



The Dynamics of Resilience in Adolescent Suicide Attempt Survivors: A Case Study of Meaning in Life and Social Support from Grotberg's Perspective

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Abstract

The Dynamics of Resilience in Adolescent Suicide Attempt Survivors: A Case Study of Meaning in Life and Social Support from Grotberg's Perspective. This study aims to analyze the meaning in life among adolescent suicide attempt survivors, explore the forms of social support they receive, and describe the role of meaning in life and social support in shaping resilience based on Grotberg's theory. This study uses a qualitative approach with a case study design. Informants were selected through purposive sampling, consisting of two adolescent suicide attempt survivors as primary informants and a psychologist as a supporting informant. Data collection was conducted over a period of 3 months through in-depth interviews, observation, and documentation studies, which were analyzed using MAXQDA software. The validity of the data in this study was maintained through source triangulation by comparing data from adolescent suicide attempt survivors and supporting informants (psychologists), as well as technique triangulation through in-depth interviews, observation, and documentation studies. To maintain the accuracy of sensitive data, the researcher conducted member checking. The results of the study show that each adolescent suicide attempt survivors has a different experience in interpreting life after suicide attempts. Informants interpret life as a second chance to improve

relationships with family, as well as how to find meaning in life through personal goals and the desire to help others based on previous experiences. The social support received is also diverse, ranging from emotional support from family, acceptance from peers, and community. These experiences strengthen the aspects of I Have, I Am, and I Can. These findings can be used as a basis for counselors in designing resilience-based preventive and curative guidance and counseling services for adolescents.

Keywords: *Meaning in Life, Social Support, Resilience, Grotberg's Theory.*

A. Introduction

Adolescence is a crucial phase of development, marked by the search for identity, increased emotional sensitivity, and a tendency to experiment with various roles and life experiences. During this process, adolescents face developmental demands that they are not always able to manage adaptively, potentially leading to serious psychosocial problems, one of which is suicide (Rahmatiah et al., 2024). Globally, the World Health Organization (WHO) reports that suicide is one of the leading causes of death in the 15–29 age group, with an estimated 720,000 deaths each year (WHO, 2024). In Indonesia, this phenomenon also shows alarming figures. Data from the National Research and Innovation Agency (BRIN) recorded 2,112 suicide cases between 2012 and 2023, with 985 of these cases involving adolescents, or around 46.63% of the total national cases (BRIN, 2023). Adolescent suicide cases have continued to occur in recent years, both at the national and regional levels, including in the city of Makassar, showing that this issue is not a sporadic phenomenon, but rather a systemic social problem. The high suicide rate among adolescents underscores the urgency of attention from various parties, particularly in prevention efforts, early detection, and a deep understanding of the psychological and social factors underlying this behavior.

However, efforts to address suicide in Indonesia still face major challenges, particularly in relation to social stigma and cultural views that interpret suicide negatively. Individuals who have suicidal thoughts or have attempted suicide are often labeled as weak in faith, mentally ill, or considered to have violated moral

and religious values, so that the issue of suicide is seen as taboo to discuss openly (Ahmadi et al., 2022; Putra et al., 2024). This situation causes expressions of the desire to end one's life to be often dismissed, even made fun of, reflecting low mental health literacy, which obscures the urgency of treatment. This low mental health literacy indicates the need for professionals such as guidance and counseling services as the first step in psychological education. In fact, various studies confirm that suicide is a process that begins with an idea or discourse, develops into an attempt, and can lead to death if not handled appropriately (Nurdiyanto, 2020; Zulaikha, Fatma, 2018). Ironically, public awareness often only arises after a death has occurred, rather than in the early stages when individuals can still be saved. This situation further exacerbates the condition of adolescents experiencing psychological distress, as they tend to bottle up their problems and are reluctant to seek professional help, thereby increasing the risk of suicidal ideation and attempts. The stigma attached to the issue of suicide not only affects the emotional well-being of adolescents but also directly impacts their low help-seeking behavior, particularly toward professionals such as psychologists or counseling services.

