

Jurnal Konseling Religi

ISSN : 1907-7238

E-ISSN : 2477-2100

DOI : <http://dx.doi.org/10.21043/kr.v14i1.22397>

Vol. 14 No. 1, Juni 2023 | 141-162

<http://journal.iainkudus.ac.id/index.php/konseling>



The Application of Islamic Counseling to Overcome Post-Suicide Attemption in Female Adolescent with Minor Depression

Agoes Dariyo, Raja Oloan Tumanggor
Universitas Tarumanagara, Jakarta, Indonesia

agoesd@fpsi.untar.ac.id, rajat@fpsi.untar.ac.id

Abstract

Suicide is an act of recklessness to end one's life so that someone dies. The main cause of suicide is depression, a condition of psychiatric pressure characterized by disappointment, anxiety, hopelessness, loss of meaning in life and thoughts of suicide. This study aims to analyze the application of Islamic counseling to overcome post-suicide attempts in young women who experience minor depression. The research used a qualitative-descriptive approach with a focus on case studies on 3 young girls who had attempted suicide. Sampling technique with purposive sampling. Retrieval of data using interviews, observations and documentation records. Data analysis using a thematic approach. The results of the study show that the application of Islamic counseling is effective in dealing with post-suicide attempts in female adolescents who experience minor depression. In general, before attending counseling, adolescents experience depression and suicidal thoughts, but after attending counseling, adolescents feel relieved, happy, repent and return to the right path according to religious teachings. The application of Islamic counseling is able to provide positive changes from the spiritual, cognitive, affective and conative dimensions, so that the counselee has a psychological and spiritual health condition (mental health and spiritual health).

Keywords: Islamic counseling, suicide, minor depression.

Introduction

Suicide is a serious problem that is of concern to all world leaders. WHO (World Health Organization) notes that suicide is the second cause of death at the age of 15-29 years. Every year, 800,000 people die as a result of suicide, meaning that every 40 seconds there is a case of suicide. Indonesia as a country ranks 8th out of the ASEAN (Asian South East Nations) countries. In 2023, during the range from January to June, 585 cases of suicide were recorded covering 10 provinces in Indonesia (Central Java: 224, East Java: 107, Bali: 56, West Java: 35, DIY: 28, North Sumatra: 26, West Sumatra : 17, Lampung: 16, North Sulawesi: 13, and Bengkulu: 12) (Muhamad, 2023). This is of course taken very seriously by every country's leader, because suicidal behavior is committed by all age levels and stages of development from children, adolescents, adults and the elderly. If they are desperate to commit suicide, then a country will lose a lot of its citizens, and reduce the number of its population. Especially if they are still classified as children or teenagers who are still active as students, of course a country will experience the loss of breaking up / losing the nation's next generation (Pajarsari & Wilani, 2016; Boutros, Pimentel & Esteves, 2022).

Suicidal behavior is an act of intentionally harming oneself until someone actually loses his life and dies. Someone who is determined to take the decision to end his life, because of certain problems that are squeezing in his life, but cannot be resolved properly (Purwati & Rohmah, 2020). In general, a person who commits suicide is characterized by a state of depression, a psychological condition that is very stressful in his life, so that he gives rise to feelings of helplessness, loss of meaning and hope in life, and thoughts of suicide arise (Kusumayanti, Swedarma & Nuhesti, 2020; Febrianti, & Husniawati, 2021; Riziana, Fatmawati, & Darmawan, 2023). The condition of depression is individual and subjective (Pellicane & Ciesla, 2022; Vismanathan, Wallace, Middleton, 2022). This means that everyone can experience depression, but it depends on how you perceive depression. There are individuals who experience depression (especially major depression), until then the individual actually decides to commit suicide and ends tragically with his death. Especially for children and adolescents in the age range of 10-19 years who experience major depression (MDD – major depressive disorder) have a high risk of actually making the decision to commit suicide, because they are no longer able to control themselves, are impulsive and tend not to care about

his own life. But there are also individuals who experience depression (minor depression), but they still survive and do not commit suicide, because the person is still able to think rationally to get up from this slump. he returned to being a strong, steadfast person to look to a better future (US Preventive Service Task Forces, 2022). However, those with minor depression may commit suicide if they are truly suicidal and don't care about themselves (Merraccini & Brier, 2017).

In fact, the behavior of suicide attempts can be prevented from the start when a person is in a crisis by seeking professional help such as a counselor. Each counselor can apply his expertise to help counselees who are truly in a crisis situation and must be dealt with as soon as possible. In a Muslim community, a counselor can use a spiritual approach, so it is known as Islamic counseling. Islamic counseling is a counseling activity that is carried out professionally with the foundation of Islamic teachings in the Al-Quran and Hadith of the Prophet with the aim of helping client problems so that they live happily both physically and mentally (Mahmudi, 2011; Siregar, 2022). In a study conducted by Manouchehri et al, (2022) that Islamic counseling as an application of psychotherapy that functions effectively to help deal with clients' life crisis problems. Someone gets psychological recovery and strengthening of faith in Allah SWT correctly.

The Holy Quran Al-Isra verse 26 is an important basis for the implementation of Islamic counseling, because fellow human beings were created by Allah SWT so that they can help each other in order to realize the happiness of life physically and spiritually. Help can be done by anyone, but in a professional context in the field of Islamic psychology, Muslim psychologists or Muslim counselors feel the need to be called upon to carry out their professional duties to help their clients. Musnamar (in Bastomi, 2017: 86) states that Islamic counseling is the process of providing assistance to individuals who really need help with psychological problems and/or spiritual problems in order to rediscover the meaning of life as divine creatures who are happy in the world and the hereafter. Thus, Islamic counseling is very relevant for dealing with comprehensive and integrative problems from psychological and spiritual aspects.

