



A Review of the Prophetic Hadith on Suicide and Its Implications for Prevention among Adolescents

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Abstract

Suicide is a serious mental health issue that affects many adolescents around the world, including Muslims. Although Islamic teachings strictly prohibit suicide, the phenomenon persists, indicating a gap between religious teachings and the reality faced by adolescents. Various factors, such as academic pressure, identity conflict, and the influence of social media, contribute to the increased risk of suicide among adolescents. This study aims to explore the hadith perspective on suicide and develop a prevention model based on Islamic teachings, with a focus on adolescents. The method used in this study is qualitative with a descriptive analysis approach. Data were collected through a literature study that delved into hadith related to suicide, as well as literature that discussed psychological factors such as depression, anxiety, and stress. This approach allowed the researcher to provide a comprehensive understanding of Islamic teachings and the factors that influence suicidal behavior. The results show that the traditions that discuss suicide are of authentic quality and provide strong moral guidance. They emphasize the prohibition of suicide and teach the importance of valuing life and finding solutions to difficulties. In addition, this study found that the integration of psychological and spiritual approaches in addressing the problem of suicide is still less than optimal. This study recommends the development of a suicide prevention model that integrates hadith values with psychological approaches. By creating a supportive environment, comprehensive religious education, and adequate psychological support, it is expected to reduce the suicide rate among Muslim adolescents. These efforts are essential to building better mental resilience and creating a healthier and more productive generation.

Keywords: *suicide prevention, mental health, hadith, Muslim youth, social in Islam*

Received: 10-11-2024

Revised: 27-11-2024

Accepted: 03-12-2024

Published: 27-12-2024

How to cite :

Muhammad Ali, Sitti Asiqah Usman Ali, Abd. Bashir Fatmal, La Ode Ismail Ahmad. "A Review of the Prophetic Hadith on Suicide and Its Implications for Prevention among Adolescents", NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam Vol. 10, No. 2 (2024): 283-301. doi: 10.36701/nukhbah.v10i2.1805.

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1. INTRODUCTION

Mental health disorders are an issue that affects millions of people around the world. According to the World Health Organization (WHO), more than one billion people in the world suffer from mental health disorders, including depression, anxiety, stress, bipolar disorder, and schizophrenia.¹ A study in the United States, as cited by Ikhwan Fuad in a book written by Erich Fromm, shows that half of the beds in all hospitals are occupied by patients with mental health disorders. These disorders can affect individuals of all backgrounds, ages, genders and social statuses. One of the most serious impacts of this disorder is the risk of suicide.²

Suicide is an act of ending life that is done intentionally and in a state of consciousness.³ The relationship between mental health disorders and suicide is relevant and important to discuss at various levels of society and health institutions. Studies and research have shown that individuals who experience mental health disorders, such as long-term stress, anxiety, depression, or bipolar disorder, have a higher risk of committing suicide. In addition, other factors such as trauma, social stress, conflicts in relationships, work problems, finances and lack of social support can also worsen mental health conditions, thus influencing the decision to commit suicide.⁴ The same thing was also revealed by Litaqia and Permana in their journal entitled *The Role of Spirituality in Influencing the Risk of Suicidal Behavior*, saying that in general, people who choose to commit suicide often face very severe challenges in their lives.⁵

Indonesia is one of the countries with a high rate of suicides⁶. According to data from the Indonesian National Police cited by Zainuddin Lubis in his article, since June 2023 there have been 585 reports of suicides that occurred throughout Indonesia.⁷ Suicide has become a very serious issue in society globally.⁸ Even data from (WHO) *World Health Organization* shows that the 10th highest cause of death in the world is suicide.⁹

In almost all parts of the world, the phenomenon of suicide is common, whether it is committed alone or en masse. Suicide can be committed by anyone, regardless of age, gender, or other factors. Suicides often involve both men and women, and are no exception for individuals of all ages, from children to adults.¹⁰ Suicide cases, especially

¹ Faqih Purnomosidi et al., "Kesehatan Mental Pada Remaja," *Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (2023): 873–79, doi:<https://doi.org/10.54066/abdimas.v2i1.257>.

² Ikhwan Fuad, "Menjaga Kesehatan Mental Perspektif Al-Qur'an Hadits," *Journal An-Nafs: Kajian Dan Penelitian Psikologi* 1, no. 1 (2016): 31–50, doi:<https://doi.org/10.33367/psi.v1i1.245>.

³ Nur Aulia, Yulastri Yulastri, and Heppi Sasmita, "Analisis Hubungan Faktor Risiko Bunuh Diri Dengan Ide Bunuh Diri Pada Remaja," *Jurnal Keperawatan* 11, no. 4 (2019): 307–14, doi:[10.32583/keperawatan.v11i4.534](https://doi.org/10.32583/keperawatan.v11i4.534).

⁴ Salwa Nabiila and Aceng Kosasih, "Hubungan Antara Kesehatan Mental Dan Bunuh Diri Akibat Depresi Menurut Pandangan Islam," *Journal of Islamic Education Studies* 2, no. 1 (September 11, 2023): 15–21, doi:[10.58569/jies.v2i1.654](https://doi.org/10.58569/jies.v2i1.654).

⁵ Wulida Litaqia and Iman Permana, "Peran Spiritualitas Dalam Mempengaruhi Resiko Perilaku Bunuh Diri: A Literature Review," *Jurnal Keperawatan Respati Yogyakarta* 6, no. 2 (2019): 615, doi:[10.35842/jkry.v6i2.305](https://doi.org/10.35842/jkry.v6i2.305).

⁶ Ibid.

⁷ Zainuddin Lubis, "Tingginya Angka Bunuh Diri, Ini Pandangan Islam," *NU Online*, 2023, https://nu.or.id/syariah/tingginya-angka-bunuh-diri-ini-pandangan-islam-QbqeY#google_vignette.

⁸ Ryanto F Sumendap and Theresia Tumuju, "Pastoral Konseling Bagi Kesehatan Mental 'Studi Kasus Pastoral Konseling Preventif Pada Fenomena Bunuh Diri,'" *POIMEN: Jurnal Pastoral Konseling* 4, no. 1 (2023): 96–112.

