

THE PHENOMENON OF SUICIDE AMONG COLLEGE STUDENTS: AN ANALYSIS OF THE HADITH ON ESCHATOLOGICAL CONSEQUENCES FROM THE PERSPECTIVE OF ISLAMIC EDUCATION

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Abstract

The phenomenon of suicide among university students is a serious problem that is receiving increasing attention, not only from a psychological and sociological perspective, but also from Islamic studies. This article aims to analyze the hadiths of the Prophet Muhammad SAW that explain the eschatological consequences of suicide and examine their implications from the perspective of Islamic Education as a preventive and educational effort. This study uses a qualitative method with a library research approach. Data were obtained from primary sources in the form of authentic hadith books, especially the narrations of Imams al-Bukhari, Muslim, and al-Tirmidhi, as well as secondary sources in the form of hadith commentary books, books, and relevant scientific articles. Data analysis was carried out through a study of the sanad and matan of the hadith, interpretation using the ma'ānī al-hadīṣ approach, and pedagogical reinterpretation within the framework of Islamic Education. The results of the study indicate that the hadiths about suicide have authentic sanad and firmly classify suicide as a major sin with the threat of severe punishment in the afterlife. However, scholars interpret the concept of "eternal hell" in various ways, ranging from a literal meaning for those who justify suicide to a metaphorical meaning as a severe threat to Muslims who commit suicide without leaving Islam. In the context of Islamic education, the eschatological consequences of the hadith are not intended to instill excessive fear, but rather as a pedagogical instrument to instill awareness of the value of life, moral responsibility, and mental-spiritual resilience.

Keywords: Suicide, Hadith, Islamic Eschatology, Islamic Education, Students

Fenomena bunuh diri di kalangan mahasiswa merupakan persoalan serius yang semakin mendapat perhatian, tidak hanya dari perspektif psikologi dan sosiologi, tetapi juga dari kajian keislaman. Artikel ini bertujuan untuk menganalisis hadis-hadis Nabi Muhammad SAW yang menjelaskan konsekuensi eskatologis dari tindakan bunuh diri serta mengkaji implikasinya dalam perspektif Pendidikan Islam sebagai upaya preventif dan edukatif. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research). Data diperoleh dari sumber-sumber primer berupa kitab hadis sahih, khususnya riwayat Imam al-Bukhari, Muslim, dan al-Tirmidzi, serta sumber sekunder berupa kitab syarah hadis, buku, dan artikel ilmiah yang relevan. Analisis data dilakukan melalui kajian sanad dan matan hadis, pemaknaan menggunakan pendekatan ma'ānī al-hadīṣ, serta reinterpretasi pedagogis dalam kerangka Pendidikan Islam. Hasil penelitian menunjukkan bahwa hadis-hadis tentang bunuh diri memiliki sanad yang sahih dan secara tegas mengklasifikasikan bunuh diri sebagai dosa besar dengan ancaman siksa akhirat yang berat. Namun, para ulama menafsirkan konsep "kekal di neraka" secara beragam, mulai dari makna literal bagi pelaku yang menghalalkan bunuh diri hingga makna majazi sebagai ancaman keras bagi Muslim yang melakukannya tanpa keluar dari Islam. Dalam konteks Pendidikan Islam, konsekuensi eskatologis hadis tidak dimaksudkan untuk menimbulkan ketakutan berlebihan, melainkan sebagai instrumen pedagogis untuk menanamkan kesadaran akan nilai kehidupan, tanggung jawab moral, dan ketahanan mental-spiritual.

Kata kunci: Bunuh Diri, Hadis, Eskatologi Islam, Pendidikan Islam, Mahasiswa.



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INTRODUCTION

All living entities, including humans, experience stages in the life cycle, which include conception, birth, navigating life with its various challenges, and ultimately, death. In this life cycle, death remains a stage that remains shrouded in mystery and has not yet been fully explained by science. To determine whether someone has died, precise diagnostic criteria based on scientifically validated diagnostic concepts are required.

Humans are the most perfect creation of Allah SWT. Human perfection is evident in the gift of reason, enabling them to think well for their own good and to avoid harmful and religiously prohibited actions. Islam, as the true religion, regulates various aspects of human life with various legal concepts and social values. These concepts are taught to humans to practice in order to achieve prosperity in this world and the hereafter.

The act of intentionally ending one's own life, known as suicide, is an act that is strongly opposed and incurs the wrath of Allah SWT, the Creator and owner of the lives of all His creatures. He is the Giver of Life (al-Muhyi) and the Determiner of Death (al-Mumit). In Islam, human dignity is highly valued and humanitarian issues are a major focus in the discussion of the Qur'an. Allah SWT teaches in His book that "killing a human soul (regardless of its faith) without a valid reason, is as if it has destroyed the life of all mankind."¹ Suicide is essentially an event that occurs all around us, but often, our daily activities and routines make us see suicide as something that has passed and disappeared without a trace. However, this reality actually holds and 'sends' us messages to examine and learn from for the sake of our lives.²

Rasullah saw in one of the hadiths narrated by Imam Bukhori from Sanad Abu Hurairah, said, "Whoever commits suicide by throwing himself from a hill, he will fall into hell, eternally there forever. Whoever kills himself by drinking poison, the poison will remain in his hand and he drinks it in hell, eternal there forever. Whoever kills himself with a sharp object, that object will remain in his hand and he will stab it into his hand." in his stomach in hell, eternal there forever."