Method

This study uses a casuistic-qualitative approach, a qualitative study that focuses on specific cases and is individual in nature (Fitrah & Luthfiah, 2017; Yin, 2008).

Characteristics of the participants were adolescents aged 14-19 years, women, experienced minor depression, had attempted suicide. The sampling technique is purposive sampling, namely research samples that pay close attention to the characteristics of certain participants (Thomas, 2022).

Data collection techniques in this study using interviews, observation and documentation records. Semi-structured interviews were conducted by researchers with reference to a structured interview guide, but these guidelines were used according to the circumstances during the interview. Observations were made during the interview by paying attention to the client's facial expressions, movements and behavior in the counseling room. Documentation records are obtained through diaries, writings, thoughts and life experiences of clients.

Regarding the research code of ethics, all participants were asked to fill in informed consent, which is a voluntary statement by participants who are willing to provide personal data solely to support scientific research activities in the field of psychology. If they refuse and are not willing, then they may cancel and not participate in the study. All participant data is stored neatly and kept confidential (Setiabudy, 2015).

The validity of the data by taking into account the triangular data obtained from interviews, observation and documentation. It is necessary to cross-check related to the 3 data, to ensure that the data is correct, so that it can be used as material for data analysis. If there are statements, phrases or words in the data that are not in accordance with the research theme, then these are reduced, omitted or ignored, and remain focused on the initial research theme. All were returned through double-checking of interview data, observations and documentation records, to ensure that the data analyzed was correct according to the facts on the ground (Crosswell, in Kusmarni, 2012). Data analysis techniques using thematic analysis, namely analyzing all data according to the research theme. Only data that are in accordance with the research will be material for analysis, and become material for reporting through this paper (Braun & Clarke, 2012; Sitasari, 2022).

Discussion

Table 1. Description of Research Participants

No	Participants	Age	Sex	Education	Triggers	Final condition	Suicidal behavior
1	Sr	14	F	Junior School	Parents divorce, Bullying victim.	Depression (try to commit suicide)	Self-injury
2	Jn	15	F	School Junior	Broken heart	Depresi (try to commit suicide).	Drink insecticide, hang herself,
3	Smt	18	F	High School	Parent divorce	Depresi (try to commit suicide)	Self-injury

Table 2. Stages of implementation of Islamic counseling

No	Partisipant	Pre-counseling	Counseling	Post-counseling	Assesment of partisipant reflection
1	Sr	Anxiety, fear, depression, want to die	V	Relieved, Optimist, Repentance, obedient to the divine way	Effective
2	Jn	Worried, depressed, Want to die	V	Relieved, Happy, Rise from adversity, repent, self-aware to return to the divine path	Effective
3	Smt	Worried, fear, Want to die	V	Aware of sin, Beg forgiveness, Repentance	Effective

All research participants (Sr, Jn and Smt) are classified as having minor depression, which is a condition of psychological pressure that is still able to be controlled in such a way by individuals, because individuals still think critically, rationally and have hope to rise from the downturn of their life problems. Those who have minor depression do feel thoughts, ideas or thoughts of suicide as a practical way to deal with their life problems (Febrianti & Husniati, 2021; Pajarsari & Wilani, 2016).

All participants admitted that they were aware of any ideas, ideas or thoughts that prompted them to make a suicide attempt. It was proven that participants Sr (14) and Smt (18) tried to end their lives by injuring themselves. They took a sharp weapon (in the form of a razor) and slashed his wrists. The attempted suicide behavior can be detected and prevented by the neighbors around the house. Meanwhile, participant Jn (15) tried to commit suicide by taking insecticide (Baygon) and hanging himself. Jn was determined to end his life, because he could not stand facing his life's problems, especially being dumped by his girlfriend unilaterally without any explanation (Table 2). Sr. participants made the decision to commit suicide triggered by ridicule, insults, or being insulted by their schoolmates. Meanwhile, the Smt participant was desperate to commit suicide because of an argument with his brother-in-law. Meanwhile, Jn tries to commit suicide by drinking mosquito repellent, and hangs himself. This was triggered by the unilateral termination of his girlfriend's relationship, even though they (Jn and her boyfriend) had agreed to get married. So the various life problems of all participants (Sr, Jn and Smt) are related to non-academic problems (Meraccini & Brier, 2017). Non-academic problems are life problems that have nothing to do with lessons, teaching and learning activities in an educational environment. Even so, non-academic problems are as important as academic problems, because they have a direct impact on a person's mental balance. If an academic or non-academic problem is felt to be heavy, crushes or suppresses a person's life, but is not immediately resolved properly, then it will accumulate and have an impact on mental imbalances, such as anxiety, stress, worry, anxiety and depression). Therefore, any problem must be handled properly and quickly, so that it does not have a negative impact psychologically or physiologically in the future (Wahid et al, 2022).

However, later on they (participants Sr, Jn and Smt) were able to evaluate the various causes that made them experience depression, whether due to internal factors caused by their own mistakes, or external factors that could not be controlled by themselves. Internal factors are conditions that are closely related to oneself, such as self-concept. Self-concept is a reflection of an individual's perception of himself. A positive self-concept encourages individuals to be able to see themselves positively, even though there are certain weaknesses in them (Luas, Irawan & Windrawanto, 2023). People who have a positive self-concept tend to be able to assess, appreciate and evaluate themselves positively, objectively and rationally. Because he has the meaning of life

