



Submission date: 02/12/2023 Accepted date: 1/4/2024 Published date: 30/4/2024
DOI: <https://doi.org/10.33102/abqari.vol30no1.555>

THE ISLAMIC APPROACHES TO EMOTIONAL SYMPTOMS OF PREMENSTRUAL SYNDROME

Pendekatan Islam Bagi Simptom Emosi Sindrom Prahaid

Nurul Hanis Sufia Othman^{a1}, Faisal Ahmad Shah^b, Ishak Hj Suliaman^c, & Sharifah
Basirah Syed Muhsin^d

^{abcd}Department of Al-Quran dan Al-Hadith, Academy of Islamic Studies, University
of Malaya, 50603 Kuala Lumpur, Malaysia

¹hanis.sufia92@gmail.com

Abstract

Emotion is a short word but contains a wide meaning for a human being. It is either the positive or negative senses including love, fear, and anger, which are part of someone's character that consists of feelings. Every person who lives in this world will experience a roller coaster of emotions in their life. However, there are some specific times when the emotion becomes more sensitive, especially during premenstrual syndrome (PMS). Because of the urgency to prepare the guidelines for women during PMS turbulences, this study embarks on a mission to dig into the al-Quran about emotional types and suggest the best approach for women to manage their emotions during premenstrual. This research was done using document analysis for data collection by focusing on the themes that refer to three negative emotions in human beings which are sad, fear, and anger. Findings demonstrated that the Islamic approach is comprehensive in emotional regulation since divinity is taking the first place. This article also suggested further research on the other emotional types like surprise, shyness, and disgust. It is hoped that all negative emotions could be one of the challenges that are bearable for women to conquer for the betterment of life.

Keywords: emotion, Islam, approach, premenstrual syndrome.

Abstrak

Emosi merupakan perkataan yang ringkas tetapi mengandungi makna yang luas bagi seseorang manusia. Terkandung padanya perasaan yang positif dan negatif seperti cinta, sedih, resah, marah dan sebagainya.. Setiap orang yang hidup di dunia ini akan mengalami turun naik emosi dalam kehidupan mereka. Walau bagaimanapun, terdapat waktu yang khusus di mana emosi menjadi lebih sensitif seperti semasa sindrom prahaid muncul. Oleh sebab itu, kajian ini bermatlamat untuk mendalami al-Quran yang berkaitan dengan emosi dan mencadangkan pendekatan terbaik untuk wanita menguruskan emosi semasa prahaid. Kajian ini dilakukan menggunakan analisis dokumen untuk pengumpulan data dengan memfokuskan kepada tema yang merujuk kepada tiga emosi negatif iaitu sedih, takut, dan marah. Penemuan menunjukkan bahawa pendekatan Islam adalah komprehensif dalam menguruskan emosi kerana keabdian kepada Tuhan berada di tingkat yang paling atas. Artikel ini juga mencadangkan kajian akan datang melibatkan jenis-jenis emosi yang lain seperti perasaan terkejut, malu, dan rasa jijik. Diharapkan emosi negatif yang mengganggu wanita dapat dikendalikan oleh mereka supaya dapat menjalani kehidupan yang lebih baik.

Kata kunci: emosi, Islam, pendekatan, sindrom prahaid.

INTRODUCTION

Islam preserves every aspect of human life inside and outside of the human body. Islam emphasizes taking care of the physical aspect since strong Muslims are more favoured by Allah SWT compared to the weak (Muslim; 2664). However, it is not about getting only physical strength by building up muscle with regular exercise, but also accentuating the inner aspect, which is the emotional side. This corresponds to the hadith by Prophet Muhammad PBUH that the strongest person is the one who manages to control anger. This means that getting physical strength must come together with strong and positive emotions or knowing the way how to control the negative emotions that appear as the circumstance of an undesirable situation. Like the physical body, emotion is also a natural aspect that grows and develops in every single person.

Allah SWT is the Creator and belief in Him is an obligation to all creatures in the world, whereas denying is the disbelief that causes a person to remain in hell forever. Faith must be engraved in the heart as it is the chief among anything. The heart is also complex; it is the source of various feelings. Sometimes people feel very happy and calm, allowing them to do their chores smoothly and successfully. People can also feel anger, fear, and anxiety, which affect their lives if not managed in the right way.

Thus, guidance needs to be provided to ensure all the deeds will be blessed by the Almighty.

According to the Islamic perspective, emotion is synonymous with lust bestowed by Allah SWT. Lust will lead people to be good or bad, wise or foolish, generous or greedy (Zulkarnain, 2018). To discuss emotion in Islam, the basic step is to search the verses of the al-Quran regarding the issue. Although there is no literal word for emotion in the al-Quran, the verses stating various feelings were mentioned that are connected to emotional types. Happy, sad, anger, and fear are the primary feelings mentioned in the Quran (Aliah, 2008). Not just that, other feelings such as embarrassment, jealousy, pride, impressed, love, pride, insult, arrogance, and many other feelings exist in it (Aliah, 2008).

In Islam, if a girl has her period for the first time, it means that she starts puberty. All the responsibilities and obligations of a Muslim should be fulfilled. Prayers, fasting, and other pillars of Islam should be done perfectly as all deeds are counted by Allah SWT. Good deeds will be rewarded, and the bad deeds will get retribution on the day of judgment. Every single normal woman will experience a menstrual cycle in their life until reaching the age of menopause. In Islam, all schools of thought believe that a woman will not menstruate until she is 10 years old which is earlier than a man (Anuar Puteh, 2001).

PMS is interpreted as a condition that manifests with distressing physical, behavioural, and psychological symptoms, in the absence of organic or underlying psychiatric disease, which regularly recurs during the luteal phase of each menstrual (ovarian) cycle and disappears or significantly regresses by the end of menstruation (Brahmbhatt, 2013). A long time ago, the study and research about PMS did not widely grow. It was believed to have emerged only in the twentieth century. The emotion regulation related to PMS is still obscure and the correlation on this matter urges it to be unrevealed (Gold & Severino, 1994). Historically, Katharina Dalton was the person who progressively acknowledged the emotional symptoms of PMS, which is believed to have risen during the post-World War II (Dalton, 1964). Before that, Robert Frank, the gynaecologist, and Karen Horney who was the psychoanalyst at that time worked together on the study of emotion and PMS, which was formally mooted in the scientific literature in 1931 (Stolberg, 2000).

Not just that, the term PMS was substituted by Frank, which was termed premenstrual tension (PMT) in the year 1953, thus making PMS familiar nowadays (Bancroft J., 1993; Figert, 2005). Long ago, there was an indefinite interpretation of PMS either attributed to emotional symptoms only or associated with physical changes. However, alongside the development of research on this issue, the researchers ensured that both

physical and emotional symptoms are the two aspects that affect women before and during the menses begin (Saryono & Sejari, 2009).