Not all suicide attempts end in death. Individuals who survive such attempts are known as suicide attempt survivors (Shamsaei et al., 2020; Tentama et al., 2020). However, becoming a survivor does not necessarily end the suffering experienced. Adolescent suicide attempt survivors face complex psychological and sociological burdens. Social stigma, environmental rejection, and negative labels such as being considered weak, selfish, or a disgrace to the family often exacerbate their psychological condition (Ahmadi et al., 2022; Gepp, 2022). This pressure can trigger feelings of shame, social isolation, depression, and anxiety, which ultimately increase vulnerability to the recurrence of suicidal ideation (Aisyah, 2021; Simangunsong, 2024). Resilience is an individual's capacity to respond to life's pressures in an adaptive and positive manner, which is formed through interactions between internal factors, such as emotional regulation and Meaning in Life, and external factors, such as social support from family and environment

(Harum et al., 2024; Nashori & Saputro, 2021). Based on a number of previous studies in Indonesia, the importance of resilience, social support, and Meaning in Life for adolescent suicide survivors has been highlighted. Research by Marled, Yoanita, and Arman (2023), confirms there is a negative relationship between resilience and suicidal ideation, while Ibrahim Musawwir, and Alim (2021)) demonstrate the role of social support in strengthening resilience. Effendi & Haryati (2022), add that meaning in life contributes positively to the psychological resilience of socially vulnerable adolescents. Furthermore, a study by Li et al (2024) highlights the mediating role of basic psychological needs and meaning in life in reducing suicidal ideation in adolescents. Meaning in life plays a very important role for adolescents as a form of spiritual coping in dealing with psychological pressure (Prananda et al., 2025). Subsequently, research by Hernández et al (2024)) highlighted the factors that influence the resilience of adolescents who have survived suicide attempts. However, these studies are still largely partial and focus on each variable separately, without integrating the three into a single comprehensive model.

Various studies show that social support and meaning in life play a significant protective role in reducing suicidal ideation and strengthening adolescent resilience (Cahyaningrum, 2025; Effendi & Haryati, 2022; Li et al., 2024) Social support helps adolescents feel accepted and valued, while meaning in life allows individuals to view challenges as part of the growth process. However, most previous studies have examined these variables separately and have not integrated them into a comprehensive conceptual framework, especially for adolescent suicide survivors. Grotberg's resilience theory approach, which emphasizes three sources of resilience, namely I Have, I Am, and I Can (Grotberg, 2003), offers a comprehensive perspective for understanding how social support as an external force and meaning in life as an internal force interact in shaping resilience. Grotberg's theory views resilience as the result of the interaction of three main dimensions, namely I Have (external support sources), I Am (personal strength), and I Can (ability to deal with problems) (Grotberg, 2007). Meaning in

Life plays a role in strengthening the I Am aspect, while Social Support supports the I Have aspect, and both together contribute to increasing the resilience of adolescent suicide attempt survivors. The I Can aspect reflects an individual's ability to manage emotions, communicate effectively, and solve problems. This aspect is the result of strengthening Meaning in Life and Social Support (Grotberg, 1995).

Several other experts have discussed the aspects that shape resilience. According to Wolin & Wolin (1995), resilience is understood as an individual's capacity to remain adaptable and achieve success despite facing risks and difficulties. Then, according to Reivich & Shatté in (Dawanti & Chintya, 2019), resilience is an individual's ability to respond positively and constructively when facing difficulties or trauma, as well as being able to bounce back from such experiences. These two expert views show that resilience does not only emphasize the aspect of surviving in difficult situations, but also the ability to bounce back and grow after facing challenges. The framework developed by Grotberg, (1995; 2003)) reinforces this understanding by emphasizing that resilience is not innate but can be shaped through interactions between individuals and their environment. This means that resilience arises from the synergy between personal potential, such as self-confidence and emotional regulation, and the social support provided by family, friends, and society. Grotberg outlines three aspects that influence a person's resilience, namely external support and resources (I Have), inner strength (I Am), and social skills and relationships with others (I Can). Grotberg refers to these as the I Have, I Am, and I Can factors. These three aspects are used by individuals to overcome various challenges in life so that they can become resilient people (Grotberg, 1995). Therefore, this research is very important as a strategic effort to understand the psychological mechanisms that protect adolescents from the risk of suicide while analyzing adolescent resilience through strengthening the Meaning in Life and social support in adolescents who have attempted suicide, which is a novelty of this research.