The above hadith depicts the inhabitants of Hell as a manifestation of Allah's wrath towards their actions, that in the hereafter, their methods of suicide will be reconstructed and staged in Hell according to the tools or media they used. These symbols (tools) of suicide in reality vary greatly, both in terms of the types of objects or items used by the perpetrators of suicide. From ropes, knives, throwing oneself from high-rise buildings to suicide bombs and other tools or objects used, this is a reality we often witness.

¹ Imam Zarkasyi Mubhar, "Bunuh Diri Dalam Al-Qur'an (Kajian Tahlili QS. Al-Nisâ'/4: 29-30)," *Jurnal Al-Mubarak* 4, no. 1 (2019): 42–57.

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

The occurrence of suicide cases (events) among students is thought to occur for various reasons. This causal relationship (causality) becomes the reason or cause of actions called motives. The motives for suicide are various, it could be caused by frustration due to failure to achieve a desire or ideal, a broken love, economic pressure, not receiving good advice from parents or religious guides from muallim (lecturers), life trials and environmental pressures, insanity (mental disorders), poverty of wealth, faith and knowledge, due to prolonged illness.

There are three factors known in the discipline of sociology that can trigger suicide in society, namely: (1) Egoistic suicide, which is carried out for personal reasons; (2) Altruistic suicide, which is carried out in order to fight for the interests of others; and (3) Anomic suicide, which occurs when society is experiencing chaos.³The presentation of sociological facts such as those above raises several important questions that require investigation. What are the reasons for a religious follower to commit suicide? What is the condition of their faith, given that Islam views its followers as the best, the middle, and the most powerful? These are some of the questions that will be addressed in this article, using an analytical approach to Islamic teachings (the Quran and the Prophet's Hadith), as well as the perspectives of Islamic theologians and psychologists.

The phenomenon of suicide among college students has been extensively studied in various disciplines, particularly from the perspectives of psychology, sociology, and Islamic law. Numerous studies emphasize psychological factors such as depression, academic stress, social pressure, and weak environmental support as the primary triggers for suicide. On the other hand, Islamic studies generally view suicide as a major sin, focusing on the normative-legal aspects and prohibitions of Islamic law derived from the Quran and the Prophet's hadith. However, studies specifically linking the eschatological consequences of suicide in the hadith, such as depictions of the afterlife's punishment and the meaning of "eternity in hell," with an Islamic education approach, are still relatively limited. Yet, understanding eschatology in Islam functions not only as a theological doctrine but also has a strategic pedagogical dimension in shaping students' moral awareness, meaning of life, and mental resilience. Therefore, studies are needed that go beyond textual and theological analysis of the hadith but also place these eschatological messages within the framework of Islamic education as a preventive and educational effort in responding to the increasing number of suicide cases among college students.

Based on the background and research gaps outlined above, this article aims to examine how the eschatological consequences of suicide are explained in the hadiths of the Prophet Muhammad (peace be upon him) and how scholars view and interpret these hadiths, particularly regarding the meaning of punishment in the afterlife and the concept of eternity in hell. Furthermore,

³ Irwan Budi Nugroho, "Euthanasia Dan Bunuh Diri Ditinjau Dari Hukum Islam Dan Hukum Yang Berlaku Di Indonesia," *Https://Medium.Com/* 13, no. 2 (2020): 77–90.

this study also aims to analyze the implications of understanding hadiths on suicide from the perspective of Islamic education, particularly in the context of preventive and educational efforts to respond to and prevent the phenomenon of suicide among university students..

RESEARCH METHODS

This study employed library and qualitative research methods to obtain descriptive information. Data were collected through library research, with the primary data sources coming from various libraries. Literary research, as defined here, refers to research that gathers data from various written sources published in scientific journals, books, encyclopedias, journals, dictionaries, and other libraries.⁴The research method used in this study is qualitative, aiming to assess the quality of the Sanad (Islamic chain of transmission), Matan (translation of narrators), and interpretation of the hadith, as well as to analyze the various data collected using the Ma'anil Hadith method. This method aims to understand the hadith of the Prophet Muhammad (PBUH) by considering various relevant aspects.

In addition to analyzing the sanad (chain of narrators), matan (translations), and interpretation of the hadith through the ma'ānī al-ḥadīṣ approach, this study also concludes with an Islamic education approach. This approach is used to interpret the eschatological message of the hadith in a pedagogical-normative manner, particularly within the framework of faith education (tarbiyah imaniyah) and strengthening the mental and spiritual well-being of students as a preventative measure against the phenomenon of suicide. The study of the hadith does not stop at the theological aspect, but is expanded to include educational dimensions that are applicable in the context of contemporary Islamic education.

RESULTS AND DISCUSSION

Suicide is a death phenomenon that affects people of all ages and poses a serious threat. Suicide incidents in the community are often considered shocking or unusual, and some individuals feel intimidated or uncomfortable when someone in their environment commits suicide. People with suicidal tendencies often appear preoccupied with their own thoughts. Suicidal ideation is a specific thought that drives a person to make decisions about their life based on their consideration of death. The phenomenon of suicide in Indonesia is increasingly worrying. As a country with a collectivist culture, Indonesia also has a relatively high suicide rate. According to the WHO, the suicide rate in

⁴ Ashari et al., "Bunuh Diri Remaja Perspektif Psikologi Dan Hukum Islam," *Jurnal Hukum: Muadalah*, 2023, 28–50.

