

QUR'ANIC AND PSYCHOLOGICAL FOUNDATIONS OF SELF-ESTEEM: Toward an Integrative Framework for Adolescent Suicide Prevention

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Abstract

The increasing incidence of suicide among adolescents has become a significant mental health concern requiring comprehensive preventive approaches. Low self-esteem has been consistently identified as one of the psychological factors associated with suicidal ideation and behavior. This study aims to examine the foundations of self-esteem from both Qur'anic and psychological perspectives and to formulate an integrative framework for adolescent suicide prevention. Employing a qualitative library research design, the study utilizes the thematic interpretation (*maudhû'i*) method to analyze Qur'anic verses related to human dignity, self-worth, and spiritual consciousness, alongside contemporary psychological theories of self-esteem. The findings reveal that the Qur'an establishes self-esteem through the concepts of human dignity (*karâmah*), the perfection of creation (*ahsani taqwîm*), and human responsibility as *khalîfah*, while psychology emphasizes self-evaluation, competence, and social experiences as the basis of self-esteem formation. The integration of these perspectives results in a holistic framework comprising spiritual, psychological, and social dimensions that function as protective factors against depression, hopelessness, and suicidal tendencies among adolescents. This study contributes to the development of an integrative conceptual model that bridges Islamic teachings and psychological theory in promoting adolescent mental health and suicide prevention.

Keywords: *self-esteem; adolescent suicide prevention; Qur'anic studies; psychology; integrative framework.*

Abstrak

Meningkatnya angka bunuh diri pada usia remaja telah menjadi persoalan kesehatan mental yang serius dan memerlukan pendekatan pencegahan yang komprehensif. Rendahnya harga diri (*self-esteem*) secara konsisten diidentifikasi sebagai salah satu faktor psikologis yang berkaitan dengan munculnya ideasi dan

perilaku bunuh diri. Penelitian ini bertujuan untuk mengkaji landasan konseptual harga diri dari perspektif Al-Qur'an dan Psikologi serta merumuskan suatu kerangka integratif untuk pencegahan bunuh diri pada remaja. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan (*library research*) dengan metode tafsir tematik (*maudhû'i*) terhadap ayat-ayat Al-Qur'an yang berkaitan dengan martabat manusia, nilai diri, dan kesadaran spiritual, serta dianalisis melalui teori-teori psikologi kontemporer mengenai harga diri. Hasil penelitian menunjukkan bahwa Al-Qur'an membangun konsep harga diri melalui konsep kemuliaan manusia (*karâmah*), kesempurnaan penciptaan (*ahsani taqwîm*), dan tanggung jawab manusia sebagai *khalifah*, sedangkan Psikologi menekankan evaluasi diri, kompetensi, dan pengalaman sosial sebagai dasar pembentukan harga diri. Integrasi kedua perspektif tersebut menghasilkan suatu kerangka holistik yang mencakup dimensi spiritual, psikologis, dan sosial yang berfungsi sebagai faktor protektif terhadap depresi, keputusasaan, dan kecenderungan bunuh diri pada remaja. Penelitian ini berkontribusi pada pengembangan model konseptual integratif yang menjembatani ajaran Islam dan teori psikologi dalam upaya penguatan kesehatan mental remaja serta pencegahan bunuh diri..

Kata kunci: *harga diri; pencegahan bunuh diri remaja; studi al-Qur'an; psikologi; kerangka integrative.*

INTRODUCTION

The phenomenon of suicide among adolescents has become an increasingly alarming mental health issue at both global and national levels. According to the World Health Organization (WHO), more than 700,000 people die by suicide each year, making suicide one of the leading causes of death worldwide and the second leading cause of death among individuals aged 15–29 years ¹. Suicide is therefore not merely an individual problem but also a major public health, educational, and social challenge. The high prevalence of suicide among young people highlights the urgent need for effective preventive strategies that address not only psychological distress but also broader developmental and social factors.