Hence, this article aims to provide the method from the Islamic perspective for women who experience negative emotions due to premenstrual syndromes. The circle of the menstrual is common and cannot be avoided. So, it is crucial to find ways to cope with the swing of mood that affects most women, the people surrounding them, and their daily lives overall.

METHODOLOGY

This study adopted a qualitative approach to document analysis. The documents chosen include all the writing items and pictures that are relevant to the research. Other than that, the advantage of document analysis is its stability, because it is not mixed with the attendance of researchers like interviews and observation (Merriam, 2001).

This article is based on document analysis which extracts data from al-Quran, al-Ghazali books and journal articles. The data hang around the emotion, premenstrual syndrome, and how to manage the symptoms. The researcher dug into the al-Quran and found the keywords related to four emotions which are sad, fear, and anger, using Arabic words. All the base words including the affixes that refer to those emotions were taken as they are the themes that the researcher focuses on.

After that, the explanation of those emotions and how to manage them was searched in *tafsir* books like al-Maududi and Ibn Kathir. The information about premenstrual syndrome was explored from related journal articles in Malaysia and outside the country.

RESULT AND DISCUSSION

Sad

The al-Quran is the first source for Muslims and digging into it is a crucial action to getting what is reliable to stories, laws, commands, and prohibitions. As the first step to knowing the sum of the words that mentioned emotions, the researcher used the themes to find out both base words and affixes. There are 37 times the word sad mentioned in al-Quran consisting of 23 verses out of 114 verses in the whole. The suras that involved are surah Yusuf (twice), Fathir, at-Tawbah al-Hijr, an-Nahl, Taha, an-Naml, al-Qasas (twice), al-‘Ankabut, al-‘Imran, Fussilat, al-A’raf (twice), az-Zukhruf, Maryam, al-An’am (twice), al-Anbiya’, Luqman (twice), Yaasin, al-Mujadilah, al-Baqarah (six times), al-Maidah, Yunus, az-Zumar, abn al-ahqaf.

Table 1: List of verses containing sad words in the al-Quran

No	Word	Surah	Verse
1	الحزن	Yusuf Fatir	84 34
2	تحنون	At-Tawbah Al-Hijr An-Nahl Ta-Ha An-Naml Al-Qasas Al-'Ankabut	40 88 127 40 70 13 33
3	تحنوا	Ali-'Imran Fussilat	139 & 153 30
4	تحنونون	Al-A'raf Az-Zukhruf	49 68
5	تحنيني	Maryam Al-Qasas	24 7
6	يحزن	Al-'Imran Al-an'Am Al-anbiya' Yusuf Luqman Yasin Al-Mujadilah	176 48 103 13 23, 51 76 10
7	يحزنون	Al-Baqarah Al-Imran Al-Maidah Al-An'am Al-A'raf Yunus Az-Zumar Al-Ahqaf	38, 62, 112, 262, 274, 277 170 69 48 35 62 61 13

Source: Researcher Analysis from al-Quran

Allah SWT created the sad feeling, which is something to be thankful for as Allah SWT did not create the feeling for people to be in vain but as the reason to raise the degree of the believers. For evidence, from the 37 words that mentioned sadness in the Quran. Allah SWT also mentioned the reasons why Muslims must be not sad.

In surah at-Taubah verse 40 Allah SWT mentioned not to be sad because He is always with His slaves. Other than that, the heaven is ready for the believers which is in surah Fussilat verse 30. The undesirable feeling like sadness is always cared for by Allah SWT whereas He will replace the sadness with something greater like what is mentioned in surah al-Qasas verse seven. Not just that, if we are the believers, don't be sad because Allah SWT has promised that the believer is the highest degree of a person beside Him which can be seen in surah ali-'Imran verse 139. Allah SWT promises are always true He will give rewards to the obedient slaves and grant them

with heaven, so don't be sad like what is stated in surah al-Qasas verse 13. This is similar to what is specified in surah al-‘Ankabut verse 33 which is Allah SWT will save the believers.

From the verses, it can be observed that any tests, hardships, and miseries in life will be not taken as a big deal if someone puts Allah SWT in mind and heart. Feeling sad is normal but the feeling will fly away when a Muslim knows that nothing in the world is free. It is either will be rewarded or will be the reason for the punishment. Being patient and putting infinite trust in Allah SWT will invite the reward as the gift for perseverance.

Fear

Other than sad, there is also the emotion of feeling fear in the Quran. There are 77 words in the al-Quran that mention fear. About 36 verses out of 114 verses stated fear including base and affix words. The verses involved are al-Baqarah (three times), an-Nisa' (three times), an-Nahl (twice), al-Ahzab (twice), al-‘Imran (twice), al-Maidah (six times), al-An'am (six times), al-‘Araf (four times), Yunus (four times), ar-Ra'd (twice), al-Isra' (twice), an-Nur (three times), ar-Rum (twice), as-Sajdah, az-Zukhruf, al-Ahqaf (twice), al-Quraysh, Ta-Ha (twice), an-Naml, Qaff, al-Jinn, as-Shams, adh-Dhariyat, al-Mudhdaththir, al-Insan, al-Anfal (twice), al-Fath, Fussilat, al-Qasas (twice), Hud (three times), Yusuf, Maryam, ash-Syuara' (twice), az-Zumar, al-Ghafir, and al-Hashr. The word related to afraid is listed below, which comes from the root word خوف (*Khauf*):

Table 2: The list of verses contains fear words in al-Quran

No.	Word	Surah	Verse
1	الخوف	Al-Baqarah An-Nisa' An-Nahl Al-Ahzab	155 83 112 19 (Twice)
2	خوف	Al-Baqarah Al-‘Imran An-Nisa' Al-Maidah Al-an'am Al-a'raf Yunus Ar-Ra'd Al-Isra'	38, 62, 112, 155, 262, 274, 277 170, 175 83 69 48 35, 49, 56 62, 83 12 60
3	خوفهم	An-Nur Ar-Rum As-Sajdah Az-Zukhruf	55 24 16 68

The Islamic Approaches For Emotional Symptoms Of Premenstrual Syndrome

		Al-Ahqaf	13
		Al-Quraysh	4
4	يخاف	Al-Baqarah	229
		Al-Maidah	94
		Ta-Ha	112
		An-Naml	10
		Qaf	45
		Al-Jinn	13
		Ash-Shams	15
5	يخافون	Al-Maidah	23, 54
		Al-An'am	51
		Ar-Ra'd	21
		An-Nahl	50
		Al-Isra'	57
		An-Nur	37, 50
		Adh-Dhariyat	37
		Al-Muddaththir	53
		Al-Insan	7
6	يخافوا	Al-Maidah	108
7	تخاف	Ta-ha	46
8	تخافوهم	Ali-Imran	175
9	تخافون	An-Nisa'	34
		Al-An'am	81
		Al-Anfal	26
		Al-Fath	27
10	تخافوهم	Ar-Rum	28
11	تخافوا	Fussilat	30
12	تخافي	Al-Qasas	7
13	أخاف	Al-Maidah	28
		Al-An'am	15, 80, 81
		Al-A'raf	59
		Al-Anfal	48
		Yunus	15
		Hud	3, 26, 84
		Yusuf	13
		Maryam	45
		Ash-Shu'ara'	14, 135
		Al-Qasas	33
		Az-Zumar	13
		Al-Ghafir	26
		Al-Ahqaf	21
		Al-Hashr	16

