

Representing Baby Blues Syndrome on @mubadalah.id: A Multimodal and Intersectional Analysis

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Abstract: Women undergo significant identity changes during the transition to motherhood, which is often culturally viewed as the pinnacle of a woman's achievements. This study examines the perspectives presented on the Instagram account @mubadalah.id regarding motherhood, mental health, and Baby Blues Syndrome (BBS) using Machin and Mayr's multimodal content analysis and Crenshaw's intersectional feminism. The results of the analysis show that the text positions women as the primary actors through word choice, overlexicalization, and structural opposition that highlight the causes and experiences of BBS. Visual analysis reveals a dominance of representations of domestic spaces associated with motherhood. The intersectional approach reveals that BBS is related to identity transitions, parental responsibilities, and various forms of multidimensional oppression. Support from fellow mothers is presented as an inclusive solution. Nevertheless, the representation of the challenges of motherhood remains limited to the domestic sphere. This study contributes to research on language, media, and maternal mental health, while also enriching the understanding of the Islamic perspective on this issue.

Keywords: baby blues syndrome; multimodality;
instagram; intersectionality

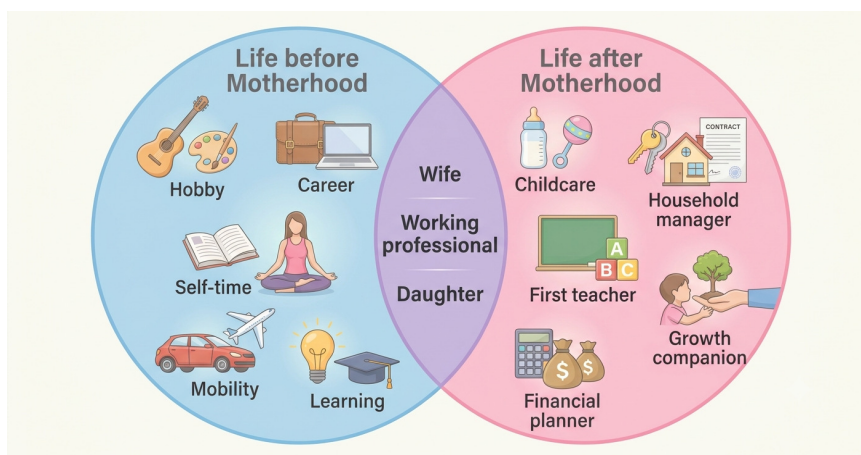
Abstrak: Perempuan mengalami perubahan identitas yang signifikan selama transisi menuju keibuan, yang sering kali secara budaya dipandang sebagai puncak pencapaian seorang wanita. Studi ini meneliti perspektif yang disajikan di akun Instagram @mubadalah.id mengenai keibuan, kesehatan mental, dan Sindrom Baby Blues (BBS) menggunakan analisis konten multimodal Machin dan Mayr serta feminisme interseksional Crenshaw. Hasil analisis menunjukkan bahwa teks memposisikan perempuan sebagai aktor utama melalui pemilihan kata, overleksikalisasi, dan oposisi struktural yang menyoroti penyebab dan pengalaman BBS. Analisis visual mengungkapkan dominasi representasi ruang domestik yang terkait dengan keibuan. Pendekatan interseksional mengungkapkan bahwa BBS terkait dengan transisi identitas, tanggung jawab orang tua, dan berbagai bentuk penindasan multidimensional. Dukungan dari sesama ibu disajikan sebagai solusi yang inklusif. Namun demikian, representasi tantangan keibuan tetap terbatas pada ranah domestik. Studi ini berkontribusi pada penelitian tentang bahasa, media, dan kesehatan mental ibu, sambil juga memperkaya pemahaman tentang perspektif Islam mengenai isu ini.

Kata Kunci: sindrom baby blues; multimodalitas; instagram;
interseksionalitas

A. Introduction

Women experience a substantial identity shift when they become mothers. Culturally, motherhood is often viewed as the pinnacle of a woman's existence.¹ Women endure identity transformations on their path to motherhood.² Borovska asserts that motherhood leads to a substantial change in a woman's identity, impacting different aspects of her personality and life.³ As an illustration, Figure 1 describes a woman's shifting roles and priorities after becoming a mother.

Figure 1
A woman's shifting priorities



Source: Authors' summary generated by AI

It is started with a focus on personal autonomy, self-development, and independence. Later, the focus shifts to new roles and responsibilities that are

¹ Dorothee Marx, "Don't Worry. It's Just the Baby Blues': Representations of New Motherhood in Contemporary Graphic Memoirs," *Journal of Graphic Novels and Comics* 13, no. 6 (2022): 953–63, <https://doi.org/10.1080/21504857.2022.2028643>.

² Elizabeth K. Laney et al., "Becoming a Mother: The Influence of Motherhood on Women's Identity Development," *Identity* 15, no. 2 (2015): 126–45, <https://doi.org/10.1080/15283488.2015.1023440>.

³ Viktorija Borovska, "Impact of Motherhood on Women's Identity," *Annual of the Institute for Sociological, Political and Juridical Research* 42, no. 1 (2023): 107–16, <https://www.ceeol.com/search/article-detail?id=848808>.

added to her life, such as, upbringing, nurturing, and managing household. In the center of the diagram, the intersecting roles (e.g., wife, working professional, and daughter) indicate identities that continue to exist alongside the shifting roles. This shift of transition can result in changes in emotion, behavior, and self-perception.⁴ The discourse on motherhood has long been characterized by idealization and personal criticism or motherhood expectations. Friedman et al.⁵ assert that mothers are unfairly held accountable for various societal issues and internalized this guilt by aiming to shape the maternal environment to avoid social judgement. Williamson et al. claim that the pressure on mothers and their parenting roles stems from the notion of the good mother ideology. The ideology formulates how mothers should behave, how to become ideal mothers, and recommendations for raising their children.

Women must negotiate their work, family, and parenting ideologies regarding motherhood, such as balancing their interdependent roles,⁶ redefining traditional norms related to motherhood roles,⁷ and negotiating the structural constraints they encounter.⁸ Stockey-Bridge asserts that motherhood

⁴ Tricia Williamson et al., "Mothering Ideology: A Qualitative Exploration of Mothers' Perceptions of Navigating Motherhood Pressures and Partner Relationships," *Sex Roles* 88, no. 1–2 (2023): 101–17, <https://doi.org/10.1007/s11199-022-01345-7>.

⁵ May Friedman et al., "It Feels a Bit like Drowning: Expectations and Experiences of Motherhood during COVID-19," *Atlantis* 42, no. 1 (2021): 47–57, <https://doi.org/10.7202/1082015ar>.

⁶ E C Harris and M L Estevez, "The Role of Gender and Motherhood Ideologies in Perpetuating Workplace Inequality," *Journal of Research in Gender Studies* 7, no. 2 (2017): 67, <https://doi.org/10.22381/JRGS7220174>; Di Xu, Meixi Peng, and Zitao Lei, "Structural and Cultural Mechanisms of Childcaring Labor in China: Neoliberalism, Confucian Ethics, and Motherhood Negotiation," *Journal of Family Issues*, 2026, <https://doi.org/10.1177/0192513X261419149>; Laurel Sakaluk, Rhonda Breitzkreuz, and Kaysi Eastlick Kushner, "It All Comes out in the Wash: Family Policy, Ideology and the Pathway to Contemporary Mothering," *Journal of Family Studies* 28, no. 1 (2022): 308–31, <https://doi.org/10.1080/13229400.2019.1705875>.

