the steadiness of the soul. Sharifah and Che Zarrina (2015) also support the need to improve individuals' health and well-being in Islam, both mentally and spiritually.

Regarding building a positive mindset, *musyaratah* and *muraqabah* constructs play an important role as an early intervention to ensure both household harmony and married women's self-hisbah can be obtained. Norizah (2014) stated that human character development depends on the quality-of-life experiences and interactions. Zulkifli (2014) stated there are several examples of character development which are living in devotion, love, and care towards other Muslims, always be a guidance in the name of truth, do not speak based on lust and to never fear or give up in facing life's challenges. Rashizib (2017) stated praying to Allah is a medium Allah has prepared for his slaves to ask him anything whether it is physical or spiritual. The constructs of *muaqabah* and *muatabah* can be evaluation and purification measures. Through both constructs, individuals would be more aware of Allah's presence and become more cautious of every actions made and fix the lacks in their worships to enhance their ability to form moral consciousness. Noor Shakirah (2008), based on Al-Ghazali's perspective, stated that the act of worship is important to strengthen the faith and helps Muslims to overcome everyday life challenges.

Basri et.al (2013) expressed that by not practicing the *mahmudah* qualities in oneself, it could have a bad effect on the soul. Nevertheless, the *mahmudah* qualities is a product of worship which can be a cure for spiritual problems such as anxiety and depression. Thus, both *muaqabah* and *muatabah* will help individuals with early symptoms of depression by implementing strong faiths and spiritualities in them.

For the last construct, *mujahadah*, individuals could feel the excitement in them when they worship Allah sincerely in their everyday life. Afifi Farhana and Muslihah (2019) defined a good self-management as one with *qudwah* qualities which is taking good life lessons and implementing them to oneself positively. Mardzelah (2008) affirmed *mujahadah* element can prevent negative qualities influenced by lust in a household. Thus, married women who implemented *mujahadah* will always be calm and happy in their marriage while doing it sincerely for Allah SWT. In addition, these self-assessment constructs can help especially married women who experience early symptoms of depressions in building more positive mindsets in life. Even so, to ensure the early symptoms of depression would not escalate, social support from family and friends would be of great help to prevent this issue (Farhan et al., 2021).

5.0 Conclusion

The self-hisbah practice on married women experiencing early symptoms of depression is an attempt to achieve *sakinah* (peaceful), *mawaddah* (affection) and *rahmah* (blessings) while being *qudwah hasanah* (exemplary) to others. Women are the ones providing a positive environment for the family. Thus, married women who applied self-hisbah practices in their lives can have self-control and educate others. Educating morals with Islamic values means to be in a constant state of *al-Amr bi al-Maaruf wa al-Nahy an al-Munkar* (commanding what is right and forbidding what is wrong). Alternatively, self-hisbah is an inner awareness involving six constructs which are *musyaratah*, *muraqabah*, *muhasabah*, *muaqabah*, *mujadah* and *muatabah*. This research concludes *muhasabat al-nafs* as the best approach for married women with early symptoms of depression from escalating to a chronic level. The results of interviews and observations show that self-hisbah practice by married women with early symptoms of depression can help in managing their daily household issues.

Acknowledgment

This research "Married Women experiencing early symptoms of depression self-hisbah" is under the Fundamental Research Grant Scheme (FRGS), Higher Education Department and Ministry of Higher Education entitled Self- Empowerment Model based on the advisory services in addressing early symptoms of depression (FRGS/1/2020/SSIO/UTM/02/27 &UTM).