Indonesia is expected to increase to 2.4 percent per 100,000 people by 2020 if not addressed seriously by various parties.⁵

In the Islamic view, suicide is strictly prohibited and is considered a major sin. Islam teaches that life is a gift from God and only God has the right to determine the beginning and end of a person's life. Therefore, suicide is considered an act that is contrary to God's will. In the Koran, it is explicitly stated that suicide is a very reprehensible act. In Surah An-Nisa (4:29), Allah says: "Do not kill yourself, for indeed Allah is very merciful to you." Hadith from the Prophet Muhammad also emphasizes the prohibition against suicide.⁶ Imam Salahuddin Al-Jalili defines suicide as a form of self-destruction that also represents a state of despair that has reached its peak. It seems there is no longer any hope for life or happiness to be achieved. Therefore, suicide is the solution.⁷

Islam encourages its followers to remain resilient in the face of life's challenges and hardships. When someone is struggling or feeling depressed, the religion encourages them to seek help and support from God, family, friends, or skilled healthcare professionals. When facing mental health issues or other difficulties, it emphasizes the importance of seeking medical care and assistance from competent professionals. In Islam, providing understanding, empathy, and support to those experiencing mental illness or at risk of suicide is crucial. Muslims are encouraged to take mental health issues seriously, eliminate stigma, and provide quality mental health services. Assisting individuals at risk of suicide in emergencies is a shared responsibility to preserve and protect life.⁸

Thus, it can be concluded that suicide is highly discouraged because it is a form of abuse of one's right to self-control and an attempt to control the fate of death that should be determined by God through suicide attempts carried out using various methods. This suicide has an element of forcing God's will, so that committing suicide tends to strengthen lustful desires and egocentric nature only, so that common sense is unable to analyze the risks and consequences of the sin of suicide itself.

Factors Causing Student Suicide

Emile Durkheim identified four main causes of suicide in society: egoistic suicide caused by personal problems, altruistic suicide committed for the good of others, fatalistic suicide resulting

⁵ Salwa Nabiila and Aceng Kosasih, "Hubungan Antara Kesehatan Mental Dan Bunuh Diri Akibat Depresi Menurut Pandangan Islam," *Journal of Islamic Education Studies* 2, no. 1 (2023): 15–21, <https://doi.org/10.58569/jies.v2i1.654>.

⁶ Salwa Nabiila and Kosasih, "Hubungan Antara Kesehatan Mental Dan Bunuh Diri Akibat Depresi Menurut Pandangan Islam."

⁷ Muhammad Anas, "Bunuh Diri Menurut Emile Durkheim Dalam Pandangan Agama Islam Dan Pencegahannya," *Jurnal Review Pendidikan Islam* 2 (2015).

⁸ Salwa Nabiila and Kosasih, "Hubungan Antara Kesehatan Mental Dan Bunuh Diri Akibat Depresi Menurut Pandangan Islam."

from strict regulation, and anomic suicide caused by weak regulation. Durkheim highlighted how suicide is often triggered by social factors, such as the level of integration and regulation.

According to Muhammad Adam Hussein, there are several other motives that cause someone to commit suicide:

1. Depression, which is caused by a confused mind and not being able to think clearly.
2. Emotional stress, which arises when a person demands too much of himself and is unable to meet those demands, causes a buildup of emotions to the point of despair and suicide attempts.
3. Fear of facing the reality of life, which occurs when a person cannot accept reality and tries to avoid problems.
4. Lack of wealth, knowledge, and faith. Lack of wealth means unmet needs. Lack of knowledge means failure to learn the desired knowledge. Lack of faith means inadequate understanding of religious teachings, which can lead to suicide.
5. Abuse of illicit substances, such as methamphetamine and alcohol, which can trigger high-risk behavior including suicide.

Impact of Student Suicide

A college student's suicide has long-lasting effects not only on their family and close friends, but also on the campus community as a whole. Everyone connected to the student who committed suicide must cope with feelings of guilt, unanswered questions, and profound psychological trauma. Numerous studies have shown that suicide among college students has a significant impact on the mental and psychological health of those around them. A study conducted by Li,⁹ shows that the impact of a student's suicide extends far beyond the immediate circle of family and friends, affecting the campus community as well. Following a student's suicide, there is a significant increase in levels of anxiety and depression among his or her peers. Furthermore, another study conducted by Gould,¹⁰ The findings indicate that after the tragic suicide of a student, suicide rates among other students tend to increase. This is an example of what is known as the social mirror effect, where an individual's suicidal behavior can influence others in their environment to do the same. Therefore, the presence of a student suicide on campus can trigger an increased risk of suicide and mental stress among other students.

⁹ Zhan Zhan Li et al., "Prevalence of Suicidal Ideation in Chinese College Students: A Meta-Analysis," *PLoS ONE* 9, no. 10 (2014), <https://doi.org/10.1371/journal.pone.0104368>.

¹⁰ Madelyn S. Gould et al., "Exposure to Suicide in High Schools: Impact on Serious Suicidal Ideation/Behavior, Depression, Maladaptive Coping Strategies, and Attitudes toward Help-Seeking," *International Journal of Environmental Research and Public Health* 15, no. 3 (2018): 1–17, <https://doi.org/10.3390/ijerph15030455>.

