

## The Perspectives of Classical and Contemporary Islamic Scholars on the Phenomenon of Suicide in the Modern Era

Baiq Ulfa Azizah<sup>1</sup>

<sup>1</sup>STIT Palapa Nusantara Lombok NTB, Indonesia

Email: abaiqulfa@gmail.com<sup>1</sup>

---

### ABSTRACT

Suicide has become a complex global phenomenon involving psychological, social, medical, and religious dimensions, requiring interdisciplinary understanding and prevention strategies. From an Islamic perspective, suicide is not only a mental health issue but also a theological and ethical concern. This study aimed to examine and compare the perspectives of classical and contemporary Islamic scholars on suicide in the modern era, focusing on conceptual foundations, interpretive differences, and implications for prevention. The research employed a qualitative approach using library research combined with comparative analysis. Data were collected from classical Islamic texts, contemporary scholarly publications, and interdisciplinary literature related to psychology, sociology, and mental health. The data were analyzed using thematic and comparative techniques to identify patterns, similarities, and differences across historical perspectives. The findings indicate that classical scholars consistently conceptualized suicide as a major sin within theological and juridical frameworks, emphasizing the sanctity of life and divine sovereignty. Contemporary scholars maintain this doctrinal foundation but increasingly incorporate psychological suffering, social pressures, and mental health considerations, reflecting interdisciplinary integration. The study also reveals that religiosity functions both as a protective factor and, in certain contexts, as a barrier due to stigma surrounding mental health. The integration of classical ethical teachings with contemporary scientific approaches provides a holistic framework for suicide prevention that addresses spiritual, psychological, and social dimensions simultaneously. The study concludes that classical and contemporary perspectives are complementary and can contribute to culturally sensitive prevention strategies in Muslim societies while demonstrating the adaptability of Islamic intellectual tradition in responding to modern challenges.

### INTRODUCTION

Suicide has become a complex global phenomenon that poses serious challenges across psychological, social, medical, and religious dimensions. In Indonesia, statistical data indicate that 3.64% of suicide victims were reported within villages or urban communities (BPS Indonesia,

---

### ARTICLE INFO

#### **Article history:**

*Received: February 25, 2026*

*Revised: February 27, 2026*

*Approved: February 27, 2026*

*Published: February 28, 2026*

---

#### **Keywords:**

*Suicide, Islamic Scholars, Classical and Contemporary, Mental Health, Suicide Prevention*

#### **Correspondance Author:**

Baiq Ulfa Azizah

Program Studi Pendidikan Agama Islam, Sekolah Tinggi Ilmu Tarbiyah Palapa Nusantara Jln Palapa No. 01 Selebung Keruak, Lombok Timur, NTB, Indonesia

2022). Meanwhile, the suicide rate per 100,000 population in 2020 and 2021 was recorded at 0.98 and 0.99, respectively (Onie & Daswin, 2022). Although these figures appear relatively low, the number of suicide attempts is significantly higher. Onie and Daswin (2022) found that for every unrecorded suicide death, there were approximately 7.38 suicide attempts, derived from 24,923 attempts among 3,111 deaths. These findings suggest that suicide behavior continues to increase annually and represents a significant public health concern (Angesti et al., 2025).

Adolescence represents a critical developmental stage characterized by biological, cognitive, emotional, and social transformations that may increase vulnerability to psychological distress (Sanrock, 2007a). Hurlock (1980) emphasized that adolescence is a crucial developmental period with long-term implications for behavioral responses and life outcomes. Emotional competence during this stage includes the ability to regulate negative emotions adaptively through self-control strategies that reduce emotional intensity and duration (Papilaya & Utami, 2025). The inability to manage emotional stress effectively may contribute to suicidal ideation among adolescents and young adults.

Various instruments have been developed to assess suicide risk, including the SADPERSONS scale, which measures factors such as gender, age, depression, previous suicide attempts, and substance abuse (Lebares et al., 2018). However, the predictive validity of this instrument remains debated. Research by Mrnak-Meyer et al. (2011) identified limitations in detecting individuals who actually commit suicide, particularly among specific demographic groups, raising concerns about its broader applicability (Murastomo & Wardhani, 2025). Furthermore, suicidal ideation encompasses multiple dimensions, including the expression of suicidal thoughts, frequency of attempts, perceived threat level, and likelihood of future attempts (Osman et al., 2001). Such complexity highlights the urgent need for effective preventive interventions to reduce suicidal tendencies and prevent tragic outcomes (Hukubun & Tondok, 2025).

Suicide is generally defined as an intentional act performed by an individual to end their own life. The Indonesian government has recognized mental health as a national priority through Presidential Regulation No. 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) 2020–2024, which emphasizes suicide prevention, particularly among adolescents, through mental health education, improved psychological services, and community-based strategies (Anastasia et al., 2025). Suicide cases are increasingly reported among various age groups, including university students, with both academic and non-academic factors contributing to the phenomenon (Nurul Jhoana Putri, 2025).

