



Preventing Suicide Through Resilience: An Integrative Perspective of the Quran

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Abstract. A significant increase in suicide cases in Indonesia requires urgent attention from all stakeholders, and an effective effort to prevent suicide is the development of resilience. Therefore, this study aimed to investigate the noble potential of humans based on the Quran as a foundation for building resilience. To achieve this objective, a literature review was conducted through a thematic (*maudhui'i*) interpretation of Quranic verses related to human potential, resilience, and the trials faced by humanity, followed by an analysis of relevant scholarly journals. The results showed the noble potential of humans served as a protective factor, while the negative aspects of human nature posed a risk factor that could lead to life-threatening behaviors. The concepts of resilience in the Quran comprises intelligence, excellence, freedom, responsibility, moral/ethical awareness, a God-given nature, and the willingness to engage in self-improvement. This study offered five key recommendations, namely (1) building and honing resilience, (2) adopting Allah's perspective in interpreting adversity and suffering, (3) developing a comprehensive understanding of life and the human creation process, (4) strengthening the God-given nature (*hablu min Allah*), and (5) reinforcing family bonds. These five recommendations can be implemented by strengthening personal, family, and institutional aspects, both in formal and non-formal educational settings.

Keywords: Quran, resilience, suicide

Merajut Benang Kehidupan: Pendekatan Integratif Al-Quran dalam Membangun Resiliensi dan Mencegah Bunuh Diri

Abstrak. Peningkatan kasus bunuh diri di Indonesia yang naik secara signifikan memerlukan perhatian penting dari seluruh pihak. Salah satu upaya mencegah bunuh diri adalah dengan mengembangkan resiliensi. Riset ini bertujuan mengeksplorasi potensi luhur (fitrah) manusia berbasis al-Quran sebagai modal dalam mengembangkan resiliensi. Riset ini menggunakan studi literatur melalui telaah tafsir *maudhui'i* (tematik) yaitu dengan cara mengeksplorasi ayat-ayat al-Quran yang bertemakan potensi manusia, resiliensi, ujian terhadap manusia, serta beragam jurnal terkait. Hasil riset ini menemukan bahwa potensi luhur manusia merupakan faktor protektif dan potensi buruk manusia adalah faktor risiko yang dapat mengarahkan manusia pada tindakan yang mengancam jiwa. Konsep-konsep resiliensi dalam al-Quran di antaranya ialah cerdas, unggul, bebas, bertanggungjawab, memiliki kesadaran moral/etik, memiliki fitrah bertuhan, dan mau memperbaiki diri. Riset ini merekomendasikan lima hal penting, yaitu 1) membangun dan mengasah resiliensi, 2) menggunakan *Allah's perspective* dalam memaknai *adversity* dan *suffering*, 3) memahami hidup dan proses penciptaan manusia secara komprehensif, 4) menguatkan fitrah bertuhan (*hablu min Allah*), serta 5) mengeratkan ikatan keluarga. Lima rekomendasi tersebut dapat dilakukan dengan memperkuat dari sisi personal, keluarga, dan institusi pendidikan baik formal maupun nonformal.

Kata Kunci: Al-Qur'an, bunuh diri, resiliensi

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Mental health is a crucial global issue, as a healthy mind is the foundation and strength of a nation in developing quality human resources, thereby enabling the growth of a strong and thriving civilization. Indicators of mental health include the ability to effectively face life's challenges, establish healthy relationships, and maintain a good quality of life. The World Health Organization (WHO, 2021) emphasized that mental health and well-being were essential for humans to live optimally, realize their potential, be productive and useful in the community, and show resilience in the face of stress and adversities, all of which typically contribute to happiness.

Happiness has been a central concern from ancient times to the present (Sofia & Sari, 2018). Ironically, despite the progress of modern civilization, marked by technological advancements and the resulting ease of life, human happiness, mental health, and well-being have not necessarily improved. Even developed countries cannot guarantee their citizens experience happiness or enjoy good mental health. This is evident in the high suicide rates reported in many developed countries (Deckert et al, 2024). Antara (2023) reported that the total number of suicide in Japan in 2022 reached 21,584, an increase of 577 from the previous year. These cases were dominated by men aged 40–60 who were retired or unemployed. Samaritans of Singapore (SOS), suicide control agency, reported the highest spike in suicide in 2023, with 476 cases, an

increase of 25.9% (98 cases) from the previous year. Ironically, the most affected groups were individuals aged 10–29 and aged 70–79. This marked the largest increase in suicide cases in two decades in Singapore, driven by mental health issues, social isolation, and loneliness (SOS, 2023). Similarly, in South Korea, suicide cases rose to 26.0 per 100,000 people in 2021. This upward trend occurred across all age groups, specifically those over 70. Between 2000 and 2020, cases among women increased significantly, triggered by low life satisfaction (Choi et al, 2024).

The WHO reported that approximately 726,000 people died by suicide each year. However, the actual figure is likely higher, as many cases go unreported. It was further stated that suicide was the third leading cause of death among people aged 15–29 (BBC.com, 2024). In Southeast Asia, the countries with the highest suicide rates were in Thailand (12.9 per 100,000 population), followed by Singapore (7.9), Vietnam (7.0), Malaysia (6.2), Indonesia (3.7), and the Philippines (3.7) (Kementerian Kesehatan Republik Indonesia, 2024).