within himself (Mazaya & Supradewi, 2011; Misno & Lubis, 2023). Someone who has a negative self-concept, that is, someone sees himself as worse than the actual reality, feels inferior, considers himself stupid, useless or loses self-esteem (Kusumayanti, Swedarma, & Nuhesti, 2020). Regarding self-concept can be a trigger for the emergence of depression, suicidal thoughts and become a driving force for individuals to commit suicide. Negative self-concepts can appear in individuals who come from families whose parents are divorced (Sari & Budisetyani, 2016; Ainunnida & Hartini, 2022). Because of this, those who commit suicide sometimes come from families where their parents are divorced. Because parents are a source of social support for a child. If parents are divorced, then social support disappears and raises the risk of depression and suicide for children. In the case of the divorce victim case, participant Sr. However, according to Urrohamah, Lessy and Rahim (2022) that this negative self-concept can turn into a positive self-concept, when a person has undergone Islamic counseling. Because, according to Riyadi, Malik & Syarifah (2022) and Faizah (2022) that Islamic values from the Al-Quran are able to give the right understanding, the right attitude and the right actions in life. meaning that there is a process of transforming negative knowledge, attitudes and behavior into positive Islamic ones.

The external factors are factors that come from outside and which are not able to be controlled by the individual. Someone feels difficult and is indeed unable to control external factors, such as bullying behavior by classmates. Bullying can be physical (physical violence, beating, kicking) or psychological bullying (swearing, insulting, insulting self-esteem) perpetrated by a person or group of people. This certainly causes physical and psychological trauma that is difficult to get rid of in the long term, because it is stored in his memory. This also causes depression and triggers suicidal behavior (Nabila, Suryani & Hendrawati, 2022). This also happened to participant Sr. So the Sr. participant committed suicide triggered by the divorce of his parents (internal factor) and the bullying of his schoolmates (external) (Ainunnida, 2022).

Meanwhile, both participants Jn and Smt attempted suicide, triggered by external factors. Jn felt disappointed, heartbroken, and depressed, because his girlfriend dumped him unilaterally. Jn could not accept the fact, because there was no clear reason why his girlfriend suddenly broke up with the lover. Participants Smt tried to commit suicide because it was triggered by an argument with his brother-in-law. Supposedly, as a brother-in-law, he should be able to maintain good relations with Smt, but this

assumption turned out to be wrong. His brother-in-law often fights over, bickers or fights, so Smt despairs and tries to commit suicide. Various triggering factors were the starting point for all participants (Jn and Smt) to realize their suicidal desires with concrete actions that clearly took their lives. In their thoughts, feelings and desires there is already a plan to commit suicide, so with this trigger, the wish is actually carried out as a protest, resistance or certain expression in order to get the attention of others. In the context of psychoanalysis, this behavior is classified as childish, even though someone is classified as a teenager or an adult. They want to return to the world of children who are hungry for attention and affection (Niaz, Stanikzai, & Sahibzada, 2019).

Even though there are internal and external factors that cause a person to experience depression, all participants (Sr, Jn and Smt) still try to face and solve these problems as best they can. This is a form of awareness and responsibility to survive the problems of his life. They are aware that suicide is a form of defeat, failure or inability to deal with life's problems. Suicide will never solve his life's problems at any time. A person will be chased by feelings of guilt (guilty feeling) throughout his life, if he remembers a past suicide attempt (Rice et al, 2020). In this crisis situation, they realize the need to solve their life problems through professional counselors with Islamic nuances (Bastomi, 2017; Supriyono, 2022). They attended counseling sessions from start to finish such as pre-counseling, during counseling and post-counseling. Pre-counseling is in the form of self-disclosure, namely introducing oneself, the aims and objectives of participating in counseling, and the counselor conveying one's skills and limitations. Counselors must be honest that the effectiveness of counseling is determined by good cooperation between the client and the counselor, and solely because of the help and blessing of the power of Allah SWT. During pre-counseling, all participants felt depressed and wanted to die by suicide. Meanwhile, counseling takes place in a comfortable, quiet counseling room with an interactive-family atmosphere. Post-counseling, that is, participants reflect on their individual and subjective experiences of the process of counseling activities they participate in from start to finish (Table 2).

It was found in this study that the results of Islamic counseling were able to have a positive influence on research participants which included spiritual, cognitive, affective and behavioral dimensions (spiritual, cognitive, affective, and behavior). Spiritually, that the influence of Islamic counseling for participants (Sr, Jn and Smt) felt that Islamic counseling was able to return their lives to the right path desired

by Allah SWT. They get demands to re-enter the right way of life (sirathul al mustaqim). They must leave evil because it brings destruction, damage and cursed by Allah SWT. They are aware that a person's life and death is determined by the power of Allah SWT, not because of human decisions. Suicide is a sinful act and will never be justified in the eyes of Allah SWT. The punishment for suicides is a hell of hell and no mercy. Therefore, before acting recklessly by committing suicide, as a human being, immediately realize and repent again. Humans are just carrying out the mandate to live their lives in accordance with the nature that has been outlined by Allah SWT. According to Al-Gazhali (in Mahmudi, 2011) humans have a need to build a good relationship with Allah, the Creator and Almighty of everything. Humans who repent and live on the right path are noble humans, glorified and will be overflowed with love by Allah SWT. Thus, according to Tamami and Mijianti (2013) they also have spiritual intelligence that makes them return to carrying out their religious activities properly, such as diligent prayer, remembrance, fasting and also charity.

Cognitively, what Sr. participants felt was that their minds became calm, focused and able to concentrate on thinking for themselves about the future of their lives. They are able to remember good experiences and bad (traumatic) past experiences. But they are to try to choose and remember positive experiences such as success as class winners in class, being elected as OSIS administrators, or being selected and receiving school scholarships. Especially for participant Jn, he can take the lesson that failure in dating is a lesson for him not to fall in love easily and to trust one hundred percent in a man. Even though a man claims to love him, his seriousness must be tested first. If you are serious about love, a man must have the courage to propose to his parents. If it's not serious, it's better not to date, because dating aims to form a shekinah, mawadah and warahmah family. Smt participants remember their mother as a very motherly woman who showed genuine affection for herself. Likewise, Smt feels grateful that his father wants to love his mother, even though they are of different nationalities. His father is an Indonesian national (Yogya, Java) and his mother is European (Swiss). Smt got the opportunity to study at the best universities in Jakarta; while many of his friends graduated from high school and could not afford to go to college because of their parents' economy.