B. Method

This study uses a qualitative approach with a case study design. This approach was chosen to gain an in-depth understanding of the psychological conditions of adolescent survivors of suicide attempts. The data collection techniques in this study refer to Creswell (2016), through observation, interviews, and documentation studies. Informants were selected using purposive sampling, with criteria of being aged 10-25 years, residing in Makassar City, and having passed at least one year after the incident to ensure emotional stability. The main informants consisted of two adolescent survivors, with a psychologist as a supporting informant to provide professional context and confront the main data findings. Informants signed a statement of consent after being given an explanation of the research objectives and data confidentiality, the right to withdraw from participation at any time, and their willingness to participate in the research until its completion. The researcher applied a safety protocol if the informant experienced emotional triggers during the interview, including termination of the session and professional referral. The researcher acted as the main instrument by building empathetic rapport and non-judgmental communication to create a safe space for survivors. Data analysis was conducted in several stages, referring to Miles and Huberman (Zulfirman, 2022), as follows: (1) Researchers collected data through interviews, observations, and documentation studies; (2) Researchers reduced the data so that it could be obtained completely and comprehensively; (3) The researcher displayed/coded the data using MAXQDA software so that the data could be analyzed; (4) The researcher validated the data to prove that it was scientific research data. Data validity was maintained through source and technique triangulation by comparing interview, observation, and documentation study data; (5) Researchers draw conclusions.

C. Disussion

A. Meaning in Life among Adolescent Survivors of Suicide Attempts in Makassar City

The Meaning in Life in this study refers to how adolescent survivors of suicide attempts understand, assess, and interpret the continuity of their

lives after overcoming a crisis. The Meaning in Life is understood not only cognitively, but also emotionally and spiritually, shaped by past experiences, psychological conditions under pressure, and the process of reflection after the suicide attempt. After thematic analysis, four main themes emerged that show how adolescents experience a transformation in the Meaning in Life after a suicide attempt. These themes include: (a) a change in perspective on life, (b) the realization that problems are a part of life, (c) values in life that are considered important, and (d) reasons to continue living.

1) Change in Outlook on Life

Changes in outlook on life show that adolescent survivors of suicide attempts experience a change in the Meaning in Life after attempting suicide. This change does not happen instantly, but rather through a long process of reflection influenced by the social environment, spiritual experiences, and support from those around them.

The informants experienced a significant change in the Meaning in Life. Before attempting suicide, the informants viewed life as something that was difficult, exhausting, and did not provide any meaningful value, feeling like a heavy burden. However, after the incident, they began to see life from a different perspective. They realized that there were many “other sides” to life that could be seen, felt, enjoyed, and appreciated.

“Aku menyadari ada banyak “sisi lain” yang indah untuk dilihat, dirasakan, dinikmati, dan disyukuri. Kalau saya bisa memaknai segala negativitas tersebut sebagai sebuah pengalaman, petualangan, dan pembelajaran, semuanya terasa lebih berharga dan bermakna daripada buru-buru mengakhirinya” (DPWL/AW/23/3).

This awareness demonstrates a reconstruction of meaning that is substantially in line with the basic principles of Viktor Frankl's logotherapy, which emphasizes that humans have the capacity to find meaning even in situations of suffering. In logotherapy, suffering is not positioned as a condition that must be avoided at all costs, but rather as an existential

reality that can be given meaning through the attitude that individuals take towards the situation (Aiello et al., 2025). This process is reflected in how individuals reconstruct the meaning of their life experiences by seeing problems not as a reason to give up, but as an important part of the journey of understanding themselves and their existence. A shift from a pessimistic and nihilistic view of life towards a more positive, meaningful, and hopeful understanding of life. This shift in meaning affirms that negative experiences are not only painful but can also serve as a space for reconstructing meaning, helping individuals see life as something worth living and fighting for.

2) Awareness that Problems are Part of Life

Survivors suicide attempts begin to understand that problems and difficulties in life are part of the process of living. This awareness serves as a cognitive mechanism that prevents them from returning to the irrational mindset that previously dominated them. Previously, informants viewed the world as a cruel and exhausting place, but now they view both good and bad events as part of the rhythm of life.