In 2019, Indonesia's suicide rate was 2.4 per 100,000 people, which the WHO classified to be low (BBC.com, 2024). However, the figure has increased significantly over the years. For instance, statistical data from the Indonesian Association for Suicide Prevention reported 670 suicide deaths in 2020. The rate is significantly higher among older age groups (Kementerian Kesehatan Republik Indonesia, 2024). In 2022,

Indonesian Police (POLRI) data confirmed 826 suicide cases (Rokom, 2024). Several previous studies suggested the actual number of suicide in Indonesia could be four times higher than official government data. This underreporting has concealed the true scale of suicide cases in the country (BBC.com, 2024). In 2023, POLRI reported a significant increase in suicide cases to 1,350. Meanwhile, data from early 2024 through October recorded 856 cases (Rokom, 2024).

Suicide cases at the regional level are quite alarming, with Bali recording the highest number in 2024, and the Special Region of Yogyakarta (DIY) following with 52 reported cases (Husin, 2024; Pangaribowo & Hardiyanto, 2024). In Gunungkidul, the primary causes were economic hardship and incurable disorders. In Sleman Regency, economic difficulties and interpersonal conflict were the leading factors, with some cases linked to entanglement in online loan scams (Pangaribowo & Hardiyanto, 2024). Data from the Yogyakarta Health Office confirmed 56 suicide cases in 2021, rising to 74 in 2022 and slightly decreasing to 70 in 2023. By the end of 2024, suicide in DIY had reached 52 cases (Husin, 2024). This persistently high number of suicide shows Indonesia is experiencing a mental health emergency (Adri, 2024). The trend has been identified as a public health crisis that urgently demands new and effective solutions (Mueller et al., 2021).

Based on the increasing number of suicide cases in Indonesia, it is crucial to find

comprehensive solutions to prevent suicide. Various preventive measures have been implemented both globally and locally. Globally, modern sociologist Emile Durkheim popularized suicidology, a discipline that analyzes the roots of suicide through a sociological perspective, aiming to better understand suicide and improve the effectiveness of prevention efforts (Mueller et al., 2021). As a manifestation of global concern, the WHO established World Suicide Prevention Day, observed annually on September 10. However, this initiative alone has not succeeded in curbing the number of suicide.

In Indonesia, suicide prevention organization known as Into The Light Indonesia Suicide Prevention Community for Advocacy, Research, and Education (SP-CARE), was established in May 2013. It is a youth-based community that focuses on advocacy, study, and education related to suicide prevention and mental health in Indonesia. SP-CARE is an inclusive community driven by youth from diverse identities, operating under evidence-based and human rights-based programs. The organization collaborates with various stakeholders, including universities, local communities, NGOs, ministries, and other national and international institutions that share similar concerns (Into The Light Indonesia, n. d.).

Another organization, the Indonesian Association for Suicide Prevention (INASP), was founded in 2022 (INASP, 2022). This initiative was launched in collaboration with

the Directorate of Mental Health at the Ministry of Health and the WHO Indonesia. INASP's formation was based on two key results. First, the lack of high-quality studies has led to many domestic suicide prevention efforts being poorly informed and often replicating foreign models that may not align with Indonesia's cultural context. Second, suicide prevention efforts tend to be fragmented, uncoordinated, and highly repetitive. Given the magnitude and complexity of suicide problem, no single individual or organization can solely address it effectively (Onie, 2022; Onie et al, 2023). The Ministry of Health, in collaboration with the National Mental Health Center of Marzoeeki Mahdi Hospital and the Indonesian Association of Clinical Psychologists, has also launched a dedicated suicide prevention hotline called Healing119.id. Although this 24/7 service aims to provide immediate support to those in crisis, the hotline has not performed as expected.

Various efforts have been made at the local level, specifically in the Special Region of Yogyakarta (DIY), which has a high record of suicide cases. These include outreach and education for health workers and the community, the formation of a mentally healthy alert village, the establishment of community mental health implementation teams, mental health screenings, and workplace mental health education programs (Husin, 2024). Furthermore, several universities in DIY have established special services for students, including suicide prevention initiatives. For

example, Universitas Gadjah Mada (UGM) has the Center for Public Mental Health (CPMH), the Islamic University of Indonesia (UII) runs a peer counseling program called Aushaf, Alma Ata University offers the Sahabat Remaja program. Other universities also provide similar services under different service names, all sharing the same objective, to offer counseling support for students in need. Unfortunately, these efforts have not succeeded in reducing suicide rates. Onie et al (2023) identified several contributing problems, namely (1) a lack of continuity, coordination, and proper adaptation in most suicide prevention efforts, (2) minimal and inconsistent funding for suicide prevention, (3) unsustainable suicide hotline services, (4) a limited volume of studies and challenges in reviewing existing local literature due to inadequate indexing of local journals in academic databases, (5) inaccessibility or absence of specialized knowledge relevant to important contextual factors, (6) limited access to clinical help, with only 4,401 psychologists and psychiatrists for a population of 273 million, and very few trained specifically in suicide prevention, (7) the high cost of therapy, which remains unaffordable for most people.