⁹ Lubis, "Tingginya Angka Bunuh Diri, Ini Pandangan Islam."

¹⁰ Alfian Biroli, "Bunuh Diri Dalam Persepektif Sosiologi," *Simulacra: Jurnal Ilmiah Universitas Trujoyono Madura* 1, no. 2 (2018): 213–23, doi:<https://doi.org/10.21107/sml.v1i2.4996.g3391>.

among adolescents, show an increasing trend from year to year. As reported in Kompas.com (2023) which revealed that in the last 11 years starting from 2012 to 2023 there were 2,112 cases of suicide that occurred in Indonesia and as many as 985 cases or 46.63 percent of suicides were committed by teenagers. Meanwhile, the results of a survey conducted by the *Indonesia National Adolescent Mental Health Survey (I-NAMHS)* stated that the main cause of high suicides among adolescents occurred due to mental health disorders such as academic pressure, the influence of social media, social interaction, and high expectations of parents and families.¹¹ Suicide among adolescents also often occurs due to feelings of hopelessness, which can be caused by various problems such as depression, stress, academic pressure, *interpersonal* relationship problems, mental disorders, financial difficulties, bipolar disorder, drug and alcohol dependence, exposure to negative content on social media and even problems in human relationships.¹²

Suicide among adolescents is an issue of concern and requires serious attention from various parties. Adolescence is often considered a transitional period full of challenges, self-discovery, and adaptation to physical, emotional, and social changes. During this period, many teens feel pressured by academic issues, romantic conflicts, identity issues, and other stressors that can trigger feelings of hopelessness. In addition, with advances in technology and social media, teens today are also vulnerable to pressure, *online bullying* and exposure to content that encourages harmful behavior. These factors, combined with a lack of understanding of mental health, can increase the risk of teens considering or even committing suicide as a solution to the stress they feel.¹³

Adolescents are a vulnerable group who often experience psychological pressure from various sources. This period is the most crucial, most complicated period in the developmental phase of human life. The phenomenon of many problems in adolescents is inseparable from psychological problems.¹⁴ Psychological problems are often a serious obstacle in maintaining mental health. If you have a healthy mentality, then your inner self will work optimally and be able to adapt in solving problems. Conversely, there are not a few individuals who feel that the problems in their lives are so heavy and unable to solve them, so that it comes to mind that suicide is the best solution to end the problem.¹⁵ This behavior has deviated from the teachings of Islam and does not make the Qur'an and Sunnah the main guidelines in their lives. In fact, the Qur'an and Sunnah should be the main reference for each individual in facing various challenges and problems.¹⁶

¹¹ Hilda B Alexander, "Ada 985 Kasus Bunuh Diri Remaja, Kesehatan Mental Penyebab Utama," *Kompas. Com*, December 2023.

¹² Namora Lumongga Lubis, *Depresi Tinjauan Psikologi*, 1st ed. (Jakarta: Kencana, 2016).

¹³ Syafina Alma Farika, Muhammad Navis Mirza, and Arina Nuraliza Romas, "Promosi Kesehatan Tentang Pentingnya Menjaga Kesehatan Mental Pada Remaja," *Jurnal Pengabdian Dan Pemberdayaan Kesehatan* 1, no. 1 (June 13, 2024): 69–77, doi:10.70109/jupenkes.v1i1.10.

¹⁴ Jakaria et al., "Analisis Hukum Islam Tentang Bunuh Diri Dan Faktor-Faktor Pemicunya: Ditinjau Dari Psikologis, Sosial, Dan Kesehatan Mental Serta Kaitannya Dalam Pasal 345 KUHP," *Triwikrama: Jurnal Multidisiplin Ilmu Sosial* 2, no. 3 (2023): 31–40, <https://tafsirweb.com/99011-surat-al-qalam-ayat-4.html>.

¹⁵ Salwa Nabiila and Aceng Kosasih, "Hubungan Antara Kesehatan Mental Dan Bunuh Diri Akibat Depresi Menurut Pandangan Islam," *Journal of Islamic Education Studies* 2, no. 1 (2023): 15–21, doi:10.58569/jies.v2i1.654.

¹⁶ Imam Zarkasyi Mubhar, "Bunuh Diri Dalam Al-Qur'an (Kajian Tahlili QS. Al-Nisa'/4: 29-30)," *Jurnal Al-Mubarak: Kajian Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2019): 42–57, doi:<https://doi.org/10.47435/al-mubarak.v4i1.62>.

Islam teaches all Muslims to always be optimistic in the face of every disaster. Therefore, Islam does not justify under any circumstances to end life in a forced manner. The role of religion is very important in efforts to prevent the risk of suicidal behavior.¹⁷ According to research, the risk of suicide can be reduced by involving spiritual or religious beliefs in individuals. This can promote good mental health and lead to a lower risk of suicide. Suicide is a serious concern for today's society that requires in-depth understanding of psychological, social and religious aspects of suicide.¹⁸

Religion has a significant impact on human life, including mental health. To overcome mental health problems and keep it in good condition, one solution is to apply religious values in everyday life. This shows that how important it is to practice religious teachings in everyday life, so that it can become the foundation of our mental health.¹⁹ One factor that is often of concern is weak faith or spiritual instability. Individuals who experience a spiritual crisis or feel a loss of direction in life often face difficulties in finding meaning or purpose in their lives. The inability to find inner peace in spiritual beliefs can impact mental health conditions. Hence, the strength of faith has an important role in providing support and hope for individuals who may be struggling with suicidal thoughts or feelings.²⁰

Although Islam has teachings on the prohibition of suicide, there are still many Muslim adolescents who commit the act. In addition, the utilization of religious values as a solution to suicide prevention is not optimal. Integration between psychological and spiritual approaches in handling suicide is also lacking.²¹ Not many studies have comprehensively explored the hadith perspective on suicide. Research linking hadith teachings with suicide prevention strategies among adolescents is also lacking. In addition, studies that integrate religious-spiritual approaches with psychological approaches in preventing suicide are also lacking.