⁷ Magdalena Markowska, Helene Ahl, and Lucia Naldi, "My Child Has Two Parents': Swedish Women Entrepreneurs Doing and Undoing Their Motherhood," *Gender, Work & Organization* 32, no. 6 (2025): 2133–48, <https://doi.org/10.1111/gwao.13272>; Jai Mackenzie, "Good Mums Don't, Apparently, Wear Make-up': Negotiating Discourses of Gendered Parenthood in Mumsnet Talk," *Gender and Language* 12, no. 1 (2018): 114–35, <https://doi.org/10.1558/genl.31062>.

⁸ Clare Stovell, "Work-Family Decision-Making Processes at the Transition to Parenthood: Why Aren't Heterosexual Couples Discussing Some of the Most Important Decisions of Their Lives?," *Journal of Family Studies* 31, no. 4 (2025): 623–53, <https://doi.org/10.1080/13229400.2025.2462929>; Mia Tammelin et al., "Family Time Negotiations in the Context of Non-Standard Work Schedules," *Families, Relationships and Societies* 8, no. 1 (2019): 121–36, <https://doi.org/10.1332/204674317X15034163282768>.

refers to biological processes and cultural symbols, individual nurturing experiences, and social constructions that shape women into mothers.⁹ The demand for women to negotiate their maternal roles eventually creates a market. The media gains from the differing perspectives as well as from the ongoing process of identity negotiation. Additionally, mass media portrayals of mothers are a significant trigger for maternal health issues, especially through idealized images and stereotypes.¹⁰ One of the mental health problems that occurs in mothers after delivery is Baby Blues Syndrome (BBS), a moderate affective disorder caused by an unsuccessful adaptation process following childbirth or during the postpartum period.¹¹ Mental health issues among perinatal mothers have long been discussed; however, social stigma and lack of studies on how the perinatal period affects a mother's mental health often prevent open discussions and appropriate support for mothers.

Prior studies on motherhood and mental health range from mothers' pre- and postnatal conditions and mental challenges to childrearing experiences. For instance, insights into mothers' prenatal and postnatal conditions have been discussed in studies on postpartum distress and recovery,¹² weight stigma among pregnant and postpartum women,¹³ and preferences for mental health

⁹ M Stockey-Bridge, "Ideologies of Motherhood: Meaning Making and Decision Making around Paid Work in a West Ryde Playgroup," *Anthropology of Work Review* 36, no. 2 (2015): 87–96, <https://doi.org/10.1111/awr.12070>.

¹⁰ Ciera E Kirkpatrick, "Prescribing a 'Dose of Reality': Exploring How Realistic Portrayals of Motherhood Can Mitigate the Harms of Social Media Comparison," *Computers in Human Behavior* 182 (2026): 109026, <https://doi.org/10.1016/j.chb.2026.109026>; Tricia Padoa, David Berle, and Lynette Roberts, "Comparative Social Media Use and the Mental Health of Mothers With High Levels of Perfectionism," *Journal of Social and Clinical Psychology* 37, no. 7 (2018): 514–35, <https://doi.org/10.1521/jscp.2018.37.7.514>; Ciera E Kirkpatrick and Sungkyoung Lee, "Comparisons to Picture-Perfect Motherhood: How Instagram's Idealized Portrayals of Motherhood Affect New Mothers' Well-being," *Computers in Human Behavior* 137, no. 1 (2022): 107417, <https://doi.org/10.1016/j.chb.2022.107417>; Diane B Francis et al., "Media Exposure to Maternal Health Trauma: A Qualitative Study on Its Effects on Black Women's Mental Health," *SSM - Qualitative Research in Health* 8 (2025): 100592, <https://doi.org/10.1016/j.ssmqr.2025.100592>.

¹¹ Namirah et al., "Factors Influencing the Occurrence of Baby Blues Syndrome in Postpartum Mothers," *Jurnal Kedokteran* 8, no. 2 (2023): 54–63, <https://doi.org/10.36679/jkedokteran.v8i2.10>.

¹² Abi Enlander, Laura Simonds, and Paul Hanna, "'I Want You to Help Me, You're Family': A Relational Approach to Women's Experience of Distress and Recovery in the Perinatal Period," *Feminism & Psychology* 32, no. 1 (2022): 62–80, <https://doi.org/10.1177/09593535211047792>.

¹³ Angela C. Incollingo Rodriguez et al., "The Psychological Burden of Baby Weight: Pregnancy, Weight Stigma, and Maternal Health," *Social Science & Medicine* 235, no. 235 (2019): 112401, <https://doi.org/10.1016/j.socscimed.2019.112401>.

treatments and therapy.¹⁴ Other studies highlight challenges of motherhood, such as the childbirth experiences,¹⁵ the influence of childhood experiences on motherhood,¹⁶ and social media portrayals and their effects on new mothers.¹⁷ The COVID-19 pandemic has also become a compelling subject when discussing motherhood and mental health, for instance, postpartum experiences, as documented by Xeros-Constantinides and Boland.¹⁸ Additionally, Wilson et al.,¹⁹ discuss working mothers' mental health, while Zayts-Spence et al.,²⁰ focus on their attempts to balance remote work with their children's online classes. Li et al.,²¹ sought to demonstrate the everyday challenges of parenting and their impact on parents' mental well-being.

In general, these studies comprehensively map various structural and situational pressures, such as remote work demands and the COVID-19 pandemic, that complicate maternal roles. However, these works tend to posit mothers as subjects who are reactive to external pressures. A detailed examination of how social media platforms function as arenas for identity

¹⁴ Peta N. Maguire et al., "Exploring Experiences, Barriers and Treatment Preferences for Self-Reported Perinatal Anxiety in Australian Women: A Qualitative Study," *Australian Psychologist* 59, no. 1 (2024): 46–59, <https://doi.org/10.1080/00050067.2023.2236281>.

¹⁵ Orli Dahan, "The Case of Poor Postpartum Mental Health: A Consequence of an Evolutionary Mismatch – Not of an Evolutionary Trade-Off," *Biology & Philosophy* 38, no. 3 (2023): 23, <https://doi.org/10.1007/s10539-023-09910-4>.

¹⁶ Sadie K Goddard-Durant et al., "I Don't Have the Energy': Racial Stress, Young Black Motherhood, and Canadian Social Policies," *Canadian Review of Sociology/Revue Canadienne de Sociologie* 60, no. 4 (2023): 542–66, <https://doi.org/10.1111/cars.12457>.

¹⁷ Kirkpatrick and Lee, "Comparisons to Picture-Perfect Motherhood: How Instagram's Idealized Portrayals of Motherhood Affect New Mothers' Well-Being."

¹⁸ Sophia Xeros-Constantinides and Bernice Boland, "Maternal Fear, Loss and Hope in Melbourne's COVID-19 Lockdown: Women-mothers Performing Lived Maternity, Using Self-Report in Words and Pictures, within the Context of the Connect-from-Home Art Therapy Zoom Group," *Performing Ethos: International Journal of Ethics in Theatre & Performance* 13, no. 1 (2023): 61–81, https://doi.org/10.1386/peet_00054_1.

¹⁹ Jessica Wilson, Evangelia Demou, and Theocharis Kromydas, "COVID-19 Lockdowns and Working Women's Mental Health: Does Motherhood and Size of Workplace Matter? A Comparative Analysis Using Understanding Society," *Social Science & Medicine* 340, no. 340 (2024): 116418, <https://doi.org/10.1016/j.socscimed.2023.116418>.

²⁰ Olga A. Zayts-Spence, Vincent Wai Sum Tse, and Zoe Fortune, "Feel like Going Crazy: Mental Health Discourses in an Online Support Group for Mothers during COVID-19," *Discourse & Society* 34, no. 2 (2023): 255–70, <https://doi.org/10.1177/09579265221116302>.