This change in mindset indicates cognitive reframing, the ability of individuals to accept and reframe their understanding of life situations to be more positive and adaptive (Pratiwi & Habsy, 2024). In addition, research by Hikmah et al., (2025) shows that a peaceful mindset can improve mental well-being and individual resilience amidst the complexities of today's era. This was observed in informants who realized that problems are inevitable, but there is always a way to overcome them. This awareness stems from the experience of facing stress and realizing that every problem can ultimately be solved (DPOL/NA/22/3).

"... pas sudah pas setelah percobaan itu ya eh ini kalau sekarang ya merasa ka bahwa kayak itu hidup akan selalu ada yang namanya masalah dan masalah pasti akan ku lewatiji, merasa ka bahwa hidup itu akan selalu ada masalah, dan memang kita ada di dunia ini kan untuk diuji" (DPWL/NA/22/3).

This statement shows that informants developed problem acceptance, which is the ability to accept the realities of life without rejecting them and without considering them an intolerable burden. This finding is in line with what is described by Rudenstine et al. (2025), who emphasize that resilience is no longer understood solely as the ability to survive, but rather as the capacity to adapt, which is the individual's capacity to reorganize their perspective and respond to reality in a more adaptive manner.

This awareness is one of the main foundations for the formation of resilience, which makes informants view the world as something that must be encouraged to view every experience as a lesson. Resilience not only includes the ability to survive challenges, but also the ability to grow and progress after overcoming difficulties (Faridah et al., 2025)

3) Life Values Considered Important

Life values that informants became aware of after going through a crisis phase. These values serve as moral and emotional guidance that helps informants maintain their zest for life, emphasizing the importance of having a meaningful life that is in harmony with social support. This shows an awareness of the importance of balance between internal aspects (Meaning in Life) and external aspects (social support).

"...Manusia meskipun bisa memaknai hidupnya dengan baik. Tapi kalau dukungan sosial gak ada, tentu kita jadi merasa capek sendiri. Begitu pula sebaliknya. Kalau dukungan sosial didapatkan, tapi gak tahu makna hidup kamu buat apa, ya jadinya buat apa coba?"
(DPWL/AW/23/3).

The Meaning in Life in this finding does not solely originate from external relationships or the recognition of others, but rather grows from an individual's internal process of interpreting their own life experiences. The way informants interpret life shows a shift from an external orientation to existential awareness, where individuals take an active role as subjects who give meaning, rather than merely accepting circumstances. This choice of attitude confirms that acceptance of reality functions as an effective emotion regulation strategy, as it allows individuals to let go of their emotional attachment to events that can no longer be controlled (Segal et al., 2025; Kurnia & Septiani, 2023; Diana et al., 2023).

Informants also showed awareness of life values, both those derived from internal processes such as self-understanding, Meaning in Life, and personal reflection, as well as those derived from spiritual aspects such as acceptance, awareness of the rhythm of life, and faith in God, which play a crucial role in maintaining their spirit of life after experiencing traumatic experiences (Dewi & Yelliza, 2024).

...nantinya persoalan waktu itu selesai itu masalah, tapi aku habiskan waktu untuk menangis, stress dan nanti selesai tonji itu, Tuhan itu pintar.” (DPWL/NA/22/3).

These values serve not only as moral guidelines, but also as emotional support that helps them reframe their perspectives, understand their purpose in life, and face daily challenges. Through these values, the informants were able to build a solid foundation for recovery and personal growth after the crisis they experienced.

4) Reasons for Surviving

Survivors of suicide attempts choose to survive after experiencing a phase of attempting suicide. These reasons for surviving stem from a combination of spiritual factors, future aspirations, and supportive social relationships. The informant emphasized that his faith in God was the

strongest reason for getting back up. He believed that every problem had a greater wisdom and purpose. Based on the results of the observation, the researcher saw that the informant was able to make sense of every problem in his life and every event that happened to him (DPOL/AW/23). This was supported by an interview with the informant, who said that/AW/23). Hal ini didukung dengan wawancara dengan informan bahwa:

"...Allah gak mungkin ngebiarin hambanya gila-gila stres-stres sakit-sakitan tanpa menunjukkan hal menakjubkan dan karunianya setelahnya (DPWL/AW/23/3).