INASP identified three key factors in suicide: (1) family, (2) religion, and (3) access to psychological care. Family plays a significant role in suicide cases in Indonesia. Although family conflict often drives people toward suicidal thoughts, concern for families can also deter

them from acting on the thoughts. Religion is also a prevention factor, but fear of stigma, such as being perceived as lacking faith, often prevents people from finding help. Lastly, limited access to trained psychologists and psychiatrists further impedes effective suicide prevention (Onie, 2022; Onie et al., 2023).

Onie et al. (2023) recommended that religion played a central role in suicide prevention in Indonesia and in reducing the associated stigma, particularly given the significant influence of religion in Indonesian society. Furthermore, the importance of theological justification in explaining the phenomenon of suicide to reduce both its prevalence and stigma was emphasized. Onie (2022) and Onie et al. (2023) stated that one effective method to address suicide cases was through the de-stigmatization of religion and the demoralization of suicide. Previous evidence confirmed that in Indonesia, religious perspectives were essential for achieving sustainable change, as successful vaccination campaigns relied on religious arguments. Therefore, suicide prevention efforts should incorporate religious arguments, specifically in strongly religious communities.

In response to the mentioned recommendations, this study aimed to explore Quranic verses that discuss human potential, both its nobility and vulnerabilities, examining the contexts or situations capable of either weakening or strengthening humans. It further investigated various coping mechanisms

presented in the Quran as expressions of resilience in the face of adversity. This effort can serve as a foundation for theological justification in addressing suicide and its prevention. Furthermore, the study aimed to integrate the Quran-based (theological) method into psychological interventions as part of a comprehensive mental health service effort.

The following study questions were addressed, namely 1) What is the Quran's perspective on life, death, and human suffering? 2) What are the psychological dynamics involved in suicide attempts, from both theoretical and Quran perspectives? 3) What Quranic concepts can help build resilience and prevent suicide? This study aimed to investigate the noble potential of humans based on the Quran as a foundation for building resilience. The results were expected to contribute to scientific development, particularly in the field of Islamic psychology, by offering alternative solutions to the problem of suicide based on the Quran. The Quranic perspective can provide insight into overcoming life's difficulties and suffering, while also serving as a guide for people, families, communities, and mental health professionals (psychologists and psychiatrists) in fostering resilience.

Method

This study aimed to explore the verses of the Quran and their contribution and role in mental health. To achieve this goal, a qualitative method was used through a literature study by

examining the main data sources, namely the Quran, interpretations, and previous relevant study related to the topic raised. *Maudhu'i* (thematic) interpretation is carried out by collecting verses relevant to the theme or topic. In interdisciplinary analysis, thematic interpretation was more appropriate because it only discussed verses with a specific theme to understand the phenomenon. Other interpretations, such as *tahlili* (analytical), *ijmali* (global), and *muqaran* (comparative), were more appropriate for the study of the science of the Quran and interpretation. In this study, data analysis was carried out through the stages of reduction, presentation, verification, and finally, conclusion. The steps taken were (1) collecting data on suicide cases, (2) collecting verses about human potential, suicide, and resilience, (3) organizing and categorizing the data based on the themes found, (4) analyzing or synthesizing the data and showing it in the form of tables, images, and narratives, as well as (5) verifying the data by reviewing the interpretation of certain verses to strengthen the analysis, and reviewing it with the results in various journals. To increase the credibility of this study, a discussion process, review, and input from professional judgment, namely experts in the Quran interpretation, were also carried out.

Results

This study aimed to explore verses of the Quran related to suicide (the weakest potential)

and resilience (the highest potential). The general concept of suicide were explained first, followed by an examination of resilience from both a theoretical and the Quran perspective.

Suicide

Suicide is defined differently by experts, based on their respective perspectives and scientific specializations. The father of modern sociology, Emile Durkheim, the founder of suicidology, examined suicide through a sociological lens. Durkheim asserted that suicide has two principles: first, the structure of suicide rates is a positive function of the structure of social relations within a group or class. Second, social relations vary according to the level of integration and moral regulation (Mueller et al, 2021). This means the extent to which social ties within a community create unity or, conversely, risk isolating the community, which can trigger the potential for suicide.

According to Durkheim, the broader and denser collective social relationships (the more collectively integrated), the greater the connectivity between people and groups, which can provide people with a greater sense of meaning and purpose in life and prevent them from experiencing deep personal problems. Physical, psychological, or spiritual suffering is “non-existent” for believers who hold fast to their faith or those strongly tied to domestic or political ties. This collective membership protects people from suicide attempts (Mueller

et al., 2021). Durkheim's thinking is similar to Fromm's concept of "escape from freedom." People without social ties will feel empty, helpless, and suffer, potentially leading to suicidal thoughts. Therefore, the idea of "escape from freedom" was proposed as a coping strategy for people to stay healthy by tying themselves to social ties (Fromm, 1941). These social ties or relationships are then referred to as social capital (Mueller et al., 2021).