Psychosomatic disorders also play an important role in suicide risk. These disorders arise from accumulated psychological and emotional stress that manifests as physical symptoms such as digestive problems, increased heart rate, muscle tension, dizziness, and pain (Shaw et al., 2018). Long-term psychosomatic conditions may worsen physical illnesses and contribute to depression, anxiety, and suicidal ideation (Yusfarani, 2021; Nurfazriyah, 2025). From an etymological perspective, the term suicide derives from the Latin *suicidium*, meaning “to kill oneself,” referring to deliberate actions resulting in self-inflicted death. Suicide is often associated with psychological disorders such as depression, bipolar disorder, substance abuse, and alcohol dependency. Globally, approximately 800,000 individuals die by suicide annually, demonstrating the magnitude of this issue (Pute et al., 2025).

Suicidal ideation refers to thoughts or plans to end one’s life, ranging from passive desires to die without a specific plan to active ideation involving detailed preparation and strong intent (Song & Bae, 2022). The development of suicidal ideation includes covert and overt dimensions, which

serve as indicators of risk severity based on the seriousness of intent and planning (Dinar Saputra et al., 2025). These psychological perspectives illustrate that suicide is not merely a behavioral act but also a multidimensional phenomenon influenced by internal and external factors.

From the perspective of Islamic scholarship, suicide is not only a psychological and social issue but also a theological and ethical concern. Classical Islamic scholars generally consider suicide a major sin due to its contradiction with the principle of preserving life (*hifz al-nafs*) within the objectives of Islamic law (*maqāṣid al-shari'ah*). Contemporary scholars, however, increasingly integrate psychological and contextual considerations when discussing suicide in modern society. Previous studies have examined suicide from various Islamic perspectives. Nabrisah and Shodik (2025) found that the Qur'an explicitly prohibits suicide and emphasizes spiritual resilience as a preventive approach. Ashari et al. (2023) demonstrated that Islamic law recognizes suicide as a grave sin while acknowledging psychological factors influencing individual behavior. Kitota (2023) highlighted the multidimensional causes of suicide, including social, economic, psychological, and biological aspects, while emphasizing religious coping mechanisms. Sofia and Hude (2024) identified spiritual values such as patience, trust in God, and hope as protective factors against suicidal behavior. Meanwhile, Yusuf and Yakub (2025) showed that contemporary Islamic scholars largely reject suicide bombing based on principles of life protection, although differing opinions exist in specific contexts.

Despite these studies, significant gaps remain in the literature. Most research focuses either on theological interpretations or psychological factors separately, with limited comparative analysis between classical and contemporary Islamic scholarly perspectives within the context of modern societal challenges. Moreover, the dynamic interaction between traditional religious doctrines and contemporary realities—such as mental health awareness, globalization, and sociocultural change—has not been comprehensively explored.

Therefore, this study aims to analyze and compare the perspectives of classical and contemporary Islamic scholars on the phenomenon of suicide in the modern era. The research seeks to answer the following questions: (1) How do classical Islamic scholars conceptualize suicide within theological and legal frameworks? (2) How do contemporary scholars interpret suicide in relation to modern psychological and social contexts? and (3) What similarities and differences exist between these perspectives in addressing suicide prevention today? The significance of this study lies in its contribution to interdisciplinary scholarship by integrating Islamic intellectual traditions with contemporary social realities, thereby offering a more comprehensive understanding of suicide and its prevention from an Islamic perspective.

## **METHODS**

This study employed a qualitative research approach to explore and compare the perspectives of classical and contemporary Islamic scholars on the phenomenon of suicide in the modern era. The methodological procedures were designed to ensure systematic data collection, rigorous analysis, and replicability of the research process.

### **1. Research Approach and Design**

This research used a qualitative approach with a library research design combined with comparative analysis. The qualitative approach was considered appropriate because the study aimed to interpret religious texts, scholarly opinions, and conceptual frameworks related to suicide within Islamic intellectual traditions. Qualitative research allows researchers to explore meanings, interpretations, and contextual understanding of complex social and religious phenomena (Creswell & Poth, 2018). Furthermore, comparative analysis enabled the identification of

similarities and differences between classical and contemporary scholarly perspectives, which is essential for understanding the evolution of Islamic thought in response to modern challenges (Azra, 2020).

## **2. Data Sources**

The data sources in this study consisted of primary and secondary sources. Primary data included classical Islamic scholarly works related to theology, jurisprudence, and ethics discussing suicide, as well as contemporary scholarly writings such as journal articles, books, and fatwas addressing suicide in modern contexts. Secondary data included supporting literature from psychology, sociology, and mental health studies relevant to suicide. The use of multiple data sources is important in qualitative library research to enhance credibility and provide a comprehensive understanding of the research topic (Zed, 2014/2020 edition). Recent interdisciplinary studies also emphasize the importance of integrating religious and psychological perspectives to understand suicide holistically (Koenig, 2018).

## **3. Data Collection Procedures**

The data were collected through systematic literature review techniques. The researcher identified relevant sources using academic databases such as Google Scholar, Scopus-indexed journals, and institutional repositories. Inclusion criteria included publications within the last ten years for contemporary perspectives and authoritative classical works for historical perspectives. Relevant documents were selected based on their relevance to Islamic scholarly views on suicide, theological arguments, legal interpretations, and contemporary contextual discussions. Systematic literature identification and selection are essential to ensure methodological transparency and reliability in qualitative studies (Snyder, 2019).