In Indonesia, concerns regarding adolescent mental health have also increased significantly. Findings from the Indonesia National Adolescent Mental Health Survey (I-NAMHS) revealed that approximately one in three Indonesian

¹ World Health Organization, *Suicide – Fact Sheet* (2025).

adolescents experiences mental health problems, indicating a substantial burden of psychological distress among young people ². Furthermore, data presented by the National Research and Innovation Agency (BRIN) show that of the 2,112 suicide cases recorded in Indonesia between 2012 and 2023, approximately 46.63% involved adolescents ³. The 2023 Indonesian Health Survey (SKI) also reported that adolescents experiencing depression were substantially more likely to develop suicidal thoughts than those without depression ⁴. These findings suggest that adolescents constitute a particularly vulnerable population and require comprehensive and sustainable suicide prevention efforts that address both mental health and psychosocial well-being.

Adolescents' vulnerability to suicidal behavior cannot be separated from the developmental characteristics of this life stage. Adolescence is marked by identity exploration, emotional instability, increasing academic and social demands, and a strong desire for social acceptance ⁵. In contemporary society, these developmental challenges are further intensified by social media exposure, social comparison, cyberbullying, family conflicts, and various psychosocial stressors. Such pressures often contribute to feelings of worthlessness, hopelessness, and loss of meaning in life, all of which have been identified as important predictors of suicidal ideation and behavior ⁶. Consequently, strengthening protective factors that enhance adolescents' psychological resilience and positive self-evaluation has become an important priority in suicide prevention initiatives.

² Indonesia National Adolescent Mental Health Survey (I-NAMHS), 'Indonesia National Adolescent Mental Health Survey (I-NAMHS)', *Universitas Gadjah Mada, Johns Hopkins Bloomberg School of Public Health, and The University of Queensland*, 2023.

³ Badan Riset dan Inovasi Nasional, *Kondisi Kesehatan Jiwa Remaja Indonesia Dari Aspek Psikososial, Organisasi Riset Kesehatan BRIN*, 2024.

⁴ Kementerian Kesehatan Republik Indonesia, *Survei Kesehatan Indonesia (SKI) 2023. Badan Kebijakan Pembangunan Kesehatan*, 2024.

⁵ S Branje, 'Dynamics of Identity Development in Adolescence: A Decade of Research', *Journal (or Source) PMC — Open Access*, 2021, ———.

⁶ Cormac O'Beaglaioich and others, 'Adolescent Suicide Ideation, Depression and Self-Esteem: Relationships to a New Measure of Gender Role Conflict', *Frontiers in Psychology*, 11.February (2020), pp. 1–11, doi:10.3389/fpsyg.2020.00111.

One of the key psychological factors associated with suicidal behavior is *self-esteem*. The concept of *self-esteem* has been discussed since the time of William James (1890) and further developed by contemporary scholars (Zeigler-Hill, 2013). Nathaniel Branden (1994) conceptualized self-esteem through six pillars, including self-awareness, self-acceptance, personal responsibility, assertiveness, living purposefully, and personal integrity. These dimensions have formed the basis of various psychological interventions aimed at improving mental health, particularly among adolescents.

Empirical studies consistently demonstrate a strong relationship between low *self-esteem* and suicidal tendencies (Overholser et al., 1995) identified a significant correlation between low *self-esteem*, depression, and suicidal ideation among adolescents. Similarly, Pelkonen and (Marttunen, 2003) found that mood disorders, substance abuse, and dysfunctional family environments are risk factors that are exacerbated by low self-esteem. Other scholars emphasize the importance of psychological interventions (King & Apter, 2003), (while Stivers, 1990) and (Plummer, 2003) highlight *self-esteem* as a central component in suicide prevention. Furthermore, a meta-analysis by (Nguyen et al., 2021) confirms that structured interventions designed to enhance self-esteem can effectively reduce depression and hopelessness.

Previous studies on *self-esteem* and adolescent suicide can generally be classified into three major streams. First, psychological studies have extensively examined the relationship between *self-esteem* and suicidal behavior. Research by (Overholser et al., 1995), (Pelkonen and Marttunen, 2003), (Stivers, 1990), (Plummer, 2003), and (Nguyen et al., 2021) consistently demonstrates that low *self-esteem* is closely associated with depression, hopelessness, and suicidal ideation. These studies have established self-esteem as an important protective factor against suicide; however, their analyses are primarily grounded in cognitive, behavioral, and psychosocial perspectives.