Not only does the tragedy of a student suicide directly affect the individual, it also has a significant impact on the academic community on campus. Research by Cerel,¹¹

Studies show that after a student suicide, the mood on campus typically becomes somber and academic motivation declines. This situation can affect the overall campus climate and negatively impact the quality of education and academic productivity. In responding to the impact of a student suicide, it is crucial for the campus community to collaborate and support one another. Educational institutions should strengthen their efforts to improve student mental well-being by providing accessible counseling services, conducting mental health awareness campaigns, and involving all campus members in mental health-centered programs.

Based on a study conducted by Wong,¹² Providing strong social support to students following a peer suicide can help reduce the risk of similar incidents and alleviate anxiety and depression. In this context, the campus environment needs to facilitate open and empathetic dialogue between students, faculty, and staff, creating an atmosphere where each individual feels safe to express their feelings and seek help when needed. Through a comprehensive and sustainable approach to student mental health, it is hoped that suicide among students can be prevented and the campus community can create an environment of compassion, acceptance, and support for every student.¹³

Suicide in the Hadith View

Islam places great value on life, especially human life. One of the primary objectives of Sharia is to preserve human life; therefore, individuals have no right and are not permitted to terminate a life without the will and law of Allah. The Hadith reminds us that life and death are in the hands of God, who created them as a means to test human faith, deeds, and obedience to Him.¹⁴ Thus, Islam places extraordinary importance on human well-being and life, from conception through the rest of life. To protect this well-being and life, Islam has established various civil and criminal legal standards, along with the punishments they prescribe.

Punishments in this world include hadd and qisas, including the death penalty, diyat (fines), or ta'zir, which are punishments determined by a leader or judicial body. Meanwhile, punishment

¹¹ C. Cerel, J., Brown, M. M., Maple, M., Singleton, M., van de Venne, J., Moore, M., & Flaherty, "How Many People Are Exposed to Suicide? Not Six. Suicide & Life-Threatening Behavior," *Wiley* 50, no. 1 (2020).

¹² I. Wong, E. C., Sampasa-Kanyinga, H., & Colman, "Reciprocal Effects of Suicide among and towards Peers: A Population-Based Panel Study of Canadian Adolescents," *Social Psychiatry and Psychiatric Epidemiology* 56, no. 1 (2021).

¹³ Azmul Fuady Idham et al., "Ide Dan Upaya Bunuh Diri Pada Mahasiswa," *Intuisi* 11, no. 3 (2019): 177–83.

¹⁴ Ahmad Thobroni, "Bom Bunuh Diri Dan Eutanasia Dalam Tinjauan Hukum Islam," *Jurnal Studi Dan Penelitian Hukum Islam* 1, no. 1 (2017): 144–45.

in the afterlife takes the form of divine torment in hell.¹⁵ Considering that life and death are gifts and powers from God, Islam forbids killing, whether of others (except for religiously permitted reasons) or of oneself (suicide) for any reason. This is in line with the word of God and the following hadith of the Prophet:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ،
أَرَاهُ رَفَعَهُ قَالَ: مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ جَاءَ يَوْمَ الْقِيَامَةِ وَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ
خَالِدًا مُخَلَّدًا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمِّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا أَبَدًا

Meaning: Has told us Ahmad bin Mani', has told us Abidah bin Humaid from Al A'masy from Abu Salih from Abu Hurairah, I think he interpreted it, he said, "Whoever kills himself with iron, then the Day of Resurrection will come, while the iron is in his hand while piercing his stomach in eternal hell forever. And whoever kills himself with poison, then the poison will always be in his hand and consume it in hell forever."¹⁶

Takhrij of Hadith

1. Sahih Bukhari Index No. 1365¹⁷

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي يَطْعُنُهَا يَطْعُنُهَا فِي النَّارِ

2. Sahih Bukhari Index No. 5778¹⁸

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، قَالَ:
سَمِعْتُ ذَكْوَانَ، يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَرَدَّى مِنْ
جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ
فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي
بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا

¹⁵ Mafuk Zuhdi, *Masail Fiqhiyah* (Midas Surya Grafindo, 2014).

¹⁶ Muhammad bin 'Isa bin Saurah, *Sunan Al-Tirmidzi*, IV (Syarikah Maktabah Wa Matbu'ah Musthafa al-Babi al-Khalabi, 1975).

¹⁷ Muhammad Ibn Isma'il Abu 'Abdu Allah al-Bukhari Al-Ja'fi, *Shahih Bukhari*, Vol 8 (Dar Touq Al-Najah, n.d.).

¹⁸ Al-Ja'fi, *Shahih Bukhari*.