Affectively, Islamic counseling has a positive impact on the ability of participants (Sr) to control themselves and feel calm even though they face ridicule, insults or insults

from friends or other people. He is able to be patient, and able to withstand anger towards those who often bully him. Furthermore, Sr actually showed a friendly, friendly, and communicative attitude towards these people. This is in line with the research of Musafiri, Muarif & Sadiyah (2022) that Islamic counseling is able to raise client self-esteem, so that a client can increase his capacity to deal with his past. The client feels proud of his life, because he is able to respect himself, and dare to face any problem with new positive attitudes, feelings and behaviors. Rahmawati (2022) added that Islamic counseling is indeed quite effective in changing the paradigm of thoughts, attitudes and behavior of clients to form Islamic character, so that a client has a mature, mature and resilient personality. In fact, according to Mashurin, Wangid & Fadkhurozi (2022) that those who have a mature, mature and resilient personality are those who have psychological well-being in their lives. Misno and Lubis (2023) add that education, instilling and fostering religious values through Islamic counseling has a positive impact on personal development that is capable of dealing with life's problems.

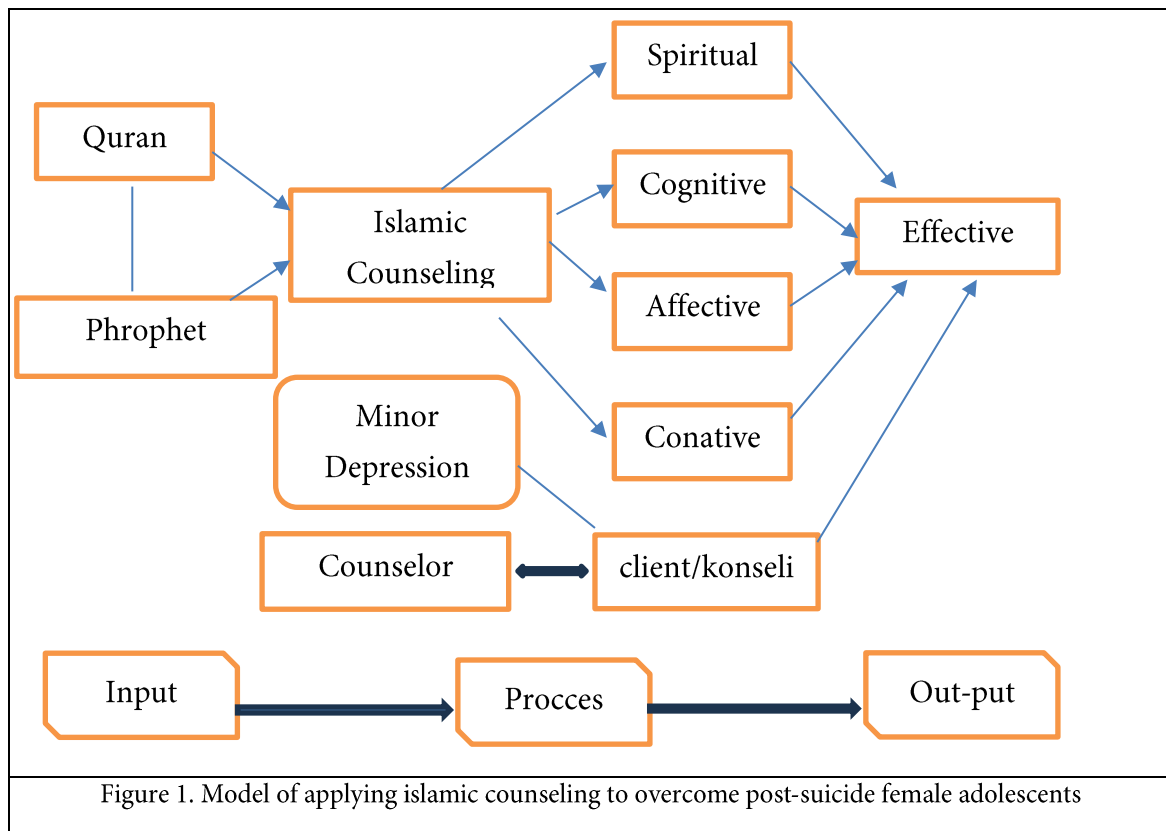
Particularly for Smt participants, they are able to establish a positive relationship with their brother-in-law. Smt can make peace and forgive past bad experiences, and choose to live in harmony with his brother-in-law. In fact, everyone does not want to live in an atmosphere of hostility, conflict or grudges with other people. Everyone wants to live in peace with anyone, because living in peace will bring happiness to the world and the hereafter (Muzamil & Muzamil, 2022:). Therefore, one cannot possibly harbor bad qualities, enmity, hatred, hurt, disappointment in the long term. This will become a heavy burden in life, so that it will affect psychological and physiological (psychosomatic) balance disorders (Manouchehri et al, 2022). Thus, Islamic counseling is able to erode and eliminate these bad traits, and be replaced with noble, noble and holy qualities in accordance with the teachings of the Al-Quran from Allah SWT.