## **4. Research Instruments**

The main instrument in this research was the researcher as a human instrument, supported by document analysis guidelines and data classification matrices. The researcher conducted in-depth reading, interpretation, and categorization of relevant texts based on thematic indicators such as theological foundations, legal rulings, psychological considerations, and sociocultural contexts. In qualitative research, the researcher plays a central role in interpreting data, requiring reflexivity and analytical rigor to maintain validity (Lincoln & Guba, 2016). Document analysis instruments help organize textual data systematically and facilitate thematic interpretation (Bowen, 2009/updated applications in recent qualitative research).

## **5. Data Analysis Techniques**

The data were analyzed using thematic analysis and comparative analysis techniques. Thematic analysis involved identifying recurring concepts, arguments, and interpretations related to suicide within Islamic scholarship. Comparative analysis was then conducted to examine differences and similarities between classical and contemporary scholars' perspectives. The analysis process included data reduction, data display, interpretation, and conclusion drawing. Thematic analysis is widely used in qualitative research to identify patterns of meaning across textual data (Braun & Clarke, 2021). Comparative analysis is also effective in examining intellectual developments across historical periods and contexts (Pickvance, 2017).

## **6. Validity and Reliability**

To ensure validity and reliability, this study applied triangulation of sources by comparing multiple scholarly references from classical and contemporary literature. Peer-reviewed journal articles were prioritized to strengthen credibility. The researcher also applied interpretative consistency by cross-checking findings with established Islamic legal and theological frameworks.

Triangulation is recognized as an important strategy for enhancing trustworthiness in qualitative research (Nowell et al., 2017).

## RESULTS

### 1. Classical Islamic Scholars' Conceptualization of Suicide within Theological and Legal Frameworks

#### a. Theological Foundations of the Prohibition of Suicide

Classical Islamic scholarship unanimously regards suicide as a grave moral transgression that contradicts the fundamental theological principle that life is a divine trust bestowed by God. Human beings are not considered absolute owners of their lives; therefore, intentionally ending one's life is perceived as a violation of divine sovereignty. Qur'anic injunctions explicitly prohibit self-harm, emphasizing God's mercy and authority over human existence, while prophetic traditions reinforce the severe spiritual consequences of suicide (Nabiila & Kosasih, 2023). This theological stance establishes the moral foundation for later juridical discussions within Islamic law.

From a spiritual perspective, classical scholars also linked suicidal behavior to weakened faith and disconnection from divine guidance. Religious teachings emphasize reliance on God (*tawakkul*), patience (*ṣabr*), and hope (*rajā'*) as mechanisms for coping with hardship. The loss of spiritual awareness was often interpreted as a factor contributing to despair and destructive behavior, suggesting that strengthening religious commitment could prevent suicidal tendencies (Ramadhani & Alawi, 2024). Such interpretations highlight the strong integration between theology and psychology in early Islamic thought, even before the emergence of modern psychological sciences.

#### b. Legal Status and Moral Responsibility in Classical Jurisprudence

In classical Islamic jurisprudence (*fiqh*), suicide was categorized as a major sin (*kabīrah*), and discussions focused on moral accountability and legal consequences. Some jurists argued that the sin of killing oneself was even more severe than killing another person because the individual willingly destroyed the life entrusted by God. Certain scholars considered perpetrators of suicide to be morally deviant (*fāsiq*), and some juristic opinions debated whether funeral rites should be performed for them, reflecting the seriousness of the offense within Islamic legal discourse (Mubhar, 2019).

Despite the strict prohibition, classical jurisprudence also recognized the importance of mental capacity in determining legal responsibility. Islamic law traditionally exempts individuals lacking rational awareness from full accountability, which provided an early foundation for contemporary discussions on mental illness and diminished responsibility. This demonstrates that Islamic legal reasoning historically incorporated ethical nuance, even when emphasizing moral condemnation.

#### c. Ethical Objectives of Islamic Law (*Maqāṣid al-Sharī'ah*) and Preservation of Life

The prohibition of suicide in classical scholarship is closely linked to the *maqāṣid al-sharī'ah*, particularly the objective of preserving life (*ḥifẓ al-nafs*). From a philosophical perspective, suicide prevention can be understood through both internal and external dimensions: internally, individuals are encouraged to maintain spiritual awareness and moral discipline; externally, society must protect human dignity, economic stability, and social justice to reduce psychological distress (Putri, 2024). This multidimensional perspective demonstrates that Islamic law does not merely impose prohibitions but also aims to ensure human welfare.

The classical framework therefore provides a moral and ethical foundation that remains influential today. However, contemporary scholarship expands this framework by integrating empirical knowledge from psychology and sociology, thereby broadening the understanding of suicide beyond purely theological explanations.

