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The Suicide Phenomenon and Its Treatment in the Islamic Psycho-Spiritual Perspective

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Suicide is one of the leading causes of death. The suicide phenomenon in 2023 continues to increase both nationally and internationally. This phenomenon is directly compared to the increasing problems experienced by individuals both internally and externally. This condition needs intensive attention from the public. This study needs to be further studied by public welfare policymakers, social workers, and educators. This article was written to answer two questions. First, how do we map the triggers of suicide behavior? Second, how does Islam's psycho-spiritual analysis deal with the problem of suicide? The study uses a descriptive qualitative approach with literature studies supported by up-to-date data with verification and proof from various psychological, social, and religious perspectives. The study is expected to contribute to the understanding of suicide triggers, both internal and external, as well as its tactical approach to Islamic psycho-spirituality. Islamic psycho-spirituality is a treatment that involves self-integration from a psychological perspective that affects thoughts, feelings, and behavior. The prevention of suicide behavior from a psycho-spiritual perspective can be done with tarbiyyah ruhaniyyah and spiritual groups.

Keywords: Suicide; Islamic Psycho-spiritual; Treatment; Tarbiyyah Ruhaniyyah; Spiritual Groups

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INTRODUCTION

The phenomena of suicide are increasing with the development of problems experienced by individuals, both triggered by internal and external self. In the discourse of psychology, the most dominant trigger is depression (Aulia, Yulastri, and Sasmita 2020:51). Besides that, social research claims that the trigger is a social factor. Inadequate social support and interpersonal relationships are some of the risks of increased suicidal desires (Adinda and Prastuti 2021:137). The spiritual or religious study that claims the trigger factor is the weakness of the faith, one of which is described by the feeling that the individual feels abandoned by God until the individual's inability to find the meaning of life (Litaqia and Permana 2019:617). This dynamic is not easy to describe for a public in need of immediate treatment or in a crisis.

Suicide, which is considered a shortcut to solving problems, is a critical phenomenon in solving personal and social issues. In 2023, the WHO has recorded that every year, more than 700,000 people commit suicide and die. Suicide is the fourth most significant cause of death. The age range of suicide behavior occurs between the ages of 15-29 years (Anon n.d.-a). In Indonesia (2023), the highest recorded figures are in Central Java and East Java, with a total of 356 suicides in central Java and 184 in eastern Java (Muhamad 2023). Cultural reasons are what people usually blame for hereditary factors and parents. The fact is not so, the social factors in the family environment are both hereditary and have no significant influence on suicidal behavior (Rantung, Pangemanan, and Bidjuni 2021:74). Individual behavioral changes are contemporary and dynamic. The individual's tendency to do something destructive becomes a pattern of self-destructive behavior.

The mortality rate because of suicide is relatively high. This statement is supported by WHO's explanation on its website, stating that deaths by suicide are the third leading cause of death worldwide. According to the WHO, based on data collected from 80 countries out of 194 WHO member states, 726,000 people die by suicide each year (Anon 2024). So, this needs more intensive attention. Mapping suicide behavior has become a necessity for public and social welfare policymakers. Still, it is no less critical for educators and social workers who care very much about the welfare of humanity. The dynamics of suicide behavior are already at a crucial point, with a wide variety of variations of self-justification that are at a rare point. Quantitatively, suicide behavior is on the rise. In Indonesia, suicide behavior in 2023 recorded more than 451 suicides until May, with at least three people committing suicide in one day (Donniar Yajnavido. The number of suicides recorded in October 2023 has increased to 971 from January to October 2023 (Muhamad 2023). The same applies to the age of suicide perpetrators or suicide attempted behavior. Although statistics show that suicide behavior is more prevalent in the productive age range of 15-29 years, it also occurs throughout the age range (Valentina and Helmi 2016:123).

It seems that the suicide cases that have occurred in Indonesia lately need more attention, considering the majority of the Indonesian population is Islamic. In Islam, life is an essential part of religion, including the right to life for every human being. Islam classifies the care and protection of life into five basic things that must be preserved. Even Islam occupies the principle of preserving life in the second place after the principles of cultivating religion (bin Harun and binti Mohamad Ali 2021:58). Therefore, in Islam, killing, including suicide, is a very forbidden act, even classifying it as one of the great sins (A. Putri et al. 2023:202). This

condition shows how Islam regards the life that each individual has.

The study of suicide behavior and its treatment can be studied from a social perspective but also from an Islamic counselling perspective. Although Emile Durkheim prefers the social condition factor as the most significant influence on suicide behavior (Maulidia 2019:190). However, it cannot be denied that psychological studies also have a role in dealing with suicidal behavior (Aulia et al. 2020:48). Then, Islamic counselling is a study close to the treatment of psychology. In Islamic counselling, psycho-spiritual research studies the relationship between man and spirit. Spiritual health affects physical health. Moreover, spiritual in religious concepts can also influence changes in the individual's discovery of meaning and life (Afiq Abd Razak, Syukri Zainal Abidin, and Harun 2023:72).

Besides the reason for the need for more intensive attention to suicide behavior in the social community environment, of course, the academic environment also needs excellent attention. Several suicide studies have been carried out, among them by Jakaria et al. (2023), studying the factors that cause suicide behavior by conducting comprehensive analysis in the fields of psychology, social, and spiritual (Islamic Law), and also aligning the analysis of mental health with the chapter 345 KUHP (2023). Syafira Triesna Adinda and Endang Prastuti (2021) focused their research on the impact of emotional regulation as well as social support on suicide ideas among students by presenting quantitative data (Adinda and Prastuti 2021). Other research was also done by Galatia Marline Victoria Rantunga et al. (2021), who analyzed suicide risk factors in social environments at the level of family and friend (Rantung et al. 2021).