According to Mueller et al. (2021), there are four types of suicide: egoistic suicide, altruistic suicide, anomie suicide, and fatalistic suicide. Egoistic suicide occurs due to weak social integration, leaving people feeling isolated. Altruistic suicide is the opposite, occurring due to excessive social integration. Group solidarity or pressure to adhere to group rules forces people to comply. Meanwhile, anomie suicide occurs due to the lack of regulation of individual aspirations and goals. When individual needs are hindered by norms, this can trigger suicide. Finally, fatalistic suicide occurs due to increasing societal regulations, which are perceived as too strong or excessive. Unprepared people will be oppressed by existing norms and values.

Although Durkheim's theory is widely accepted, it is ineffective in explaining individual phenomena. There are cases of suicide that are not caused by external factors. Durkheim's sociological perspective on the phenomenon of suicide is limited to causes and triggers caused by social relations. Meanwhile,

biological and neuropsychological conditions are ignored, making Durkheim's theory inadequate to explain the causes of suicide caused by nature or internal factors, particularly psychological problems or potential disorders in the cognitive system or brain.

In psychology, the psychological dynamics of people who commit suicide can be explained through several theories. Higgins, through the theory of self-discrepancy, explains that the individual self is divided into three, namely: 1) actual self (the real self), 2) ought self (the desired self, not the current self), and 3) ideal self, namely the self-concept that is dreamed of and idealized (Higgins, 1987) which is higher than just the ought self. Self-discrepancy occurs when individual experiences a gap or contradiction between the actual self and the ought self or the ideal self. In Rogerian psychotherapy (Schultz, 1986), this condition is known as incongruity, namely the contradiction between the real self and the ideal self.

Freud explained that humans have two potentials: *eros*, or the life instinct, and *thanatos*, also known as the death instinct (Freud, 1961). *Thanatos* emerges when an individual experiences an emotional situation that triggers aggressive behavior (including masochism and sadism). However, some people vent their emotions not externally, but inward (self-destructive). Nikstat and Riemann (2020) explained that people who vent their

emotions outward are included in externalizing behavior, while those who self-destruct are called internalizing behavior. In Jung's theory of personality (Schultz, 1986), externalizing behavior is closely related to extroverted personalities, while internalizing behavior is generally carried out by people with introverted personalities. In this context, the potential for suicide is mostly carried out by introverted people, through internalizing behavior when facing difficulties without solutions.

A contemporary psychological theory that explains the psychological dynamics of suicide is "learned helplessness." Seligman explains that this is a phenomenon of repeated exposure to uncontrollable stressors, causing people to fail to use any method to control their response to future stressors (Ackerman, 2018). Simply put, learned helplessness is an individual's belief in their inability to handle and control adverse situations. They believe that adverse situations are unchangeable. This condition triggers repeated stress and results in a depressive state. If people cannot overcome or develop healthy coping strategies, the negative impact can escalate into depression, hallucinations, or paranoia, which can potentially lead to suicide.

Several results related to suicide in Indonesia are presented in several categories. In terms of age, the National Crime Information Center (Pusiknas) reported that in 2024, the majority of suicide victims were aged 26-45

(30.9%). Meanwhile, suicide committed by those aged 17-25 were found in 75 cases, or 8.8% (BBC.com, 2024). Results from the Alvara Research Center in 2022 explained that suicide victims were predominantly from Generation Z (born 1997-2012), who have higher levels of anxiety than Millennials and Generation X (Alvara, 2022).

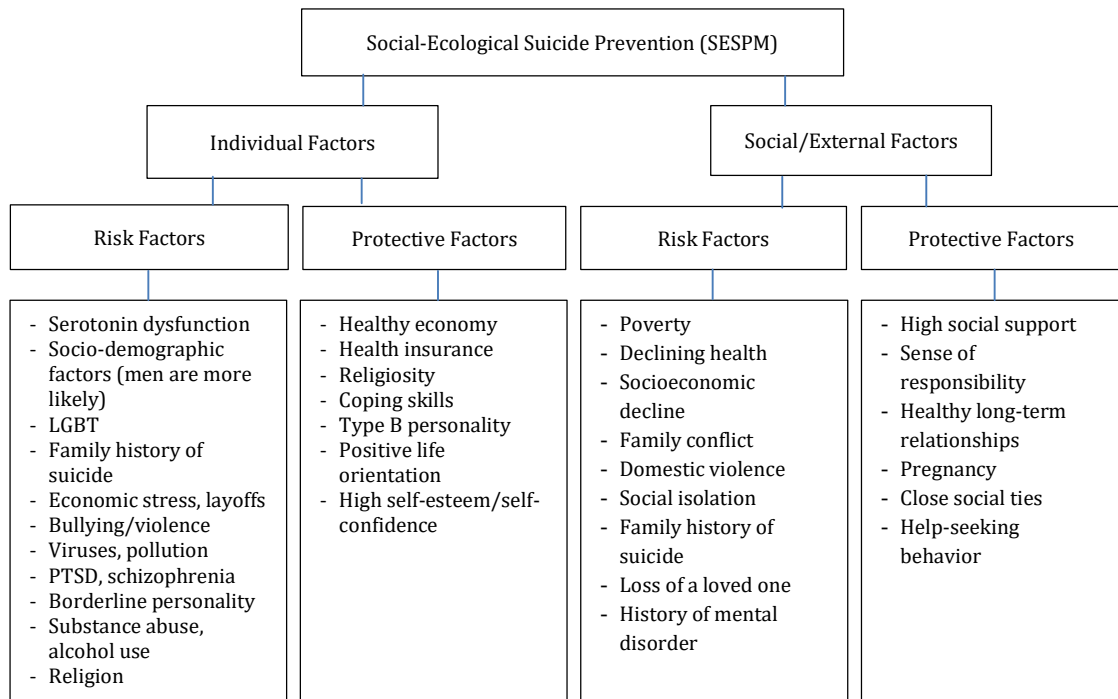
In terms of suicide methods, Inasp.id study reported that there are four methods most frequently used in Indonesia, namely: (1) hanging, (2) self-poisoning, (3) jumping from a height, and (4) using sharp objects. As many as three out of six people who commit suicide had their last contact with a health facility within 7 days before their death. Five out of six people who die by suicide are considered to have no immediate risk, even though for every death by suicide, there are around 20 attempts. In addition, most people who commit suicide deny when asked about suicidal thoughts before their death (Onie, 2022; Onie et al., 2023).