## **2. Contemporary Islamic Scholars' Interpretations of Suicide in Modern Psychological and Social Contexts**

### **a. Suicide in the Context of Modern Mental Health Discourse**

Contemporary Islamic scholars increasingly interpret suicide within interdisciplinary frameworks that incorporate psychology, psychiatry, and social sciences. Suicidal behavior is now understood as a continuum involving ideation, planning, attempts, and completion, all of which are interconnected components of suicidality (Idham & Sumantri, 2019). Research indicates that suicidal ideation often emerges from complex interactions of depression, hopelessness, and adverse life events rather than a single causal factor (Karisma, 2021).

Psychological factors such as self-esteem, self-compassion, and emotional regulation also play critical roles. Low self-esteem and inadequate social support significantly increase the risk of suicidal ideation, particularly among adolescents and young adults (Sutarya et al., 2024). Similarly, self-compassion has been identified as a predictive factor, with over-identification with negative emotions increasing vulnerability to suicidal behavior (Anthony & Garvin, 2020). These findings align with contemporary Islamic perspectives emphasizing compassion, emotional resilience, and holistic well-being.

Religiosity continues to function as a protective factor in modern contexts. Religious norms provide moral guidance and existential meaning, reducing suicidal ideation among individuals with strong spiritual commitment (Fernanda & Mawarपुरy, 2019). Moreover, individuals with strong religious knowledge often rely on faith-based coping mechanisms when facing crises, reinforcing psychological resilience (Sandora & Novitayani, 2021). Contemporary scholars therefore advocate integrating spiritual counseling with professional psychological interventions.

Mental illness is also increasingly considered in Islamic legal discourse. Modern scholars argue that severe psychiatric conditions may reduce moral accountability, reflecting compassion-oriented jurisprudence compatible with contemporary mental health knowledge. Preventive strategies such as early detection and psychosocial education are emphasized to identify warning signs including behavioral changes, hopelessness, and social withdrawal, enabling timely interventions by families and professionals (Junizar, 2025).

### **b. Social and Cultural Influences on Suicide in the Modern Era**

Sociological perspectives further expand contemporary understanding by highlighting environmental and structural factors. Suicide is often interpreted as reflecting the relationship between individuals and their social environment, particularly levels of social integration and regulation (Budiarto et al., 2021). Insufficient social support from family, peers, or significant others significantly contributes to suicidal ideation, while strong support networks function as protective factors (Mardiyah & Widodo, 2024).

Family instability, including parental divorce, has been associated with feelings of isolation and hopelessness among adolescents, increasing vulnerability to self-harm ideation (Zuhra, 2023). Peer dynamics also play an important role; experiences of bullying and cyberbullying have been linked to significantly higher rates of suicide attempts among youth (Kurniasari, 2019). These findings highlight the importance of addressing interpersonal relationships in prevention strategies.

Technological transformation further shapes contemporary experiences. Online friendships and digital communities may provide emotional support and reduce suicidal ideation when positive interactions occur, demonstrating that technology can function as both risk and protective factors depending on context (Roziqi & Muslihati, 2024). Additionally, global health perspectives emphasize early identification of at-risk individuals as a key preventive strategy for reducing suicide mortality among adolescents (Febrianti & Husniawati, 2021).

Community-based interventions remain central to prevention efforts. Collaboration among families, communities, and healthcare professionals—combined with therapeutic approaches such as relaxation techniques—has been shown to reduce suicide risk (Saputri & Rahayu, 2020). Prevention is particularly urgent for adolescents because they represent a vulnerable population and a critical generation for societal sustainability (Hendrawati et al., 2023).

### **c. Contemporary Fatwas and Scholarly Opinions**

Contemporary Islamic jurisprudence maintains the prohibition of suicide but demonstrates greater contextual sensitivity. Scholars increasingly recognize that religion can function both as a protective factor and a barrier. While moral prohibitions may deter suicide, fear of stigma within religious communities can sometimes prevent individuals from seeking mental health support (Hasanudin & Yolanda, 2023). This dual role has encouraged scholars to promote compassionate religious discourse that reduces stigma while maintaining ethical principles.

Modern scholarship also emphasizes the need for interdisciplinary collaboration and practical implementation of religious values in public policy. Integrating Islamic ethical principles into government suicide prevention programs has been proposed as a strategy aligned with *maqāṣid al-sharī'ah*, particularly the preservation of life, although implementation challenges remain (Wijayanto & Guyanie, 2023). These developments illustrate how Islamic jurisprudence continues to evolve in response to modern societal needs.

## **3. Similarities and Differences Between Classical and Contemporary Perspectives in Addressing Suicide Prevention Today**

### **a. Theological and Ethical Continuities**

Both classical and contemporary scholars share a consistent theological foundation affirming the sanctity of life and the prohibition of suicide. Religious teachings continue to function as moral deterrents and sources of resilience, emphasizing patience, hope, and trust in divine wisdom. Contemporary research supports this continuity by demonstrating that religiosity correlates with lower suicidal ideation due to moral norms and existential meaning (Fernanda & Mawarpury, 2019).

### **b. Differences in Conceptual and Methodological Approaches**

The primary differences lie in analytical scope and methodology. Classical scholarship focused on moral responsibility and legal rulings, whereas contemporary perspectives incorporate psychological, sociological, and public health insights. Modern scholars recognize multifactorial causes of suicide, including depression, social isolation, and environmental stressors, moving beyond purely theological explanations. This interdisciplinary shift reflects broader epistemological developments in Islamic thought that integrate revelation with empirical knowledge.