Dwinara Febrianti and Neli Husniawati's research (2021) about a statistical test on the relationship of depression levels with risk factors of suicide in high school students (Febrianti and Husniawati 2021). Nur Aulia et al. (2020) also conducted a scientific study of psychological factors such as depression, anxiety, and stress that are considered to be the leading causes of suicide behavior among adolescents (Aulia et al. 2020). Research by Wulida Litaqia and Iman Permana (2019) focused on the study of spiritual aspects as a preventive attempt of suicide behavior carried out by addressing mental health problems through the supporting role given by religion (Litaqia and Permana 2019). Tience Debora Valentina and Avin Fadilla Helmi (2016) conducted a study of meta-analysis study on incapacity that contributed to suicide behavior with a correlation of the medium category (Valentina and Helmi 2016).

LITERATURE REVIEW

Researchers have extensively studied the study of suicide behavior. This is because suicide behavior can be studied through various approaches, such as research by Jakaria and friends who study the view of Islamic law on suicide behavior and its underlying factors with Indonesian social, psychological, mental, and criminal approaches. Jakaria's research explains that many factors influence suicide behavior. Nevertheless, in the view of Islam, whatever factor causes a person to commit suicide, the behavior committed by him remains classified as a sin (2023). A study by Dwinara Febrianti and Neli Husniawati examined the relationship between depression rates and suicide risk factors among primary school students. The study explains that of the 188 selected patients, the risk of depression was very low despite having a small risk of suicide, but based on

statistical trials carried out. It was found that the level of depression had a deliberate influence on suicide risk. The higher the rate of depression, the higher the risk of suicide (Febrianti and Husniawati 2021).

Galatia Marline Victoria Rantung and friends also conducted the study of the relationship, but what was studied was the relationship between social and environmental factors (friends and family) and suicide risk with just 156 students. However, this research is different from the previous research. This study found that there was a relationship between social environmental factors and suicide risk (Rantung et al. 2021). Another study on the relationship between psychological factors and suicide ideas among Indonesian teenagers was conducted by Nur Aulia and friends. According to them, psychology is the most dominant of the other factors in influencing adolescents to commit suicide (Aulia et al. 2020). Azmul Fuady Idham and his friends also conducted a study on suicide, with the topic of the level of suicide ideas and suicide attempts in the minds of students, by choosing 62 university students. This study explains that age influences the mind to commit suicide attempts (Idham, Sumantri, and Rahayu 2019). Tience Debora Valentina and Avin Fadilla Helmi have carried out the study of hopelessness to suicide behavior. This study explains that hopelessness or inability is a medium correlation to the increasing phenomenon of suicidal behavior (Valentina and Helmi 2016).

Besides, there is also research conducted by Syafira Triesna Adinda and Endang Prastuti on emotional regulation and social support for suicidal behavior. In his quantitative research, he concluded that emotional regulation and social support influence suicide behavior, both of which suggested that emotional regulation contributes more effectively to suicide than social support. So, according to this study,

managing the regulation of emotions will help individuals to control and prevent suicidal behavior (Adinda and Prastuti 2021). Siti Ngainnur Rohmah also conducted a study on suicide behavior. The research he has done analyses preventive forms in Indonesia that are based on human rights. With the result that in Indonesia, the prevention of suicide behavior is done by providing support that the protection of the soul is an existence to be done, and also by giving a four-year criminal threat to the parties involved or helping someone to commit suicide (Rohmah 2020).

In addition to the literature on suicide studies that is relevant to this research is an approach in the Islamic context used to analyse the phenomena of suicide behavior or treatment. Research with Islamic study approaches in various scientific groups has also been done by previous researchers, such as Muhammad Afiq Abd Razak and friends who conducted research on Islamic Psychospiritual Theory in the Survey of *Maqasid Shari'ah*. However, this research focuses only on the psycho-spiritual relationship to human development based on *al-kulliyat al-khams* (Afiq Abd Razak et al. 2023). Research with Islamic studies was also carried out by Wulida Litaqia and Imam Permada, who discussed, in general, the spiritual role of the risk of suicide. This research explains that, in general, spiritual support can help reduce the risk of suicide and help increase life expectancy (Litaqia and Permana 2019). Another study is about the Islamic perspective on suicide rehabilitation by Ummul Maisarah Mohd Ariffin and friends. In his research, it is explained that one of the crucial roles in suicide rehabilitation is the application of spiritism. The study takes examples of suicide phenomena in Malaysia and provides an explanation of the views of Malaysian scholars and scholarships on rehabilitation of suicide behavior in Malaysia, and concludes that one of the most powerful concepts for suicide

rehabilitation is the Islamic psycho-spiritual concept (Ariffin et al. 2022).