There is a need to develop a hadith-based suicide prevention model that is applicable for adolescents. A clear framework on how to implement hadith values in suicide prevention programs also does not exist. Therefore, further research is needed to develop an effective and applicable suicide prevention model. An in-depth understanding of the triggers and risk factors of suicide among adolescents is essential to develop effective prevention strategies, support emotional well-being, and create a supportive environment for adolescent growth and development towards a healthy and productive adulthood

¹⁷ A Ashari, N S Wahyuni, and ..., "Suicide, Youth, Psychology, Bunuh Diri Remaja Perspektif Psikologi Dan Hukum Islam," *Muadalah: Jurnal ...*, 2023, <http://ejournal.iainsorong.ac.id/index.php/Muadalah/article/view/961>.

¹⁸ (Jakaria et al., 2023).

¹⁹ Satria Agung Prabowo and Maki Zaenudin Subarkah, "Hubungan Aktivitas Keagamaan Dengan Kesehatan Mental Narapidana.," *Jurnal RAP (Riset Aktual Psikologi Universitas Negeri Padang)* 11, no. 1 (2020): 35, doi:10.24036/rapun.v11i1.108509.

²⁰ Ashari, Wahyuni, and ..., "Suicide, Youth, Psychology, Bunuh Diri Remaja Perspektif Psikologi Dan Hukum Islam."

²¹ Ashari Ari Ari, Nengsih Sri Wahyuni, and Laode Agustriono, "Suicide, Youth, Psychology, Bunuh Diri Remaja Perspektif Psikologi Dan Hukum Islam," *Muadalah : Jurnal Hukum* 3, no. 1 (May 30, 2023): 28–50, doi:10.47945/muadalah.v3i1.961.

2. DISCUSSION

In the process of *takhrij al-Hadith* related to suicide, the researcher focused on searching the matan of the Hadith, namely: “مَنْ قَتَلَ نَفْسَهُ”. To obtain comprehensive data, the researcher used the applications of *Maktabah al-Syamilah*, *HadithSoft*, and *al-Jami' kutub al-Tis'ah*, limiting the search to books included in the nine hadith poles (*kutub al-tis'ah*). The results of the search showed that there were a total of 29 relevant hadith reports on suicide distributed among seven *mukharrij* (hadith collectors). Of these reports, five were found in Sahih Bukhari, four in Sahih Muslim, three in Sunan Tirmidhi, one in Sunan Abu Dawud, four in Sunan Nasa'i, two in Sunan Darimi, and ten in Musnad Ahmad.

In order to assess the authenticity of the traditions, the first step that needs to be taken is to conduct hadith criticism, i.e. criticism of the hadith's *sanad* and *matan*. *Sanad* criticism involves the assessment of the narrators who transmitted the hadith, while *matan* criticism focuses on the consistency and compatibility of the content of the hadith with the basic principles of Islam.²² By understanding these criteria, the researcher will examine in depth to ensure that the *sanad* is connected, the narrators are fair and *dhabit*, and there is no *shadz* or *illat* in the narration.²³ In addition, the *matan* of the hadith will also be examined to ensure that there is no contradiction or corruption of meaning that could affect the validity of the hadith. Given that the traditions are found in books recognized as authoritative by the majority of scholars, namely the books of Bukhari-Muslim, it is sufficient for this study to refer to the validity established by these two books.²⁴

2.1 Hadith about Suicide

After an in-depth study of the traditions related to suicide, it can be concluded that the quality of these traditions is very valid and reliable. These hadiths were narrated by a number of highly authorized narrators in the science of hadith, one of whom is Imam Bukhari who is known as one of the most trusted hadith scholars. This sahih status indicates that the hadith has passed strict verification standards, both in terms of *sanad* and *matan*, so that it has strong authority to be used as a basis for making Islamic law.²⁵

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا

Meaning

²² Engkus Kusnandar, “Studi Kritik Matan Hadis (Naqd Al-Matn): Kajian Sejarah Dan Metodologi,” *Jurnal Studi Hadis Nusantara* 2, no. 1 (June 30, 2020), doi:10.24235/jshn.v2i1.6765.

²³ Ibn al-Salah 'Usman bin 'Abd al-Rahman Abu 'Amr, *Muqaddimah Ibn Al-Salah* (Beirut: Dar al-Fikr, 1986).

²⁴ Marzuki Marzuki, “Kritik Terhadap Kitab Shahih Al-Bukhari Dan Shahih Muslim,” *Humanika* 6, no. 1 (2006): 26–38, doi:10.21831/hum.v6i1.3809.

²⁵ Abdul Hakim Wahid, “Kualitas Kitab Al-Shahihain,” *Ushuluna: Jurnal Ilmu Ushuluddin* 3, no. 2 (April 13, 2020): 50–63, doi:10.15408/ushuluna.v3i2.15195.

From Abu Hurairah r.a. from the Prophet (peace be upon him) who said: “Whoever throws himself down from a mountain, killing his soul (suicide), will fall into Hellfire, and will remain there forever. And whoever takes poison and dies, the poison will be in his hand, and he will take it in Hellfire, and he will remain therein forever and ever. And whoever commits suicide by piercing himself with iron, the iron will be in his hand, and he will thrust it into his belly in Hellfire, and he will remain therein forever and ever.”