3. Sahih Muslim Index No. 109¹⁹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الْأَشْجِيُّ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ شَرِبَ سُمًّا فَقَتَلَ نَفْسَهُ فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا»

It can be briefly described regarding the narrators of the hadith being studied, namely the hadith narrated by Imam al-Tirmidhi as follows: Abi Hurairah (d. 57 AH), Abi Salih (d. 101 AH), al-A'mash (d. 148 AH), Abidah ibn Humaid (d. 190 AH), Ahmad Ibn Mani' (d. 244 AH), al-Tirmidhi (d. 279 AH). Analysis of several factors of the validity of the hadith sanad for the narrators of the above hadith is as follows:

1. Imam al-Tirmidhi (d. 279 H)

Imam al-Tirmidhi, who was born in the city of Tirmidhi in 200 AH (815 AD) or according to some scholars in 209 AH (824 AD), was the sixth author and a researcher in the hadith being studied. He died in the city of Bukgu near the city of Tulums on 13 Rajab 279 AH. During his studies, Imam al-Tirmidhi learned from many hadith scholars, one of whom was Ahmad ibn Mani'. Imam al-Tirmidhi's reliability is generally accepted by critics; Debu Hatim Muhammad Ibn Hiban, for example, describes Tirmidhi as "thiqat" or those who have a strong memory, while Debu Ya'la al-Khalili, in his book "Ulumul Hadith", states that he is a hadith expert who deserves academic recognition.

2. Imam Ahmad Ibn Mani'

Ahmad Ibn Mani' (d. 244 H), is the fifth author in the hadith regarding the prohibition of suicide by Imam al-Tirmidhi. He was born in 160 AH and died in 244 AH. One of his mentors in studying hadith was 'Abidah ibn Humaid. According to Ahmad ibn Shu'aib al-Nasa'i and Ibn Hajar alAsqalaini, Ahmad Ibn Mani's credibility is thiqah Hafidh.

3. The Law of Ibn Humaid

Abidah Ibn Humaid (d. 190 H) is included in the fourth author of this hadith. He died in 190 AH and one of his mentors in studying hadith was Al-A'mash. Some hadith scholars, such as Yahya ibn Ma'in and al-Daruqutni, consider Abidah ibn Humaid's

¹⁹ Muslim Ibn al-Hajjaj Abu al-Hasan al-Qusairy al-Naisabury, *Sahih Muslim*, 1st ed. (, Dar Ihya' Turats al-'Arabiyy, n.d.).

credibility to be *thiqah*. Meanwhile, Abu Hatim ibn Hibban al-Busti classifies it in *al-Thiqat*.

4. Al-A'mash

Al-A'mash (d. 148 H) is the third author in the hadith narrated by al-Tirmidhi regarding the prohibition of suicide. He was born in 61 AH and died in 148 AH. When studying hadith, one of his mentors was Abi Salih. The reliability of al-A'mash is no longer in question, several hadith scholars such as Yahya ibn Ma'in, Ibn Hajar al-Asqalani, Ahmad ibn Shu'aib al-Nasa'i, and Ahmad ibn Abdullah al-Ijli all assess it as *thiqah Thubut*.

5. Abi Salih

Abi Salih (d. 101 AH) is the second author of the hadith being studied. He died in 101 AH and one of his mentors was the Prophet's friend, Abu Hurairah. Abu Hatim al-Razi, Yahya ibn Ma'in, Ahmad ibn Hanbal, and Ibn Hajar al-Asqalani all attribute its credibility to *thiqah thubut*.

6. Abu Hurairah

Abi Hurairah (d. 57H) was the first writer and friend of the Prophet in the hadith regarding the prohibition of suicide by Imam al-Tirmidhi. He died in 57 AH. As a friend of the Prophet, his credibility is not in doubt. Apart from that, Abi Hurairah belonged to a famous group of friends and recorded many hadiths from the Prophet Muhammad.

From the above analysis of the credibility of the narrators of the hadith narrated by Imam al-Tirmidhi concerning the prohibition of suicide, it can be concluded that the chain of transmission has a clear continuity, with a mentor-student relationship from beginning to end. All the narrators of the hadith are recognized as just and possess strong memories.

The hadith about the prohibition of suicide narrated by Imam al-Tirmidhi has narrators who are considered to be *thiqah*. In addition, as can be seen in the table above, the sanad of this hadith begins with one narrator from among the Prophet's companions, namely Abi Hurairah. There are no contradictions found in this hadith, either in terms of sanad or its content. Therefore, it can be concluded that the hadith being studied is free from two characteristics of a sound hadith according to Imam Shafi'i, indicating that the hadith narrated by al-Tirmidhi about suicide is free from *shadh*. The content of the hadith studied, namely the hadith narrated by al-Tirmidhi, is also mentioned by several *mukharrij* in their respective books, all the sanad lines narrated by Abi Hurairah, which are famous through the narration of Abi Salih with the same meaning, are not contradictory. Therefore, the hadith being studied is free from *'illat*.

1. The hadith narrated by Tirmidhi explicitly states that someone who dies by suicide will be punished with eternal life in Hell as a consequence of their actions. Imam An-Nawawi, in his

book, Sharh Muslim, provides several interpretations regarding the meaning of the Prophet Muhammad's statement about eternal life in Hell for someone who dies by suicide.