²¹ Shifeng Li et al., "Associations of Parenting Daily Hassles with Parents' Mental Health during the COVID-19 School Closure," *Social Science & Medicine* 311 (2022): 115301, <https://doi.org/10.1016/j.socscimed.2022.115301>.

negotiation, affecting the expectations of the 'ideal mother' and serving as catalysts for a sense of inadequacy that can lead to Baby Blues Syndrome (BBS), has yet to be researched. Therefore, this study addresses the relations between the dynamics of social media platforms and the experience of BBS, specifically on the way the construction of maternal identity in the digital space relates to the psychological condition of postpartum mothers.

Prior studies show a clear connection between mental health problems and motherhood; nevertheless, they sometimes employ a motherhood standpoint, imposing demands and concurrent responsibilities that affect women's experience as mothers. Therefore, this study aims to fill this gap by adopting Crenshaw's²² intersectional feminism, which highlights the interrelation of identity and social categories (e.g., race, class, religion, and marriage status) and creates overlapping discriminatory or privileged systems. The research used intersectionality as a framework to examine the verbal and visual findings derived from the studied posts. It seeks to clarify how the intersection of multiple identities, socio-economic contexts, and religious expectations influences the discourse around BBS in the account.

In the context of perinatal mental health, baby blues syndrome can be seen as an issue resulted from the interplay of various women's roles (e.g., mother, spouse, and Muslim woman). Subject to cultural and regional factors, the frequency of baby blues syndrome varies from 13.7% to 85% worldwide.²³ Among postpartum women, Indonesia has one of the highest rates of baby blues syndrome worldwide, ranging from 50% to 70%.²⁴ It often raises

²² Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Anti-Discrimination Doctrine, Feminist Theory, and Anti-Racist Politics," in *the Oxford Handbook of Race and Law in the United States* (Oxford: Oxford University Press, 2026), 139–167, <https://doi.org/10.1093/oxfordhb/9780190947385.013.42>; Kimberle Crenshaw, "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color," *Stanford Law Review* 43, no. 6 (1991): 1241, <https://doi.org/10.2307/1229039>.

²³ Valentina Tosto et al., "Maternity Blues: A Narrative Review," *Journal of Personalized Medicine* 13, no. 1 (2023): 154, <https://doi.org/10.3390/jpm13010154>; Mirjam Complojer et al., "The Preconditions of Postpartum Dysphoria," *Neuropsychiatrie: Klinik, Diagnostik, Therapie Und Rehabilitation - Organ Der Gesellschaft Österreichischer Nervenärzte Und Psychiater* 23, no. 1 (2009): 35–41, <http://www.ncbi.nlm.nih.gov/pubmed/19272290>.

²⁴ Dewi Sartika Br Ginting et al., "Perceptron Neural Network Model on Predicting Postpartum Depression in the Puerperium," in *AIP Conference Proceedings* 2987, 2024, 020038, <https://doi.org/10.1063/5.0199482>; Suryani Manurung and S. Setyowati, "Development and Validation of the Maternal Blues Scale through Bonding Attachments in Predicting Postpartum Blues," *Malaysian Family Physician* 16, no. 1 (2021): 64–74, <https://doi.org/10.51866/oa1037>.

questions regarding what types of women or backgrounds are prone to experiencing postpartum depression. In addition, BBS does not occur in isolation since relational and social dynamics are proven to be contributing factors to the emergence of this syndrome.²⁵ From an Islamic perspective, BBS calls for spiritually and culturally context-specific coping assistance.²⁶ The concurrent women's identities, especially from a local socio-cultural viewpoint, can strengthen expectations and stigma; thus, this study argues that the discourse analysis of baby blues syndrome will be comprehensively examined by including how these connected identity markers are displayed and how their combinations provide distinct pressure and potential support.

Social media has eliminated barriers between individuals and has created a space for convenience.²⁷ In the context of motherhood, social media offers a space for discussion and support for mothers during this adaptation period. Gleeson et al., mention that exchanging information and sharing experiences between mothers via social media is a change in the form of support groups, which previously occurred physically in the environment around the mother and have now moved to the digital space.²⁸ Matley notes that discussions within the network offer positive support for the younger generation of mothers.²⁹ On the other hand, Abetz and Moore highlight the weaknesses of Internet-mediated communication because mothers can be overwhelmed and filled with various information about how to become mothers.³⁰ The shift from

²⁵ Risnah Risnah, Syisnawati Syisnawati, and Siti Namirah Nurfadilah, "Baby Blues Syndrome in Postpartum Mothers and Islamic Perspective: A Qualitative Study in Gowa, Indonesia," *Diversity: Disease Preventive of Research Integrity* 4, no. 1 (2023): 17–29, <https://doi.org/10.24252/diversity.v4i1.40634>.

²⁶ Shinta Shinta et al., "Islamic Psychological Approach to Strengthen Parenting Resilience in Mothers with Postpartum Baby Blues in Indonesia: A Bibliometric Analysis," *Psikis: Jurnal Psikologi Islami* 11, no. 2 (2025): 430–46, <https://doi.org/10.19109/psikis.v11i2.31515>.

²⁷ Ida Rosida et al., "Exploring the Phenomenon of Fear of Missing Out (FoMO): The Emergence, Practice, and Its Impact on Social Media User," *Insaniyat: Journal of Islam and Humanities* 6, no. 2 (2022): 105–15, <https://doi.org/10.15408/insaniyatv6i2.25461>.

²⁸ Danielle M. Gleeson, Alison Craswell, and Christian M. Jones, "Women's Use of Social Networking Sites Related to Childbearing: An Integrative Review," *Women and Birth* 32, no. 4 (2019): 294–302, <https://doi.org/10.1016/j.wombi.2018.10.010>.

²⁹ David Matley, "I Miss My Old Life: Regretting Motherhood on Mumsnet," *Discourse, Context & Media* 37 (2020): 100417, <https://doi.org/10.1016/j.dcm.2020.100417>.

³⁰ Jenna Abetz and Julia Moore, "Welcome to the Mommy Wars, Ladies': Making Sense of the Ideology of Combative Mothering in Mommy Blogs," *Communication, Culture and Critique* 11, no. 2 (2018): 265–81, <https://doi.org/10.1093/cc/cct008>.

physical interactions to digital spaces also influences mothers' responses to health problems. One example is the way these mothers discuss postpartum health conditions, especially the Baby Blues Syndrome (BBS). From the Islamic perspective, women, especially mothers, are the main pillars of spirituality and humanity.³¹ A Muslim woman plays a crucial role in child-rearing and safeguarding their dignity and well-being. This task necessitates preparation and knowledge, with a Muslim woman carrying out responsibility for the household.³² They simultaneously need to gain better access to information; therefore, these mothers will be much more aware of current motherhood issues, including those discussed from an Islamic viewpoint. Using posts about BBS in the account, this study examines the perspective of @mubadalah.id in addressing this mental health issue. The studied posts address the causes, statistics, implications, and preventive measures of BBS. @mubadalah.id is part of Mubadalah.id, a multi-platform web portal that promotes gender-fair and balanced religious narratives in Indonesia.³³ The media mainly promotes a progressive paradigm or methodology in interpreting the holy texts, especially those discussing gender relations, known as *Qirā'ah mubādalāh*.³⁴ *Qirā'ah mubādalāh* is an approach in interpreting the verses of Quran and hadith that addresses the relationship between men and women.³⁵ This approach is also

³¹ Lynn O'Brien Hallstein, Andrea O'Reilly, and Melinda Giles, *The Routledge Companion to Motherhood* (New York: Routledge, 2020), 156–57; Isabel Del Mar Moreno-Ávila et al., "Muslim and Christian Women's Perceptions of the Influence of Spirituality and Religious Beliefs on Motherhood and Child-Rearing: A Phenomenological Study," *Healthcare* 11, no. 22 (2023): 2932, <https://doi.org/10.3390/healthcare11222932>; Ismail Nasution et al., "The Role of Women as Educators according to the Hadith," *Tajdid: Jurnal Ilmu Ushuluddin* 24, no. 2 (2025): 500–527, <https://doi.org/10.30631/tjd.v24i2.5224>.