References

- Al-Quran. 2012: Al-Wasim: Al-Quran Terjemahan. Penerbitan Cipta Bagus Segara.
- Abdullah, A. (2000). *Hisbah dan Pentadbiran Negara*. Kuala Lumpur: IKDAS Sdn Bhd.
- Abd Hamid, H., Baharum, M., & Sarkowi, A. (2020). Pengaruh efikasi sendiri terhadap motivasi dan pencapaian akademik siswa pendidik. *Jurnal IPDA*, Vol 26 Isu 1, hlm. 104 - 112. <https://myjms.mohe.gov.my/index.php/ipda/article/view/8209>.
- Abdul Rahman, S. N., & Ibrahim, A. (2019). Safety plan and control of artificial intelligence: integrating Maqâṣid al-Sharī'ah, hisbah and Tasawur as mechanism. *Journal of Islamic, Social, Economic and Development (JISED)*, Vol 4 Isu 23, hlm. 1-8.
- Abdul Rashid Abdul Aziz & Nor Hamizah Ab Razak. 2021. Satu Tinjauan Terhadap Pemikiran dan Idea Bunuh Diri dalam kalangan Pelajar. *Malaysian Journal of Social Sciences and Humanities (MJSSH)* Vol 6 Isu 7: hlm. 12-26.
- Abu Umar Basyir. (2005). *Suci hati*. Muhammad Albani (Pnyt). Indonesia: Al- Qowam.
- Afifi Farhana & Azrin (2019). Pemantapan Integriti institusi Pembangunan Berteraskan Islam Menerusi Amalan Hisbah Kendiri. *Journal of Islamic, Social, Economics and Development (JISED)*, Vol 4 Isu 25, hlm. 36-44.
- Ahmad A'toa' Bin Mokhtar, Mardiana Binti Mohd Noor. (2021). Zikir Dan Tafakkur Asas Psikoterapi Islam Zikir and Tafakkur as A Basic of Islamic Psychotherapy. *Jurnal Pengajian Islam*, Vol 14, hlm. 204-217.
- Auni Abdullah. (2000). *Hisbah dan pentadbiran negara*. Kuala Lumpur: IKDAS Sdn Bhd.
- Azrin Ibrahim. (2015). Accountability (Hisbah) in Islamic management: The philosophy and ethics behind its implementation. *International Journal of Humanities and Social Science (IJHSS)*, Vol 5. Isu 8, hlm. 184-190.

- Al-Bukhari, A. A. (1998). Sahih al-Bukhari. Riyadh: *International Ideas Home For Publishing and Distribution*.
- Al-Ghazali, M. (1999). *Ihya' 'Ulum al-Din (The Revival of the Religious Sciences)*. Cairo: Dar al-Fajr li al-Turath.
- Al-Ghazali, Abu Hamid Muhammad Al-Ghazali. (1981). *Ihya' 'Ulumuddin*. Ismail Yakub (pentj). Singapura: Pustaka Nasional PTE LTD.
- Al-Mawardi. (1993). *Al-ahkam al-sultaniyyah wa al-wilayah al-diniyyah. (Uthman Khalid, Terj)*. Kuala Lumpur: Institutasi Pengajian Tradisional Islam.
- Basri Ibrahim, Mohd Safri Al Azhari, & Ahmad Tarmizi Taha. 2013. *Pembersihan Jiwa Menurut al-Quran, al-Sunnah & Amalan Salafus Soleh*. Batu Caves: al-Hidayah House of Publishers Sdn. Bhd.
- Bliss, J., Monk, M., & Ogborn, J. (1983). *Qualitative Data Analysis for Educational Research*. London: Croom Helm.
- Creswell, J.W. (2005). *Research design: Qualitative and quantitative approaches*. London, UK: Sage.
- Creswell, J. W. (2014). *Research design qualitative, quantitative and mixed methods approach*. Los Angeles: SAGE.
- Chua Yan Piaw (2011) *Kaedah Pengkajian*, Kuala Lumpur: Mac Grow Hill Education
- Cooper, D. & Schindler, P. (2003). *Business research methods. 8th Edition*. New York: McGrawHill.
- Fariza Md Sham. (2016). Elemen psikologi Islam dalam silibus psikologi moden: Satu alternatif. *Jurnal Global al-Thaqafah (Gjat)*, Vol 6. Isu 1, hlm. 75–85.
- Fariza Md. Sham, Salasiah Hanin Hamjah, & Mohd. Jurairi Sharifudin. 2017. *Personaliti Dari Perspektif al-Ghazali*. Bangi: Penerbit UKM.
- Fariza Md. Sham. 2019. *Murung Tanda Jiwa Tidak Tenang*. Berita Harian 65. 13 Jun 2019
- Farhan, S. S. M., Arifain, S. M. K., & Yusof, F. (2021). Hubungan antara sokongan sosial dan kesihatan mental dalam kalangan pelajar di Universiti Kebangsaan Malaysia (UKM). *Jurnal Sains Sosial: Malaysian Journal of Social Sciences*, Vol 6. Isu 1, hlm. 21-31.
- Hairunas Rejab (2006). *Psikoterapi Islam dan Pengaplikasiannya dalam Kesihatan Mental*, Tesis Kedoktoran, Universiti Malaya.
- Hamidah Binti Ab Razak, Lukman bin Zainal Abidin, Amr Mohammed Sayed Emam Sallam (2022), *Pendekatan Psikoterapi Islam Dalam Merawat Kemurungan Wanita Muslimah*. *Jurnal Pengajian Islam*.
- Haron Din. 2011. *Rawatan Penyakit Rohani*. Bandar Baru Bangi: Persatuan Kebajikan & Penguat Islam Malaysia.
- Hasnan Kasan. (2008). *Pendidikan remaja Muslim*. Putrajaya: Jabatan Kemajuan Islam Malaysia, Jabatan Perdana Menteri
- Hassan Haji Mohamood (2003). *Penyalahgunaan dadah di kalangan remaja negeri Kelantan: Penelitan khusus di Pusat Serenti (W) Kemumin. Disertasi Sarjana Usuluddin. Jabatan Sejarah dan Tamadun Islam*, Bahagian Pengajian usuluddin, Akademi Pengajian Islam, Universiti Malaya, Kuala Lumpur.
- Ibn Khaldun. (1993). *Mukadimah Ibn Khaldun. Terj*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Ibn Manzur. (1988). *Lisan al-arab*. Beirut: Dar Ihya" Al-Turath Al-Arabiyy.
- Ibn Taimiyyah. (1993). *Al-Hisbah fi Al-Islam wazifat Al-hukumat Al-Islamiyyat*. Beirut: Dar Al-Fikr