Risk factors for suicide

The factors that trigger suicide are very complex. Through the Social-Ecological Suicide Prevention Model (SESPM), these factors can be comprehensively described and divided into two factors: social or external factors (including family, community, and relationships between individuals or groups), and individual factors (including demographics, personal experiences, nature/biology, and clinical-psychiatric factors). Figure 1 below explains the risk factors that can trigger suicide in detail.

Figure 1

Summary of Protective and Risk Factors for Suicide Based on the Social-Ecological Suicide Prevention Model (SESPM) from Cramer and Kapusta (2017)



The SESPM specifically designs a socially-based suicide prevention system. This system incorporates efforts to increase mental health awareness at the individual, relationship, group, and community levels (Cramer & Kapusta, 2017).

Resilience in Western and Quran perspectives

Although numerous analyses on suicide have been conducted in Indonesia, their quality is inadequate (Onie, 2022; Onie et al, 2023). Study on resilience is also common, but none has examined the relationship between the phenomenon of suicide and resilience from the Quran perspective. Many study have examined resilience from the Quran perspective, but

none has linked resilience from the Quran perspective to the potential for suicide. Therefore, this study authentically confirms that resilience from the Quran perspective can explain the potential for behavior that leads to good or bad.

The term resilience was first introduced by Blok in 1950. Blok called this term ego-resiliency (ER), namely a general ability that involves a high level of adaptability and flexibility when faced with internal and external pressures. Several experts then began to define resilience differently. Resilience is the ability to bounce back from adversity, frustration, and misfortune (Connor & Davidson, 2003; Reivich & Shatte, 2002), a protective factor against

adversity (Farkaz & Orosz, 2015), and the ability to adapt positively in overcoming life's problems.

In detail, Greene, in his book *Resilience: Theory and Research for Social Work Practice*, describes resilience as a biopsychosocial and spiritual phenomenon involving a dynamic, transactional process between an individual and their environment and their adaptation to others, family, and community. This resilience is related to unique coping abilities against stress, which are influenced by ethnicity, race, gender, age, economic status, religious affiliation, and physical and mental abilities (Greene et al., 2004).