³² D. B. Baibosunov, S. B. Balshikeyev, and U. S. Zhumakanova, "Role and Place of Woman in Islam," *Bulletin of the Karaganda University: History, Philosophy Series* 102, no. 2 (2021): 149–53, <https://history-philosophy-vestnik.buketov.edu.kz/history-philosophy-vestnik/article/view/75>.

³³ Yuliana Jamaluddin and Siti Aisa, "Paradigma Tafsir Adil Gender pada Akun Instagram @mubadalah.id," *Aqlam: Journal of Islam and Plurality* 8, no. 1 (2023): 1–18, <https://doi.org/10.30984/ajip.v8i1.2277>.

³⁴ Taufan Anggoro, "Konsep Kesetaraan Gender dalam Islam," *Afkaruna* 15, no. 1 (2019), <https://doi.org/10.18196/AIJIS.2019.0098.129-134>; Heri Junaidi, "Ibu Rumah Tangga: Stereotype Perempuan Pengangguran," *An Nisa'a* 12, no. 1 (2017): 77–88, https://jurnal.radenfatah.ac.id/index.php/annisa/article/download/1475/1170?_cf_chl_tk=KDPocdxR_o5R3tUy6PrmD8yDjScUO6HfTO2oxcoY0-1784800923-1.0.1.1-1pxCp0sMhZ7X3nfTusjGjVNuVBpjHVsspdFuagW2bA.

³⁵ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah: Tafsir Progresif untuk Keadilan Gender dalam Islam* (Yogyakarta: IRCiSoD, 2019), 122–24.

defined as a progressive interpretation method that refers to universal Islamic principles and essential ideas within the sacred texts.³⁶ A multimodal perspective will allow researchers to further clarify the textual and visual elements employed in BBS discourse. Furthermore, the use of an intersectional feminist standpoint provides a critical lens through which to view the concept of BBS presented in @mubadalah.id.

B. Method

This study employs Machin and Mayr's multimodal content analysis³⁷ as its primary analytical framework. The study focuses on four Instagram posts discussing BBS. The posts consist of semiotic resources in forms of text (verbal) and picture (visual) that are suitable for multimodal content analysis. The study focuses on four Instagram posts discussing BBS. The posts consist of semiotic resources in forms of text (verbal) and picture (visual) that are suitable for multimodal content analysis. The verbal analysis focuses on lexical choices made and the visual analysis lies on examining beyond the denotation of pictures to find their connotational potential. Next, it was supplemented by the principles of Intersectional Feminism.³⁸ The integrated approach allows researchers to examine how verbal and visual semiotic resources are produced and depict a mother's overlapping identities, as well as how these intersecting roles contribute to the production of discourse about Baby Blues Syndrome. The Instagram account @mubadalah.id was chosen because of its Islamic feminist approach and intersectional discussion of the topic. It explores women's roles, religious expectations, and health issues, making it an ideal platform for studying how these challenges are semiotically produced for an Indonesian Muslim audience, especially in terms of their connections in BBS portrayals. Furthermore, posts on @mubadalah.id generally intersects with the Islamic feminism approach, which is marginal in the context of Indonesia's

³⁶ Yulmitra Handayani and Mukhammad Nur Hadi, "Interpretasi Progresif Hadis-hadis Tema Perempuan: Studi Aplikasi Teori Qira'ah Mubadalah," *Humanisma: Journal of Gender Studies* 4, no. 2 (2020): 157, <https://doi.org/10.30983/humanisme.v4i2.3462>.

³⁷ David Machin and Andrea Mayr, *How to Do Critical Discourse Analysis: A Multimodal Introduction* (London: Sage, 2012), 32–56.

³⁸ Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Anti-Discrimination Doctrine, Feminist Theory, and Anti-Racist Politics"; Crenshaw, "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color."

popular Islamic discourse. Throughout the analysis, the coding of verbal and visual features focused on markers of overlapping identities. This included looking for lexical choices and visual representations that highlighted the convergence of women's roles, the use of religious frameworks to explain or solve health issues, and the illustration of settings that aim at specific cultural and domestic expectations.

C. Result and Discussion

The verbal analysis of BBS in @mubadalah.id

The results consist of verbal and visual exploration of BBS in @mubadalah.id. The verbal analysis indicated that lexical choices operate within categories of word connotations, overlexicalization, and structural oppositions, and the findings from visual analysis cover iconography, attributes, and settings. First, word connotations mainly present women as the main actors in posts. Word connotations discuss the essentials of lexical choice used by text producers, as they shape the opinion conveyed to the readers or audience of a particular media. Machin and Mayr assert that language provides an open range of options, and authors can select specific words that fit their motives.³⁹ The results indicate lexical choices that reflect a mother's complex role, such as in the words *sekolah* (school) and *guru* (teacher), as shown in the excerpt.

*Ibu adalah sekolah pertama bagi anak-anaknya. Seakan-akan, ibu dituntut untuk menjadi guru yang sempurna*⁴⁰ (Mother is the first school for her children. It seems that a mother should be a perfect teacher).

In a renowned Arabic saying, a mother is a madrasa (school) for her children. Thus, the words *sekolah* and *guru* refer to the madrasa in this saying. In Islam, mothers have a vital role in instilling values, ethics, and religious concepts to their children. Also, the notion of *Rabbatu al-Bayt* (Guardian of the Home) emphasizes the mother's duty in fostering her family's well-being.⁴¹ The next example illustrates the complex role of motherhood.

³⁹ Machin and Mayr, *How to Do Critical Discourse Analysis: A Multimodal Introduction*, 32–37.

⁴⁰ Mubadalah.id, "Baby Blues: Memangnya Mengurus Anak hanya Kewajiban Ibu?," @mubadalah.id, January 5, 2020, <https://www.instagram.com/p/B68WwoyAhCJ/>.

⁴¹ Mohd Istajib Mokhtar et al., "Rabbatu al-Bayt (Guardians of the Home)," *El-Ussrah: Jurnal Hukum Keluarga* 8, no. 2 (2025): 768–92, <https://doi.org/10.22373/ujhk.v8i2.30610>.

*STOP MELAKUKAN HAL INI. Menyuruh nurut dan nuntut harus jadi ibu yang baik, harus jadi istri sholehah, harus menjadi anak dan mantu yang berbakti. Karena depresi tak dapat dihindarkan, ibu justru menaruh kebencian yang tinggi pada anak yang baru dilahirkannya. Karena menganggap bahwa kesulitan yang ia alami bertubi-tubi, datang karena kehadiran bayinya.*⁴² (Stop doing it. Asking (a woman) to adhere to and demand (her) of being a good mother, devoted wife, obedient daughter, and daughter-in-law). As depression is unavoidable, mothers eventually show hatred toward their newborns. She may have thought that the difficulties she experienced were due to her baby's presence).