Source: Researcher Analysis in al-Quran

Among the related verses of the Quran about sadness and feeling afraid, as well as how to avoid them, is included in al-Baqarah verse 277:

Translation: Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

From the verse above, two emotions, namely fear and sadness, were mentioned in the last sentence. These two feelings are experienced by every single person living on earth. These uneasy feelings are hated by human beings as they lead to sorrow, disappointment, unhappiness, misery, and restlessness, further affecting the productivity of life. Allah SWT, as the creator of emotions, absolutely knows what His slaves feel; this is why He gave the guidelines on how to avoid these uneasy feelings by taking care of the prayers and also spending money in the right way by paying Zakat.

Verse 277 is related to the verse before it. It is about two different characters that would bring a different edge to two categories of people. The first one will end up with the greatest pain in the hereafter by being thrown away to hell and also getting tortured and tormented during life, which was caused by obtaining money the illegal way (*riba*). Allah SWT reciprocates the deed by removing the asset from those who earn it, or by divesting them of the blessing; thus, the money they obtained will not be beneficial for their peace of life (Al-Maududi, 2010).

The second category relates to reverent, generous, and compassionate people who are always aware of both God's and human claims and spend everything they earn themselves on others. They willingly give one good chunk of their fortune for charitable purposes. This is a character that is highly evaluated by Allah SWT and will become the foundation of a healthy society in this world, leading people in the afterlife to salvation. Allah SWT praised those who acknowledge His Lordship, execute His commands, and thank and value Him. They are those who show kindness to His creation, perform prayers, and provide charity in proportion to their wealth. Allah SWT told them the glory that He had prepared for them, as well as the fact that they would be spared the consequences of the Day of Resurrection (Ibn Kathir, 1998).

Anger

The other primary feeling is anger. In Arabic, the word angry is called غضب. In al-Quran, Allah SWT has mentioned anger 20 times in base and affixed words. There are 13 verses out of 114 verses that state anger in it. The verses are al-Baqarah (twice), ali-Imran, an-Nisa', al-Maidah, al-A'raf, al-Anfal, an-Nahl, Taha (four times), an-Nur, ash-Shu'ara', al-Fath, al-Mujadilah, and al-Mumtahanah. The word “*ghodhob*” in the Quran consists of two meanings, which are Allah SWT’s anger and the angry feeling in humans, which refers to Prophet Musa AS. 17 verses mentioned Allah

SWT's wrath/anger, and 3 of 19 verses mentioned the anger of Prophet Musa AS, which are included in the Surah Ta-ha verse 86.

Table 3: The list of al-Quran contains anger words in al-Quran

No.	Word	Surah	Verse
1	غضب	Al-Baqarah	61&90 (twice)
		Al-Imran	112
		An-Nisa'	93
		Al-Maidah	60
		Al-a'raf	71, 150, 152, 154,
		Al-Anfal	16
		An-Nahl	106
		Ta-Ha	86
		An_Nur	9
		Ash-Shu'ara'	16
		Al-Fath	6
		Al-Mujadilah	14
		Al-Mumtahanah	13
2	غضبي	Ta-Ha	81 (twice)
3	غضبان	Ta-Ha	86

Source: Researcher Analysis in al-Quran

Emotional symptoms of premenstrual syndrome

Hormonal, neural, environmental, and psychosocial are the four aspects that are concerned with PMS (Bertone et al., 2014). Discussing the causes of PMS related to hormones, women with PMS have normal limits in mean serum levels of ovarian steroids, but there seems to be greater variation in the levels of luteinizing hormone, oestradiol, and 5-HIAA (a metabolite of serotonin) in these women (Clayton et al., 2005). Meanwhile, Katharina Dalton believed the cause of these discomfort feelings during PMS is the deficiency of progesterone in women's bodies, which become unstable before and during menses (Dalton, 1964). Progesterone and estrogen are the two hormones most frequently linked to PMS; they are both typically reasonably high at the start of the premenstrual week and swiftly decline throughout the week (Mortola, 1998).

Both hormones play important roles in the human body and the fluctuation of these two hormones leads to the emotional and physical changes known as biological effects on the female body (Mortola, 1998) A study showed that the levels of progesterone in women suffering from PMS are chronically low (Trunell et al. 1988). The amygdala and prefrontal cortex might be affected by these two reproductive hormones. As a result, the disruption leads to negative effects on emotional control and processing (Dillon & Labar, 2005).

Among the somatic symptoms of PMS are appetite changes, fatigue, and low energy (Steiner, 1997 & Dickerson et al., 2003). These are the effects of the excess blood in the circulation impinging on organs that sometimes raise symptoms like breast tenderness and heat in the body, which is expected to relieve the onset of menstruation (Stolberg, 2000). Anyhow, the symptoms of PMS can overlap with other dysregulated moods like depression and anxiety; hence, it is crucial to determine whether or not the women complaining about PMS show evidence of mood instability in other phases of the menstrual cycle, excluding the premenstrual phase (Rudy et al., 2011).

Emotional Management of PMS Using Islamic Approach

According to past research, approximately 75% of reproductive women are prone to some degree of premenstrual syndrome (Johnson, 1987 & Steiner, 1997). Three categorisations of PMS determine the severity or the level of the bothersome faced by women, which are mild, moderate, and severe. There is also a study stated that 80% of women addressed mild symptoms, while 20%-50% of them confided moderate symptoms and about 5% reported severe symptoms for several days with deterioration in daily activities (Tolossa & Bekele (2014); Zaka & Mahmoot (2012); Brahmhatt et al. (2013). Another study by Logue and Moos (1986) discovered that in retrospective reports, about 40% of women described mild to moderate, whereas 2% to 10% described severe symptoms (Logue & Moos, 1986). Regarding the characteristic dysregulation of emotions, women with PMS may have more difficulty coping with menstrual changes, which can exacerbate symptoms. (Mengying, 2016).