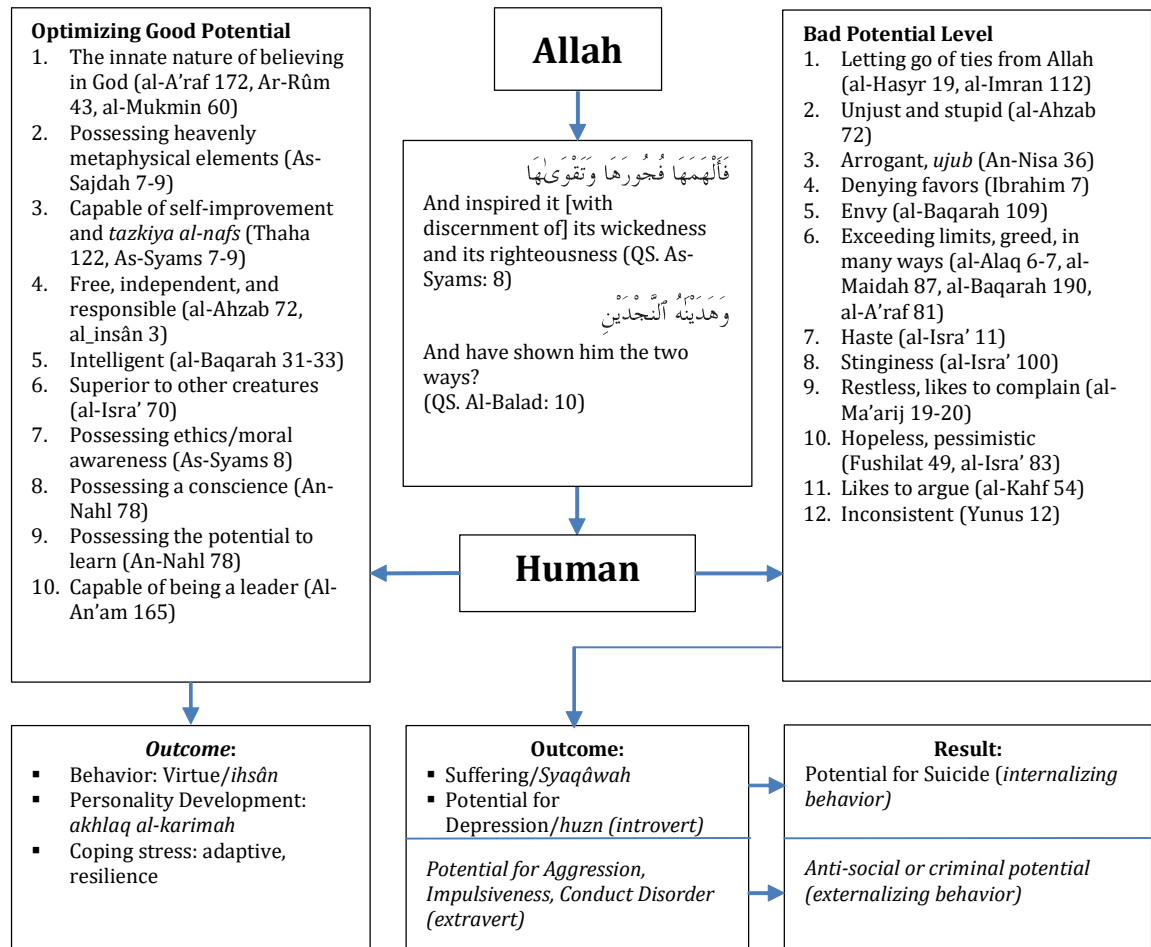
There are two main factors that can develop resilience in an individual: internal and external factors. Greene et al (2004) explained that internal factors include hope and optimism, intelligence, problem-solving skills, the ability to master situations, and survival instincts. External factors include family support, bonds of community membership,

and togetherness. Furthermore, trust, spirituality, belief in the supernatural, and the ability to find meaning in traumatic events are also important characteristics in developing resilience.

In the Quran, Allah created humans with all their potential, both good and bad, which differs from the potential possessed by other creatures, such as jinn and angels. Humans are given limited free will, which has consequences for their choices. Optimizing human good potential will help develop resilience, which is useful when humans face life's challenges and difficulties. This good potential should be honed and developed continuously, hence humans can achieve a good life (*hayatun thoyyibah*). In Rogers' language, self-optimization, called self-fulfillment or, in Maslow's language, self-actualization, is useful for happiness and psychological well-being. Figure 2 below is a model for developing human good potential as capital for building resilience, explored from verses of the Quran:

Figure 2

Human Potential Dynamics Model (Protective and Risk Factors) Towards Resilience Based on the Quran



Resilience is correlated with religion or spirituality (Greene et al., 2004). Religious values and human positive potential (protective factors) help people develop positive coping strategies (handling stressors) when faced with difficulties. Human tendencies toward good or bad will depend on how the bond between creatures and the creator (Khaliq) is established. If that bond loosens or is even separated, humans may experience doubt, anxiety, confusion, and even loss of direction (depression). Increasing human

negative potential (risk factors) will lead to damage (aggression), which, in Freud's language, leads to the instinct of *thanatos*, or conversely, leads to emptiness, which Victor Frankl called the phenomenon of *noogenic neurosis* (a situation in which an individual loses meaning due to a lack of purpose in life).

Adversity (*syaqâwah*/misfortune) and suffering in the Quran perspective

Adversity (*syaqawah*) in human language is interpreted as suffering, calamity, and

misfortune. Despite its negative connotation, the discourse on adversity has been discussed in the realm of Islamic theology, where it is linked to God's justice and mercy. Al-Ghazali (2016) stated that all of God's gifts to humans in the form of sustenance, time, death, suffering, and human destiny have fulfilled God's justice. All of God's will has been determined as stated in QS. Al-Furqan: 2.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

Meaning: *"He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination."*

Understanding adversity and suffering appropriately, fairly, and proportionately is essential to prevent those experiencing calamity, misfortune, and suffering from falling into despair or experiencing learned helplessness. In Surah Al-Baqarah: 216, Allah teaches His servants to interpret everything not based on human logic or rationality, but through the lens of Allah. Suffering and misfortune, through human eyes, are perceived as hardships. However, through the lens of Allah, they have a different meaning.

In psychology, this method of understanding is called perspective-taking. Humans are taught to apply Allah's perspective when facing difficult events. In this condition, humans will achieve good mental and physical health psychologically and physiologically. The

dynamics of mental health and happiness are explained in Figure 3 below, where humans who use Allah's perspective will receive the blessings of faith-Islam, which leads to happiness (*sa'adah*) and a good life of well-being (*hayatun toyyibah*), marked by indicators of goodness.