This spiritual belief is a form of meaning-making coping, which is how individuals construct meaning through religion or spirituality to cope with stress (Rahman et al., 2024). This can be seen in the informants' reasons for survival, which are more focused on personal goals and dreams, and having many dreams makes them feel that they still have a place to return to, even if not physically, but mentally and spiritually. Based on the observation results, the researcher saw that the informant was able to make sense of every problem in his life and was optimistic about achieving what he wanted (DPOL/NA/22).

"...banyak hal-hal yang bisa ku tuju... banyak mimpiku, kayak mau kak jadi ini, mau ka jadi ini, mau ka kesini mau ka kesana... kayak banyak hal-hal yang mau kucapai... saya sadari bahwa sekalipun tidak ada tempat tak bertumpu, banyak alasan untuk bisa bertahan-tahun, salah satunya karena Tuhan." (DPWL/NA/22/3).

The finding that informants began to develop a future orientation, namely the ability to see the future as a space full of opportunities, can be understood as a manifestation of the integration between spirituality and meaning in life. A systematic study by Anlı (2025), shows that positive psychology practices connected to spiritual values contribute to

psychological well-being, including increased optimism, stress management, and the discovery of a more meaningful engagement with life in stressful situations. This approach emphasizes that religious value systems are not only a source of moral support, but also strengthen adaptive coping and positive perceptions of the future, enabling individuals to view life as worth living even after experiencing their most vulnerable moments.

Thus, the drive to survive does not come from a single factor, but is a combination of spirituality, meaning in life, and hope for the future. These three aspects form a strong psychological foundation, allowing survivors to view life as something worth living, even though they have been at their most vulnerable.

B. Social Support for Adolescent Survivors of Suicide Attempts in Makassar City

Social support for adolescent survivors of suicide attempts in Makassar City is divided into several main sources, namely family support, peer support, community support, and professional support. These four forms of support complement each other and play an important role in providing emotional stability, a sense of connection, and self-confidence, which ultimately contribute to adolescent resilience.

1) Family Support

The family is one of the most significant sources of support for informants who are survivors of suicide attempts. This support comes in the form of attention, advice, emotional involvement, and the provision of a safe space to talk. After going through a critical period, informants feel that family support is truly real because their families show a level of concern that they had not fully realized before.

This feeling of being loved and cared for gave them a new understanding that they were not truly alone. Family support helped them reevaluate the meaning of their lives and reduce the negative thoughts that

had previously dominated them. They also received more verbal and emotional support from their parents, who gave them advice encouraging them to focus on themselves and not drown in worry.

"... Jalani saja hidupmu dengan baik, lakukan yang kamu mau, lakukan yang baik, jangan berpikir yang lainnya. Intinya dirimu saja. Mamaku paling bilang, jaga diri, jangan tinggalkan sholat" (DPWL/NA/22/3).

This family support also fosters a positive identity (I Am) that strengthens the informants' belief that they are worthy of love and worthy of survival. Thus, family support for both informants reflects the core component of I Have from Grotberg's theory, namely the existence of a protective relationship that provides a sense of security and functions as a source of external strength. This support not only helps them rebuild a positive self-image, but also reinforces their belief that they deserve love, attention, and survival.

"...dia punya keluarga, dia punya orang tua yang siap untuk mendengarkan dia ketika dia berkeluh kesah, kemudian juga lingkungan sekitarnya itu memberikan dukungan, walaupun mungkin dia mengalami trauma misalnya tetapi dia punya aksesibilitas di dukungan sosial itu....untuk membantu mengurangi bahkan menghilangkan perilaku atau ide bunuh Jadi support system itu jadi yang pertama untuk membantu" (DPWL/KC/34/1).

Psychologists also explain from a psychological perspective that adolescents who have supportive families and social environments are a very significant protective factor in the emotional recovery process. When parents provide a safe space to listen to their complaints, adolescents receive emotional validation, which stabilizes their feelings and reduces psychological pressure.