Table 1. Comparison of Research Positions

No	Researcher	Research Topics	Research Position
1	Jakaria and Friends	Islamic legal analysis of suicide behavior and factors that influence	Islamic law views suicide behavior and the factors which influence it
2	Nur Aulia and Friends	Psychological factors are the main factor of suicide in adolescents	The main factors of suicides among teenagers
3	Dwinara Febrianti and Neli Husniawati	Relationship between depression and suicide risk	Impact of depression on suicide risk
4	Galatia Marline Victorua Rantung and Friends	depends on the relationship between social factors (friends and family) and suicide risks	The impact of the social environment (families and friends) on the risk of suicide
5.	Azmul Fuady Idham and Friends	Level of suicide tendency in University student's mind	Relationship between age and way of thinking to commit suicide attempt
6.	Tience Debora Valentina and Avin Fadilla Helmi.	hopelessness and suicidal behavior	Correlation between hopelessness and suicide behavior
7.	Muhammad Afiq Abd Razak and Friends	Islamic Psycho-spiritual Theory in the Survey of the <i>Maqasid Shari'ah</i>	The Relationship between Psychospiritual and the <i>Maqasid Shari'ah</i> in the Development of Humanity
8.	Wulida Litaqia and Imam Permada	Spiritual role in the risk of suicide	Spiritual position towards suicide risk
9.	Ummul Maisarah Mohd Ariffin and Friends	Rehabilitation Suicide in Islamic view	<i>Tarbiyyah ruhiyyah</i> in the process of rehabilitation of suicide according to Islam
10.	Syafira Triesna Adinda nd Endang Pratuti	Relationship of emotional regulation and social support to suicide behavior	Management of emotional regulation and social support provide effective influence on suicide prevention
11.	Siti Ngainnur Rohmah	Preventive action against suicide attempts according to Human Rights	KUHP <i>Pasal</i> 341-345 as a form of preventive action according to human rights in Indonesia
12.	Agus Santoso and Nur Robaniyah	Suicide phenomena, according to Durkheim, and its treatment in Islamic counselling	Mapping suicide behavior and treatment based on psycho-spirituality

The various scientific studies that have been presented above show that academics have conducted studies on the problem of suicide with multiple reviews. The closest research to the survey in this article is research on The Relationship between Psychospiritual and the Shariah Makashid in the Development of Humanity and Tarbiyah rupiah in the process of rehabilitation of suicide according to Islam. Nevertheless, the focus of the discussion in the two previous articles is more centred on how psycho-spiritual aspects in Islamic counselling align with the Shariah

Makashid (Afiq Abd Razak et al. 2023). Meanwhile, the following article focuses on the views of Islamic scholars and Muslim intellectuals regarding rehabilitation and suicide behavior among Muslims (Ariffin et al. 2022).

However, studies on suicide phenomena with an Islamic psycho-spiritual focus are still outstanding in the study of the issue of suicides by academicians and scholars. So, this article is meant to fill such a blank study. The question to be answered in this article is how to map the triggers of suicide behavior and how to analyse Islamic psycho-spirituality in dealing with suicide issues. The question leads to the urgency of this study, that is, this study seeks to find out the mapping of triggers of suicide behavior. The mapping of suicide behavior in this study was done by analysing the causes of suicide behavior using a social approach, according to Emile Durkheim and designing strategies for dealing with suicide conduct based on Islamic psycho-spiritual approaches. Thus, this article can be a treasure of science and practical insights into understanding suicide phenomena based on Islamic psychospiritual review.

CONCEPTUAL FRAMEWORK

Operational Definition

Suicide is meant to be an act committed intentionally to commit suicide (Anon 2024). This corresponds to the use of the Arabic term *al-intihar*. Terminologically, suicide behavior with the term *intihar* comes from the word *intahara*, which means committing suicide (Anon n.d.-b). In this term, suicide can be understood as a crime against oneself, which is also classified as an offence and includes a criminal offence (Anon n.d.-c). Kartono, in his book "Hygiene Mental", defines suicide as an act committed by human beings consciously to hurt

themselves and stop their own life (Kartini 2000:3). In mental health studies, suicide is classified as a mood disorder (unipolar and bipolar). Individuals who suffer from severe depression often commit suicide because they feel desperate and helpless (Sri Handayani 2022:450–51).

Suicide in The Emile Durkheim's Perspective

Psychological dynamics in suicide phenomena are at stake, where psychological conditions are believed to be the suicide behavior's trigger (Aulia et al. 2020:48–52). However, this contradicts Emile Durkheim's statement that it focuses more on social conditions than on the psychological states of the individual concerned. Regarding the social aspect of moral development, Durkheim explains morality in its implementation, which is called social fact. This social fact can be realized in how we act, think, and feel. He believes that social facts can shape the individual. (Maulidia 2019:190). The formation of the individual significantly influences that individual's social state. Therefore, solidarity is needed considerably in the individual environment. This solidarity describes the feelings of each of its members as one unity with the other members. Durkheim, with his interest in the urgency of this solidarity, carried out an analysis of suicide behavior (Chairul Basrun Umanailo 2019).

Suicide in Durkheim's view, there are four types based on the degree of imbalance between the two social forces of social integration and moral regulation (Idham, Sumantri, & Rahayu, 2019. 173). Durkheim showed the impact of various crises on social groups. For example, a war that causes increased altruism, an economic explosion, or a disaster that causes anomaly. According to Durkheim, suicide is not a personal act. It's caused by a force that transcends the individual or superindividual. He believes that "we are

aware of the consequences of all kinds of deaths, whether direct or indirect, resulting from the positive or negative behavior of the victim".

Having defined the phenomenon, Durkheim rejected psychological explanations. Many doctors and psychologists theorise that the majority of people who commit suicide are unhealthy. However, Durkheim emphasises that the forces that drive suicide are more social than psychological. He concluded that suicide was caused by social chaos or a lack of social integration or social solidarity. Durkheim's theory of suicide contributed significantly to the understanding of the phenomenon because it emphasised more social than biological or personal factors. He overemphasises social factors and ignores other factors. Therefore, his theory of suicide is said to be very flawed and unilateral.