In the Muslim world, many famous and meritorious scholars deliberated on emotional matters and produced their theories in their writing. The developed theories based on their wide knowledge of Islam and their faith granted them with inspiration to guide Muslims all around the world for a better life in both the world and hereafter. Among the exemplary and price-worthy scholars in Islamic psychology are al-Ghazali, Ibn Taimiyah, and Aidh al-Qarny. Most of the discussions they raised are typically on the matter of inner problems related to the heart, which plague human life. Although no Islamic scholars bring the methods and guidelines specifically as guidance for women with PMS their approach to soul purification and how to manage psychological problems might be adopted for PMS matters.

1. Get to know yourself

Al-Ghazali is a famous Islamic scholar who created a theory on emotional intelligence. He stressed that the secret of a person's peace of mind is when he returns to surrender himself to Allah SWT (Al-Ghazali, 1994). To achieve this objective, real human beings must change since they are capable of change and can be changed and shaped to perform transformations in their lives.

Regarding this matter, al-Ghazali is certain that the first thing that needs to be focused on is knowing oneself. People who know themselves can easily manage to go on the right path, which will keep them away from destruction. Lust is an evil feeling that will never be satisfied from all the pleasure it has. It always attracts people to maintain the privilege they have and keep on seeking extra enjoyment. This is why it is important to know the inside of one's body, as well as control and manage it in the right direction so that one can also get to know the Creator of the heart in-depth and show obedient sincerity to crave blessing and protection from Allah SWT (Al-Ghazali, 1998).

Because of that, the step that needs to be taken by women is to know the symptoms they face. PMS self-diagnosis must be done by any woman. Using a PMS diary, they can make a note of any symptoms they experience, knowing when the symptoms usually boost and recognize the severity of the symptoms. These things would also help them to cope with the difficulties caused by PMS and assist them to plan their work like when to conduct meetings, not at the time when the events occur on the ovaries and uterus every month (Abay & Kaplan, 2019).

The past study also showed evidence that lifestyle is part of PMS management (Mohebbi et al., 2017). Women who want to be more comfortable physically and emotionally during the time of PMS should consider what to do in their daily life whether it is healthy or not. They must make significant changes to their lifestyle and try in all matters regarding sleeping and exercising, besides having a good relationship with people surrounding them and leaving all the habits that worsen the PMS symptoms like smoking.

There are a few hadith narrated in the hadith books about the importance of taking care of physical fitness or physical strength because the outer could affect the inner thing. The strong and active physical has so many benefits for physiological and psychological. Allah SWT as the creator loves the believer who is strong as mentioned below:

“Abu Huraira reported Allah's Messenger SAW as saying: A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan.” (Muslim; 2664)

To gain strength comes from physical exercise. It is not necessarily building a body like a bodybuilder, looking very strong in body but it is adequate to maintain the

body's fitness and for the sake of being able to perform the obligatory acts of worship perfectly and solemnly. Rasulallah SAW himself has shown us what he did to maintain fitness and be strong like doing archery, riding horses, and swimming.

To prevent fatigue, doing regular exercise is a must which is maintaining cardiovascular function and being oxygenated (Virk M et al., 2019). Women with PMS are more exposed to negative psychological symptoms such as fatigue when they are not used to being energetic by constantly doing exercise due to fatigue being related to their physical fitness (Eliane & Daniel, 2001). This is because it has been proved that the crucial hormone named endorphins are released when someone doing physical fitness. This hormone produces a relaxed mood in the one who practices exercise and lessens fatigue symptoms (Cicek G, 2018).

That is why it has been recorded that the comparison between active and non-active women is exhaustion (Yilmaz & Aydin, 2019). This negative symptom is also shown as a bad thing when it comes to affecting the relationship with family members when they are unable to accomplish the daily routine due to feelings of fatigue (Schoep et al., 2019). That is why it is highly encouraged to grab the benefit of healthy and gratifying of doing exercise by considering that it could lessen and avoid conflict with others (Mohebbi et al., 2017). Anyone needs to be concerned about this matter since the undesirable situation that distances the relationship is hated by everyone because it could raise conflicts among family members and worsen the relationship (Sales, 2016).

Back to the hadith narrated by Rasulallah SAW. He mentioned about three sports or exercises that can benefit human beings. Among the encouraged sports to be practised as mentioned by Rasulallah SAW is swimming. Hence, we will dig into the previous studies either swimming benefits to women with PMS who experience fatigue symptoms since many previous studies put the benefit of exercise to alleviate it. Since before until nowadays, swimming sport is not unordinary anymore because it is a famous sport in the world considering the number of athletes taking part in Olympic events (Joanna Witko, 2022). This sport also is distinct from others because it is performed in an aquatic environment and calls for a variety of skills, including quick reflexes and proper joint alignment. In addition, swimming requires more energy than activities carried out in a terrestrial setting because it must overcome hydrodynamic water resistance (Knechtle, 2020).

There was a study has been conducted on 70 women who have been diagnosed with PMS. The researcher divided the women into two groups which are half of them practicing exercise and half of them not. Amazingly, the result showed that there was a significant change between the women who engaged in exercise compared to the

other group. After swimming, 65.69% of the women showed a vanish of fatigue (Ahmed Mohamed Maged et al., 2018). It means that more than half of women manage to eliminate the symptoms of fatigue by swimming.

Other than that, a study that participated by athletes was also done to see the correlation between the advantages of swimming the fatigue symptoms. 64 females as the subject participants have admitted that the physical activities, they practised which as swimming managed to reduce the symptoms in about 4.69% of the swimmers (Joanna Witko et al., 2022). There was also a significant difference between the two groups which are the swimmers and not in the form of fatigue reduction by practicing swimming. So, it is proven that swimming can have a positive effect on both the psychological and physiological traits of PMS (Maged et al., 2018).

This is parallel to what Al-Ghazali mentioned that impulses dominating the mind and judgment of good and bad should be well controlled and maintained. Happiness will not reach people if they do not care about their relationship with Allah SWT since that is the most important thing that determines whether or not a person's life is good as Allah SWT is the most powerful over everything. That is different from Western teaching, which is not comprehensively focused on the issues of soul and emotion by coming out with methods and solutions (Najaty, 1993).

2. Fight the lust for food craving

Al-Ghazālī also believes that the educational process that can change human attitudes is through *mujahadah* and *riadah* techniques. Human behaviour can be changed and educated to be what we want and *Mujahadah* is at stake. The bad action of humans and their unacceptable impulsive behaviour by lust need to be detained by a right and precise education for them to fight bad passion and morality.

It is a red flag when humans' acts are influenced by lust, bringing them to the devil's step, which intentionally destroys people and remains in hell with Allah SWT's enemy. Hence, it is difficult to achieve a true level of happiness without proper education, which requires practice not in a day but as nature and routine in every single second alongside breathing. Happiness will come when passion and emotion are strictly guided to the right path like what Allah SWT commands in the Quran and guided by hadith Rasulullah SAW.

“Miqdam bin Ma'dikarib said: "I heard the Messenger of Allah SAW said: 'The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and a third for his breath.'” (at-Tirmizi, 2380).