Furthermore, participant Jn did not want to discuss the problem of dating, but tried to discuss how to marry someone who loves him. If dating, then Jn wants to find a man who is serious about getting married, with a short courtship (for example, 1 year at the most, then get married immediately). Jn realizes that dating is important for teenagers or young people, but it means nothing if dating has to end halfway. Jn became more and more mature, after the termination of the dating relationship, after getting enlightened while attending Islamic counseling. Islamic counseling is able to change the paradigm of thinking, behaving and acting positively. If before attending counseling, a

person still has emotional instability that is affected by a traumatic bad experience and makes him angry, stressed, depressed and wants to commit suicide (Fallahi-Khoshknab et al, 2023). However, after attending Islamic counseling, a person is more mature in looking at every problem in his life. He can understand and forgive his own mistakes and the mistakes of others. He is increasingly religious, diligent in worship, and builds an Islamic personality that is peaceful, calm, patient and surrenders to Allah SWT. Soulmate is in the hands of Allah SWT.

In terms of the happiness dimension felt by the Sr. participants, they increasingly demonstrated motivation for academic achievement at school. she studies diligently and promptly completes schoolwork and homework assignments given to her by her teachers. Sr also obtained the best grades and was able to reach the 2nd or 3rd place ranking out of 30 students in his class. Likewise, Sr. is known as a friendly student, easy to get along with, conscientious and good at calculating finances, so Sr was chosen to become treasurer of the School Student Council. Meanwhile, Smt was able to show non-academic achievements in being selected as a charming student because of her facial beauty as an Indonesian-Swiss (European) mulatto woman. Participant Jn is committed to marrying a man who is mature, responsible and loves his family as soon as possible. Jn limited herself to choosing a man who was serious with her. If there is a man who is not serious, then it is better that the man does not need to date him. Jn is only looking for a man who wants to be a husband, not a man who only wants to date, but is not serious about having a family.

Furthermore, all participants (Sr, Jn, and Smt) acknowledged that Islamic counseling was effective in providing overall changes in all 4 dimensions (spiritual, cognitive, affective and conative), so that they were able to face a new life. In line with Irani and Ramli's research (2022) that Islamic counseling is able to transform Islamic thoughts, values, and norms that are internalized into the lives of clients (client groups), so that an individual is able to develop Islamic personality, character, and traits. in his life. Razikan (2017) states that personality, character and Islamic qualities can only be internalized within a person, if he realizes the importance of the values of the Al-Quran and the Prophet's Hadith as guidelines for life that lead him to have a closer relationship with Allah SWT until the end his life.



Conclusion

The application of Islamic counseling is effective enough to help overcome post-suicide attempts of Muslim youth who experience minor depression in educational settings. In general, before attending counseling, adolescents experience depression and suicidal thoughts, but after attending counseling, adolescents feel relieved, happy, repent and return to the right path according to religious teachings. The application of Islamic counseling is able to provide positive changes from the spiritual, cognitive, affective and conative dimensions, so that the counselee has a psychological and spiritual health condition (mental health and spiritual health).

Acknowledgement

A big thank you goes to the Institute for Research and Community Service, Tarumanagara University, Jakarta (SPK No. 0550-Int-KLPPM/UNTAR/VII/2023)

which has provided funds to support the smooth running of this research activity from start to finish.

References

- Ainunnida, K.A. (2022). Hubungan kesepian dan ide bunuh diri yang dimoderasi oleh depresi pada remaja korban perceraian. *Jurnal Ilmu Psikologi dan Kesehatan*, 1 (1), 1-14. <https://publish.ojs-indonesia.com/index.php/SIKONTAN/article/view/194/176>.
- Al-Musafiri, M.R., Muarif, A.S., & Sadiyah, H. (2022). Improving self-esteem of student of Islamic Counseling Guidance Study Program Through Training of Trainer (ToT) at IAI Darusalam Blokagung Banyuwangi. *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 13 (2), 357-374. Available at: <<https://journal.iainkudus.ac.id/index.php/konseling/article/view/16931>>. Date accessed: 16 aug. 2023. doi:<http://dx.doi.org/10.21043/kr.v13i2.16931>.
- An, S.Y., Ok, J.S., & Kim, H. (2023). Anxiety, depression, and uncertainty appraisal and factor affecting uncertainty risk and uncertainty appraisal of health care workers in korea during the covid-19 outbreak. *Health Psychology and Behavior Medicine*, 11 (1), <https://www.tandfonline.com/doi/full/10.1080/21642850.2023.2182306>.
- Basit, A. (2017). *Konseling Islam*. Jakarta: Kencana.
- Bastomi, H. (2017). Menuju bimbingan konseling islami. 1 (1), https://www.researchgate.net/profile/Hasan-Bastomi/publication/343283832_Menuju_Bimbingan_Konseling_Islami/links/5fef3ede92851c13fedb900d/Menuju-Bimbingan-Konseling-Islami.pdf.
- Boutros, M.G., Pimentel, D., & Esteves, A. (2022). *Refugess' access to higher in Italy: An opportunity lost for the lost generation*. In: Cairns, D. (eds) *The Palgrave Handbook of Youth Mobility and Educational Migration*. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-030-99447-1_12.
- Buchori, B.(2014). Dakwah melalui bimbingan dan konseling Islam. *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 5 (1),1-18.