The four types of suicide, as mentioned in the suicide theory, are selfish suicide (Egoistic), altruistic suicide, anomical suicide, and fatalist suicide. Selfish suicide reflects a feeling of being integrated into a community and not being part of it. It comes from a suicidal desire that doesn't have a chain on somebody. This absence can lead to meaninglessness, indifference, and depression. Durkheim called it "excessive personalization." It is generally seen that individuals who commit suicide are not bound by society, are marginalised and only receive little social support or guidance (Arif n.d.:9). Durkheim found that suicide was more common among unmarried people, especially unmarried men, because there was no longer a need to restrict or bind them to stable social norms and goals. Altruistic suicide is characterised by a feeling of being overwhelmed by group goals and beliefs. This happens in a highly integrated society where individual needs are considered less important than the needs of society.

Durkheim explained that in a charitable society, there would be no meaningful motivation for people to commit evil acts like suicide because personal interests were considered significant. However, he gives one exception, which is when someone is supposed to commit suicide on behalf of the public, for example, in the military service (Durkheim, 2002, p. 175).

Anomical suicide reflects a person's moral chaos and lack of social orientation associated with dramatic social and economic upheavals. It is a consequence of the failure to define legitimate aspirations through moral deregulation and social-ethical constraints that can impose meaning and order on one's conscience. Anomical suicide is a sign of the failure of economic development and division of labor to create organic solidarity, as Durkheim said. Under these conditions, people don't know if they're fit for society (Durkheim 2002:201). Durkheim explained that anomical suicide is a condition of moral inability in which people are unaware of the limits of their desires and are always in a state of disappointment. Anomical suicides can occur when they experience extreme changes in wealth due to economic or natural phenomena (Marliana 2012:60–61). In both cases, expectations from previous lives are ruled out, and new expectations are required before assessing situations associated with the new boundary.

Fatalist suicide occurs when a person is over-regulated, their future is constantly obstructed, and repressive discipline leads to intensive cravings (Marliana 2012:61). It's the opposite of anomical suicide, which happens in an oppressive society where people want to die rather than live. For example, some prisoners may want to die rather than live in a prison that is constantly subjected to harassment and excessive regulation. Unlike other concepts he developed, Durkheim considered fatalist suicide to be only a theoretical concept and

a minimal probability that it existed in reality.

Emile Durkheim's suicide theory is a sociological study that studies suicide events and types of suicide. Despite its limitations, Durkheim's work on suicide has influenced supporters of control theory and is often referred to as the work of classical sociology. Durkheim also investigated suicide rates between Protestants and Catholics and argued that greater social control among Catholics would lower the suicide rate. According to Durkheim, Catholics showed regular integration rates, while Protestants showed low integration levels (Durkheim 2002:292). This interpretation is often challenged. Durkheim was considered to be generalizing this idea, as he obtained most of the data from previous researchers, especially Adolph Wagner and Henry Morselli. The researchers then suggested that the difference between Protestant and Catholic suicides seems to only occur in German-speaking Europe, thus suggesting that there are other factors to consider as well.

Psycho-spiritual Studies in Islamic View

The psycho-spiritual is a study born of psychology that is studied through a religious approach. Psychospiritual is the merger of two words, psychology and spirituality, that, in the end, gives the results of new research in understanding the state of human psychology. The subject of study in psycho-spirituality is the relationship of man to the spiritual, so psychospiritual studies study the internal elements within human beings (Afiq Abd Razak et al. 2023:71). In its implementation, Islamic psycho-spirituality is used by counsellors to provide counselling services. This psycho-spiritual aims to help form an improvement or change for the individual needing counselling. In its implementation, psycho-spirituality practically applies Islamic

values to help improve a person's spirituality (Santoso 2017:48).

One of these psycho-spiritualities is presented by the Muslim scientist Abi Abdillah Muhammad bin Abi Bakar bin Ayub bin Sa'ad al-Zar'i al-Dimasq (691-751 H), known as Ibnu al-Qoyim al-Jauzi. One of his greatest works is that of the *Madarij al-salikin*, which contains the education of the soul and the *akhlaq* (Al-Jauzi n.d.:17). Ibn al-Qoyim stated that man has two main elements: the heart and the body. Each component has a different function and role in self-development, especially in "worship" and "istiana". According to Ibn al-Qoyim, these concepts emphasize how one prepares to live according to the task of development and individual differences. This concept then became a measure in evaluating mental health and self-actualisation processes in the psycho-spiritual dimension (Santoso 2017:61-65).

In its implementation, psycho-spiritual makes the Hadith of Prophet Muhammad Saw. as constructive Islamic counselling when performing interventions, treatments, or techniques (Santoso 2017:55) It's like applying self-theory to counselling. The self-theory applies three phases in counselling for improvement: self-exploration, self-concepts, and making changes to yourself and the environment. In these three stages, the construction used is to understand the individual about the teachings of the Qur'an, the Hadis of the Prophet, and the practice of the worthy *Salafus Salih* in matters relating to emotions, moral behavior, and spirituality. (Shahidah Paad, Basirah Syed Muhsin, and Syukri Zainal Abidin 2021:410) A good spiritual condition will have a positive influence on the physical state. Spirituality touches the territory of the individual's beliefs, so a good spiritual condition will influence the individual to change in a more positive direction in a variety of ways, including reducing depression and other symptoms

that negatively impact the spiritual individual.