The explanation of this hadith is found in Tuhfatul Ahwazi which is the book of Sunan Tirmizi's explanation. Al-Mubarakfuri mentioned that the Prophet SAW described the stomach as a bowl in which people put food. If this 'bowl' is filled incorrectly, it will lead to the destruction of the world and the hereafter. Humans should focus on eating for the sake of worship, and obedience and to do daily work by eating simply for 'straightening up the spine' which is to get energy. Eating too much is forbidden in Islam because following lust will eliminate the feeling of slavery. It coincides with what Imam ash-Syafie said "Because satiety (satisfying the appetites of the stomach and mouth) causes the body to become heavy, the heart to become hard, to lose one's mind, to sleep often and to be weak for worship" (Ibn Atsir, 2005).

The hadith calls for condemnation of satiety and extravagance in eating and drinking, and the Qur'an in surah al-A'raf verse 13 forbids that by saying "Eat and drink, but do not be extravagant, for He does not like the extravagant" (Muhammad Abdul Aziz, 1423H). Filling a stomach with a large amount of food and eating frequently causes much harm because overeating can easily spiral out of control and lead to various negative health consequences. A full stomach deviates someone from the truth and at the same time laziness also empowers him which prevents him from performing worship. Anger and lust also dominate when the eagerness increases so he falls into asking for something he needs, and he falls into incest (Sharifuddin al-Husain, 1997).

Consuming food in large quantities and frequently is necessarily harmful for a long period. It is known by most individuals that good health is always closely related to a balanced diet (Fatihah et al., 2021). Islam as a religion that emphasizes every action teaches its adherents that every action is worship and will be counted in the afterlife including matters involving nutrition.

Because of this, women with PMS must learn about the type of food that needs to be taken and what to avoid. You are what you eat. Being energetic or weak depends on what you consume. It is crucial to choose good food for the sake of health and fitness, as well as the PMS matters. Being more friendly with fibre by taking vegetables and fruits daily is highly encouraged. Make sure to be satiated with healthy foods until it urges you to lessen the intake of sugar, fat, and alcohol. The three main meals in a day also need to be changed into six small meals as the habit of eating a little but often (The American College of Obstetrics and Gynaecologists, 2015).

Because of this, managing eating with a reasonable amount and frequency is very important as the food is the mechanism for energy and strength. Rasulullah SAW advised sparing the stomach with one-third for food, one-third for drink, and one-third for breath. Filling the belly was evil because of the apparent corruptions, both religious

and worldly, for satiety inherits affliction and hinders the mind from correct thinking, and it is also a predisposition to laziness and sleep. Practical life, so he loses many of his religious and worldly interests (Zainuddin Muhammad al-Mad'u).

If the women recognise the foods that trigger the symptoms of PMS, they will be more aware and not take lightly what they put in their mouths. For example, the consumption of tea and coffee will trigger irritability. Besides, it is a must to recognise the foods that can enhance the mood and lessen the psychological symptoms such as whole grain bread, beans, barley, and oily seed (Kelderhouse & Taylor, 2013). Menstruation also causes iron loss in women's bodies; hence, iron-rich foods that contain vitamin C should be a focus, as well as omega-3-rich foods like chia seeds and walnuts (Behboudi, 2017).

Many past studies have been conducted on the benefits of fasting. For example, the practice of fasting is proven to be effective in losing weight, lowering blood sugar levels, and reducing bad cholesterol (LDL) readings for healthy individuals (Faris et al., 2019). Not only that, but the practice of fasting can also reduce blood pressure readings for those suffering from high blood pressure (Salahuddin et. al, 2014). Although fasting can lower high blood pressure, miraculously it will not cause a sudden drop to low blood pressure (Id et al., 2019). Because blood pressure readings and sugar levels are awake as a result of emptying the stomach for a long period, it can reduce the risk of heart disease which is the main cause of death globally (Elbashir et al., 2019).

Because of the various benefits obtained by fasting, women who are experiencing an increased appetite seven days before the arrival of menstruation are recommended to fast. Fasting not only prevents them from consuming excessive food that leads to harm but can also maintain mental health at the maximum level. Not only that, according to a study conducted by Dr Bhargava, fasting can help women who experience symptoms of flatulence during the premenstrual period (Garima, 2021).

3. Managing stress

In the medical field, many studies have been done regarding stress and how it affects people's health. Stress is not only not good for physical but also for mental health. The consequences of not dealing well with stress will lead people to suffer. In the matter of PMS, it is also believed that if a woman is unable to manage the stress they had before the PMS began, it will increase the severity of this syndrome. To cope with stress either before or while having PMS, a few methods are suggested, including a breathing exercise. A few times deep breathing will retrieve the lung function and provide enough oxygen to be circulated, apart from the relaxation method.

Al-Ghazali proposed a guideline for humans to ensure that emotions are always kept in check, which comes from soul calmness. There are four keys to avoiding stress and getting calm in life. First is by attracting peace in the soul through the relationship with the Creator. The relationship with Allah SWT associates well with the six pillars of faith, which are our faith and trust in Allah SWT, His angels, His book (Quran), the day of judgment, and the faith in *qada'* and *qadar*. A strong faith in these six pillars will lead someone to follow and obey what Allah SWT commands and feel fear of doing what is forbidden by avoiding anything close to it.

Anyhow, before the faith pillars take place, it is pertinent to understand the meaning of Islam itself. Islam, *iman* (faith), and *Ihsan* are the three feet that walk together for those who accepted Islam as their religion. Emotions can be well managed if these three things are prioritised in life. The base of these three things could be seen in the hadith narrated by Umar R.A., where Gabriel was sent by Allah SWT in the form of a man to teach Prophet Muhammad PBUH by questioning him about the definition of the three things above.

Al-Ghazali mentioned that Islam, *iman*, and *Ihsan* are inseparable from one another. He then gave a parable. Islam contains *iman* and *ihsan*. It is like a tree in which sometimes people focus on the trunk, sometimes the fruits and leaves become more attractive, and sometimes the tree fertility. This means that although people see them from any angle of the tree, it does not change the fact that it is a tree that consists of beautiful brunch and fruits (Al-Ghazali, 1998).

This makes the concept of soul purification (*tazkiyyah annafs*) important. The method of this concept is related to the religion itself like searching and gathering knowledge from the right person who is called *ulama'* since they are the heir of the prophets. Reading the Quran and getting used to dhikr alongside remembering death is the best way to purify the soul, emptying the heart with world pleasure by fighting the lust as the hadith says, “These hearts become rusty just as iron does when water gets to it.” Upon being asked what could clear them, he replied, “A great amount of remembrance of death and recitation of the Qur’ān.” Those who practice and implement it will feel the psychological aspects including the secret behind the miracle of self-creation, as well as the uniqueness of the function of events, especially the function of the mind and heart, which are closely related to the emotional soul.