In this case, the text producer chooses labels for women's roles, such as *ibu* (mother), *istri* (wife), and *mantu* (daughter-in-law). While men occupy similar roles, these labels for women are more than just descriptive; they are prescriptive identity markers with a distinctive significance and depth. The labels *ibu*, *istri*, and *mantu* not only define her familial role but also impose expectations on her thoughts, conduct, and life priorities. A woman is supposed to both give birth and nurture her kid. She is also anticipated to consistently exhibit patience, be emotionally accessible, and prioritize others' needs over her own. Consequently, these labels convey a complex yet substantial sense of commitment. A study by Kaźmierczak indicates that parental role becomes more fundamental to women's self-concept than it is for men and this role is heightened by a double burden of domestic expectations that do not apply equally to men.⁴³

The intersection of roles a woman has when she gets married appears in the posts are the identities attached to women that bring responsibilities. It indicates that women often perceive their development as existing within a network of interactions contributing to their self-identification, while several researchers agree that identities evolve in relational contexts.⁴⁴ Therefore, women tend to fit into or be shaped by this network. This implies that once a woman delivers her baby, she must attain the status of a good mother, as prescribed by her

⁴² Mubadalah.id, "Stop Melakukan Hal Ini," @mubadalah.id, September 22, 2021, https://www.instagram.com/p/CUHz4VGJHLf/?img_index=4.

⁴³ Maria Kaźmierczak and Karol Karasiewicz, "Making Space for a New Role – Gender Differences in Identity Changes in Couples Transitioning to Parenthood," *Journal of Gender Studies* 28, no. 3 (2019): 271–87, <https://doi.org/10.1080/09589236.2018.1441015>.

⁴⁴ Elizabeth K. Laney et al., "Expanding the Self: Motherhood and Identity Development in Faculty Women," *Journal of Family Issues* 35, no. 9 (2014): 1227–51, <https://doi.org/10.1177/0192513X13479573>; Laney et al., "Becoming a Mother: The Influence of Motherhood on Women's Identity Development."

surroundings. Along with this status, she should remain devoted to her husband and obedient to her parents-in-law. Laney et al. further assert that this reflects that motherhood, characterized by its intensive and enduring nature for women, significantly influences their identity.

Second, overlexicalization was used most frequently in the studied posts. Machin and Mayr mention, overlexicalization involves over-persuasion or repetition of terminology and over-completeness, typically indicating a problem or an ideological dispute.⁴⁵ The analysis shows the cause-and-effect of baby blues syndrome illustrated by employing overlexicalization. Hence, BBS' narrative focuses on the identity attached to women. Words such as baby blues, *depresi* (depression), *kesehatan mental* (mental health), *aman* (safe), and *apresiasi* (appreciation) are repeatedly used in the posts. Additionally, the text producer aims to emphasize the postnatal conditions that a mother experiences.

... 2 juta/tahun perempuan mengalami postpartum depression atau baby blues setelah melahirkan⁴⁶ (about 2 million women per year experience postpartum depression or baby blues after delivering their babies).

The example explains the statistics of postpartum depression and baby blues in Indonesia. In terms of duration and severity, baby blues can resolve within days after delivery.⁴⁷ However, it may lengthen and become postpartum depression, which, across cultures, is still frequently underdiagnosed and inadequately treated.⁴⁸ In this sense, overlexicalization aims to validate mental health discourse and progressively displaces the moral-religious narrative. The frequent use of *depresi*, *apresiasi*, or *aman* serves as a mechanism to claim that BBS is a medical-psychological problem rather than merely lacking in faith.

The following example points out the solution that @mubadalah.id offered to mothers during the postnatal period.

Yang diperlukan oleh seorang ibu yang baru melahirkan adalah apresiasi dan support. Berhenti menghakimi pilihannya, dan perhatikan apa yang ia rasakan

⁴⁵ Machin and Mayr, *How to Do Critical Discourse Analysis: A Multimodal Introduction*, 37–38.

⁴⁶ Mubadalah.id, "Baby Blues: Memangnya Mengurus Anak hanya Kewajiban Ibu?"

⁴⁷ Namirah et al., "Factors Influencing the Occurrence of Baby Blues Syndrome in Postpartum Mothers"; Tosto et al., "Maternity Blues: A Narrative Review."

⁴⁸ Michael Thomson and Verinder Sharma, "Therapeutics of Postpartum Depression," *Expert Review of Neurotherapeutics* 17, no. 5 (2017): 495–507, <https://doi.org/10.1080/14737175.2017.1265888>; Sophia D. Falana and Jane M. Carrington, "Postpartum Depression," *Nursing Clinics of North America* 54, no. 4 (2019): 561–67, <https://doi.org/10.1016/j.cnur.2019.07.006>.

yuk⁴⁹ (Mothers need appreciation and support. Stop judging her choices; let us pay more attention to what she feels).

This example highlights that proper treatment during the postnatal period means avoiding judgment and providing consolation, which agrees with.⁵⁰ The words *apresiasi* and *support* mark the collective assistance one can offer to mothers. This finding agrees with Machin and Mayr's statement that overlexicalization conveys over-persuasion. This usually indicates that something is contested or a cause of ideological conflict. Therefore, in examining a text, we would detect overlexicalization, which occurs when there are repeated occurrences of specific words and synonyms.

In addition to repeated words that mark overlexicalization, the text producer also uses some idioms that associate BBS with a lack of faith, as in the following excerpt.

*Benarkah baby blues syndrome disebabkan karena kurangnya iman?*⁵¹ *Mari mengubah stigma bahwa baby blues syndrome bukan akibat dari lemahnya iman*⁵² (Does a lack of faith cause baby blues syndrome? Let us change the stigma: Baby blues syndrome does not indicate a lack of faith).

Mothers are expected to embrace societal expectations that they do so naturally. Arrahmah mentioned that BBS is not related to an individual's spirituality.⁵³ Several studies also confirm that spousal support, family dynamics, and financial condition tend to be more deciding variables than spiritual shortcomings in the case of baby blues syndrome.⁵⁴ Overlexicalization

⁴⁹ Mubadalah.id, "Mari Mengubah Stigma," @mubadalah.id, September 22, 2021, https://www.instagram.com/p/CUHz4VGJHLF/?img_index=6.

⁵⁰ Alanna R Miller and Alexandru Stana, "Struggling to Recover or Recovering the Struggle: A Critical Examination of Recovery Narratives as Discourses-in-Practice for People Suffering from Postpartum Depression," *Atlantic Journal of Communication* 32, no. 5 (2024): 733–46, <https://doi.org/10.1080/15456870.2023.2263605>.

⁵¹ Mubadalah.id, "Benarkah Baby Blues Syndrome Disebabkan karena Kurangnya Iman?," @mubadalah.id, September 22, 2021, https://www.instagram.com/p/CUHz4VGJHLF/?img_index=1.

⁵² Mubadalah.id, "Mari Mengubah Stigma."

⁵³ Syifa Arrahmah, "Baby Blues Tanda Lemah Iman? Begini Penjelasannya," *NU Online*, November 6, 2023, https://www.nu.or.id/nasional/baby-blues-tanda-lemah-iman-begini-penjasannya-KhkDa#google_vignette.

⁵⁴ Elit Pebryatie et al., "Associations between Spousal Relationship, Husband Involvement, and Postpartum Depression among Postpartum Mothers in West Java, Indonesia," *Journal of Primary Care & Community Health* 13 (2022), <https://doi.org/10.1177/21501319221088355>; Noviyati Rahardjo Putri, Ulinuha Aufa Rahmah, and Grhasta Dian Perestroika, "Perinatal Mental Health Disorders in Indonesia: A Systematic Review of Quantitative Studies (2015–2024)," *Jurnal Kesehatan*

in the excerpt highlights text producer's standpoint on the imposition of cultural stigma to postpartum women. They are unfairly placed within a framework of moral-religious judgment. The emphasis is on the ideological conflict between the medical and psychosocial perspectives on BBS and the conservative viewpoint that correlates the mother's emotional state with 'lack of faith'. Thus, in this context, overlexicalization challenges the misconception that baby blues result from defects in faith. Thus, BBS should be addressed from both physiological and psychosocial viewpoints, rather than assessed through moral or religious standards.