This support forms the main foundation for developing a sense of security (secure base). This is supported by the opinion of psychologists who say that the role of social support (trusted individuals) is very

necessary. These findings are in line with Attachment Theory (Bowlby), which emphasizes that significant figures can transform into a secure base when they are able to provide consistent, responsive, and trustworthy emotional presence. In the post-crisis period, the change in the family's attitude from judgmental to accepting allows individuals to feel emotional security that was previously unfulfilled.

Furthermore, Zhang et al, (2024), emphasize that family support not only has a direct impact but also works through increased resilience. This aligns with Grotberg's Resilience Theory, particularly the "I Have" aspect, where the presence of stable social support helps individuals reframe their crisis experiences and rebuild hope. Thus, families that initially functioned as stressors can transform into key protective factors that support post-crisis recovery and psychological well-being.

2) Peer Support

Peers play an important role as confidants, sources of emotional comfort, and physical presence when informants feel unable to manage their emotions on their own. Friends provide a safe haven, making informants feel understood and accepted. Informants stated that their friends were one of the reasons they were able to resist the urge to return to destructive behavior.

"Oh seperti ini karena kalau udah mulai datang itunya cemasnya apa ingat sahabat jadi ingat oh ada kok orang yang mau sama-sama terus mau kayak narangkul ka terus jadi kayak misalnya kalau udah sakit ka lagi ada mereka gitu ya pasti semangat kadang juga termotivasimotivasi buat pengen bertahan lebih lama lagi." (DPWL/AW/23/3).

The presence of friends makes informants feel valued, accepted, and loved. This social presence reduces loneliness and provides positive energy, which has a significant impact on their emotional stability. Friends also provide a space to channel emotions and share the burdens that informants feel. This is evident in the informants' confessions.

The presence of friends who not only listen but also provide direct emotional support helps reinforce the informant's belief that they are not facing this situation alone. The feeling of "I am not alone" that arises from these interactions shows how significant the role of peers is in the process of emotional recovery. In Grotberg's theory, social support from friends is included in the I Have component, which is the existence of relationships that are protective and provide a sense of security for individuals.

Both informants indicated that peer support plays an important role in maintaining emotional stability and aiding recovery after a suicide attempt. Friends not only provide a place to confide, but also provide a safe space to express emotions, offer comfort, and provide psychological support.

3) Community Support

In addition to family and friends, community support is a crucial element in the mental recovery process for adolescents who have attempted suicide. This community can include campus organizations, social activities, hobby groups, or other informal gathering spaces. According to the informant, the community provides positive energy and space for self-development. He acknowledged that the atmosphere within the community made him feel lighter and refreshed.

"Besar banget. Karena kalo sumpek mulu sama masalah hidup, ngelakuin kegiatan bermanfaat itu bikin otak fresh kembali, energi positif dari orang-orang hebat di sekitar kita itu bikin hidup semangat." (DPWL/AW/23/3).

This is evidenced by the results of a documentation study (DPWD/AW/23).



Figure 1. Documentation of Study AW

Communities provide a space to feel a sense of social significance, that one still has a place and can contribute. Communities serve as a positive distraction from problems.

“...karena perkumpulan itu, ketidaknya terdistraksi untuk kesibukan itu, dan ternyata banyak hal-hal yang bisa kulakukan. Berarti kayak dukungan secara tidak langsung perkumpulan kayak organisasi” (DPWL/NA/22/3).

Communities serve as sources of emotional support that help individuals channel their feelings, develop more adaptive emotional regulation, and strengthen resilience in the face of psychological stress.

This is evidenced by the results of a documentation study (DPSD/NA/22).



Figure 2. Documentation of Study NA

This positive shift reduces rumination and helps informants reconnect with a healthier social environment. The community, as a form of external support system, strengthens individual resilience through active engagement and social interaction. A supportive environment plays a role in building resilience in new or challenging circumstances (Wangsa et al., 2025).

4) Professional Support/Counselor/Psychologist

Professional support is a crucial aspect in helping survivors process traumatic experiences, understand their emotions, and reframe previously irrational thought patterns. Informants did not receive direct support from professionals such as counselors or psychologists, but they recognized that

the availability of professional services provides a very important space for understanding and managing emotional conditions.