The verse of the Quran that mentions together about Islam, *iman*, and *Ihsan* is in surah Luqman verses 1-4.

“*These are the verses of the Book, rich in wisdom. It is a guide and mercy for the good-doers— those who establish prayer, pay alms tax, and have sure faith in the Hereafter.*” (Luqman 31:1-4)

Al-Ghazali also underlined that emotions can be coped with by finding the sweetness in one's heart will allow one to find sweetness in every heart. By knowing themselves, people can identify the potential they have and give full effort to achieve what they desire according to their ability as success and effort always go hand in hand. The relationship between an individual with themselves is also crucial as it will assist someone to manage the negative side of themselves, which is not suitable with what Allah SWT commands.

Other than that, tiredness, fatigue, depression, and any unstable mood are caused by inadequate rest. The great performance of any task and getting sufficient energy depends on enough sleep and good sleep qualities. Sleeping is essential in recharging the energy level to the maximum. Hence, making sure to get 8 hours of sleep for women with PMS is suggested as sleep is the method to reduce unwanted physical and psychological symptoms of PMS along with other approaches (Women's Health Concern, 2012).

The word rest has different interpretations among individuals. Someone might feel that doing hobbies is a kind of resting for him because it relates to peace of mind and getting me-time by getting the space and time for walking what he loves. Someone also might feel that being free from any work and duty that allows him to shake his legs by scrolling media social is the resting time for them. Anyone able to get their definition of resting but the most accurate resting for human beings is when they can close their eyes and have a deep sleep.

Sleeping is not just a daily routine, everyone must get enough sleep because it affects the quality of life. The evidence of how important sleep is when Allah S.W.T stated in al-Quran in Surah ar-Rum verse 23 which is:

"And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken." (Ar-Rum 30: 23)

Allah S.W.T. created the world with two periods of time which are day and night. The day as Allah S.W.T. gives the human being the sun that enables us to see well to seek sustenance for ourselves or our family in general. As the sun sets when its time comes, people will embrace the dark accompanied by the moon. This is the time when everyone can rest and have a tight sleep. A very enough rest to recharge energy for the next day to continue the routine. The importance of sleep is also stated in the hadith narrated by Rasulullah S.A.W. as below:

"Narrated 'Abdullah bin 'Amr: Once Allah's Messenger S.A.W. said to me, "I have been informed that you offer Salat (prayer) all the night and observe Saum (fast) during the day." I said, "(Yes) I do so." He said, "If you do so, your eyesight will become weak and you will become weak. No doubt, your

body has right on you, and your family has right on you, so observe Saum (for some days) and do not observe it (for some days), offer Salat (for some time) and then sleep." (al-Bukhari: 1153)

Becoming a slave to the almighty does not mean for people to worship for the whole time. Because of that, it is mentioned by Rasulullah S.A.W. that all deeds by Muslims counted as worship. Meaning that it is not necessarily for them to pray every single time, fast every day, and do all the worship things in a literal way. Anything we do including sleep is one of the worship things when we follow the guidance shown by Rasulullah S.A.W. and intend the sleep to prepare the energy to live a life. Apart from food intake, sleep also is a source of energy to maintain the health of the body, mind, and soul.

Anyhow, it is one of the challenges when people are unable to get enough sleep like difficult to have a deep sleep due to certain circumstances. People can have problems sleeping for different reasons they face. For women with premenstrual syndrome, they are the group of people affected by this disturbance as the symptom of premenstrual. It is proved by the study that sleep problems among women were 1.5 times more likely than men (Nava Zisapel, 2010). To cope with this problem, it is important to dig into hadith to see what Rasulullah S.A.W. did related to sleep to get guidance to manage this unwanted situation.

"Narrated Jabir: Allah's Apostle said, "When you intend to go to bed at night, put out the lights, close the doors, tie the mouths of the water skins, and cover your food and drinks." Hamrnam said, "I think he (the other narrator) added, 'even with a piece of wood across the utensil.'" (Al-Bukhari: 6206)

All the indicative orders from Rasulullah S.A.W. will not quiet from the advantages to the human. The same thing as he instructs his followers to turn off the lights around it before going to bed. Initially, these orders from Rasulullah S.A.W. were made for the safety of everyone as an effort to prevent many dangers. Among the dangers that could occur are the animals can run into flames and cause fires when people are unconscious due to sleep. Not only that, but the flames might also be an indicator to the criminal and the action of turning off the flames will protect oneself from actions that invite other people's evil intentions to enter the house without the permission of the occupants.

Amazingly, Islam and science always have their mutual explanation that never be separated which supports each other. Even when someone does not believe in Islam, they will freak out at the findings of science that approve the truth of Islam. This is because it turns out that the Islamic concept of sleeping when the lights are turned off

is in line with the results of scientific research on a healthy mechanism that only occurs if a person sleeps in that state.

It is proved that sleeping in a state without lights and dark at night will make humans sleep more soundly because only when it's dark allows the body to be stimulated and produce the N-acetyl-5-methoxytryptamine known as hormone melatonin also called the hormone of darkness because it only arises in the dark ambient (Nava Zisapel, 2010). There is a sizable amount of research showing that melatonin controls human sleep. The importance of this hormone when it allows a person to become sleepy at night and makes sleep sound, also known as melatonin, it is the main hormone that the pineal gland produces. Melatonin's endogenous synthesis and secretion are regulated by the suprachiasmatic nucleus and take place while the electrical activity is quiet (dark) (Nava Zisapel, 2010).

Another way to have good emotions and be competent to manage emotions is subject to humans' relationship with others surrounding them. Individuals like family, friends, neighbours, strangers, and animals that exist in this world and breathe under the same sky are very important to be taken care of. They have their rights that we should fulfil for peace of mind and peace of soul. Showering others with love, and compassion is not only to adequately and fulfil the religious teaching but also for the individual.

Other than the methods that a woman can act by herself, the function of the people surrounding her must not be ignored. Talking, communicating, chattering or any other terms that carry the meaning of a two-way conversation is certainly stress relief. Being understood and being listened to is not something elementary. Whether communicating for the sake of social support or just wanting to talk, it is very advantageous. Hence, look around and go to family members, colleagues, and co-workers if they are trusted people to be the ones who you can rely on with their concerns.

The famous idiom, which is “What you give, you get back”, is very true since the good fortune and happiness we enjoy in life are the reflection of how generous or magnanimous we are to others. Therefore, helping others with talk and action is a social responsibility that should be practised. Making other people smile with our kindness will automatically put a smile on our faces. That is why the relationship with others is the key to getting positive emotions and avoiding negativity.

Finally, good emotion also depends on the relationship between a person with the universe. Allah SWT created human beings as caliphs in this world. Hence, it is the responsibility of every single person to strive to prosper the earth and keep the world peaceful from any evil and chaos.