Finally, structural oppositions, according to Machin and Mayr highlight distinctions in conceptual classes by employing specific vocabulary.⁵⁵ As a result, it can indicate contrasts from the attributes of its opponents without being explicitly stated, as in the following excerpt:

Baby Blues Syndrome Bukan Hanya Lemah Iman!!!⁵⁶ Sebab Seseorang Mengalami Mental Illness: konflik antara harapan dan kenyataan, merasa gagal, diremehkan.⁵⁷ (Baby Blues Syndrome is not about a lack of faith. One can suffer from mental illness (because of) conflicting hope and reality, seeing oneself as a failure, and feeling discredited).

The words *harapan* (hope) and *kenyataan* (reality) illustrate two opposing situations that mothers in perinatal conditions experience. On the one hand, a woman is expected to find ways to deal with her perinatal condition since she biologically or 'naturally' becomes a mother.⁵⁸ This cultural expectation, combined with the reality of the transition—tiring and filled with psychological tension, leads to guilt and shame. Furthermore, the structural opposition of *harapan* and *kenyataan* portrays a situation in which motherhood

Masyarakat 21, no. 2 (2025): 369–77, <https://doi.org/10.15294/kemas.v21i2.26267>; Kartika Adyani, Alfiah Rahmawati, and Amelia Pebrianti, "Faktor-Faktor yang Memengaruhi Kesehatan Mental pada Ibu Selama Kehamilan: Literature Review," *Media Publikasi Promosi Kesehatan Indonesia (MPPKI)* 6, no. 6 (2023): 1033–38, <https://doi.org/10.56338/mppki.v6i6.3388>.

⁵⁵ Machin and Mayr, *How to Do Critical Discourse Analysis: A Multimodal Introduction*, 39–42.

⁵⁶ Mubadalah.id, "Baby Blues Syndrome Bukan Karena Lemah Iman!!!," @mubadalah.id, September 28, 2021, https://www.instagram.com/p/CUXNWNtJjx7/?img_index=1.

⁵⁷ Mubadalah.id, "Sebab Seseorang Mengalami Mental Illness: Konflik antara Harapan dan Kenyataan, Merasa Gagal, Diremehkan," @mubadalah.id, September 28, 2021, https://www.instagram.com/p/CUXNWNtJjx7/?img_index=2.

⁵⁸ Brittany Johnson, Kate Russell, and Louisa Peralta, "The 'Good Mother' Discourse in 'Success Stories' of Australian Weight Loss Centres: A Critical Discourses Analysis," *Qualitative Research in Sport, Exercise and Health* 14, no. 5 (2022): 759–77, <https://doi.org/10.1080/2159676X.2021.1989711>.

is particularly vulnerable to failure and be internalized by perinatal mothers as a personal shortcoming. It may cause the development of BBS. With ongoing support from spouse, family, and the immediate surroundings, the gap between expectation and reality can reduce stress and support perinatal mothers' mental state.⁵⁹

The visual analysis of BBS in @mubadalah.id

Saeed and Mostafa discuss the role of visual resources, which give authors greater freedom of expression than verbal resources.⁶⁰ Thus, this analysis involves looking behind the denotation of pictures to determine their connotational potential. As for Machin and Mayr's toolkit, the visual analysis in this study covers iconography, attributes, and settings. In the first category, iconography, the data indicate two sections: women in pain due to BBS and women who provide solutions to this problem, as shown in Figure 1.

The image displays women experiencing pain in their heads, with facial expressions representing the pain. These women sit back-to-back on the floor and put their hands in their hands. The caption in the image means that 'a lack of faith causes the baby blue syndrome'. The picture aims to convey the effects of baby blues on the physical well-being of mothers. In this sense, the text producer contests the viewpoint that links maternal mental health issues to a mother's religious beliefs. Factors like cultural norms and family hierarchies contribute to mothers' physical and psychological health conditions.⁶¹

⁵⁹ Anvita Bhardwaj et al., "Engaging Husbands in a Digital Mental Health Intervention to Provide Tailored Counseling for Women Experiencing Postpartum Depression: A Mixed Methods Study in Nepal," *SSM - Mental Health* 6 (2024): 100340, <https://doi.org/10.1016/j.ssmmh.2024.100340>; Alexandru Stana and Alanna R Miller, "'Being a Mom = Having All the Feels': Social Support in a Postpartum Depression Online Support Group," *Atlantic Journal of Communication* 27, no. 5 (2019): 297–310, <https://doi.org/10.1080/15456870.2019.1616736>.

⁶⁰ Rasha Mohammad Saeed, "Online Newspapers Portrayal of Arab Female Athletes in Rio 2016 Olympics: A Multimodal Critical Discourse Analysis," *International Journal of Arabic-English Studies* 18, no. 1 (2018), <https://doi.org/10.33806/ijaes2000.18.1.3>.

⁶¹ Dewie Sulistyorini et al., "Exploring Cultural Factors Contributing Maternal Mortality among Pregnant Women: An Ethnographic Study in the Banjarnegara Community, Central Java, Indonesia," *Frontiers in Global Women's Health* 6 (2025): 1677072, <https://doi.org/10.3389/fgwh.2025.1677072>; Aparna G. Kachoria et al., "The Association of Religion with Maternal and Child Health Outcomes in South Asian Countries," ed. James Mockridge, *PLoS One* 17, no. 7 (2022): e0271165, <https://doi.org/10.1371/journal.pone.0271165>.

The next figure depicts a hijabi woman with her hands crossed in front of her chest and smiling at the audience. With the caption *Mari Mengubah Stigma bahwa baby blues syndrome bukan akibat dari lemahnya iman* (let us change the stigma, baby blues syndrome is not a result of lack of faith), this image infers warmth or goodwill, especially to mothers troubled by their mental health issues. The image also illustrates the solution shown in the previous figure. As Figure 1 describes the suffering of mothers, Figure 2 provides the solution as assistance to deal with the syndrome. It can be inferred that BBS requires helping hands, support, and encouragement from troubled mothers.⁶²

Figure 2
Image represent pain due to Baby Blues Syndrome (BBS)



Source: @mubadalah.id.⁶³

Visual analysis also investigates the attributes of the data. Attributes refer to the concepts and values conveyed by objects and their delivery.⁶⁴ The data imply that the text producer uses a particular color panel to enhance the presentation of

⁶² Gleeson, Craswell, and Jones, "Women's Use of Social Networking Sites Related to Childbearing: An Integrative Review"; Maguire et al., "Exploring Experiences, Barriers and Treatment Preferences for Self-Reported Perinatal Anxiety in Australian Women: A Qualitative Study"; Matley, "I Miss My Old Life': Regretting Motherhood on Mumsnet."

⁶³ Mubadalah.id, "Benarkah Baby Blues Syndrome Disebabkan karena Kurangnya Iman?"; Mubadalah.id, "Mari Mengubah Stigma."