Adversity, when interpreted as misfortune, physiologically affects the body's mechanisms. The response to negative situations activates the hormones adrenaline and cortisol, which cause the heart to beat faster, lower the immune system, influence emotions (anxiety, frustration), and produce physiological reactions such as nausea, dizziness, diarrhea, and sleep disturbances. This response is known in psychology as fight or flight. In times of adversity, the brain often becomes blocked, causing people to be unable to think rationally and find solutions. This situation, when left untreated, can potentially lead to a more serious situation, namely depression. People who experience depression and are not treated are often at risk of leading to suicide.

Adversity is a test. Testing is not a condition to humiliate or humiliate, but rather a form of Allah's love for His servants, as the Prophet SAW said: *"Indeed, when Allah loves a people, He tests them. Whoever is pleased, then he is pleased and whoever is angry, then he is wrathful"* (HR. Tirmidhi). In another history, it is stated: *"A person will be tested according to the level of his religion; if his religion is strong, then the test will be*

increased" (HR. Ahmad). Even in this context, Allah tests his servants not without consideration. QS. Al-Baqarah: 286 explicitly explains that Allah does not burden a people beyond their ability. This means that there is no reason for people to despair and end their lives to escape suffering. This understanding is wrong. Allah even forbids humans from killing themselves (QS. An-Nisa: 29) and threatens His servants who do so with the threat of hell (QS. An-Nisa: 30). Another proposition explains that the threat is that Allah will torture him in the same way as he did in the world. In a history from Thabit bin Adh Dhohhak, Rasulullah SAW said,

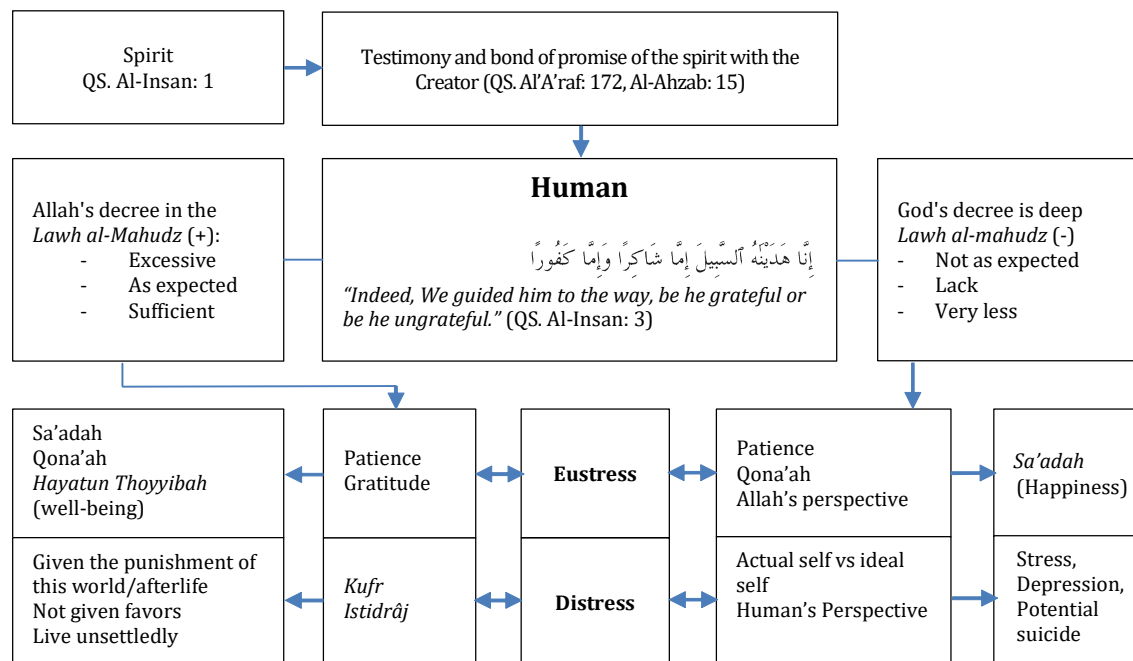
وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدَّ بِهِ يَوْمَ الْقِيَامَةِ

Meaning: "Whoever kills himself in a way that exists in this world, surely on the Day of Resurrection Allah will torture him in that way too." (HR. Bukhari dan Muslim)

Allah clearly promises that with every difficulty there will be, or will be, ease (QS. Al-Insyirah: 5-6). This means that all difficulties

are guaranteed to have constructive solutions. Only weak people act destructively towards themselves. Essentially, no one commits suicide because they want to die. The primary reason for suicide is that someone wants to end their suffering (Husin, 2024). Psychologically, the study describes the dynamics of the process of understanding suffering from the Quran perspective in Figure 3 below, along with an integrated psychological explanation.