The creature of water is always among the best therapy. Flushing water into the body gives a sense of freshness that wakes someone from tension and anxiety. Meditation and yoga also give the same benefit, peace of mind, and calmness to the one who practices them and simplifies PMS management. It is also recommended to conduct any activities and hobbies like gardening, drawing, swimming, or anything that could be the reason for distracting someone from uneasy feelings, moodiness, and matters related to stress (Kelderhouse & Taylor, 2013).

CONCLUSION

Islam and western have their theories or methods on how to regulate emotion. Islam gives a more comprehensive way for people to see how important it is to manage emotion acceptably as Allah SWT counts it. In doing any action, one must bear in mind that the consequence of a bad response will have a negative impact and punishment on the day of judgment. In any situation and any event, like when dealing with emotions during premenstrual syndrome, due to any reasons or causes, women need to take a deep breath and think carefully as any action will lead to suitable consequences depending on the action taken.

What is not emphasized by the Western theory on emotions is something related to divinity. Surrendering to God is the first indicator of regulating emotion and morality. Islam insists that morality is part of religion. A good response to the emotion indicates someone's morality. When people feel triggered by something that they dislike or challenged by something ego-challenging, manner is the thing to be referred to for reacting and behaving rationally.

This study found that the Islamic approach to PMS management is a more reliable method of soul purification, which puts the relationship with God at the highest place to ensure mental health at the excellent stage. Being focused on what to do for the sake of worldliness and success will not lead someone to the best place in the hereafter. Thus, any actions must be considered, either they will bring to Allah SWT blessing or vice versa.

REFERENCES

Al-Quran

- Abay, H., Kaplan, S. (2019). Current Approaches in Premenstrual Syndrome Management. *Bezmialem Science*, 7(2), 150-6.
- Ahmed Mohamed Maged, Amr H. Abbassy, Hend R. S. Sakr, Heba Elsawah, Heba Wagih, Asmaa I, Ogilal & Amal Kotb4. (2018). Effect of swimming exercise on premenstrual syndrome. *Archives of Gynecology and Obstetrics*. 297:951–959.

- Al-Maududi, A.A. (2010). *Al-Mustholahat al-Arba'ah fi al-Quran*. N.P.
- Al-Ghazali, (1994). *Majmu'ah Rasa'il al-Imam al-Ghazali*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Al-Ghazali, (1998). *Ihya' 'ulum al-din*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Aliah Purwakania Hasan. (2008). *Psikologi Perkembangan Islam*. Jakarta: Raja Grafindo Persada.
- Anuar Puteh. (2001). Perkembangan dan Pembentukan Remaja Menurut Perspektif Islam. *Kajian Malaysia XIX*, 2(10).
- Behboudi-Gandevani, S., Hariri, F.Z., Moghaddam-Banaem, L. (2017). The Effect of Omega 3 Fatty Acid Supplementation on Premenstrual Syndrome and Health-Related Quality of Life: A Randomized Clinical Trial. *Journal of Psychosomatic Obstetrics Gynaecology*, 39(4), 1-7.
- Bertone-Johnson, E.R., Ronnenber A.G., Houghton S.C., Nobles, C., Zagarins S.E., Takashima-Uebelhoe, B.B., Faraj J.L., Whitcomb, B.W. (2014). Association of Inflammation Markers in The Menstrual Symptom Severity and Premenstrual Syndrome in Young Women. *Human Reproduction*, 29(9), 1987- 1994.
- Brahmbhatt, S., Sattigeri, B.M., Shah, H., Kumar, A. & Parikh, D. (2013). A Prospective Survey Study On Premenstrual Syndrome in Young and Middle-Aged Women with an Emphasis On Its Management. *International Journal of Research in Medical Sciences*, 1(2), 69-72.
- Bancroft J. (1993). The Premenstrual Syndrome-A Reappraisal of the Concept and The Evidence. *Psychological Medicine*, 24(1), 1-47.
- Cicek G. (2018). The effect of regular aerobic exercises on premenstrual syndrome in sedentary women. *Balt J Heal Phys Act*. 10(2):34-42.
- Clayton A.H., Keller A.E., Leslie C., Evans W. (2005). Exploratory Study of Premenstrual Symptoms and Serotonin Variability. *Archives of Women's Mental Health*, 9(1), 51-7.
- Dalton. K. (1964). The Influence of Menstruation on Health and Disease. *Proceeding of the Royale Society of Medicine*, 57, 62-264.
- Dickerson, L.M., Mazyck, P.J. & Hunter, M.H. (2003). Premenstrual Syndrome. *American Family Physician*, 67(8), 1743-1752.
- Dillon, D. G. & Labaar, K. S. (2005). Startle Modulation During Conscious Emotion Regulation Is Arousal-Dependent. *Behavioral Neuroscience*, 119(4), 1118-1124.
- Elbashir, M., Awaisu, A., Sa, M., Hajj, E., & Rainkie, D. C. (2019). Research in Social and Administrative Pharmacy Measurement of health literacy in patients with cardiovascular diseases: A systematic review. *Research in Social and Administrative Pharmacy*.
- Eliane Aragão da Silva & Daniel Alvarez Pires. (2021). Prevalence of premenstrual syndrome and its psychological effects among university students. Page 4. *Rev Bras Ciênc Esporte*. 2021; 43: e007420.