The background of the hadith about suicide has not been established. However, there is one narration that states that the Prophet had said that a person who commits suicide will not enter heaven. In a hadith narrated by Bukhari and Muslim from Abu Hurairah r.a., it is explained that before the battle of Khaibar, the Prophet Muhammad informed the companions that there was a person who claimed to be a Muslim but was actually a hypocrite. After the battle, the man fought so bravely that he was seriously injured. When news of the man’s condition was brought to the Prophet, he declared that the man would go to Hell. The Companions were astonished and confused. Shortly thereafter, the Prophet received a report that the severely wounded man had committed suicide in the evening because he could not bear the pain. Hearing the report, the Prophet recited takbir and said, “I testify that I am the servant of Allah and His messenger.” Next, the Prophet ordered Bilal to announce that “There will not enter Paradise the one who surrenders his soul to Allah and Allah strengthens this religion with the wicked.”²⁶

Based on the explanation of the Prophet’s traditions, the prohibition of suicide in Islam is due to at least several factors, including; *First*, the act of suicide is considered an attempt to precede the will of Allah swt. *Second*, the act reflects an inability to accept the reality and dynamics of life. *Third*, suicide shows unpreparedness to face a future full of challenges and obstacles. As Muslims, we should always put our trust in Allah swt. because only He can provide peace in the midst of fears and difficulties.

In the contemporary context, this hadith is still relevant and can be applied in various ways as a guide to understanding and addressing mental health issues and suicide. Here are some applications of this hadith in the modern context:

2.1.1 Suicide Prevention

Suicide is one of the acts that is strictly prohibited in Islam. Islamic teachings place human life as something very valuable, which must be guarded and maintained with full responsibility. In the Quran and hadiths, many verses and narrations emphasize the importance of preserving life and the strong prohibition against actions that damage or end life, including suicide.²⁷ In Islam, life is not a private property that can be arranged at will. Life is a trust (entrustment) from Allah swt. that must be guarded and maintained with full responsibility.²⁸ Every human being is created with a noble purpose, namely to worship Allah swt. and act as a caliph on earth. As a creature of Allah, humans do not

²⁶ Tazkiyatul Fuadah Al-Junsa, “Perilaku Bunuh Diri Dalam Hadis Riwayat Ahmad Ibn Hanbal Nomor Indeks 7448 ((Kajian Ma’anil Hadis Melalui Pendekatan Psikologi)” (Universitas Islam Negeri Sunan Ampel Surabaya, 2022), http://digilib.uinsa.ac.id/59680/4/Tazkiyatul_Fuadah_Al_Junsa_E05219041_OK.pdf.

²⁷ Imam Zarkasyi Mubhar Imam, “Bunuh Diri Dalam Al-Qur’an (Kajian Tahlili QS. Al-Nisa’/4: 29-30),” *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur’an Dan Tafsir* 4, no. 1 (October 19, 2019): 42–57, doi:10.47435/al-mubarak.v4i1.62.

²⁸ Faroque A Khan, “Religious Teachings and Reflections on Advance Directive--Religious Values and Legal Dilemmas in Bioethics: An Islamic Perspective,” *Fordham Urban Law J.* 20, no. 1 (2022).

have the absolute right to their own life, including to end life in a way that is contrary to sharia.²⁹ Allah swt. says in the Qur'an:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بِيِّنِكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۗ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۗ ﴾

Translation:

O you who believe, do not eat of your neighbor's wealth by false means, except in the form of consensual trade between you. Do not kill yourselves. Indeed, Allah is most merciful to you (QS. An-Nisa: 29).

In addition to adversely affecting the perpetrator in the afterlife, suicide also leaves a deep impact on the people left behind, especially family, relatives, and close friends. Emotionally, families who lose a member to suicide often experience trauma, deep sadness, and feelings of guilt. They may feel that they failed to provide enough support or care and thus were unable to prevent the tragedy.³⁰ This can lead to a protracted sense of loss and can even affect the social and psychological relationships of the family left behind. Moreover, suicide can also affect society at large.

Islam teaches that life in the world is a test given by Allah swt. to test the faith and piety of His people. Each individual will face various challenges, whether in the form of economic hardship, health, or emotional and mental problems. However, Islam also provides guidance on how Muslims should deal with these trials, namely with patience, prayer, and tawakal (trust).³¹

Thus, suicide is never a justified solution in Islam. On the contrary, Islam encourages its followers to always try to find a way out of every problem they face, either through outward efforts such as seeking help from family, friends, or mental health professionals, or through inward efforts by improving their spiritual relationship with Allah through worship, prayer, and tawakal. Only with a strong belief in Allah can individuals find the strength to face life's challenges wisely.³²

2.1.2 Strengthening Social Support

Strengthening social support is an important aspect of suicide prevention, especially for individuals experiencing emotional or psychological difficulties. Hadiths from the Prophet Muhammad underline the importance of community in providing support to others as a manifestation of solidarity and care. By building and strengthening social support networks, we can help prevent suicidal tendencies and provide needed assistance to those in crisis situations.³³ In one of the narrations, the Prophet said:

²⁹ ramizah Wan Muhammad Et Al., "Doctrine Of Sanctity Of Life From The Islamic Perspective," *Journal of the International Institute of Islamic Thought and Civilization* 21, no. 1 (2016).

³⁰ Shinta Nuriya Idatul Alfain, Achmad Khudori Soleh, and Muhammad Rafi Yamani, "The Role of Patience in Coping Mental Problems: A Quranic Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 195–212, doi:10.33367/tribakti.v34i2.3633.

³¹ Meguellati Achour, Benaouda Bensaid, and Mohd Roslan Bin Mohd Nor, "An Islamic Perspective on Coping with Life Stressors," *Applied Research in Quality of Life* 11, no. 3 (September 16, 2016): 663–85, doi:10.1007/s11482-015-9389-8.

³² Meilanny Budiarti Santoso, Dessy Hasanah Siti Asiah, and Chenia Ilma Kirana, "Bunuh Diri Dan Depresi Dalam Perspektif Pekerjaan Sosial," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4, no. 3 (September 6, 2018): 390, doi:10.24198/jppm.v4i3.18617.

³³ Rida Ashila Putri and Dian Kartika Amelia Arbi, "Hubungan Antara Dukungan Sosial Dengan Ide Bunuh Diri Pada Emerging Adult," *Blantika: Multidisciplinary Journal* 2, no. 1 (November 25, 2023): 89–98, doi:10.57096/blantika.v2i1.71.

عَنْ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى

Meaning:

From Nu'man ibn Bisyir reported: The Messenger of Allah (saw) said: "The believers in terms of mutual love, compassion, and mercy are like one body. If one member of the body is sick, the whole body will be awake (unable to sleep) and hot (feel the pain).