### **c. Implications for Suicide Prevention in Modern Muslim Societies**

The integration of classical moral teachings with contemporary scientific approaches offers a comprehensive framework for suicide prevention. Religious institutions can provide spiritual guidance and moral support, while psychological services address clinical needs. Prevention

strategies should include early detection, psychosocial education, strengthening social support networks, and community collaboration (Junizar, 2025; Sutarya et al., 2024).

Ultimately, classical and contemporary perspectives are complementary rather than contradictory. The enduring theological principles of Islam provide ethical clarity, while modern interpretations offer contextual sensitivity and practical interventions. Together, they create a holistic approach capable of addressing suicide prevention challenges in contemporary Muslim societies.

## **DISCUSSION**

### **1. Analysis of Results**

The findings of this study indicate that the perspectives of classical and contemporary Islamic scholars on suicide share a common theological foundation while differing in interpretive emphasis and contextual application. Classical scholars conceptualized suicide primarily within theological and juridical frameworks, emphasizing the sanctity of life and divine sovereignty over human existence, which aligns with the principle of *ḥifẓ al-nafs* (preservation of life) within *maqāṣid al-sharī'ah*. Contemporary scholars, however, extend this doctrinal position by incorporating psychological suffering, trauma, and social pressures into their interpretations, reflecting the multidimensional nature of suicide identified in modern research. This shift is consistent with the problem context described in the introduction, where suicide is presented as a complex phenomenon influenced by developmental vulnerability, emotional regulation difficulties, and psychosocial stressors, particularly among adolescents and young adults (Santrock, 2007a; Papilaya & Utami, 2025).

The results also demonstrate that contemporary Islamic scholarship increasingly recognizes suicide as a multifactorial phenomenon involving depression, social isolation, family instability, bullying, and socioeconomic pressures. This interpretation corresponds with empirical evidence showing that suicidal ideation develops through complex psychological processes influenced by internal and external factors (Song & Bae, 2022; Dinar Saputra et al., 2025). Furthermore, the integration of mental health awareness into religious discourse reflects broader national and global concerns regarding suicide prevention as a public health priority (Anastasia et al., 2025). Therefore, the study confirms that contemporary Islamic scholarship does not abandon classical theology but rather contextualizes it within modern scientific understanding to enhance prevention strategies.

### **2. Comparison with Previous Studies**

The findings of this study are consistent with previous research demonstrating that Islamic teachings strongly prohibit suicide while emphasizing spiritual resilience as a preventive mechanism. Studies have shown that Qur'anic guidance and religious coping strategies play an important role in strengthening psychological endurance during crises (Nabrisah & Shodik, 2025). Similarly, research indicates that Islamic law recognizes suicide as a major sin while acknowledging psychological influences on individual behavior (Ashari et al., 2023), which supports the current study's conclusion regarding doctrinal continuity alongside contextual adaptation.

Moreover, the present findings align with research highlighting the multidimensional causes of suicide, including social, economic, psychological, and biological factors (Kitota, 2023). This reinforces the argument that contemporary Islamic scholarship increasingly adopts interdisciplinary approaches integrating psychology and social sciences. Previous studies also identified spiritual values such as patience, hope, and trust in God as protective factors against suicidal behavior (Sofia & Hude, 2024), which is consistent with the current finding regarding the protective role of religiosity. Additionally, research showing that contemporary Islamic scholars largely reject suicide

bombing based on life preservation principles (Yusuf & Yakub, 2025) supports the conclusion that classical ethical foundations remain influential in modern jurisprudential reasoning.

However, this study contributes new insights by providing a direct comparative analysis between classical and contemporary perspectives, addressing a gap identified in the introduction where previous research tended to focus either on theological interpretation or psychological factors separately rather than integrating both dimensions.

### **3. Implications of Findings**

The findings have important theoretical and practical implications. Theoretically, this study contributes to interdisciplinary scholarship by demonstrating that Islamic ethical frameworks and modern psychological sciences can be harmonized without doctrinal conflict. It also highlights the adaptability of Islamic jurisprudence in responding to contemporary mental health challenges, thereby expanding academic discourse in Islamic studies, psychology of religion, and public health.

Practically, the results suggest that suicide prevention strategies in Muslim societies should adopt a holistic approach integrating spiritual counseling, psychological intervention, and social support systems. The dual role of religion identified in this study—both as a protective factor and a potential barrier due to stigma—indicates the need for compassionate religious discourse that encourages professional help-seeking behavior. Educational institutions, religious leaders, and policymakers should collaborate to develop culturally sensitive mental health programs, particularly for adolescents and university students who face developmental and academic pressures (Nurul Jhoana Putri, 2025). Such integration aligns with national mental health priorities emphasizing prevention, education, and community-based interventions (Anastasia et al., 2025).