- <https://journal.iainkudus.ac.id/index.php/konseling/article/view/1057>>. Date accessed: 16 aug. 2023. doi:<http://dx.doi.org/10.21043/kr.v5i1.1057>.
- Diananda, A. (2018). Psikologi remaja dan permasalahannya. *Ishtighna: Jurnal Pendidikan dan Pemikiran Islam*, 1 (1), 115-133. <https://e-journal.stit-islamic-village.ac.id/istighna/article/view/20/21>.
- Braun, V., & Clarke, V. (2012). Thematic analysis. In H. Cooper, P. M. Camic, D. L. Long, A. T. Panter, D. Rindskopf, & K. J. Sher (Eds.), *APA handbook of research methods in psychology, Vol. 2. Research designs: Quantitative, qualitative, neuropsychological, and biological* (pp. 57–71). American Psychological Association. <https://doi.org/10.1037/13620-004>.
- Enkvist, H., Ohman, A., Pitkanen, M., Nordin, M., & Nordin, S. (2023). Stress, Illmentall helath, and functional somatic syndromes in incident and chronich sleep disturbance in general adult population. *Health Psychology and Behavioral Medicine*, 11 (1), 1-15. <https://www.tandfonline.com/doi/epdf/10.1080/21642850.2023.2184372?needAccess=true&role=button>.
- Faizah, N. (2022). Telaah peserta didik dalam perspektif Islam. *Ishtighna: Jurnal Pendidikan dan Pemikiran Islam*, 5 (2), 138-153. <https://e-journal.stit-islamic-village.ac.id/istighna/article/view/286/pdf>.
- Febrianti, D., & Husniawati, N. (2021). Hubungan tingkat depresi dan factor resiko bunuh diri pada remaja SMPN. *Jurnal Ilmiah Kesehatan*, 13 (1), <http://journal.thamrin.ac.id/index.php/jikmht/article/view/422>.
- Fallahi-Khoshknab, M., Amirian, Z., Maddah, S.S.B. *et al.* (2023). Instability of emotional relationships and suicide among youth: a qualitative study. *BMC Psychiatry* 23, 50. <https://doi.org/10.1186/s12888-023-04534-0>.
- Fitrah, M. & Luthfiah, Luthfiah. (2017). *Metode penelitian: Penelitian kualitatif, tindakan kelas dan studi kasus*. Sukabumi: Penerbit Jejak.
- Ifdil, I., Denich, A.U., & Ilyas, A. (2017). Hubungan body image dengan kepercayaan diri remaja putri. *Jurnal Kajian Bimbingan dan Konseling*, 2 (3), 107-113. <http://journal2.um.ac.id/index.php/jkbbk/article/view/1267/1001>.

- Irani, L.C., & Ramli, M. (2022). Internalization of mind skill training on cognitive flexibility of counselors in Islamic Counseling Practice: Is it effective ?. . *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 13 (2), 243-266. Available at: <<https://journal.iainkudus.ac.id/index.php/konseling/article/view/17246>>.
- Kybytyah, M., Nisa, K., & Maulana, K.A. (2022). Implementation of Islamic spiritual guidance in growing self-acceptance of cancer patients. *Jurnal Religi: Jurnal Bimbingan Konseling Islam*, 13 (1), 75-94. Available at: <<https://journal.iainkudus.ac.id/index.php/konseling/article/view/13671>>. Date accessed: 20 aug. 2023. doi:<http://dx.doi.org/10.21043/kr.v13i1.13671>.
- Knipe, D., Padmanathan, P., Howes, G.N., et al. (2022). Suicide and self-harm. *The Lancet*. [https://www.thelancet.com/article/S0140-6736\(22\)00173-8/fulltext](https://www.thelancet.com/article/S0140-6736(22)00173-8/fulltext).
- Kusumayanti, N.K.D.W., Swedarma, K.E., & Nuhesti, P.O.Y. (2020). Hubungan antara factor psikologis dengan resiko bunuh diri remaja SMA dan SMK di Bangli dan Klungkung. *COPING, Community of Publishing in Nursing*, 8 (2), 124-132.
- Kusmarni, Y. (2012). Studi kasus. http://file.upi.edu/Direktori/FPIPS/JUR._PEND._SEJARAH/196601131990012-YANI_KUSMARNI/Laporan_Studi_Kasus.pdf.
- Liu, D., Liu, S., Deng, H. *et al.* (2013). Depression and suicide attempts in Chinese adolescents with mood disorders: the mediating role of rumination. *Eur Arch Psychiatry Clin Neurosci*, 273, 931-940 . <https://doi.org/10.1007/s00406-022-01444-2>.
- Liu, R.T., Walsch, R.F.L., Sheehan, A.E., Check, S.M., & Sanzafri, C.M. (2022). Prevalence and corelates of suicide and non-suicidal self-injury in children. *JAMA Psychiatry*. 718-726.
- Luas, G.N., Irawan, S. & Windrawanto, Y. (2023). Pengaruh konsep diri terhadap perilaku konsumtif mahasiswa. *Scholaria: Jurnal Pendidikan dan Kebudayaan*, 13 (1), 1-7. DOI: <https://doi.org/10.24246/j.js.2023.v13.i1.p1>.<https://ejournal.uksw.edu/scholaria/article/view/5748/2317>.