The three phases of self-theory based on Islamic construction in psycho-spiritual will make individuals understand the purpose of life more clearly. Psycho-spirituality focuses on the study of *tauhid* as a foundation in the construction of the individual. Three phases in self-theory can also be classified as part of the process of tarbiyah rupiah. When these three stages can be applied to the individual, it will give rise to the concept of fear (*Khauf*) against the belief that the soul in the body is limited to the prophecy of God, so this awareness makes the individual feel necessary to protect the soul that he has. (Ariffin et al. 2022:1–12) Awareness of the soul, which is a form of trust, is proof that a person or individual has reached the level of tauhid awareness. Awareness of tauhid applied through psycho-spirituality is expected to give rise to a strong understanding of the purpose of life that will motivate the individual to act and behave positively. (Shahidah Paad et al. 2021:411), (Salleh et al. 2022:605).

RESEARCH METHOD

The research uses a descriptive qualitative approach, with literature studies supported by updated data and verification and proof from a variety of psychological, social, cultural, and religious perspectives, to obtain a comprehensive understanding. (Ratna 2010:244). This type of research data includes text data, (2013:14) The research attempts to respond to the mapping of suicide behavior by analyzing suicide phenomena that have occurred and also based on the classification of suicides according to Durkheim. This research consists of primary and secondary data (Soekamto 1986:12). Primary data sources are obtained from newspapers reporting on suicide in Indonesia in 2023 as well as

books related to the concept of psycho-spiritual and division of suicides according to Durkheim. The data collection technique used is a documentary (n.d.:37) because the data in this research is obtained textually, the text data obtained was then analysed with a psycho-spiritual approach to obtaining the treatment and prevention of suicide behavior, as well as a sociological approach to acquiring mapping of suicide behavior.

RESULT AND DISCUSSION

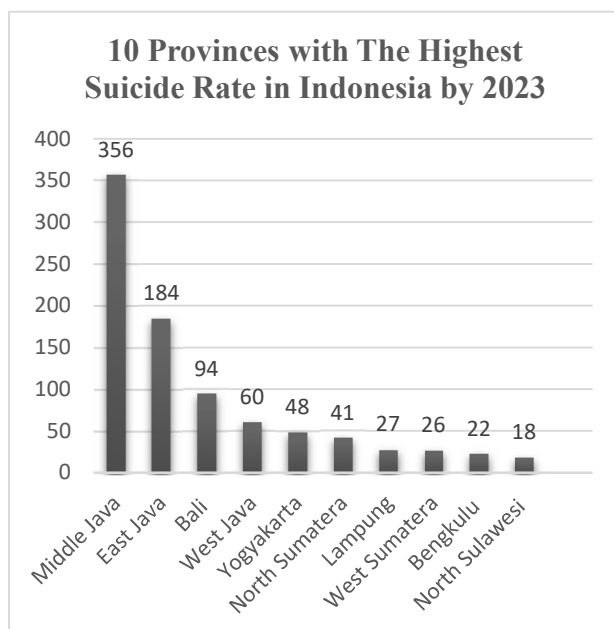
Suicide Phenomena in Indonesia in 2023

The suicide rate in Indonesia in 2023 is quite high. This can be seen from the number recorded. In October 2023, there were 971 cases of death caused by suicide behavior. This is an increase from what happened in 2022, with 900 cases of suicide. The *databooks* in 2023 present 10 provinces with the highest suicide rate in Indonesia, with the highest suicide rate in Central Java Province (Muhamad 2023). The number of suicides that occurred in 2023 is not limited to the 15–29-year-olds. In 2023, suicides, especially in Indonesia, occurred from children to adults.

Some of the suicides that occurred in 2023 in Indonesia included suicides in Malang on December 12, 2023. In this case, the suicide was committed by two adults aged 44 and 40 who were married and had a 12-year-old child. The cause of suicide is due to severe sickness and low economic conditions (Werdiono 2023). A student in Central Java on October 10, 2023, committed suicide by jumping from the 4th floor of Paragon Mall Semarang (Fiska n.d.). On December 30, 2023, a 19-year-old young man was found hanging in a wooden pillar of his home kitchen the final results of the investigation that the victim was a victim of suicidal behavior (Aminudin n.d.). Another case of suicide occurred among teenagers, a

medical student who ended his life using helium gas on November 5, 2023 (Kurniati 2023).

Figure 1. 10 Provinces with the highest suicide rate in Indonesia by 2023 (Muhamad 2023)



Suicide from Psychological, Social, and Religious Perspective

Suicide remains a subject of ongoing research because the phenomenon of suicide has not yet been specifically determined in terms of its root causes (Mukarromah and Lubabin Nuqul 2014:31). Each expert in various fields explains their respective views on suicide behavior. Durkheim emphasized suicide behavior based on social conditions (Durkheim 2002:292). Freud placed greater emphasis on suicide behavior stemming from psychological conditions initiated by individual depression that can lead to suicide (Mukarromah and Lubabin Nuqul 2014:32). Sheikh Ali Jumah emphasizes suicide as a category of actions according to Islam (Ariffin et al. 2022:6). And other subjects of research by other scientists.