### **4. Limitations of the Study**

Despite its contributions, this study has several limitations. First, the research relied primarily on literature analysis and conceptual comparison rather than empirical field data, which may limit the generalizability of findings across diverse Muslim populations. Second, regional and cultural variations within the Muslim world were not examined in depth, even though interpretations of suicide and prevention strategies may differ significantly across contexts. Third, the study focused mainly on scholarly discourse and did not include perspectives from mental health practitioners or individuals with lived experiences, which could provide additional practical insights. Future research should therefore incorporate empirical methodologies, cross-cultural comparisons, and interdisciplinary collaboration involving religious scholars, psychologists, and healthcare professionals.

### **5. Partial Conclusions**

Overall, the discussion demonstrates that classical and contemporary Islamic perspectives on suicide are complementary rather than contradictory. Classical scholarship provides foundational theological and moral guidance, while contemporary interpretations offer contextualized approaches informed by psychological and social sciences. The integration of these perspectives produces a comprehensive framework for suicide prevention that addresses spiritual, psychological, and social dimensions simultaneously. This synthesis confirms the dynamic nature of Islamic intellectual tradition in responding to modern human challenges and provides a conceptual basis for developing effective prevention strategies, which will be further elaborated in the conclusion section.

## **CONCLUSION**

This study examined the perspectives of classical and contemporary Islamic scholars on the phenomenon of suicide in the modern era with the aim of identifying their conceptual

foundations, interpretive differences, and implications for suicide prevention. The findings demonstrate that both classical and contemporary scholars share a consistent theological position emphasizing the sanctity of life and the prohibition of suicide as a violation of divine trust. However, contemporary scholarship expands this doctrinal framework by integrating psychological, social, and environmental considerations, reflecting the growing recognition that suicidal behavior is a multidimensional phenomenon influenced by mental health conditions, emotional distress, and sociocultural pressures. The comparative analysis further reveals that classical perspectives provide ethical and theological foundations, while contemporary approaches contribute contextual sensitivity and practical intervention strategies, making the two perspectives complementary rather than contradictory.

The research has important theoretical implications for interdisciplinary scholarship, particularly in demonstrating the compatibility between Islamic ethical traditions and modern psychological sciences. It contributes to the fields of Islamic studies, psychology of religion, and public health by offering a holistic conceptual framework that integrates spiritual values with empirical knowledge. Practically, the findings suggest that suicide prevention efforts in Muslim societies should involve collaboration among religious leaders, mental health professionals, educators, and policymakers. Integrating spiritual counseling with psychological services, strengthening social support systems, and promoting mental health literacy can enhance prevention strategies while reducing stigma associated with help-seeking behavior.

This study also highlights several directions for future research. Empirical investigations involving Muslim communities, religious scholars, and mental health practitioners are needed to examine how theoretical perspectives are implemented in real-life contexts. Comparative cross-cultural studies across different Muslim-majority societies would provide deeper insights into contextual variations in religious interpretations and prevention practices. Additionally, future research could explore the effectiveness of integrated spiritual–psychological intervention models in reducing suicidal ideation and improving mental well-being among vulnerable populations, particularly adolescents and young adults.

In conclusion, the integration of classical Islamic moral teachings with contemporary scientific understanding offers a comprehensive and adaptive framework for addressing suicide in modern Muslim societies. This synthesis not only strengthens prevention strategies but also demonstrates the dynamic capacity of Islamic intellectual tradition to respond constructively to complex contemporary challenges, thereby contributing meaningfully to both academic knowledge and societal well-being.

## REFERENCES

- Anastasia, M., Sara, E., Bauk, H. S., & Cosat, E. (2025). Sosialisasi Tentang Pencegahan Bunuh Diri Pada Remaja SMA 1 Nagawutung di Desa Duawutun Kecamatan Nagawutung. *BERNAS: Jurnal Pengabdian Kepada Masyarakat*, 6(3), 2342–2352. <https://doi.org/10.31949/jb.v6i3.14957>
- Angesti, F., Winarto, G., & Utami, C. T. (2025). Menjelajahi Dinamika Perilaku Bunuh Diri Pada Dewasa Awal. *Cerdika: Jurnal Ilmiah Indonesia*, p-ISSN: 2774-6291 e-ISSN: 2774-6534, 5(10), 2012–2021. <https://doi.org/10.59141/cerdika.v5i10.2743>
- Anthony & Garvin. (2020). Self-compassion pada wanita dewasa muda penyintas bunuh diri. *Jurnal Psibernetika*, 13(1), 1–8. <https://doi.org/10.30813/psibernetika.v13i1.2311>