- Luciano, R.G., & Salvatiera, M.J. (2022). Stress and stress-coping mechanism of academic scholars in HEIs: A basis for stress management plan formulation. *I J Education and Management Engineering*, 3, 1-12. <https://doi.org/10.5815/ijeme.2022.03.01>. <https://www.mecspress.org/ijeme/ijeme-v12-n3/IJEME-V12-N3-1.pdf>.
- Mahmudi, I. (2011). Peningkatan motivasi belajar melalui bimbingan dan konseling Islami. *Counselia: Jurnal Bimbingan dan Konseling*, 1 (2), 1-18. <http://ejournal.unipma.ac.id/index.php/JBK/article/view/189/162>.
- Manouchehri, A., Marznaki, Z.H., Atim, L.M. *et al.* (2022). The relationship between causes of suicidal attempts in Iran and individual and social variables: a retrospective study. *BMC Psychiatry* 22, 780. <https://doi.org/10.1186/s12888-022-04449-2>.
- Marraccini, M. E., & Brier, Z. M. F. (2017). School connectedness and suicidal thoughts and behaviors: A systematic meta-analysis. *School Psychology Quarterly*, 32(1), 5–21. <https://doi.org/10.1037/spq0000192>.
- Martinez-Alez, G., Jiang, T., Keyes, K.M., & Gradus, J.L. (2022). The recent rise of suicide mortality in the united states. *Annual Reviews of Public Health*, 43, 99-116. <https://www.annualreviews.org/doi/full/10.1146/annurev-publhealth-051920-123206>.
- Mashurin, M., Wangid, M.N., & Fadhurozi, A. (2022). Islamic spiritual in psychological well-being in adolescence. *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 13 (2), 339-356. Available at: <https://journal.iainkudus.ac.id/index.php/konseling/article/view/16938>. Date accessed: 16 aug. 2023. doi:<http://dx.doi.org/10.21043/kr.v13i2.16938>.
- Mazaya, K.N. & Supradewi, R. (2011). Konsep diri kebermaknaan hidup pada remaja panti asuhan. *Jurnal Psikologi Ptoyeksi*, 6 (2), 108-112. DOI: <http://dx.doi.org/10.30659/jp.6.2.103-112>.
- Misno, Misno & Lubis, F.M. (2023). Pengaruh Pendidikan agama, konsep diri, kepribadian, dan lingkungan sosial terhadap agresif remaja di jawa barat. *Jurnal*

- Psikologi dan Konseling West Science*, 1 (02), 118-130. <https://wnj.westsciencepress.com/index.php/jpkws/article/view/263/197>.
- Misiak, B., Szewezuk-Reguslawska, M., Samochowick, J., Moustofa, A.A., & Gaweda, L. (2023). Unraveling the complexity of accociations between a history childhood trauma, psychotic like experience, depression, and non-suicidal self-injuity: A network analysis. *Journal of Affective Disorder*, 337, 11-17. <https://doi.org/10.1016/j.jad.2023.05.044>.
- Muhamad, N. (2023). Ada 585 kasus bunuh diri sampai Juni 2023, terbanyak di Jawa Tengah. 10 Propinsi dengan kasus bunuh diri terbanyak di Indonesia.
- Muzamil, M.N, & Muzamil, M. (2022). The Incidence of Suicide in Pakistan Day by Day, Especially the Educated Youth Trying to Commit Suicide in 2022 2023. *Journal of Mental Health Issues and Behavior(JMHIB)* ISSN: 2799-1261, 2(05), 12–20. <https://doi.org/10.55529/jmhib.25.12.20>.
- Nabila, P.A., Suryani, S & Hendrawati, S. (2022). Perilaku bullying dan dampaknya yang dialami remaja. *Jurnal Ilmu Keperawatan Anak*, 5 (2), 1-12. <https://doi.org/10.32584/jika.v5i2.1246>.
- Niaz, A., Stanikzai, S. M., & Sahibzada, J. (2019). Review of Freud’s Psychoanalysis Approach to Literary Studies. *American International Journal of Social Science Research*, 4(2), 35-44. <https://doi.org/10.46281/aijssr.v4i2.339>.
- Pajarsari, S.U & Wilani, S.N.A. (2016). Dukungan sosial terhadap kemunculan ide bunuh diri remaja. *Widya Cakra: Journal of Psychology and Humanities*, 34- 40.
- Pelicane, M.J. & Ciesla, J.A. (2022). Association between minority sresss, depression, and suicidal ideation and attempts in transgender and gender diverse (TGD) individual: Systematic review and meta-analysis. *Clinical Psychology Review*, 91, <https://www.sciencedirect.com/science/article/abs/pii/S0272735821001562>.
- Pulgarinas Jr., R. (2022). Academic and Non-Academic Profile Affecting the Nurse Licensure Examination Performance of the Nursing Graduates of a Higher Education Institution in Davao City. *JPAIR Institutional Research*, 19(1), 40–54. <https://doi.org/10.7719/irj.v19i1.835>.

- Purwati, S & Rohmah, A.N. (2020). Mahasiswa dan Bunuh Diri: Resiliensi dalam menghadapi skripsi. *Abdi Dosen: Jurnal Pengabdian pada Masyarakat*, 4 (4), 371-378. <https://pkm.uika-bogor.ac.id/index.php/ABDIDOS/article/view/702/601>.
- Rahmawati, R.F. (2022). Pesantren's counseling guidance service management based character education. *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 13 (2), 303-318. <https://journal.iainkudus.ac.id/index.php/konseling/issue/view/750>.
- Risch, N., Dupuls-Maurin, K., Dubois, J., Coerttet, P., & Olie, O. (2023). Sensitivity to ostracism is blunted in suicide attempters only when they report suicidal ideation. *Journal of Affective Disorder*, 337 (15), 169-174. <https://www.sciencedirect.com/science/article/abs/pii/S0165032723006808?via%3Dihub>.
- Rice, S.M. Kealy, D., Oliffe, J.L., Treeby, M.S., & Ogrodniczuk, J.S. (2020). Shame and guilt mediate the effects of alexithymia on distress and suicide-related behaviours among men. *Psychology, Health & Medicine*, 25:1, 17-24, DOI: 10.1080/13548506.2019.1601747. <https://www.tandfonline.com/doi/citedby/10.1080/13548506.2019.1601747?scroll=top&needAccess=true&role=tab>.
- Ratih, A.A. S.W.K & Tobing, D.H. (2016). Konsep diri pada pelaku percobaan bunuh diri pria usia dewasa muda di Bali. *Jurnal Psikologi Udayana*, 56-70.
- Razikan, M. (2017). Transformasi dakwah melalui konseling Islam. *Inject: Interdisiplinary Journal of Communication*, 3 (1), 77-98. <https://inject.iainsalatiga.ac.id/index.php/INJECT/article/view/1209/769>.
- Riziana, K.F., Fatmawati, & Darmawan, A, (2023). Hubungan tingkat depresi dengan ide bunuh diri pada remaja sekolah menengah atas. *Journal of Medical Studies*, 3 (1), 39-47. <https://online-journal.unja.ac.id/joms/article/view/27181/16065>.
- Riyadi, A., Malik, H.A., & Syarifah, A.N. (2022). The concept Ki Ageng Suryamentaram's about Kawruh Jiwa relevance with Islamic Counseling. *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 13 (1), 115-140. Available at: <<https://journal.iainkudus.ac.id/index.php/konseling/article/view/15439>>. Date accessed: 16 aug. 2023. doi:<http://dx.doi.org/10.21043/kr.v13i1.15439>.