This Hadith illustrates how Muslims should care for each other and provide support in facing various challenges in life. The realization that each individual is part of a larger community requires us to play an active role in easing the burden of others, especially those who are experiencing emotional or psychological difficulties.³⁴ The community has a very important role in providing social support that can help individuals overcome emotional crises. Social support can take the form of direct assistance, such as empathetic listening, providing motivation, or helping to find practical solutions. In addition, social support also includes guidance and counseling that can help individuals manage the psychological problems they face (Townley, Miller, & Kloos, 2013).³⁵

One of the challenges in providing social support is the stigma often attached to mental health issues. Many individuals who experience mental illness feel isolated or ashamed to seek help for fear of being perceived as weak or faithless. Therefore, it is important to reduce this stigma through education and awareness-raising among the community.³⁶ Educational programs that explain that mental health is an important aspect of overall well-being can help change negative views towards individuals who seek help. By emphasizing that seeking support is a sign of strength, not weakness, we can encourage more people to talk about the issues they face and seek help when needed.³⁷

2.1.3 *Emphasis on Mental Health*

Mental health is a very important aspect of individual well-being and should be viewed as an integral part of overall health. In an Islamic perspective, mental health has a significant place, and understanding and managing this aspect well can help prevent suicide. Mental health is inseparable from physical and emotional health.³⁸ Allah swt. in the Quran says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ. تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۖ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۗ ﴾

³⁴ Jek Amidos Pardede, Taruli Rohana, and Novita Sinuhaji, "Dukungan Keluarga Dengan Tingkat Stres Narapidana Di Lembaga Pemasyarakatan," *Window of Health : Jurnal Kesehatan* 04, no. 01 (January 25, 2021): 98–108, doi:10.33096/woh.v4i1.298.

³⁵ Greg Townley, Henry Miller, and Bret Kloos, "A Little Goes a Long Way: The Impact of Distal Social Support on Community Integration and Recovery of Individuals with Psychiatric Disabilities," *American Journal of Community Psychology* 52, no. 1–2 (September 21, 2013): 84–96, doi:10.1007/s10464-013-9578-2.

³⁶ Alifia Salsabhilla and Ria Utami Panjaitan, "Dukungan Sosial Dan Hubungannya Dengan Ide Bunuh Diri Pada Mahasiswa Rantau," *Jurnal Keperawatan Jiwa* 7, no. 1 (May 27, 2019): 107, doi:10.26714/jkj.7.1.2019.107-114.

³⁷ Farika, Mirza, and Romas, "Promosi Kesehatan Tentang Pentingnya Menjaga Kesehatan Mental Pada Remaja."

³⁸ Purmansyah Ariadi, "Kesehatan Mental Dalam Perspektif Islam," *Syifa' MEDIKA: Jurnal Kedokteran Dan Kesehatan* 3, no. 2 (February 7, 2019): 118, doi:10.32502/sm.v3i2.1433.

Translation:

O you who believe, do not eat of your neighbor's wealth by false means, except in the form of consensual trade between you. Do not kill yourselves. Indeed, Allah is Most Merciful to you.

Creating a supportive environment is a key step in suicide prevention. A supportive environment can involve a variety of initiatives, including open communication about mental health. By creating a supportive environment, where individuals feel safe to talk about their feelings and seek help, we can reduce the risk of suicide.³⁹ Society needs to change its views on mental health by talking openly about these issues. The stigma often attached to mental illness can be a barrier for individuals to seek help. Having an open dialog about mental health, whether in the family, school, or workplace, can help reduce stigma and increase awareness.⁴⁰

Removing the stigma of mental illness is an important step in creating a more inclusive and empathetic society. Stigma often leads to shame and rejection of those with mental illness, deterring them from seeking the necessary help. Islam teaches that every individual should be treated with respect and empathy. It teaches that we should show compassion and empathy to others, including those who experience mental health problems.⁴¹

2.1.4 Religious Education

Religious education has an important role in suicide prevention, as correct teaching and a deep understanding of the values of life and death in Islam can provide a calming perspective and spiritual solutions for those facing life crises.⁴² In Islamic teachings, life is considered a mandate from Allah swt. that must be maintained with full responsibility, while death is part of the destiny that must be accepted with faith and patience.⁴³ Islam teaches that life is a gift from Allah that must be lived with gratitude and responsibility. The act of suicide is a violation of the right to life given by Allah and that Allah swt. is the Most Merciful, who wants His people to continue to struggle and find solutions in the face of life's difficulties. In this case, religious education can provide a deep understanding of the values of life and the purpose of life in Islam, which can strengthen one's faith and mental resilience.⁴⁴

³⁹ Valerie S. Harder et al., "Protective Associations between Supportive Environment and Suicidality among Minority and Majority Adolescents," *Archives of Suicide Research* 28, no. 2 (April 2, 2024): 629–43, doi:10.1080/13811118.2023.2199808.

⁴⁰ Nurul Karisma et al., "Kesehatan Mental Remaja Dan Tren Bunuh Diri: Peran Masyarakat Mengatasi Kasus Bullying Di Indonesia," *Edu Cendikia: Jurnal Ilmiah Kependidikan* 3, no. 03 (2024): 560–67, doi:10.47709/educendikia.v3i03.3439.

⁴¹ Salwa Nabiila and Kosasih, "Hubungan Antara Kesehatan Mental Dan Bunuh Diri Akibat Depresi Menurut Pandangan Islam," September 11, 2023.

⁴² Kamal Suleiman et al., "Suicide Response in American Muslim Communities: A Community Case Study," *Journal of Muslim Mental Health* 17, no. 1 (February 7, 2023), doi:10.3998/jmmh.1457.

⁴³ Mohammad Zamani and Amin Vahedi, "Role of Religious Beliefs in Preventing Suicide Attempts in Iran," *Archives of Iranian Medicine* 19, no. 3 (2016).