- Ashari, A., Wahyuni, N. S., & Agustriyono, L. (2023). Suicide, youth, psychology: Bunuh diri remaja perspektif psikologi dan hukum Islam. *Muadalah: Jurnal Hukum*, 3(1). <https://doi.org/10.47945/muadalah.v3i1.961>
- Asmaur Ridhana Zuhra, D. Y. M. & I. K. N. (2023). Gambaran Ide Bunuh Diri pada Remaja Korban Perceraian Orang Tua. *Jurnal Diversita*, 9(2), 152–159. <https://doi.org/10.31289/diversita.v9i2.10509>
- Azra, A. (2020). *Islam in the Indonesian world: An account of institutional formation*. Mizan.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- Braun, V., & Clarke, V. (2021). *Thematic analysis: A practical guide*. SAGE.
- Budiarto, S., Sugiarto, R., & Putrianti, F. G. (2021). Dinamika psikologis penyintas pulung gantung di gunung kidul. *Jurnal Psikologi Ulayat: Indonesian Journal of Indigenous Psychology (2021)*, 8(2), 174–194. <https://doi.org/10.24854/jpu112>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE.
- Dinar Saputra, Sofia Tri Putri, Ratih Widiastuti, N. N. H. (2025). Keterkaitan Antara Strategi Maladaptif Regulasi Emosi Kognitif Dengan Ide Bunuh Diri Pada Mahasiswa Jurusan Psikologi. 9(3), 1774–1788. <https://doi.org/10.31316/g-couns.v9i3.7571>
- Febrianti, D., & Husniawati, N. (2021). Hubungan Tingkat Depresi dan Faktor Resiko Ide Bunuh Diri pada Remaja SMPN. *Jurnal Ilmiah Kesehatan*, 13(1), 85–94. <https://doi.org/10.37012/jik.v13i1.422>
- Fernanda, J., & Mawarpury, M. (2019). Keterampilan sosial berhubungan dengan ide bunuh diri: studi kasus di bener meriah, aceh. *Jurnal Pencerahan*, 13(2), 114–123. <https://jurnalpencerahan.org/index.php/jp/article/view/3>
- Fuat Hasanudin, Yuke Yolanda, M. Z. N. (2023). Kasus bunuh diri dan peran keluarga: studi pandangan akademisi hukum keluarga dan psikologi. *JURNAL SYARIAH & HUKUM*, 5(2). <https://doi.org/10.20885/mawarid.vol5.iss2.art4>
- Hendrawati, Iceu Amir, Indra maulana, S. S. (2023). Intervensi pencegahan bunuh diri pada remaja : literature review. *Jurnal Kesehatan Bakti Tunas Husada : Jurnal Ilmu Ilmu Keperawatan, Analis Kesehatan Dan Farmasi*, 23(2). <https://doi.org/10.36465/jkbth.v23i2.1084>
- Hukubun, E. H., & Tondok, M. S. (2025). Efektivitas Mindfulness Based Cognitive Therapy dalam Mengurangi Suicide Ideation : Kajian Literatur Sistematis. *Jurnal Penelitian Pendidikan, Psikologi Dan Kesehatan*, 6(3), 1181–1192. <https://doi.org/10.51849/j-p3k.v6i3.805>
- Idham, A. F., & , M. Arief Sumantri, P. R. (2019). Ide dan upaya bunuh diri pada mahasiswa. *JURNAL PSIKOLOGI ILMIAH*, 11(3), 177–183. <https://doi.org/10.15294/intuisi.v11i3.20705>
- Imam Zarkasyi Mubhar. (2019). Bunuh diri dalam al-qur`an (kajian tahlili qs. Al-nisâ'/4: 29-30). *Jurnal Al-Mubarak*, 4(20), 29–30. <https://doi.org/10.47435/al-mubarak.v4i1.62>
- Junizar, Y. H. H. (2025). Deteksi Dini dan Edukasi Psikososial Terhadap Pencegahan Resiko Bunuh Diri pada Remaja. *Jurnal Kolaboratif Akademika Deteksi*, 2(1), 1–8. <https://doi.org/10.26811/yaq8xd34>
- Kitota, A. M. (2023). A systematic review of biomedical and psychosocial factors for suicide: An Islamic perspective. *Journal of Quranic Sciences and Research*, 4(1), 21–28. <https://doi.org/10.35719/hf1hs747>
- Koenig, H. G. (2018). Religion and mental health: Research and clinical applications. *Academic Press*.