- Ibrahim Abdul Muqtadir. (2010). *Kebijaksanaan Luqman al-Hakim: 12 cara membendung kerosakan akhlak*. Kuala Lumpur: Alam Raya Entreprise
- Ibrahim, A. (2018). The Elements of Halal, Hisbah and Integrity in the Islamic-Based Development Institutions. *International Journal of Academic Research in Business and Social Sciences*, Vol 8. Isu 2, hlm. 624–634.
- Jublin Nanang, Saemah Rahman & Shahlan Surat (2021). Motivasi menggunakan e pembelajaran dan pencapaian sejarah dalam kalangan pelajar tingkatan 4. *Jurnal Dunia Pendidikan*, Vol 3. Isu 1, hlm. 454-464.
- Kamus Dewan Bahasa dan Pustaka (2010). *Edisi ke 4*. Selangor:Dawama Sdn Bhd.
- Khaidzir Ismail, Jawiah Dakir, Fariza Md. Sham & Hanina Halimatusaadiah Hamsan. 2016. *Psikologi Islam: Falsafah, Teori dan Aplikasi*. Selangor: Penerbit UKM.
- Mardzelah Makhsin, (2008). *Hisbah Sistem Pengawasan Dan Etika Pengurusan Islam*. Universiti Utara Malaysia.
- Mardzelah Makhsin, Ab. Halim Tamuru, Mohd Aderi Che Noh & Mohamad Fadhli Ilias. (2012). Hisbah Pembelajaran Kendiri Dalam Pendidikan Islam. *Journal of Islamic And Arabic Education*, Vol 4. Isu 1, hlm. 45-60.
- Mardzelah Makhsin, Mohamad Fadhli Ilias & Mohd Aderi Che Noh (2014). Amalan hisbah sendiri dalam pendidikan Islam: kajian terhadap murid-murud sekolah menengah di Kedah. *The Online Journal of Islamic Education*, Vol 2. Isu 1, hlm. 45-60.
- Mardzelah Makhsin, Nurulwahida Azid @ Aziz, Rozalina Khalid & Mohamad Fadhli Ilias. (2015). Eksplorasi amalan hisbah sendiri dalam membina kecemerlangan pelajar universiti. Sarawak: *Konvensyen Guru Pendidikan Islam*.
- Mazita Ahmad Norhayati Mohd Noor Salleh Amat. (2019). *Pendekatan Spiritual Dan Agama Dalam Kaunseling Keluarga*. Ukm-Oup-Jkkbg, Vol 1. Isu 1, hlm. 31.
- Miles, M.B. dan Huberman, M.A. (1994). *Qualitative Data Analysis: A Sourcebook of New Methods*. Beverly Hill: Sage Publication.
- Mohd Nasir Masroom. 2016. *Aplikasi Modul Terapi Jiwa Dalam Kalangan Pesakit Mental Dan Faedahnya terhadap Kesihatan Jiwa*. Fakulti Tamadun Islam: Universiti Teknologi Malaysia.
- Mohd Razali Salleh. 2010. *Pengendalian Stres dan Kebimbangan*. Pulau Pinang: Penerbit Universiti Sains Malaysia.
- Muhammad Adam Abd. Azid, Khairulnazrin, Rahim kamarul Zaman & Abdul Azib Hussain. (2022). *Analisis Laporan Akhbar Terhadap Isu-Isu Wanita di Malaysia Pasca Pandemik COVID-19*. Rabbanicca Vol. 3. Isu 1, hlm. 141-160.
- Muhamed Ganasan, H., & Azman, N. (2021). Kesihatan mental dan motivasi pelajar semasa pembelajaran dalam talian sepanjang pandemik Covid-19. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, Vol 6. Isu 10, hlm. 25–40. <https://doi.org/10.47405/mjssh.v6i10.1100>.
- Muhammad Jamaluddin al-Din al-Qasimiy (1990), *Mau`zzat al Mu`minin min `Ihya` `Ulum al-Din*. Diterjemahkan oleh Syed Semait. Singapura: Pustaka Nasional Pte Ltd.
- Muhammad Syukri Salleh. (2003). *7 Prinsip pembangunan berteraskan Islam*. Kuala Lumpur: Zebra Editions Sdn. Bhd. & Pulau Pinang: Projek Sains Kemasyarakatan, Universiti Sains Malaysia.
- Musa, R., Fadzil, M. A., & Zain, Z. (2007). *Translation, validation and psychometric properties of Bahasa Malaysia version of the Depression Anxiety and Stress Scales (DASS)*. ASEAN J Psychiatr, Vol 8. Isu 2, hlm. 82-89.