- Figert, A.E. (2005). Premenstrual Syndrome as Scientific and Cultural Artifact. *Integrative Psychological and Behavioral Science*, 40(2), 102-113.
- Garima Arora. (2021). PMS Symptoms: Learn How Intermittent Fasting Can Help In Easing PMS, From An Expert. <https://www.ndtv.com/health/pms-symptoms-learn-how-intermittent-fasting-can-help-in-easing-pms-from-an-expert-2372457>. Retrieved on 08/06/2023.
- Gold, J.H. & Severino S.K. (1994). Premenstrual Dysphorias: Myths and Realities. Washington, DC: American Psychiatric Press.
- Ibn Atsir. (2005). Al-Syafi Li Syarhi Musnad al-Syafie Li ibn Atsir. Maktabah ar-Rushd: Riyadh.
- Ibn Kathir. (1998). *Tafsir al-Quran al’Azhim*. Beirut: Dar al-Kutub al-‘Ilmiyah.
- Ibn Taymiyah, Ahmad. (n.d). Amrādh al-Qulūb wa Syifā’uha. *Majmū’ah fatāwa Syeikh al Islam Ahmad bin Taymiyah*. Saudi: al-Ri’āsah al-cāmah li syu’ūn al-haramayn al-syarīfayn.
- Joanna Witko’s, Grzegorz Błażejewski, Magdalena Hagner-Derengowska & Kamila Makulec, (2022). The Impact of Competitive Swimming on Menstrual Cycle Disorders and Subsequent Sports Injuries as Related to the Female Athlete Triad and on Premenstrual Syndrome Symptoms. *International Journal of Environmental Research and Public Health*. 19, 15854.
- Johnson, S.R. (1987). The Epidemiology and Social Impact of Premenstrual Symptoms. *Clinical Obstetric Gynaecology*, 30(2), 367-376.
- Kelderhouse, K., Taylor, J.S. (2013). A Review of Treatment and Management Modalities for Premenstrual Dysphoric Disorder. *Nursing for Women’s Health*, 17 (4), 294-305.
- Knechtle, B., Dalamitros, A.A., Barbosa, T.M., Sousa, C.V., Rosemann, T., and Nikolaidis, P.T., (2020). Sex differences in swimming disciplines—Can women outperform men in swimming? *Int. J. Environ. Res. Public Health*. 17, 3651.
- Logue, C. M., & Moos, R. H. (1986). Perimenstrual symptoms: Prevalence and risk factors. *Psychosomatic Medicine*, 48, 388–414.
- Muhammad Aziz. Al-Adab an-Nabawi. (1423). Beirut: Darul Maghfirah.
- Muhammad Isa. *Sunan tirmizi*. (1998). Beirut: Dar al-Gharab al-Islami.
- Muhammad Ismail. *Sahih al-Bukhari*. (1422H). Beirut: Dar Thuq an-Najat.
- Muslim bin al-Hajjaj. (1412H). *Sahih Muslim*. Beirut: Dar Ihya’ at-Turath al-‘Arabi.
- Mengying Wu, Ying Liang, Qingguo Wang², Yan Zhao, & Renlai Zhou. (2016). Emotion Dysregulation of Women with Premenstrual Syndrome. *Scientific Reports* | 6:38501 | DOI: 10.1038/srep38501.
- Merriam, S.B. (2001). *Qualitative Research and Case Study Applications in Education*. Jossey Bass Publishers: San Francisco.

- Mohebbi, M., Akbari, S.A.A., Mahmodi, Z., Nasiri, M. (2017). Comparison Between the Lifestyles of University Students with and Without Premenstrual Syndromes. *Electron Physician*, 9(6), 4489-4496.
- Mortola, J.F. (1998). Premenstrual Syndrome–Pathophysiologic Considerations. *The New England Journal of Medicine*, 338, 256–257.
- Najāty, Muhammad Uthmān, (1993). *al-Hadīs al-Nabawy wa Ilm al-Nafs*. Beirut: Dār al Syurūq.
- Nava Zisapel, (2010). Melatonin and Sleep. *The Open Neuroendocrinology Journal*. 3: 85-95.
- Nor Fatimah Abdullah, Aliza Haslinda Hamirudin, Suriati Sidek & Nur Aainna Amira Mat Hassan. (2021). Food Craving and Symptoms of Premenstrual Syndrome Among University Students. *Malaysian Journal of Medicine and Health Sciences*. 17(2): 189-196.
- Rezaee, H., Mahamed, F., Amidi Mazaheri, M. (2016). Does Spousal Support Decrease Women’s Premenstrual Syndrome Symptoms? *Global Journal Health Science*, 8 (5), 19-26.
- Rudy, B., Angela B., Marilyn, B., MD, Jason, W. & Roger, P., (2011). Mood Instability in Women with Premenstrual Syndrome. *J Obstet Gynaecol Can*, 33(9), 927–934.
- Sales ET. (2016). A influência do contexto familiar na saúde mental das crianças e adolescentes. *Rev Fac Itecne*. 2(1):1-8.
- Saryono & Sejati W. (2009). *Sindrom Pramenstruasi*. Yogyakarta: Nuha Medika.
- Schoep ME, Nieboer TE, van der Zanden M, Braat DDM & Nap AW. (2019). The impact of menstrual symptoms on everyday life: a survey among 42,879 women. *Am J Obstet Gynecol*. 220(6):569.
- Salahuddin, M., Ah, S. A., Sr, S., & Km, B. (2014). Effect of Ramadan Fasting on the Body Weight, (BP) and Biochemical Parameters in Middle Aged Hypertensive Subjects: An Observational Trial. *Journal of Clinical and Diagnostic Research*, 8(3), 16-18.
- Sharifuddin al-Husain. Al-Kashif ‘an Haqaiq as-Sunan. (1997). Riyadh: Maktabah Nazar Mustofa al-Baz.
- Steiner, M. (1997). Premenstrual Syndromes. *Annual Review of Medication*, 48, 447-455.
- Stolberg, M. (2000). The Monthly Malady: A History of Premenstrual Suffering. *Medical History*, 44(3), 301–322.
- The American College of Obstetricians and Gynaecologists. (2021). *Premenstrual Syndrome (PMS)*. Retrieved from <https://www.acog.org/womens-health/faqs/premenstrual-syndrome>
- Tolossa, F.W. & Bekele, M.L.. (2014). Prevalence, Impacts and Medical Management of Premenstrual Syndrome Among Female Students; Cross-Sectional Study in College of Health Sciences, Mekelle University. *BMC Women's Health*, 14(52), 1-9.

- Trunell, E. P., Turner, C. W., & Keye, W. R. (1988). A Comparison of the Psychological And Hormonal Factors in Women with and Without Premenstrual Syndrome. *Journal of Abnormal Psychology*, 97(4), 429-436.
- Van Someren EJ, (2000). More than a marker: interaction between the circadian regulation of temperature and sleep, age-related changes, and treatment possibilities. *Chronobiol Int*. 17 (3): 313-54.
- Virk M, Tahir A, Shahid H-B, Habib A. (2019). Effects of the 8 weeks' aerobics exercises on non-athlete girls showing a symptom of the premenstrual syndrome. *Gynecology Obstetric*. 9(06):507.
- Wu, M., Liang Y., Wang Q., Zhao Y & Zhou, R. (2016). Emotion Dysregulation of Women with Premenstrual Syndrome. *Scientific Reports*, 6, 1-10.
- Yilmaz-Akyuz E & Aydin-Kartal Y. (2019). The effect of diet and aerobic exercise on premenstrual syndrome: randomized controlled trial. *Rev Nutr*. 32:e180246.
- Zainuddin Muhammad al-Mad'u. (n.d). Al-Ithafat as-Sunniyyah bil ahadith al-Qudsiyyah. Beirut: Dar Ibn Kathir.
- Zaka, M., Mahmood, K.T. (2012). Pre-menstrual Syndrome-A Review. *J Pharm Sci & Res.*, 4(1), 1684- 1691.
- Zulkarnain, (2018). Emosional: Tinjauan Al-Qur'an dan Relevansinya Dalam Pendidikan. *Tarbawiy: Jurnal Pendidikan Islam*, 5(2), 89-100.