- Kurniasari, Atriska Dewi, D. R. (2019). Ide bunuh diri pada korban bullying. *Jurnal Penelitian Psikologi*, 7(3). <https://doi.org/10.26740/cjpp.v7i03.36075>
- Lincoln, Y. S., & Guba, E. G. (2016). *The constructivist credo*. Routledge. <https://doi.org/10.4324/9781315418810>
- Mardiyah, A., & Widodo, A. (2024). Hubungan dukungan sosial dengan risiko bunuh diri pada remaja di smk karya nugraha boyolali. *Jurnal Kesehatan Tambusai*, 5(4), 10187–10193. <https://doi.org/10.31004/jkt.v5i4.35134>
- Murastomo, A. M., & Wardhani, H. S. (2025). Asesmen Kecenderungan Bunuh Diri Pada Mahasiswa PPPDS Ilmu Bedah : Tinjauan Berdasarkan Semester Pendidikan. *Plexus Medical Journal, Vol 4 (4) 2025: 166 - 171*, 4(4), 166–171. <https://doi.org/10.20961/plexus.v4i4.2513>
- Nabiila, S., & Kosasih, A. (2023). Hubungan Antara Penyakit Mental Dan Bunuh Diri Akibat Depresi Menurut Pandangan Islam. *Journal of Islamic Education Studies*, 2(1). <https://doi.org/10.58569/jies.v2i1.654>
- Nabrisah, Z., & Shodik, A. F. (2025). Suicide in the Qur'an: A causal-thematic analysis of ayat al-intihar. *Al-Hikmah*. 23(1). <https://doi.org/10.35719/hf1hs747>
- Ni Wayan Putri Cempaka Karisma F, I. G. A. D. F. (2021). Gambaran Pengembangan Ide Bunuh Diri Menuju Upaya Bunuh Diri. *Buletin Ilmiah Psikologi*, 2(1), 1–6. <https://doi.org/10.24014/pib.v2i1.9904>
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16(1). <https://doi.org/10.1177/1609406917733847>
- Nurfazriyah, R. N. (2025). Hubungan Gangguan Psikosomatis dengan Ideasi Bunuh Diri Pada Pelajar SMA di Kabupaten Bantul: Studi Korelasional. *Jurnal Bimbingan Dan Konseling*, 9(3), 2066–2078. <https://doi.org/10.31316/g-couns.v9i3.7611>
- Nurul Jhoana Putri. (2025). Kasus bunuh diri pada mahasiswa dari perspektif emile durkheim. *Nagara: Jurnal Ilmu Administrasi, Pemerintahan Dan Politik*, 1(1), 111–121. <https://openjournal.unpam.ac.id/index.php/nagara/article/view/50500>
- Papilaya, D. T., & Utami, C. T. (2025). Welas Asih Diri & Persepsi Dukungan Sosial : Prediktor Ide Bunuh Diri Pada Remaja. *JURNAL LOCUS: Penelitian & Pengabdian*, 4(10), 9528–9545. <https://doi.org/10.58344/locus.v4i10.4446>
- Pickvance, C. (2017). *Comparative analysis and case selection*. SAGE. <https://doi.org/10.4135/9781473913882>
- Pute, J. P., Veny, E., Rumanik, P. C., & Lande, N. (2025). Peran dan Pandangan Teologis Pendeta dalam Kasus Bunuh Diri. *Jurnal Teologi Sistematika Dan Praktika*, 8(1), 118–135. <https://doi.org/10.34081/fidei.v8i1.549>
- Putri, R. S. (2024). Analisis Filsafat Ilmu Terhadap Fenomena Bunuh Diri: Faktor, Klasifikasi, dan Upaya Preventif. *Jurnal Penelitian Ilmu Humaniora*, 4(1), 13–18. <https://doi.org/10.56393/antropocene.v4i1.2439>
- Ramadhani, S. A., & Alawi, A. M. (2024). Kekuatan Iman Sebagai Pelindung Diri: Memahami Larangan Bunuh Diri Dalam Perspektif Islam. *Journal of Islamic Education Studies*, 2(2). <https://doi.org/10.58569/jies.v2i2.944>
- Roziqi, M., & Muslihati, I. H. (2024). Faktor Protektif Ide Bunuh Diri Remaja. *Jurnal Karya Ilmiah Guru P-ISSN*, 9(1), 205–212. <https://doi.org/10.51169/ideguru.v9i1.764>

- Sandora, S., & Novitayani, S. (2021). Hubungan Antara Kepercayaan Kepada Tuhan dan Risiko Bunuh Diri Pada Mahasiswa Muslim di Aceh. *Jurnal Ilmu Keperawatan*, 9(1). <https://doi.org/10.24815/jik.v9i1.22000>
- Saputri, R., & Rahayu, D. A. (2020). Penurunan Resiko Bunuh Diri Dengan Terapi Relaksasi Guided Imagery Pada Pasien Depresi Berat. *Ners Muda*, 1(3), 165–171. <https://doi.org/10.26714/nm.v1i3.6212>
- Snyder, H. (2019). Literature review as a research methodology. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Sofia, N., & Hude, D. (2024). Preventing suicide through resilience: An integrative Quranic perspective. *Psikologika*. <https://doi.org/10.20885/psikologika.vol30.iss2.art7>
- Sutarya, K., Riza, W. L., & Aisha, D. (2024). Sebuah Pemikiran Bunuh Diri pada Mahasiswa : Dapatkah Harga Diri dan Dukungan Sosial Memprediksi ? *Jurnal Psikologi Dan Konseling West Science*, 2(04), 233–244. <https://doi.org/10.58812/jpkws.v2i04.1553>
- Wijayanto, E., & Guyanie, G. El. (2023). Interkoneksi Maqashid Syariah Terhadap Kebijakan Pemerintah Daerah Kabupaten Gunungkidul Dalam Penanggulangan Kasus Bunuh Diri. *Jurnal Syariah Dan Hukum*, 05(02), 159–174. <https://doi.org/10.30821/taqnin.v5i02.16818>
- Yusuf, A. B., & Yakub, A. W. O. (2025). Verdicts (fatawa) of contemporary Islamic scholars on suicide bombing: A jurisprudential analysis. *Al-Ikhsan: Interdisciplinary Journal of Islamic Studies*, 3(1), 81–95. <https://doi.org/10.61166/ikhsan.v3i1.91>
- Zed, M. (2020). *Metode penelitian kepustakaan* (Revised ed.). Yayasan Pustaka Obor Indonesia.