- Noor Shakirah Mat Akhir. (2008). *al-Ghazālī and His Theory of the Soul: A Comparative Study*. Pulau Pinang: Penerbit Universiti Sains Malaysia.
- Norizah Aripin, Awan Ismail, Norhafezah Yusof, Rizalawati Ismail, Noraihan Mohamad (2014). *Journal Education Curriculum in Malaysia: A Preliminary Study in a Malaysia Public University: The International Conference on Communication and Media*, hlm. 159-164.
- Nurhanis Syazni.; Yusoff, M.S.B.; Razak, A.A.; Morgan, K. (2021). Burnout Prevalence and Its Associated Factors among Malaysian Healthcare Workers during COVID-19 Pandemic: *An Embedded Mixed-Method Study*. *Healthcare*, 9, 90.
- Nur Ashidah Yahya & Fariza Md. Sham. 2020, Pendekatan Tazkiyat al-Nafs Dalam Menangani Masalah Kemurungan. *Al-Hikmah* Vol 12(1): hlm. 3-18
- Nurul Hidayah Bahaudin. (2020). *Tikam Isteri, Bapa Mentua Sebelum Bunuh Diri*. *Harian Metro*, 30 April 2020. <https://www.hmetro.com.my/utama/2020/04/572978/tikam-isteri-bapa-mentua-sebelum-bunuh-diri>. Dicapai pada: 13 April 2021.
- Nurul Riduan Nor Ashaha. 2019. *Depresi Pembunuh Senyap Remaja Malaysia* (Sinar Harian, 21 Mei).
- Portal Kementerian Kesihatan Malaysia (2021), https://www.moh.gov.my/moh/resources/Penerbitan/Rujukan/NCD/Kesihatan%20Mental/Kemurungan_-_Apa_Yang_Anda_Perlu_Tahu.pdf.
- PRPM, Pusat Rujukan Persatuan Melayu, (2021). Triangulasi. Retrieved from <https://prpm.dbp.gov.my/Caril?keyword=triangulasi&d=226112&#LIHATSINI>
- Raikhan Mormin dan Bushrah Basiron (2021), *Kekuatan dan kebijaksanaan wanita dalam menangani konflik perkahwinan*, Book Chapter, UTM.
- Rose Fazilah Ismail, Rusdi Abd. Rashid, Zahari Ishak Haris Abd. Wahab. (2017). Wanita Dan Kemurungan Dari Perspektif Jurang Gender: Simptom Dan Faktor (Women And Depression From The Perspectiv. *The Malaysian Journal Of Social Administration*, Vol 13, hlm. 78-100.
- Rusdin S. Rauf. (2011). *Smart heart*. Selangor: PTS Millenia Sdn. Bhd.
- Saadiah Ismail. (2018). *Peningkatan pesakit mental membimbangkan*. Diakses melalui <https://www.bharian.com.my/berita/nasional/2018/07/449388/peningkatan-pesakitmental-membimbangkan-pada-1-April-2019>.
- Said Hawwa (2007). *Qawanin al-Bait al-Muslim*. Kaherah: Dar al-Salam.
- Sakinah Salleh, Rahimah Embong, Normila Noruddin dan Zuraidah Kamaruddin. (2015). Spiritual coping strategies from the Islamic Worldview. *Kertas kerja yang dibentangkan di International Conference on Empowering Islamic Civilization in the 21st Century pada 6 – 7 September 2015* di Universiti Sultan Zainal Abidin, Terengganu, Malaysia.
- Sharifah Basirah Syed Muhsin & Che Zarrina Sa'ari. (2015). *Kaedah Psikoterapi Islam Berasaskan Konsep Maqamat Abu Talib al Makki*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Sidek Baba. (2009). *Fikir dan zikir*. Kula Lumpur: Dewan Bahasa & Pustaka.
- Siti Nurlina Muhamad, Ahmad Kilani Mohamed, Nurazmallail Marni (2012). Pendidikan anak-anak peringkat murahiq: Satu tinjauan. *Prosiding Seminar Antarabangsa Perguruan & Pendidikan Islam*.hlm. 415-421.
- Siti Fatimah Abdullah Halim. (2017). *Hisbah dalam pengurusan alam sekitar*. Disertasi Sarjana. Pulau Pinang: Universiti Sains Malaysia. Tidak diterbitkan.
- Tengku Nurul Sa'adah Tengku Zawawi, Mohd Dani Muhamada & Amal Hayati Ishak (2019). *Hisbah and Quality Assurance: Learning from Islamic Golden Age*