This was also stated by experts, namely psychologists, who said that social support is important for eliminating suicidal behavior or thoughts in adolescents.

“...punya aksesibilitas di dukungan sosial itu ataupun sebenarnya walaupun dia tidak punya orang terdekat, dia punya akses untuk menjangkau profesional di sekitar dia gitu kayak misalnya psikolog atau siapa” (DPWL/KC/34/1).

Therefore, access to professional support enables adolescents to gain a more structured understanding of their emotions and thought patterns, even if they have a history of trauma or limited support from those closest to them. Social support is therefore essential in helping to reduce or even eliminate suicidal behavior or thoughts in individuals. A support system is therefore the first line of defense.

In Grotberg's resilience model, professional support strengthens the “I Can” aspect, which refers to adolescents' ability to manage their emotions, solve problems, and seek appropriate help. Even when close social support (family or friends) is unavailable, access to professionals provides an alternative pathway that still offers a sense of safety, validation, and guidance. This shows that having the option to contact professionals, even if it is not always used, is an important protective factor that can help adolescents recover from psychological stress and traumatic experiences.

C. The Meaning in Life as a Result of the Resilience Process of Adolescent Survivors of Suicide Attempts

The Meaning in Life experienced by adolescent survivors of suicide attempts in this study did not appear suddenly, but was formed through a gradual and intertwined process of resilience. This process involved interactions between external support, strengthening of self-identity, and

the development of post-crisis adaptive skills. In this context, meaning in life is understood as the end result of the resilience process, not as a condition that individuals already possess.

The findings of this study indicate that the formation of meaning in life among adolescent survivors is achieved through a dynamic interaction between social support (I Have), self-identity reinforcement (I Am), and emotional regulation skills (I Can), in line with a study by Quintana-orts et al. (2020), in Spain, which discusses the importance of cognitive regulation strategies in reducing suicidal ideation. However, cross-cultural comparisons indicate that in the Spanish context, emotional regulation is more dependent on the integration of emotional intelligence, while in this study, intelligence, social support, and self-identity reinforcement play a more dominant role in building meaning in life and emotional independence.

Thus, based on Grotberg (2007), resilience framework, the three components of I Have, I Am, and I Can can form a mutually reinforcing system. External support (I Have) serves as an initial trigger that creates a sense of security and acceptance, enabling survivors to begin rebuilding a positive view of themselves (I Am). This strengthening of self-identity then becomes the foundation for for the development of adaptive problem-solving skills (I Can).

The first finding on the I Have aspect appears to be the main entry point for the resilience process. Support from family, peers, community, and professionals not only helps survivors survive emotionally, but also opens up space for reflection and dialogue that encourages changes in perspectives on oneself and life. The sense of security and acceptance that arises from these supportive relationships becomes a psychological condition that enables the formation of the I Am aspect.

The next aspect, I Am, develops along with these relational experiences. AW begins to perceive herself as a valuable individual who

deserves a future, while NA builds a stronger sense of identity through spiritual values and the belief that life has a purpose that must be fought for. This more positive sense of identity not only increases emotional stability but also strengthens the motivation to survive and continue living.

Furthermore, strengthening I Am contributes directly to the development of the I Can aspect. Both informants demonstrated more adaptive abilities in managing stress, such as controlling emotions, delaying impulsive responses, using self-regulation strategies, and daring to seek help when experiencing distress. These abilities did not emerge separately, but were the result of continuous interaction between social support, positive self-meaning, and learning from crisis experiences. The findings regarding the I Can aspect in this study have important implications for the development of emotional independence in adolescent suicide attempt survivors. The ability to manage emotions, delay impulsive responses, and use adaptive coping strategies indicates that survivors are no longer completely dependent on external emotional regulation. This marks a shift from emotional dependence to the ability to regulate affective responses more independently.