⁴⁴ Mehmet Eskin et al., "The Role of Religion in Suicidal Behavior, Attitudes and Psychological Distress Among University Students: A Multinational Study," *Transcultural Psychiatry* 56, no. 5 (October 8, 2019): 853–77, doi:10.1177/1363461518823933.

Religious education should also include an explanation of the Islamic view of death and the afterlife. In Islam, death is not the end of everything, but rather a transition to eternal life in the afterlife.⁴⁵ Allah swt. says in the Quran:

﴿قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

Translation

Say, “Verily, the death from which you flee will surely meet you. You will then be returned to the One Who knows the unseen and the real, and He will tell you what you have been doing.”

This understanding teaches that death is part of Allah’s plan and that life in this world is only temporary. With this understanding, individuals can be more spiritually prepared to face the challenges of life and death with patience and faith. Furthermore, religious education can provide spiritual solutions to overcome life crises through the Islamic teachings of patience, tawakal and prayer.⁴⁶

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

Translation:

Indeed, with hardship there is ease. Indeed, with difficulty there is ease.

This verse teaches that every difficulty encountered must be accompanied by ease and solutions, and that Muslims must be patient and remain submissive to Allah swt. A good religious education will teach ways to cope with stress and the pressures of life by using prayer, dhikr and worship as a means to get closer to Allah and gain inner peace.⁴⁷

By providing in-depth and comprehensive religious education, we can help individuals understand the meaning of life and death from an Islamic perspective, and provide them with spiritual tools to deal with life’s crises. This education includes not only theory, but also concrete practices in the form of worship and prayer that can help individuals manage their stress and anxiety.⁴⁸

2.1.5 Family Care

Families play a very important role in suicide prevention, as support, care and affection from family members can help prevent individuals from making fatal decisions. In the Islamic context, the family is expected to be the main source of emotional and spiritual support for its members, especially when facing difficulties or crises.⁴⁹ In Islamic

⁴⁵ Dewi Anggariani and Marhani Malik, “PANDANGAN DAN SIKAP MASYARAKAT MENGHADAPI KEMATIAN,” *SOSIORELIGIUS: JURNAL ILMIAH SOSIOLOGI AGAMA* 6, no. 1 (October 15, 2021), doi:10.24252/sosioireligius.v6i1.24188.

⁴⁶ Umar Latif, “Konsep Mati Dan Hidup Dalam Islam,” *Jurnal Al-Bayan* 22, no. 34 (2016): 27–38.

⁴⁷ Hisny Fajrussalam et al., “Peran Agama Islam Dalam Pengaruh Kesehatan Mental Mahasiswa,” *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 5, no. 1 (June 12, 2022): 22, doi:10.30659/jspi.v5i1.21041.

⁴⁸ Rifqi Rosyad, “Pengaruh Agama Terhadap Kesehatan Mental,” *Syifa Al-Qulub*, 2016.

⁴⁹ Fuat Hasanudin, Yuke Yolanda, and Muhammad Zahrie Nurhadiansyah, “KASUS BUNUH DIRI DAN PERAN KELUARGA,” *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 5, no. 2 (December 30, 2023): 173–92, doi:10.20885/mawarid.vol5.iss2.art4.

teachings, the family is the basic unit of society that is responsible for educating and guiding its members.⁵⁰ Allah swt. says in the Quran:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

Translation:

O you who believe, guard yourselves and your families from hellfire (QS. At-Tahrim: 6).

This verse emphasizes the importance of the family's responsibility in maintaining the well-being and safety of its members, including mental and emotional well-being. Families are expected to give full attention and love to each of its members, as well as be active in supporting them in facing life's challenges.⁵¹

One way to prevent suicide is to monitor changes in behavior that may indicate mental problems. Drastic changes in attitude, behavior, or emotions can be a sign that someone is experiencing difficulties. In this case, families need to have the ability to recognize these signs and provide appropriate support, illustrating the importance of care and solidarity between people, including in the context of family.⁵² A caring family is more likely to recognize and respond to problems faced by its members.

Families can create a supportive environment by providing open and empathetic communication. Having regular discussions about feelings and life experiences, as well as providing space for family members to talk without feeling judged, can help ease emotional burdens.⁵³ In addition, families should also ensure that individuals experiencing difficulties get the necessary professional help, such as counseling or therapy, if needed. In this context, prayer and spiritual support also play an important role.⁵⁴

2.2 Implications of the Hadith of the Prophet Related to the Prevention of Suicide among Teenagers

The phenomenon of suicide among adolescents has become an increasingly alarming problem in this modern era. Various factors such as academic pressure, family conflicts, social media influence, and mental health problems have contributed to the increase in suicides among the younger generation. In this context, Islamic teachings, particularly the traditions of the Prophet Muhammad (PBUH), offer highly relevant insights and guidelines to prevent suicide.⁵⁵

Islam views human life as a precious gift from Allah swt. In various traditions, the Prophet Muhammad has given strong warnings against suicide and emphasized the

⁵⁰ Nur Ika Fatmawati and Ahmad Sholikin, "Literasi Digital, Mendidik Anak Di Era Digital Bagi Orang Tua Milenial," *Jurnal Politik Dan Sosial Kemasyarakatan* 11, no. 2 (2019): 119–38, doi:<https://doi.org/10.52166/madani.v11i2.3267>.

⁵¹ Siti Chadijah, "Karakteristik Keluarga Sakinah Dalam Islam," *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (March 5, 2018): 113–29, doi:10.31000/rf.v14i1.676.

⁵² Joan Rosenbaum Asarnow et al., "Cognitive-Behavioral Family Treatment for Suicide Attempt Prevention: A Randomized Controlled Trial," *Journal of the American Academy of Child & Adolescent Psychiatry* 56, no. 6 (June 2017): 506–14, doi:10.1016/j.jaac.2017.03.015.

⁵³ Saju Madavanakadu Devassy et al., "FASE-Family and Social Engagement Model for Prevention and Management of Self Harm Behavior—a Study Protocol for Cluster Randomized Control Trial in India," *Frontiers in Psychiatry* 13 (July 28, 2022), doi:10.3389/fpsy.2022.915568.