Psychology views suicide as a result of an unbalanced psychological state. An

imbalance in psychological conditions leads to the potential for depression. Depression arises from negative emotions within the individual and a weak ego. According to Freud, a weak ego arises from a sense of loss of something loved. According to him, the ego fundamentally triggers aggressive reactions to attack the object that causes the feeling of loss. However, the individual's inability to find the object of the cause or its substitute leads them to turn their aggression inward, resulting in self-destructive reactions such as suicide attempts (Mukarromah and Lubabin Nuqul 2014:32–36). Furthermore, suicide is also influenced by psychache or unbearable psychological pain that arises from unpleasant experiences in life (Wayan Putri Cempaka Karisma F and Gusti Ayu Diah Fridari 2021:2).

Next, suicide in the context of social conditions. According to Durkheim, the greatest influence on suicide is not on an individual's psychological condition. The greatest impact on suicide behavior comes from a person's social conditions. Social conditions are the foundation for a person's actions and thoughts (Maulidia 2019:190). The social conditions that significantly influence suicide behavior can be observed in the immediate social environment, namely family and close friends. Acceptance and rejection from this close social circle impact an individual's behavior in their suicide attempts (Ramadhani Puteri Hardinata and Masfufah 2023:290). Social chaos or low social solidarity and integration will result in suicidal behavior (Arif n.d.:9).

Integrating suicide behavior with the study of Islam results in a discussion about the Islamic perspective on life. Islam teaches that the life within each person does not belong to that individual, but to the Creator, thus individuals should not take away that life (Zarkasyi Mubhar 2019:45). Islam also regards life as something that must be protected. The scholars of Fiqh

state the relevance of discussing the preservation of life about acts of criminality concerning *qisas* and *diat*, or matters of murder. (Mustaqim Roslan and Osman Zainuri 2023:2). Thus, taking a life is considered a prohibited behavior in Islam. Suicide in Islam is also categorized as murder, even if it is committed by oneself. The scholars of Fiqh agree that suicide is a grave sin. In fact, the sin incurred is greater than that of killing another person. Suicide individuals are considered the *Fasiq* (Zarkasyi Mubhar 2019:48). According to Quraish Shihab, a person who commits suicide is considered disobedient if, at the end of their life, they manage to recite the *syahadatain* (Shihab 2009:782). Suicide in Islam is considered an act of taking one's own life, which a person commits because they have separated themselves from their God, leading them to a state of despair. In efforts to prevent suicide, Muslim scholars continue to explore various methods, including addressing psychological aspects such as mental health, which are integrated with Islamic provisions (Zarkasyi Mubhar 2019:52–53).

Mapping the Triggers of Suicide Behavior

Based on the type of murder described by Durkheim, we can analyze and map the triggers of suicide behavior based on internal triggers and external triggers. An internal trigger is a factor that influences an individual to commit suicide attempt or to have actually killed himself originating in person or within an individual (Mukarromah and Nuqul 2014:31). Among these internal factors is the depression felt by the individual. Depression is usually caused by the feeling of anger or guilt that exists in the individual, a low self-concept when the individual feels that he is worthless, (Khrisma Wibisono and Yuliandari Gunatirin 2019:3680) the individual's desperate behavior is also one

of the internal factors that, if not overcome, can trigger the individual to create ideas for suicide (Astuti 2019:1) to commit suicide behavior (Rohmah 2020:1).

Moreover, the selfish behavior that exists within the individual is also one of the internal triggers that can lead the individual to the desire to commit suicide. The selfish behavior makes the individuals avoid social environments and feel lonely. Loneliness has a significant connection with depression. Individuals who feel lonely or selfish will form a negative mindset, so they assume that no individual or environment is connected to them. These negative minds also form individuals who think negatively about the intentions and behavior of others so that they avoid interacting with the social environment (Ausie and Poerwandari 2021:182).

While factors outside the individual largely influence external triggers as the social condition of the individual in society (Mukarromah and Nuqul 2014:31). These social conditions can occur from the closest sphere such as family, friends until the far spheres such as the wider community when a person experiences a very high level of stress in the social environment, such as the stress in social ethics that a person is experiencing, so that the individual feels incapable of adapting to their social environment and forms a sense of preference to take suicide action. Besides, excessive loyalty to a group or primordialism can also make a person predisposed to suicidal behavior. This condition is caused by individuals who do not have a sense of concern for their individual and give excessive priority to the interests of the group.

Individual economic conditions can also be a trigger for suicidal behavior. When an individual's economic situation is unsuitable with what is expected, or even not in accordance with what it is worked out

to do. This situation becomes a stress of life that can drive one to think of the inability of self to balance the needs of life in the economic sector, so this directs the individual to the desire to end his life on grounds that can alleviate the financial needs of the people around him. Others can also be influenced by the obscurity of the norms that exist in society. Individuals who are genuinely social beings can inevitably need social norms to guide their lives; when individuals do not find clear social standards to guide them, these conditions can cause them to experience frustration because of the loss of guidance in behavior.