2. The first interpretation is that someone who dies by suicide will experience eternal life in hell if they believe suicide is permissible, even though they know it is actually forbidden. Therefore, viewing suicide as permissible makes them an infidel and will be punished with eternal life in hell.
3. The second interpretation is that eternity in hell means that one will remain in hell for a very long period of time. This view interprets eternity in hell not literally as eternal life in hell, but rather in a more figurative sense. This is similar to the expression 'khaladallahu mulkas sultan' (May Allah preserve the power of the sultan).
4. The third interpretation is that eternal life in hell is the punishment for people who die by suicide, but Allah Ta'ala is so generous that He tells that a person who dies as a Muslim will not remain in hell forever.²⁰
5. According to the aforementioned hadith, Sheikh Muhammad Mutawalli al-Sya'rawi, in his book "Al-Hayat wa al-Mawt," states that individuals who commit suicide will experience eternal life in hell. This is because suicide is considered the destruction or harm of something that does not belong to them. In Islamic teachings, someone who intentionally kills another person deserves punishment. Therefore, suicide is considered a reprehensible and destructive act. Those who commit such an act have violated the natural disposition created by Allah SWT for them, and therefore deserve an equivalent punishment in the afterlife, namely being barred from entering Paradise and eternal life in hell.²¹

The aforementioned hadith emphasizes that an individual should avoid suicide, which can have detrimental consequences for oneself in the afterlife. The term 'qatala nafsah' is composed of two words: 'qatala' and 'nafsah'. 'Qatala' in Arabic means to kill or end, while 'nafsah' means soul or life. Thus, 'qatala nafsah' means suicide. According to the dictionary, suicide is defined as the deliberate act of ending one's own life. From this definition, three main elements of suicide can be identified: it is done with intention and deliberateness, the perpetrator is oneself, and the aim is to take life or cause death.

Suicide is not a behavior that simply arises, but rather is an act triggered by various psychological issues faced by the perpetrator. Therefore, someone who experiences something that is perceived as not meeting their expectations will automatically experience mental illness or self-

²⁰ Imam An-Nawawi, *Al-Minhaj Fi Syarh Shahih Muslim Bin Hajjaj*, II (Ad-Darul Alamiyyah, 2012).

²¹ Ahmad al-Mursi Husain Jauhar, *Maqasid Al-Syari'ah Fi al-Islam, Ter. Khikmawati* (Sinar Grafika, 2009).

disorder. When someone reaches this point, they will tend to display various negative emotional expressions, such as anger, shame, disappointment, revenge, and even suicide.²²

Suicide is prohibited by Islam and abhorred by Allah SWT. Islam requires every Muslim to remain optimistic in the face of any problem or calamity. Therefore, Islam does not condone the deliberate or coercive taking of life under any circumstances. This is in accordance with the fundamental teachings of Islam, which protect human interests through five principles: guaranteeing freedom of religion, preserving life, ensuring creativity in thought, guaranteeing offspring and honor, and freedom to own property.²³

Khalid ibn Uthman, in his book, *Qaidah al-Jaza'*, states that Allah has emphasized that every individual will receive a reward commensurate with their deeds. This is intended as a stark warning to humanity to avoid sin. A person who commits suicide will receive a punishment commensurate with the manner in which they ended their life.²⁴

Law on praying for the body of a suicide

In the context of funeral prayers, Imam Syafi'i opined: "It is the obligation of humans to wash the corpse, pray for it, and bury it, and they must not neglect it. If this obligation has been carried out by some of them, then this is sufficient for the corpse." From Imam Syafi'i's statement, it can be concluded that this obligation is *fardhu kifayah*. Imam Syafi'i's opinion is in line with the decision made by Imam Hanafi. In his book, *al - Mabsul*, Imam Hanafi states that funeral prayers have the law of *fardhu kifayah*, which means that this obligation has been fulfilled if it is carried out even by just one person.²⁵

Regarding the law on funeral prayers or recommendations for funeral prayers, Rasulullah SAW has stated in a hadith: "From Salamah bin Akwa: Once we were sitting near the Prophet SAW, when suddenly the Prophet passed by on a funeral bier, he said: 'Pray the prayers for your friend.'" From this hadith, it can be understood that carrying out the funeral prayers for a Muslim who died not because of martyrdom is a *fardhu kifayah* obligation for people who are still alive. This conclusion can be reached based on the Prophet's command in ordering his companions to perform funeral prayers for their deceased relatives.

Furthermore, he argued that funeral prayers must still be performed on the body of a person who has committed suicide, even if they have committed a major sin and violated Islamic law.

²² Khadijah, *Anomali Jiwa: Fenomena Bunuh Diri Perspektif Psikologi Sosia* (Executive Summary: Penelitian Individu Dosen Fakultas Ushuluddin UIN Sunan Ampel Surabaya, 2013).

²³ Imam Zarkasyi Mubhar, "Bunuh Diri Dalam Al-Qur'an (Kajian Tahlili QS. Al-Nisâ'/4: 29-30)."

²⁴ Khalid Ibn Usman al-Sabt, *Qaidah Al-Jaza' Min Jins al-'Amal Wa Tatbiqatuhabfi al-Quran al-Karim* (Majallah al-Jami'ah al-Islamiyyah li al-'Ulum al-Syar'iyah, 2018).

²⁵ Muhammad Abu Zahra, *Al-Umm Fi Madzhabihil Qadim Wal Jadid*, V (Beirut, 2003).

However, they cannot be considered to have left Islam. Therefore, as long as they are still considered Muslim, it is obligatory to perform funeral prayers for them.