In figure 3 below, a comprehensive understanding is explained starting from humans who are still in the form of a spirit, their testimony is taken, the level of their fate (*qadha* and *qadar*) is determined in lauhul mahfudz (QS. Al-Hadid: 22, An-Nahl: 72). Then they are brought to life according to the reality that Allah has determined, and Allah monitors how their actions lead to the path of *istiqomah* (gratitude) or the opposite path (*kufr*). The path of *kufr* is a path of error that invites humans to destructive actions.

Figure 3*Schematic of the Human Process Towards Happiness or Misery*

Often, when experiencing the lowest situation, people feel that they are the only ones who are the most miserable. Such a narrative shows a cognitive distortion that caused him to take the wrong action. In fact, in a hadith (Al-Asqalani, 2019), the Messenger of Allah said: *"The people who are tested the hardest are the Prophets, then the pious people, then the best and the next best"* (HR. Thabrani). To overcome this cognitive distortion, Shaikh Aidh Al Qarni's (2004) advice is worth applying, namely *"If disaster befalls you and various matters make things difficult for you, then diligently pray to Him; praise His name; ask for His ease; ask for His sustenance and help; knock on His door; wait for His gentleness; wait*

for His help; correct your prejudices; use all your time to worship Him as well as possible until you are happy and lucky."

The bond to God (*hablu min Allah*) will strengthen the human nature of monotheism (QS. Ad-Dzariyat: 56). The estrangement or loosening of ties is characterized by the increasing distance between humans and their God, causing the disappearance of the nature of godhood. In general, according to Jung, many psychological disorders are characterized by psychospiritual disorders (Schultz, 1986). This bond of divine nature can be implemented by always remembering Him, in any form of worship. The hadith below implies that Allah wants His servants to always be close to Him.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي ، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتَهُ فِي نَفْسِي ، وَإِنْ ذَكَرَنِي فِي مَلَأْ ذَكَرْتَهُ فِي مَلَأْ خَيْرٍ مِنْهُمْ ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا ، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا ، وَإِنْ أَتَانِي يَمْشِي أَتَيْتَهُ هَرْوَلَةً »

Meaning: "From Abu Hurairah - radhiyallahu 'anhu-, he said that the Prophet sallallaahu 'alaihi wa sallam said, "Allah Ta'ala said: I am according to the expectations of My servant. I am with him when he remembers me. If he remembers Me when he is alone, I will remember him in Me. If he remembers me in a group, I will remember him in a better company than that (a collection of angels). If he comes close to Me a span, I draw near to him by a cubit. If he draws near to Me by a cubit, I draw near to him by a foot. If he comes to Me by walking (ordinary), then I approach him by walking quickly." (HR. Bukhari no. 6970 and Muslim no. 2675)

Besides the innate bond of believing in God, family ties are also crucial to maintain. Onie et al. (2023) investigation found that family and religion are key factors that interact in a complex way with suicide. People often cite family issues as the primary cause of thoughts of suicide, but family also, or simultaneously, prevents these attempts. Similarly, religious beliefs may prevent people from attempting suicide but also potentially prevent them from seeking help.

This study focuses on recommendations for adaptive and positive behavior based on the Quran, which can be carried out by people at any level. There are five important recommendations to implement: (1) building and honing good

potential (protective factors) to increase resilience, for example joining a religious community, or having a supportive environment, (2) the importance of using perspective taking, specifically Allah's perspective in interpreting adversity and suffering to develop healthy rationality that has implications for mental and physical health, for example *tawakkal*, acceptance (*ridho*), sincerity, and gratitude, (3) a comprehensive understanding of human creation and its implications directs humans to responsible ethical actions, for example by always remembering Allah (*dhikr*), (4) strengthening the natural bond of God to prevent psychological disorders, by increasing worship, and (5) bonds with family should be maintained to avoid suicide attempts.

This study is limited to a descriptive explanation of the dynamics of suicide and resilience development from the Quran perspective. A limitation of this study is that it has not explored the range of interventions that would be useful for counselors and therapists as part of curative-rehabilitative efforts for victims of suicide attempts. Future studies are expected to be able to recommend a range of Quran based interventions related to promotive-preventive efforts to reduce suicide cases.

Conclusions

This study aimed to investigate the noble potential of humans based on the Quran as a foundation for building resilience. Suicide is a complex phenomenon that cannot be understood

from a single perspective. Suicide involves understanding all sectors, from the micro, meso to the macro system. Enhancing human potential can have implications for developing resilience. Several recommendations based on an exploration of the Quran are outlined, particularly regarding attitudes and perspectives in interpreting adversity and suffering. Examples of implementation include applying Allah's perspective to every life problem, through acceptance, sincerity, surrender (*tawakkal*), gratitude, contentment and satisfaction (*qanaah*), as well as other noble potentials. Furthermore, collaboration between religious leaders and clinical psychologists in interventions for suicide cases is urgent.

Suggestion

Studies concerned with this topic are expected to explore verses of the Quran related to Quran psychospiritual interventions as a method that can reduce suicidal tendencies. Furthermore, concrete, promotive actions are needed, such as conducting participatory action studies involving people with a history of suicide attempts. Further investigations can be conducted in collaboration with religious scholars (to aid understanding of the Quran) and health services or related experts (psychologists and psychiatrists).

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