⁵⁴ Binti Su'aidah Hanur, Muhamad Arifudin Syah, and Febri Ardhi Ahmad Dzulfiqar, "Pendampingan Kesehatan Mental Keluarga Dalam Upaya Pencegahan Depresi Dan Bunuh Diri Pada Ibu Muda Di Wilayah Kecamatan Papar," *Jurnal Penelitian Dan Pengabdian Masyarakat* 1, no. 3 (August 17, 2023): 191–201, doi:10.61231/jp2m.v1i3.123.

⁵⁵ (Karisma, Rofiah, Afifah, & Manik, 2024b).

importance of preserving life.⁵⁶ In addition, Islamic teachings also emphasize the importance of building mental and spiritual resilience⁵⁷ In another hadith, the Prophet taught a prayer to seek refuge from sadness and despair:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ
وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

Meaning:

O Allah, I seek refuge with You from confusion and sadness, I seek refuge with You from weakness and laziness, I seek refuge with You from cowardice and miserliness, I seek refuge with You from debt bondage and human abuse.

This Hadith shows that Islam recognizes the various psychological challenges that can push a person towards suicide, and offers a spiritual approach to overcome them.⁵⁸ Another implication of the Prophet's traditions is the importance of building social support systems and caring communities. Islam teaches its followers to care for and help each other. In the context of youth suicide prevention, this can be translated into *mentoring* programs, peer counseling, and community activities that provide space for youth to share their problems and get support.⁵⁹

Furthermore, the Prophet's traditions also emphasize the importance of seeking help and support and not giving in to difficulties. The Prophet Muhammad (peace be upon him) said: "Allah does not send down a disease unless He also sends down a cure." This hadith can be interpreted as an encouragement to seek professional help, such as counseling or therapy, when facing mental health issues that may lead to suicidal thoughts. In implementation, the implications of these traditions can be realized through various programs and policies. For example, Islamic educational institutions can integrate the understanding of hadiths related to the value of life and suicide prevention into the curriculum. Mosques and religious organizations can organize seminars and *workshops* that address mental health issues from an Islamic perspective. Muslim families can also be educated on the importance of open communication and emotional support for their teenage children.⁶⁰ The Hadiths of Prophet Muhammad (peace be upon him) provide a solid foundation for preventing suicide among Muslim teenagers. These teachings not only provide spiritual guidance, but also offer a comprehensive perspective that can be implemented in the modern context. By understanding and applying the principles contained in these traditions, Muslim communities can develop effective and sustainable prevention strategies.⁶¹ The approach based on the Prophetic traditions covers three main aspects viz:

⁵⁶ (Ari, Wahyuni, & Agustriono, 2023).

⁵⁷ Mutiara Andini, Djumi Aprilia, and Primalita Putri Distina, "Kontribusi Psikoterapi Islam Bagi Kesehatan Mental," *Psychosophia: Journal of Psychology, Religion, and Humanity* 3, no. 2 (November 25, 2021): 165–87, doi:10.32923/psc.v3i2.2093.

⁵⁸ Luluk Mukarromah and Fathul Lubabin Nuqul, "Dinamika Psikologis Pada Pelaku Percobaan Bunuh Diri," *Psikoislamika: Jurnal Psikologi Dan Psikologi Islam* 11, no. 2 (December 30, 2014), doi:10.18860/psi.v11i2.6387.

⁵⁹ Rosyad, "Pengaruh Agama Terhadap Kesehatan Mental."

⁶⁰ M. Torok et al., "Preventing Adolescent Suicide: A Systematic Review of the Effectiveness and Change Mechanisms of Suicide Prevention Gatekeeping Training Programs for Teachers and Parents," *Journal of Adolescence* 73, no. 1 (June 2019): 100–112, doi:10.1016/j.adolescence.2019.04.005.

⁶¹ David B. Goldston et al., "Cultural Considerations in Adolescent Suicide Prevention and Psychosocial Treatment.," *American Psychologist* 63, no. 1 (January 2008): 14–31, doi:10.1037/0003-066X.63.1.14.

First, the aspect of spirituality in Islamic teachings plays an important role in suicide prevention efforts among Muslim adolescents. A deep understanding of the value of life as a gift from Allah swt. becomes the main foundation in building mental and spiritual resilience. This teaching not only emphasizes the prohibition of suicide, but also fosters a sense of gratitude and responsibility for the life that has been given.⁶² One of the traditions often referred to is the narration from Abu Hurairah, in which the Prophet said: “Whoever throws himself down from a mountain to kill himself will fall into the Hellfire, and will remain there forever.” This Hadith and others like it serve as a strong warning against suicide and emphasize the serious consequences in the hereafter for those who commit it. More than just a warning, these traditions also contain deeper wisdom. They teach that every difficulty in life, no matter how severe, is temporary and can be overcome. Islam encourages its followers to seek solutions and help, whether through prayer, community support, or other concrete efforts.⁶³ These hadiths also emphasize that the right to life and death belongs only to Allah, and humans have no authority to end their own lives.⁶⁴

This understanding of the sacred value of life can be instilled through comprehensive religious education. It is important to teach Muslim teenagers that life is not just about worldly pleasures or hardships, but is also a test and preparation for an eternal life in the hereafter. With this perspective, every challenge and hardship can be seen as an opportunity for spiritual growth and increased faith. In its implementation, this aspect of spirituality can be integrated into youth self-development programs. For example, through activities that combine spiritual reflection with life skills training. Adolescents can be guided to conduct regular *muhasabah* (self-introspection), identify Allah’s favors in their lives, and learn to deal with problems with an approach based on Islamic values.⁶⁵ In addition, this understanding of the value of life can also be reinforced through examples and inspiring stories from Islamic history.