من قتل نفسه ولو عمدا يصلى عليه

Meaning: Whoever commits suicide, prayers will still be offered for him.²⁶

قال الشافى: وقَاتِلَ نَفْسَهُ، حَكَمَهُ كَغَيْرِهِ فِي وَجُوبِ (الغسل) لَهُ (وَالصَّلَاةِ) عَلَيْهِ لَخَبَرِ "الصَّلَاةِ وَجِبَةُ عَلَى كُلِّ مُسْلِمٍ بَرَأ كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكِبَائِرَ" وَهُوَ إِنْ كَانَ مُنْقَطِعَ لَكِنَّهُ مُرْسَلٌ، وَهُوَ حُجَّةٌ إِذَا اعْتَصَدَ بِأَمُورٍ مِنْهَا قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ وَقَدْ وَجَدْنَا هُنَا وَمَا فِي مُسْلِمٍ

Imam Syafii stated the law regarding praying for the body of a person who committed suicide:

يُصَلَّى عَلَى قَاتِلِ نَفْسِهِ وَيُصْنَعُ بِمَوْتِ الْمُسْلِمِينَ وَائْتِمَهُ عَلَى نَفْسِهِ

Meaning: The body of a person who commits suicide is prayed for and treated like the bodies of Muslims, while the sin is his own business.²⁷

If someone clearly commits suicide, then they have committed a major sin. Nevertheless, the funeral prayer is still performed for them, and despite some differences of opinion, the funeral prayer is still performed. Most Muslims still perform the rituals of washing, shrouding, and burying them. Likewise, if someone is killed by another unjustly, they are still given the same funeral rituals: washing, shrouding, praying, and burying them in a Muslim cemetery. And Allah knows best, there is no power or strength except from Allah.²⁸

Even though suicide is considered a major sin, the perpetrator is still considered a Muslim and not an infidel. However, his actions were *fasiq* actions which violated the laws of Allah SWT. According to Imam Syafi'i, the law for praying for the body of a person who commits suicide is the same as for other bodies. According to him, the corpse should still be treated like corpses in general.

Implications of the Eschatological Consequences of Hadith in Islamic Education

The implications of the eschatological consequences of the hadith in Islamic education emphasize the role of eschatology as an effective preventive educational instrument. Awareness of the afterlife, as depicted in the hadiths about the Day of Judgment and the afterlife, is not intended

²⁶ Muhammad Abu Zahra, *Al-Umm Fi Madzhabihil Qadim Wal Jadid*.

²⁷ Muhammad Abu Zahra, *Al-Umm Fi Madzhabihil Qadim Wal Jadid*.

²⁸ Abu Abdullah Muhammad bin Yazid bin Majah al-Kazwini, *Sunan Ibnu Majah*, III (Daar Al-kutub Al'Imiyah, 1992).

to instill excessive fear or psychological trauma in students. Rather, this teaching aims to foster a deeper meaning in life, encouraging students to reflect on the purpose of their existence in this world as preparation for eternity.²⁹ Hadith eschatology encourages proactive character formation, where hope for reward and divine justice becomes a motivation to do good, avoid destructive actions, and maintain balance between worldly and spiritual affairs.

Islamic education, through the integration of the eschatological consequences of the hadith, serves as a safeguard for students' mental health amidst the challenges of modern life. This approach holistically combines faith, reason, and emotion, so that students not only understand doctrine intellectually but also experience it emotionally. For example, the teaching of monotheism strengthens belief in God's absolute power, while the concepts of patience, trust in God, and the meaning of life's trials, as outlined in the hadith about trials as expiation for sins, help students manage stress, anxiety, and depression.³⁰ In this way, Islamic education not only educates the mind but also maintains the stability of the soul, preventing mental disorders by equipping students with spiritual tools to face failure, loss, or uncertainty.

The role of Islamic Religious Education (PAI) campuses and lecturers is crucial in implementing these implications, as PAI should not be limited to merely normative-legal aspects. PAI lecturers are expected to adopt an empathetic, dialogical, and solution-oriented approach, so that learning about hadith eschatology does not feel rigid or dogmatic. Through open discussions, students can explore how hadith about the afterlife are relevant to contemporary issues such as environmental ethics or social justice, while lecturers provide emotional support to overcome doubts or inner conflicts. Campuses, as educational ecosystems, must provide space for this integration, such as through seminars or faith-based counseling, so that PAI can become a tool for holistic transformation for students.

Reinterpretation of threatening hadith, such as those about the punishment of the grave or hell, must be done carefully to avoid legitimizing stigma against individuals experiencing mental or behavioral problems. Instead, these hadith should be seen as pedagogical encouragement that promotes the preservation of life, where threats are not the end in themselves but rather a means to foster self-awareness and moral responsibility.³¹ This approach ensures that Islamic education

²⁹ Muhammad Fawwaz Bin Muhammad Yusoff and Mohd Yusuf Ismail, "Sunni H. Adīth and Continuous Commentaries on the Eschatological Maḥdī: A Literary Analysis," *Religions Article* 14, no. 499 (2023): 1–16.

³⁰ Taufik and Muallim Lubis, "An Analytical Study on Eschatology and Reasoning in the Light of the Qur'ān and Hadith: Interpretation of Selected Verses," *Proceeding of the International Conference on Religious Education and Cross-Cultural Understanding* 1, no. 2 (2025): 23–37.

³¹ Muhannad Shihab Ahmed Al -Samarrai, "Hadith Texts and Their Impact on Educational and Psychological Counseling," *Journal of Tikrit University for Humanities* 30, no. 5 (2023): 101–24.

remains relevant and humane, focusing on prevention rather than punishment, so that students are motivated to live meaningful lives without being burdened with excessive guilt.