- Santrock. J.W. (2009). *Adolescent*. Boston: McGraw-Hill.
- Sari, K.D.L. & Budisetyani, I.G.A.P, W. (2016). Konsep diri pada anak dengan orangtua bercerai. *Jurnal Psikologi Udayana*, 3 (2), 283-291. <https://ojs.unud.ac.id/index.php/psikologi/article/view/25241/16450>.
- Sarwono, S.W. (1994). *Psikologi remaja*. Jakarta: Grafindo Persada.
- Selvianetri, Irman, Rajab, K., Zalamri et al, (2022). The effective of Islamic counseling as a dakwah approach to increace the religious awareness of ex-prostitutes. *Jurnal Dakwah Risalah*, 33 (1), 71-91. <https://ejournal.uin-suska.ac.id/index.php/risalah/article/view/15879/7924>.
- Setiabudy, R. (2015). Etika penelitian: Apa dan bagaimana ?, *Majalah Kedokteran Andalas*, 20-25.. <http://jurnalmka.fk.unand.ac.id/index.php/art/article/viewFile/193/188>.
- Shain, B (2016) Suicide and suicide attempts in adolescents. *Pediatrics*. <https://doi.org/10.1542/peds.2016-1420>.
- Sheftall, A.H., Vakil, F., Ruch, D.A, et al, (2022). Black youth suicide: Investigation current trend and preticipating circumstances. *Journal of American Academic of Child & Adolecence Psychiatry*, 6 1 (5), 662-675. <https://www.sciencedirect.com/science/article/abs/pii/S0890856721013654>.
- Siregar, A. (2022). Positive Psychology in Islamic Counseling Perspective; Analysis of The Trilogy of Life Dimensions. *Al-Fikru: Jurnal Ilmiah*, 16(2), 226–238. <https://doi.org/10.51672/alfikru.v16i2.114>.
- Sitasari, N.W. (2022). Mengenal analisa konten dan analisis tematik dalam penelitian kualitatif. *Forum Ilmiah* 19 (1), 77-84. https://digilib.esaunggul.ac.id/public/UEU-Journal-23188-11_2248.pdf.
- Supriyono, W. (2022). The analisis of islamic guidance and counseling's management from the perspective of graduate students. *Konseling Religi: Jurnal Bimbingan Konseling Islami*, 13 (1), 141-158. Available at: <<https://journal.iainkudus.ac.id/index.php/konseling/article/view/14940>>. Date accessed: 20 aug. 2023. doi:<http://dx.doi.org/10.21043/kr.v13i1.14940>.

- Tamami, B. dan Mijianti, Y. (2023). Bimbingan konseling Islam untuk meningkatkan spiritual question siswa SMP Islam Ambulu Jember. <https://seminar.umpo.ac.id/index.php/dimensi/article/view/7224>.
- Thomas, F.B. (2022). The role of purposive sampling technique as a tool for informal choices in a social science in research methods. *Just agriculture: Multidiplinary e-Newsletter*, 2 (5), 1-8. <https://justagriculture.in/files/newsletter/2022/january/47.%20The%20Role%20of%20Purposive%20Sampling%20Technique%20as%20a%20Tool%20for%20Informal%20Choices%20in%20a%20Social%20Sciences%20in%20Research%20Methods.pdf>.
- Urrohmah, A., Lessy, Z., & Rahim, D.A. (2022). Islamic Counseling to Overcome negative self-concepts among adolescence living in the orphanage. *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 13 (1), 45-60. Available at: <<https://journal.iainkudus.ac.id/index.php/konseling/article/view/13707>>. Date accessed: 16 aug. 2023. doi:<http://dx.doi.org/10.21043/kr.v13i1.13707>.
- US Preventive Service Task Forces, (2022). Screening for suicide and suicide risk in children and adolescents. <https://jamanetwork.com/journals/jama/article-abstract/2797145>.
- Vismanathan, M. Wallace, I, F. & Middleton, J.C. 2022). Update evidence report and systematic review for the US preventive service task forces. *Evident Report. JAMA*, 328(15):1543-1556. <https://doi:10.1001/jama.2022.16310>. <https://jamanetwork.com/journals/jama/article-abstract/2797146>.
- Wahid, N.A., Salman, T.M.I.T,M., Yunus, A.M., Yuzoff, Z.M., et al, (2022). Sorotan awal terhadap gejala kemurungan di Malaysia. J A Review on the symptoms of depression in Malaysia). *International Journal of Advance Research in Islamic Studies and Education*, 2 (2), 31-42. <https://myedujournal.com/index.php/arise/article/view/117/115>.
- Yin, R. K. (2008). *Studi kasus: Desain dan metode*. Jakarta: Raja Grafindo Persada.
- Zhang, Q., Miao, L., Ha, L., & Wang, H. (2022). The relation between self-concept and negatve emotion: A moderated mediation model. *International Journal of*

Environmental Research and Public Health, 19 (10),
10377; <https://doi.org/10.3390/ijerph191610377>. <https://www.mdpi.com/1660-4601/19/16/10377>.

This page is intentionally left blank