All of these abilities indicate that survivors are no longer passive, but actively use healthy coping strategies to deal with problems. These abilities show that they have developed real skills to maintain emotional stability and prevent the emergence of destructive thoughts. An explanation is provided in the following conceptual diagram:

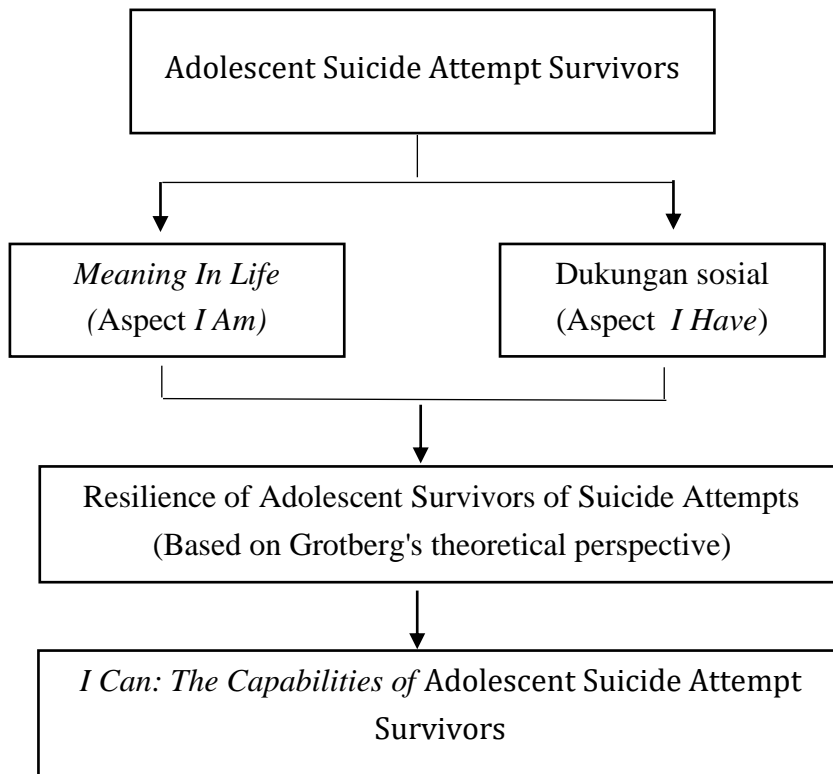


Figure 3. Conceptual Framework of Results, acceptance, and external resources that help individuals survive difficult situations (Innayah et al., 2024).

When the three aspects of I Have, I Am, and I Can are interconnected and work in balance, resilience is strongly formed. Survivors do not only rely on themselves, but also draw strength from their social environment. At the same time, they do not merely depend on their environment, but also have the inner strength to face challenges. It is this resilience that ultimately enables them to rediscover the Meaning in Life and live more optimistically. Here is an explanation of the overall research findings.

Table 1. Research Findings

Grotberg Components	Research Findings	Meaning/Impact on the Meaning in Life

I Have (External Support)	Support from family, peers, community, and professionals helps survivors feel safe, accepted, and loved.	Providing a foundation of emotional security, enabling adolescents to build hope and persevere through difficult times; becoming the starting point for the formation of meaning in life
I Can (Adaptive Skills / Emotional Regulation)	Changing one's perspective; realizing one's worth and value, strengthening one's identity through spiritual values	Strengthening emotional stability, motivation to survive, and awareness of the value of life; the core of the process of reconstructing the meaning of life after a crisis.
<i>I Can</i> (Keterampilan Adaptif / Regulasi Emosi)	The ability to manage emotions, self-talk, grounding, self-reflection, and the courage to seek help when feeling overwhelmed	Supports emotional independence and adaptive decision-making; enables teens to apply practical meaning to life when facing challenges.

D. Conclusion

This study reveals the dynamics of resilience in adolescent suicide attempt survivors through a psychological transformation from nihilism to optimism integrated within the I Have, I Am, and I Can framework. The main findings highlight that the meaning of life is a predictor of successful resilience triggered by social support, but there is a critical gap where survivors have not actively utilized professional services. By dissecting the interaction between self-identity and external support, this study not only enriches the discourse of Guidance and Counseling science in Indonesia but also offers practical urgency for the

development of a resilience-based Comprehensive Guidance Curriculum and strengthening access to systematic mental health services. Through this case study approach, the researcher provides a strategic foundation for counselors to reconstruct hope as an urgent need to prevent the recurrence of psychological crises in adolescents.

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