Suicide Prevention Efforts

The phenomenon of suicide in the past two years has become a major topic widely discussed on social media. Suicide is considered a destructive behavior in social life. The act of suicide is closely related to psychological aspects and the decision-making process, where when someone faces a problem, they usually have two options, namely a positive way or a negative way (suicide). As a Muslim, we should be grateful that this life is full of rhythm, dynamics, obstacles, and temptations. We should be grateful because there are obligations in the form of five daily prayers, dhikr, and other worship that function as moral guidelines that can reduce the possibility of suicide. The main cause of suicide is usually related to psychological disorders, such as depression. Depression can be reduced in several ways, such as: (1) Changing lifestyles to be better and more regular, such as exercising, maintaining diet, recreation, healing, and praying to Allah. (2) Improving psychological conditions with psychodynamic therapy, cognitive-behavioral therapy, mindfulness-based cognitive therapy, social skills therapy, behavioral activation therapy. (3) Improving unhealthy or unstable mental states with anti-depressant drug therapy.³²

In the context of suicide prevention, Islamic character education plays a crucial role as a foundation for developing a resilient and noble personality. This education emphasizes values such as patience (sabr), steadfast faith (taqwa), and social responsibility (ukhuwah), which can help individuals manage life's pressures without falling into despair. Through the teaching of the Quran and Hadith, students are taught to view every test as an opportunity to draw closer to God, thereby reducing the tendency towards destructive behaviors such as suicide.³³ This approach not only focuses on religious knowledge, but also on practical applications in everyday life, such as building gratitude and optimism, which ultimately strengthens mental resilience and prevents extreme negative thinking.

An Islamic Religious Education (PAI) curriculum that is responsive to mental health is a crucial tool in suicide prevention efforts among school and university students. This curriculum must be designed to integrate contemporary issues such as depression, stress, and emotional disorders with Islamic teachings, for example through modules on emotion management based on

³² Luluk Mukarromah and Fathul Lubabin Nuqul, "Dinamika Psikologis Pada Pelaku Percobaan Bunuh Diri," *Psikoislamika: Jurnal Psikologi Dan Psikologi Islam* 11, no. 2 (2014), <https://doi.org/10.18860/psi.v11i2.6387>.

³³ Ahmad Putra et al., "Tren Bunuh Diri Pada Masyarakat Dan Pencegahannya Melalui Bidang Pengembangan Kehidupan Beragama (Bidang BK)," *AL-IRSYAD: Jurnal Bimbingan Konseling Islam* 6, no. 1 (2024): 89–104.

monotheism and trust in God. PAI should no longer be limited to memorizing norms, but rather become a dialogic space where students can share experiences and receive guidance in overcoming mental health issues.³⁴ This approach encourages early detection of suicidal symptoms, such as self-isolation or loss of interest in life, and provides preventive strategies such as holistic Islamic counseling, so that the Islamic Religious Education curriculum acts as a protector of mental health in educational institutions.

Compassion-based spiritual education (rahmah) offers a more empathetic and inclusive perspective on suicide prevention, where mercy, as God's primary attribute, forms the basis of human interaction. This education emphasizes the importance of building a compassionate community, where each individual feels supported and not alone in facing trials. Through practices such as gentle remembrance (taushiyah), sharing inspirational stories from the Prophets, and a rahmah-based mentoring program, students are taught to internalize the value of compassion for themselves and others. This can reduce the stigma surrounding mental health issues, encourage early help-seeking, and ultimately prevent suicide by building a strong and empathetic spiritual support network.³⁵

CONCLUSION

The phenomenon of suicide among university students is a complex issue influenced by psychological, social, and spiritual factors. From a hadith perspective, suicide is firmly positioned as a major sin prohibited in Islam, with severe eschatological consequences as depicted in authentic hadiths. Analysis of the sanad and matan (transmitted texts) shows that the hadiths prohibiting suicide have a strong degree of authenticity, and are understood by scholars not merely as a literal threat, but also as a moral warning to humans to safeguard the trust of life bestowed by Allah SWT. Differences in scholarly interpretations regarding the meaning of "eternal in hell" demonstrate the breadth of theological perspectives that continue to position suicide as a Muslim who has committed a major sin, not as apostates from Islam.

The implications of the eschatological consequences of the hadith from an Islamic educational perspective emphasize the importance of a preventive and educational approach in responding to the increasing number of student suicides. Islamic education should not simply emphasize the prohibition of suicide, but should also focus on strengthening faith, establishing the meaning of life, and developing students' mental and spiritual resilience. Pedagogically integrating

³⁴ Naylla Rachma Edhistry and Mirna Nur Alia Abdullah, "Pencegahan Meningkatnya Kasus Bunuh Diri Mahasiswa: Sebuah Alarm Bagi Kampus Dan Masyarakat," *SABANA (Sosiologi, Antropologi, Dan Budaya Nusantara)* 4, no. 1 (2025): 52–60, <https://doi.org/10.55123/sabana.v4i1.3369>.

³⁵ Ahmad Mujahid Wakhid Musthofa, *Psikologi Abnormal (Mood, Depresi, Dan Bunuh Diri)* (IAIN Surakarta, 2018).

the eschatological values of the hadith—through an empathetic, dialogical, and compassionate approach—can serve as a tool for mental health protection. Islamic education plays a strategic role in fostering awareness of the value of life, preventing despair, and developing a generation of students who are spiritually, emotionally, and intellectually resilient.

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