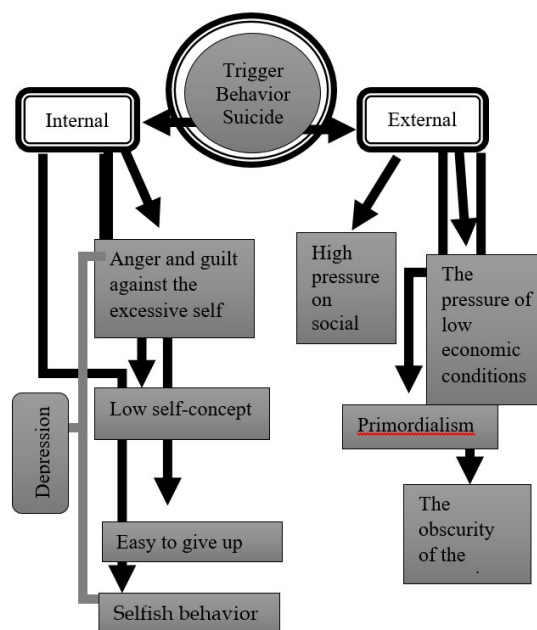
Durkheim's opinion is that suicide behavior is based on social factors, which then become the external factors that trigger suicide. However, the trigger of suicide behavior based on psychological factors or that is one of the triggers of suicide that originates from within the individual/internal cannot be ignored because the weak psychological condition of the individual influences the emotional regulation of an individual. The emotional adjustment that occurs is the inability to regulate emotions to do something positive. Thus, the individual becomes unable to control his emotions to make decisions systematically, so choosing to take negative solutions in solving problems (Mukarromah and Nuqul 2014:33).

Referring to the table below, if we look at some of the suicide incidents that occurred in Indonesia, we can find a map of the trigger of suicide behavior that has been committed. Take two of the examples of events that have occurred, the suicide of a family in Malang on December 12, 2023, caused by long-term illness and poor economic conditions (Werdiono 2023). This cause, if identified, includes internal triggers as well as external triggers. The internal trigger is shown in the condition when getting ill over a long time, indicating that the individual concerned has

experienced despair and can even reach the stage of self-irritation due to the inability to cope with the condition with the disease. Meanwhile, low economic conditions signal a trigger from the outside.

A second example of suicide committed by a medical student. The student ended his life using helium gas on November 5, 2023. She removed a letter written for his mother (Kurniati 2023). Her letter stated that his mother's care would make him useless, so she felt there was no future for her. If you look at the testament she wrote, it's a sign of the desperation she's been experiencing. Besides, feeling useless is a sign of a low self-concept. Both conditions indicate an internal trigger that affects the individual's decision to commit suicide. However, it should be noted that a deeper investigation of an occurring suicide phenomenon can also reveal other triggers that influence suicide, so it cannot be ignored that internal and external triggers can cause the trigger of someone's suicide.

Diagram 1. Suicide behavior trigger mapping



Islamic psycho-spiritual analysis in the treatment of the problem of suicide

This special treatment in suicide cases reflects the social concern and respect for the most fundamental human right to life (Kusmaryanto n.d.:530). The State has taken one of the most important steps in dealing with and preventing suicide attempts through the provisions contained in chapter 345 KUHP (Rohmah 2020:90) The shift from preventive to curative treatment will be a viable alternative in dealing with human problems like this, even more important when associated with self-development treatments. So there will be no misperception or miscommunication regarding a particular field of study.

Tarbiyyah Ruhiiyyah in psycho-spiritual can be one of the preventive measures in the prevention of suicide behavior. The example by teaching of the importance of having fear within the individual. The fear called by *al-khauf* in Islam is understood by the concept that every soul possessed by a believer is a trust from God (Ariffin et al. 2022:1–12). Thus, the destruction of the soul entrusted to him is he gives a transgression of the trust. Furthermore, Islam also teaches that the care of the soul is part of the five things that must be protected in Islam. Protection of life is part of the *maqasid syariah* (Afiq Abd Razak et al. 2023:72–73). In the Qur'an, Surah An-Nisa (29-30), it is revealed that Allah forbids suicide among His servants. By telling him that when an individual deliberately commits suicide, he has indeed wronged himself in committing a great sin.

In the complete interpretation presented in the Quran Kemenag, it is explained that in verse 29 of this Surah An-Nisa' Allah forbids suicide. In written text, it

is forbidden to kill oneself, but it is explaining forbidden to kill ourselves and one another. Killing another is like killing yourself, for everyone who kills will be killed, according to the *qisas* law. Prohibiting suicide because of this act is a desperate act. Those who commit suicide are those who do not believe in the mercy of Allah. In the last part of verse 29, it is forbidden for those who believe in falsely eating their wealth to kill others and to commit suicide. It is Allah's mercy to His servants for their happiness in this world and the hereafter. Then, in verse 30 of Surah An-Nisa' Allah warns him who transgresses and punishes him by putting him into the Fire. That is easy for Allah because there is nothing to oppose, interrupt, or interfere with (Taufiq, 2019).

In the process of *tarbiyyah ruhiyyah*, individuals can also seek advice from experts. In Islamic psycho-spiritual application, a counsellor can use the hadith as constructive Islamic counsel to settle cases. Also, counsellors can use verses from the Qur'an as constructive Islamic counsel. Imam al-Qurtubi explains that the verses in the Qur'an can serve as a therapeutic medium to aid in healing physical and psychological conditions. Listening to the verses of the Qur'an can help individuals achieve a calm and controlled psychological condition (Ali Mustofa Kamal et al. 2022:231). In this study, a counsellor not only gave treatment to individuals suffering from mental problems such as depression but was also required to be able to carry out the mechanism of change. One of them can be implemented using self-theory. There are three steps for implementing the self-theory. First, counsellors, before giving treatment, help the client to search for and find the self of the individual who is assisted in solving problems. Second, it helps the client to create self-concepts. Last, as well as help clients to be better about themselves

and their surroundings (Santoso 2017:55–58).