⁶⁴ Machin and Mayr, *How to Do Critical Discourse Analysis: A Multimodal Introduction*, 51–52.

the posts. The text producer typically applies soft or pastel colors in the background (soft pink and crème) and the character's outfit (mint and pink). Soft or pastel colors can indicate the denotation of women-related or feminine topics discussed in the post; thus, the color reflects the object discussed. Asarkar and Phatak demonstrated that women are more likely to choose soft colors and are more sensitive to pink, red, and yellow.⁶⁵ In contrast, men exhibit a preference for bold colors and demonstrate greater responsiveness to the blue-green spectrum. Thus, the selection of pastel colors corresponds with the target segment of this account, notably, women. In addition, color can also be influenced by cultural proximity or geographical regions. Saito's analysis reveals that blue is broadly accepted in various Asian countries, including Korea, Japan, China, and Indonesia. The study also indicates that white is Indonesians' favorite since it resembles cleanliness and purity.⁶⁶

Finally, settings inform the audience of the location or situation in which the images take place. Figure 3 shows the settings used for the data. There are hints in these images, especially to indicate their location. On the left-hand side, the image illustrates a woman sitting in a room with a stripe-decorated wall as the background. The woman held a baby toy in her left hand. With a baby cot beside her, it can be inferred that she is in a bedroom. Most likely, she is in a nursery or her baby's room. In the middle, the image illustrates a woman holding a baby in her arms while sitting on the floor. In the background, a single-seated sofa is on her back, and some framed pictures are placed by the back of the sofa. These hints also demonstrate that the woman and the baby are in the room of a house; it can be either in a living room or bedroom. Aside from the indoor settings, a closely associated setting also signifies home, as in the image in the right-hand side. In the image, a woman lays down with her back on a spread mat or cloth in an open space while playing with a younger child. Plants and grass are in her surroundings. This image indicates the front or backyard of a house; thus, it also shows that the woman is in her home. Therefore, the images in Figure 2 depict domesticity, which is commonly associated with motherhood. As Mary et

⁶⁵ Shruti V. Asarkar and Madhura V. Phatak, "Effects of Color on Visual Aesthetics Sense," in *Proceeding of International Conference on Computational Science and Applications (Algorithms for Intelligent Systems)* (Singapore: Springer, 2020), 181–94, https://doi.org/10.1007/978-981-15-0790-8_19.

⁶⁶ Miho Saito, "Comparative (Cross-Cultural) Color Preference and Its Structure," in *Encyclopedia of Color Science and Technology* (Berlin, Heidelberg: Springer Berlin Heidelberg, 2015), 1–7, https://doi.org/10.1007/978-3-642-27851-8_73-1.

al., illustrate, the media mainly portray mothers as the primary caregivers, with duties including household chores, childcare, spending quality time with children, and ensuring their safety and well-being.⁶⁷

Figure 3
The Application of Settings in the Posts



Source: @mubadalah.id.⁶⁸

⁶⁷ Sophie M Mary et al., "Representations of Motherhood in the Media: A Systematic Literature Review," *Information, Communication & Society* 28, no. 1 (2025): 169–86, <https://doi.org/10.1080/1369118X.2024.2348020>.

⁶⁸ Mubadalah.id, "Baby Blues Syndrome," @mubadalah.id, September 22, 2021, https://www.instagram.com/p/CUHz4VGJHLf/?img_index=2%0A; Mubadalah.id, "Pentingnya

The culture-related concept of motherhood in the Indonesian context. Kalauserang mentions that mothers are widely regarded as the family's nurturers.⁶⁹ Furthermore, mothers are typically the ones who look after their children. In Asian families, mothers' duties are critical to preserving a society and a family's culture, customs, and values. Thus, women who become mothers are expected to instinctively adapt to their maternal roles. Maulana, Obst, & Khawaja believe that cultural factors, including norms, values, and traditions, significantly influence well-being. This expectation can hinder mothers from achieving balance and well-being over the long run.

To highlight some specific characteristics of @mubadalah.id, the account usually delivers several slides in each post or carousel. Suminto and Setiyoko assert that the carousel feature enables content creators to post multiple images on several pages in a single post.⁷⁰ The feature exhibits significant vividness and enhances audience engagement better than a single picture post.⁷¹ The account also includes verses from the Quran or hadith to strengthen the ideas presented in its posts. The post structure commonly consists of opening statements or an introduction to the issue discussed. This discussion provides further explanation or solutions to the issue and closing or suggestions. The Quran verses or hadith can be seen in the discussion section to provide arguments or justification.

Kesehatan Mental," @mubadalah.id, September 22, 2021, https://www.instagram.com/p/CUHz4VGJHLf/?img_index=5; Mubadalah.id, "Mudah Kok Caranya ...," @mubadalah.id, September 22, 2021, https://www.instagram.com/p/CUHz4VGJHLf/?img_index=7%0A%0A%0A%0A.

⁶⁹ Esther Deborah Kalauserang, "The Representation of Mothers as Bearers of Culture in Three Short Stories from Indonesia," *Notion: Journal of Linguistics, Literature, and Culture* 5, no. 1 (2023): 93–106, <https://doi.org/10.12928/notion.v5i1.7644>.

⁷⁰ Miftahul Adi Suminto and Nanang Setiyoko, "Headline & Layout Aplikatif dalam Trend Perancangan Desain Carousel pada Konten Sosial Media (Studi pada Instagram, Facebook, dan LinkedIn)," in *Seminar Nasional Desain (SNADES) 2022: Desain Kolaborasi Interdisipliner di Era Digital* (Program Desain Komunikasi Visual Fakultas Arsitektur dan Desain UPN Veteran Jawa Timur, UPN Veteran Jawa Timur, 2022), <https://eprints.perbanas.ac.id/10436/>.

⁷¹ M. Zaenal Ashfiya and Penny Rahmawaty, "Perbandingan Tingkat Engagement antara Post Foto dan Video Instagram (Studi pada Akun Instagram Perusahaan Berbasis Aplikasi Smartphone)," *Jurnal Manajemen Bisnis Indonesia* 7, no. 2 (2018): 182–194, <https://journal.student.uny.ac.id/index.php/jmbi/article/view/12911>; Ristia Kadiasti and Mukaromah Mukaromah, "Pendekatan AISAS dalam Post Instagram Carousel sebagai Strategi Promosi pada Museum Ranggawarsita," *Ultimart: Jurnal Komunikasi Visual* 15, no. 1 (2022): 79–89, <https://doi.org/10.31937/ultimart.v15i1.2586>.

From an intersectional perspective, the experience of BBS, as shown by @mubadalah.id must be viewed from multiple perspectives rather than solely through a gendered lens. BBS is fundamentally a health issue that indicates the norms of maternal roles, the socio-cultural influences that produce these standards, and the religious interpretations, particularly within Islam, of these maternal obligations. This account's perspective is substantial due to its opposition, as it employs religious texts to confront religious stigma and promote community-based treatment that acknowledges the complex layers of women's identities. From an intersectional perspective, the results of the multimodal content analysis can be divided into several sections. BBS experience signifies a complex transformation in identity and parental duties, with the associated stigma representing a type of multidimensional oppression, and peer support is an effective and inclusive remedy. The visual representation of the obstacles encountered by mothers and their mental health concerns is confined to private and domestic domains.

First, experiencing BBS due to the transition to motherhood is not merely a biological or psychological problem. According to Afiyanti and Solberg identity transition represents a significant life change for women, as it involves the adoption of social status and responsibilities associated with maternal roles.⁷² In the context of @mubadalah.id, a woman has multiple roles: as a daughter in her family (*anak*), spouse to her partner (*istri*), and daughter-in-law to her partner's family (*mantu*). The pressure and potential for stress are multiplied at this intersection of roles, where each role is influenced by cultural and religious expectations of women. Therefore, the discourse of the 'good mother' applies in very specific conditions, as its construction applies only to middle-class Muslim women in Indonesia. Garland McKinney and Meinersmann refer to it as the 'golden' standard of motherhood in society, which often places women under social pressure to fulfill certain roles and only highlights the difficulties they face in managing these roles.⁷³

The posts addressing BBS on @mubadalah.id seeks to tackle the stigma associated with *kurang iman* or *lemah iman*. The stigma primarily affects

⁷² Yati Afiyanti and Shirley M Solberg, "It Is My Destiny as a Woman': On Becoming a New Mother in Indonesia," *Journal of Transcultural Nursing* 26, no. 5 (2015): 491–98, <https://doi.org/10.1177/1043659614526243>.