Second, social support is a fundamental aspect of Islamic teachings that has relevance in suicide prevention efforts among Muslim adolescents. Islam explicitly teaches the importance of *ukhuwah* (brotherhood) and *ta’awun* (mutual help) among the ummah. These principles are not just abstract concepts, but are practical guidelines for building a supportive and caring society. Hadiths of the Prophet Muhammad (peace be upon him) highlight the importance of this social concern.⁶⁶ One famous hadith state:

عَنْ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

⁶² Sasan Vasegh and Seyed Mehdi Samimi Ardestani, “Suicidal Ideation, Plans, and Attempts in a Sample of Iranian Students: Prevalence and Some New Risk and Protective Factors,” *Journal of Muslim Mental Health* 12, no. 2 (December 17, 2018), doi:10.3998/jmmh.10381607.0012.202.

⁶³ E H R Pratiwi, “Pandangan Masyarakat Terhadap Bunuh Diri Melalui Peran Agama Di Indonesia,” *Jurnal Cakrawala*, 2020, <http://repository.ubaya.ac.id/42354/>.

⁶⁴ Nasruddin Yusuf, “FATWA FIQIH JINAYAH : BOM BUNUH DIRI,” *Jurnal Ilmiah Al-Syir’ah* 1, no. 2 (August 11, 2016), doi:10.30984/as.v1i2.194.

⁶⁵ Moh. Rosyid, “Kontribusi Penyuluh Agama Dalam Meminimalisasi Bunuh Diri,” *Jurnal Bimbingan Konseling Islam* 5, no. 2 (2014): 353–84.

⁶⁶ A Salsabhilla and R U Panjaitan, “Dukungan Sosial Dan Hubungannya Dengan Ide Bunuh Diri Pada Mahasiswa Rantau,” *Jurnal Keperawatan Jiwa* (academia.edu, 2019), <https://www.academia.edu/download/70630636/pdf.pdf>.

From Nu'man ibn Bisyr reported: The Messenger of Allah (saw) said: "The believers in terms of mutual love, compassion, and mercy are like one body. If one member of the body is sick, the whole body will be awake (unable to sleep) and hot (feel the pain)."

"The example of the believers in terms of loving, caring for, and compassion for each other is like a body. If one member of the body feels sick, the whole body will feel feverish and sleepless."

This hadith emphasizes that the well-being of every individual in the Muslim community is a shared responsibility. In the context of youth suicide prevention, these principles can be implemented through various programs and initiatives. *Peer support* programs can be established in Islamic schools or mosques, where teenagers are trained to be good listeners and provide initial support for their friends who may be facing difficulties. This program not only helps teens in need, but also develops empathy and social skills of the participants.⁶⁷ A *mentoring* system can also be developed, where older teens or young adults who have been trained can become mentors to younger teens. These mentors can serve as positive role models, provide guidance, and be a safe *haven* for the teens. This *mentoring* process is in line with the concept of *tarbiyah* in Islam, where knowledge and wisdom are transferred from one generation to the next.⁶⁸

Thirdly, the aspect of mental health also receives attention in Islamic teachings. Hadiths that teach prayers for protection from sadness and despair, as well as encouragement to seek help, can be interpreted as support for maintaining mental health. This paves the way for integration between spiritual approaches and modern mental health practices, such as counseling and therapy, in addressing issues that may lead to suicidal thoughts among adolescents.⁶⁹

To ascertain the relevance of these teachings in dealing with contemporary challenges, it is important to continue the study of these traditions. This involves an in-depth understanding of the issues that Muslim youth face today, such as academic pressure, identity conflicts, and the influence of social media, and how the principles in the hadith can be applied to address such problems.

3. CONCLUSION

The results of this study show that the traditions dealing with suicide are of very valid quality and are recognized by the majority of scholars. The researcher found that the *sanads* of the traditions are connected and the narrators are reputable, i.e. just and *dhabith* (strong memory). This provides strong legitimacy for the traditions as authoritative reference sources in Islamic scientific studies. Furthermore, the content of these traditions contains a profound message about the value of life. They emphasize the strong prohibition against suicide and remind Muslims of the serious consequences in the hereafter for those who commit it. One of the most frequently referenced traditions is the Prophet's statement that suicide will result in eternal torment. This message serves as a strong warning and encourages people to value life as a gift that must be preserved. In addition, these traditions also teach that any difficulties in life are temporary and can be

⁶⁷ Carla T Hilario et al., "Peer Support for Youth Suicide Prevention: A Scoping Review Protocol," *BMJ Open* 11, no. 12 (December 21, 2021): e048837, doi:10.1136/bmjopen-2021-048837.

⁶⁸ Jakaria et al., "Analisis Hukum Islam Tentang Bunuh Diri Dan Faktor-Faktor Pemicunya: Ditinjau Dari Psikologis, Sosial, Dan Kesehatan Mental Serta Kaitannya Dalam Pasal 345 KUHP."

⁶⁹ Sholekhawati, "Perspektif Al-Qur'an Tentang Kesehatan Mental Terhadap Trauma Psikis Dalam Praktik Poligini" (Universitas PTIQ Jakarta, 2024).

overcome with faith, prayer and support from the community. This shows that Islam not only prohibits suicide, but also provides hope and solutions for those who are going through difficulties.

The implications of this study are significant in the context of suicide prevention, especially among adolescents. By understanding the sacred value of life taught in the hadith, adolescents can be taught to see every challenge as an opportunity for spiritual growth and increased faith. This research emphasizes the importance of creating a supportive environment, where open communication and emotional support are available. This is particularly important, given that adolescents often face academic pressures, identity conflicts, and social media influences that can trigger feelings of hopelessness. By integrating hadith values into emotional support programs, we can create more effective and applicable suicide prevention strategies.

4. ACKNOWLEDGEMENT

We express our deepest gratitude to the Ministry of Religious Affairs of the Republic of Indonesia for providing research funds through the LITAPDIMAS (Research, Scientific Publication, and Community Service) grant program, which has made this research possible. Our sincere appreciation goes to the Head of the Hadith Science Study Program at UIN Alauddin Makassar, who has provided research recommendations to us. In addition, we would like to thank all research participants, colleagues, and all those who have directly or indirectly contributed to the success of this research. Their cooperation and support were invaluable in achieving the objectives of this study.

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