According to the perspective of social condition, the social role in influencing decision-making suicide can have a tangible positive influence. The positive influence of this social condition can be the prevention of suicide behavior. A social situation involving many people can be a booster for individuals who are in critical condition or even depressed. A positive social state can help the healing process of an individual who is in an unstable state. The strength of this community is often inseparable from the culture of a society. Cultural practices in a society or group can be a force to combat circumstances that cause suicide. The sense and conviction of being in common within a social-cultural group makes each member of the group reinforce one another (Wexler et al. 2024:3).

The power of the existence of a social group, both cultural and spiritual, can be shaped by creating four strategies, namely; 1. Building shared awareness, 2) Rational and irrational thinking, 3) deep insight through self-healing, 4). This is a positive-constructive conjunction that is a process of emotional transmission. The method of emotion transmission is meant with the aim that each individual can have the ability to regulate emotions properly so that it can have an impact on positive self-construction (Santoso, Ramadhoni, and Zuhriyah 2020:75) This process of emotional transmission is built from the deepest consciousness and belief, so this combination can spread the virus of shared belief as well as sharing and reflection.

Building common awareness or even increasing deep insight can be a preventive factor in reducing suicide ideas and desires. Through consciousness, an individual can form responsible behavior, low impulsiveness, self-control, discipline, and a desire for a goal. These behaviors will help individuals feel the need to seek help when

they experience a decrease in mental health symptoms that can prevent individuals from thinking about committing suicide behavior. Building awareness in the form of a social group can also facilitate mental intervention compared to building an individual consciousness in an effort to improve mental health. The environment can affect the individual and mutual relationship (M. A. Putri et al. 2023:21). Therefore, given this mutual relationship, it is necessary to realize that individuals with social and spiritual groups need to work together to solve mental health problems.

The four strategies above can be created within a social spiritual group, by establishing a religious spiritual community that provides access to interaction as one of the preventive measures to help individuals avoid depression and loneliness (Litaqia and Permana 2019:617–22). With the existence of this spiritual community, one will gain an approach through social interaction that teaches religious values and norms. The existence of a spiritual community can also be a container for an individual who feels depressed or lonely to convey problems so that he can gain hope to regain his life. The presence of a religious figure in a spiritual community can also be a way of preventing suicidal behavior because, with the presence, an individual suffering from anxiety or depression can obtain advice and solutions to cope with anxieties through spiritual and social activities in the spiritual community. *Tarbiyyah ruh}iyyah* is a form of treatment in dealing with the internal triggers of suicide behavior by touching the sphere of individual religious understanding and carrying out interpersonal development integrally. (Santoso n.d.:8).

The psycho-spiritual perspective becomes an essential alternative to a treatment involving yourself fully from a psychological perspective that affects thoughts, feelings and behavior integrated

(Santoso n.d.:3) From a sociocultural perspective, the psycho-spiritual approach is very fundamental to the inner self and the outer self, whether the behavior is overt or covert (covert). Culture in a particular category as a measure of well-being can be a cultural reason to justify or blame certain behaviors.

This triggers the psychological gaps and biases that impede the individual from achieving the intended development task. Suicide behavior in specific categories is typical in late adolescents and early adults with problems that can be categorised as problems which can usually be cured as the time and stage of development of each change. Some people can describe it as leaving time to heal: "Time is healing". But it's not easy because the critical condition of each individual is different. This is the role of social workers and psychologists. A necessary condition supported by a strong external self will also affect suicide decisions and suicide attempts. Therefore, when an individual feels that they are in poor condition or depressed, it is highly recommended to see a counsellor. Nowadays, the existence of Islamic counsellors who apply psycho-spirituality in their treatment is quite easy to find. Thus, individuals who are depressed can communicate their feelings and get guidance to improve spiritual conditions that include emotions, senses, feelings, and more.

CONCLUSION

Various underlying factors cause suicide behavior. Suicide cannot be determined by just one causal aspect. Social, psychological, and religious factors all have interconnected influences on an individual's decision to commit suicide. By understanding social, psychological, and religious factors, it can be found that suicidal behavior can be mapped into two

triggers. These two triggers are those that arise from internal triggers and those that come from external triggers. Internal triggers such as depression, loneliness, meaninglessness, low self-concept and selfishness. This internal trigger can be categorized as a psychological or religious factor. External triggers are present from the process of social interaction with society or the surrounding environment, such as the very high pressure of social norms, otherwise the obscurity of norms so that there is no lead in life, or economic conditions that are not prosperous.

The prevention of suicide behavior can be done with the Islamic psycho-spiritual approach because Islamic Psycho-spiritual touches not only physical behavior but also internal behaviors. This touch of inner behavior can be done with the *tarbiyyah ruhiyyah*. Through *tarbiyyah ruhiyyah*, individuals are assisted in discovering their true selves and creating a self-concept to become better individuals. The discovery of one's identity and the formation of self-concept will influence individual behavior. Thus, it will make changes in individual responses to the social environment. Physical behavior can be done through social and spiritual group arrangements. A social spiritual group arrangement can help individuals who have discovered their identity and self-concept continue enhancing and strengthening their self-belief in maintaining and valuing their existence.

This research is limited to focusing on the influence of social, psychological, and religious factors on suicidal behavior by categorizing triggers into internal and external categories. It also restricts suicide prevention to the concept of psychospirituality. Future research can expand the study by considering discussions based on biological factors and conducting a more detailed evaluation of the effectiveness of implementing the Islamic

psychospiritual approach as a suicide prevention measure.

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