⁷³ Jasmine L. Garland McKinney and LaReine M Meinersmann, "The Cost of Intersectionality: Motherhood, Mental Health, and the State of the Country," *Journal of Social Issues* 79, no. 2 (2023): 596–616, <https://doi.org/10.1111/josi.12539>.

women in the postnatal period, who often experience a lack of emotional support from spouses and family members, alongside hormonal changes and social pressure.⁷⁴ The stigma associated with *kurang iman* or *lemah iman* arises from intersectional oppression, reflecting the overlap of patriarchal cultural norms and religious doctrines. Women are culturally expected to fulfill their maternal roles in a natural, instinctive, and joyful manner. Meanwhile, women are expected to consistently practice religious values while fulfilling their roles as mothers. This position establishes a model of blame and shame based on cultural expectations, often masked as religious or belief systems, despite evidence indicating that BBS is not correlated with individual spirituality.⁷⁵ This Instagram account tackles stigma by interpreting hadith that prioritizes the safety and comfort of mothers as essential for achieving peace of mind during the transition to motherhood. This perspective aligns with gender-equitable religious narratives⁷⁶ and is confirmed by studies highlighting the importance of social support for perinatal mental health.⁷⁷

Next, we used the approach proposed by @mubadalah.id involves mutual support, including "acts of benevolence" among women and validation from sacred texts. This solution has both advantages and disadvantages. This solution possesses an intersectional dimension, implying that support for BBS conditions results from a collective understanding of these factors.⁷⁸ Women's groups or communities can provide valuable support because they empathize with and aid one another. However, it has been criticized for not including

⁷⁴ McKinney and Meinersmann; Annisa Fadlilah and Putri Margareta Lucky Christiani, "Babyblues Syndrome in the Quran: A Contextual Analysis of Surah Maryam Verses 21-30," *Fahima* 4, no. 1 (2025): 37–60, <https://doi.org/10.54622/fahima.v4i1.431>; Titik Mariati and Dwi Gina Garnita, "Pengaruh Terjadinya Gangguan Baby Blues pada Ibu Pasca Persalinan di Rumah Sakit Khusus Ibu dan Anak Ummi Khasanah Bantul Yogyakarta Tahun 2018," in *Seminar Nasional Kesehatan 2018: "Peta Jalan PIS-PK dengan Pendekatan Continuum Care Untuk Menurunkan Triple Burden Disease"* (Semarang: Fakultas Ilmu Keolahragaan, Universitas Negeri Semarang, 2018), 114–128; Novita Safitri et al., "Baby Blues Syndrome in the Qur'an: A Resilience Study of Maryam's Story," *Jurnal Ushuluddin* 33, no. 1 (2025): 40–61, <https://doi.org/10.24014/jush.v33i1.35885>.

⁷⁵ Arrahmah, "Baby Blues Tanda Lemah Iman? Begini Penjelasannya."

⁷⁶ Jamaluddin and Aisa, "Paradigma Tafsir Adil Gender pada Akun Instagram @mubadalah.id."

⁷⁷ Gleeson, Craswell, and Jones, "Women's Use of Social Networking Sites Related to Childbearing: An Integrative Review"; Tatjana L Kay et al., "The Role of Social Support in Perinatal Mental Health and Psychosocial Stimulation," *The Yale Journal of Biology and Medicine* 97, no. 1 (2024): 3–16, <https://doi.org/10.59249/WMGE9032>.

⁷⁸ Patricia Hill Collins and Sirma Bilge, *Intersectionality*, 2nd ed. (Cambridge: Polity Press, 2020), 13–14.

spouses, family members, the health system, or the state in childcare and nursing responsibilities. Instead, these responsibilities are placed on women's communities. This approach indirectly reflects neoliberal logic by attributing welfare responsibility to communities and individuals rather than to broader social structures.⁷⁹ This solution further strengthens the conventional notion that issues impacting women should be addressed only in private or domestic spheres. This solution has the potential to shift the focus from the broader feminist movement's aim for structural transformation to an emphasis on adaptation and community resilience at the individual level.

Visually, BBS employs domestic settings such as bedrooms, gardens, and nurseries, along with feminine pastel colors as backgrounds. This representation, in Rottenberg's perspective, implicitly reiterates the idea that motherhood and mental health problems are personal issues to be addressed primarily within one's own home. This is illustrated through the representation of domestic spaces and the application of soft pastel colors in relation to female identity. This representation may undermine the experiences of other women, including unpaid domestic labor, family disputes, and the dual responsibility of managing a household.⁸⁰ The representation was selected by @mubadalah. @mubadalah.id in the context of BBS seems to compromise the roles of women in the public domain and the economic challenges that force many mothers to juggle the responsibilities of caregiving and income maintenance.⁸¹ This visual narrative, by focusing primarily on the domestic sphere, fails to incorporate the added stressors of the workplace and financial pressure. It extends the social media aesthetic of the 'authenticity bind,' which idealizes feminine domestic life,⁸² consequently restricting the broader and more varied experiences of mothers.

⁷⁹ Francesco Laruffa, "Social Welfare Discourses and Scholars' Ethical-Political Dilemmas in the Crisis of Neoliberalism," *Ethics and Social Welfare* 13, no. 4 (2019): 323–39, <https://doi.org/10.1080/17496535.2019.1615525>; Catherine A Rottenberg, *The Rise of Neoliberal Feminism*, vol. 1 (Oxford: Oxford University Press, 2018), <https://doi.org/10.1093/oso/9780190901226.001.0001>.

⁸⁰ Nurul Hidayati, "Beban Ganda Perempuan Bekerja (antara Domestik dan Publik)," *Muwazah: Jurnal Kajian Gender* 7, no. 1 (2015): 108–19, <https://ejournal.uingusdur.ac.id/Muwazah/article/view/9032>.

⁸¹ Caitlyn Collins, *Making Motherhood Work: How Women Manage Careers and Caregiving* (Princeton: Princeton University Press, 2019), 13–15.

⁸² Brooke Erin Duffy and Emily Hund, "Gendered Visibility on Social Media: Navigating Instagram's Authenticity Bind," *International Journal of Communication* 13 (2019): 4983–5002, <https://ijoc.org/index.php/ijoc/article/view/11729/>.

D. Conclusion

The research results indicate that the transition to motherhood significantly alters women's identities and responsibilities, particularly in relation to experiencing baby blues syndrome. An investigation of posts on the Instagram account @mubadalah.id demonstrated that textual and visual representations portray women as individuals with mental health challenges while simultaneously seeking remedies for their health issues. The use of connotative language and repetitive wording suggests that the issues surrounding maternal mental health are only represented within private and domestic contexts. The results, seen from an interdisciplinary lens, reveal that baby blues represent a complex transitional period in motherhood identity and responsibility. In this sense, the innate stigma reflects a layered form of oppression, while support from peers emerges as an effective and inclusive solution.

This research is limited, as it mainly examines one mental health issue, which is baby blues syndrome, and hence does not address a broad spectrum of mental health disorders affecting mothers. The data source is restricted to a single Instagram account, resulting in a biased perspective that may not offer a comprehensive view. Further research is advised to improve the narrative of women's identity in constructing the stories about motherhood on social media, while also using a broader array of data sources, including narratives with varying opinions. This study enhances the discourse on motherhood and mental health through the framework of language and media studies, providing valuable insights into the Islamic viewpoint on mental health problems among mothers via religious teachings and practices. The multidisciplinary method used may potentially provide a basis for more comprehensive investigation in the future.[s]

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