- Heritage. *Online Journal of Research in Islamic Studies* 6 (Special Issue) hlm. 25-36.
- Wan Hilmi Wan Abdullah & Hidayah Zaki. 2020. *Gejala Kemurungan: Kaedah Rawatan Melalui Pengubatan Al-Tibb Al-Nabawiyy*. Pusat Kajian al-Quran dan al-Sunnah: Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia.
- World Health Organization. (2017). *Depression and other common mental disorders: Global health estimates*. World Health Organization. Geneva. Tarikh capaian: Dimuat turun dari http://www.who.int/mental_health/management/depression/prevalence_obhealth_estimates/en/.
- World Health Organization. (2020). *WHO Director-General's Opening Remarks at the Media Briefing on COVID-19 11 March 2020*. Website World Health Organization. Retrieved on 11th April 2021. <https://www.who.int/dg/speeches/detail/who-director-general-s-opening-remarks-at-the-media-briefing-on-COVID-19---11-march-2020>
- WHO. (2021). World Health Organization. Coronavirus (COVID-19) Dashboard. Website World Health Organization. Retrieved on 11th April 2021. <https://covid19.who.int/>
- Ulwan, A. N. (2004). *Pendidikan Anak-anak Dalam Islam*. Terj. Singapore: Pustaka Nasional Pte Ltd.
- Yin, R.K(1994). *Case Study Research Design And Methods*. (2 ed). Thousand Oak: CA:Sage.
- Zakaria Stapa, Ahmad Munawan Ismail & Noranizah Yusuf. (2012). Faktor persekitaran sosial dan hubungannya dengan pembentukan jati diri. *Jurnal Hadhari Special Edition*, hlm. 155-172. Universiti Kebangsaan Malaysia, Bangi.
- Zuridan Mohd Daud. 2010. *Penyucian Jiwa*. Kuala Lumpur: Must Read Sdn. Bhd. <https://covid-19.moh.gov.my/semasa-kkm/2021/06/mhpss-kesihatan-mental-dan-sokongan-psikososial-ketika-pandemik-covid-19> 29 Jun2021
<https://www.astroawani.com/berita-malaysia/statistik-kemurungan-tinggi-sudah-tiba-masa-gubal-strategi-lebih-ampuh-373503> 29 Julai 2022