Second, studies within Islamic scholarship have explored *self-esteem* from the perspective of the Qur'an and Islamic teachings. For example, ⁷ analyzes the Qur'anic concept of *self-esteem* through a contextual interpretation of verses related to human dignity, while (Jafari, 2024) argues that human dignity in the Qur'an constitutes the ontological foundation of human worth and moral responsibility. These studies successfully establish the theological basis of *self-esteem* in Islam. Nevertheless, they remain predominantly normative and descriptive, with limited efforts to operationalize Qur'anic concepts into a conceptual framework applicable to contemporary adolescent mental health issues.

Third, several scholars have attempted to bridge Islamic values and modern psychology in understanding self-esteem and psychological well-being. ⁸ compared Islamic and psychological perspectives on self-esteem and identified substantial conceptual convergences between the two traditions. Their study demonstrates that Islamic teachings enrich psychological understandings of *self-esteem* by incorporating spiritual awareness and moral responsibility. Nevertheless, the study remains comparative in nature and does not formulate an integrative conceptual framework specifically directed toward adolescent suicide prevention.

A comparative review of these three streams of research reveals both their contributions and their limitations. Psychological studies have provided strong empirical evidence that *self-esteem* functions as an important protective factor against depression, hopelessness, and suicidal behavior; however, they generally conceptualize *self-esteem* within cognitive, affective, and psychosocial frameworks without incorporating spiritual dimensions. In contrast, studies from the Islamic perspective have successfully established the theological foundations of *self-esteem* through the Qur'anic concepts of human dignity (*karâmah*), the perfection of human creation (*ahsani taqwîm*), and moral responsibility (*khalîfah*), yet they remain

⁷ Rully Fatekhah and Zaini Dahlan, 'SELF- ESTEEM IN THE QUR'AN: Meaning and Contextual Relevance in the Contemporary Era', 2.2 (2023), pp. 221–48.

⁸ Jarman Arroisi and Syamsul Badi', 'Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern Dan Islam', *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi*, 27.1 (2022), pp. 89–106, doi:10.20885/psikologika.vol27.iss1.art7.

largely normative and descriptive. Meanwhile, studies integrating psychology and the Qur'an have demonstrated conceptual compatibility between the two disciplines, but their discussions have primarily been limited to comparative analyses rather than developing an operational framework applicable to adolescent mental health. These differences indicate that, although each stream contributes valuable insights, a comprehensive integrative framework that systematically combines psychological theories and Qur'anic principles of *self-esteem* for adolescent suicide prevention has not yet been adequately developed.

Despite these important contributions, the existing literature remains fragmented in three respects. Psychological studies generally conceptualize *self-esteem* as an individual's cognitive and affective evaluation of the self, whereas Islamic studies primarily emphasize theological and moral dimensions of human dignity. Existing integrative studies, meanwhile, are largely limited to conceptual comparisons between Islamic values and psychological theories without proposing an operational framework for suicide prevention. Consequently, there remains no comprehensive conceptual model that systematically integrates Qur'anic foundations of *self-esteem* with contemporary psychological theories to strengthen adolescent resilience against suicidal behavior. This gap highlights the need for an interdisciplinary framework that combines empirical psychological knowledge with the Qur'anic understanding of human dignity, purpose in life, and spiritual consciousness.

Based on this gap, the research problem of this study can be formulated as follows: (1) How is self-esteem conceptualized in psychological theories? (2) How does the Qur'an construct the concept of human dignity and self-worth? (3) How can the integration of these perspectives contribute to a more effective preventive strategy against adolescent suicide?

This study aims to analyze the concept of self-esteem from both psychological and Qur'anic perspectives and to develop an integrative conceptual framework for suicide prevention among adolescents. The significance of this research lies in its contribution to bridging the gap between psychology and Islamic

studies, offering a more holistic and culturally relevant approach to adolescent mental health that encompasses psychological, spiritual, and social dimensions.

The theoretical framework of this study is based on the integration of psychological theories of *self-esteem*, particularly those developed by William James, Nathaniel Branden, and contemporary scholars with Qur'anic concepts of human dignity, purpose of life, and spiritual consciousness. In this framework, self-esteem is not merely understood as an individual's evaluation of self-worth, but as a spiritually grounded awareness of human value as a creation of God, which has implications for resilience and meaning-making in life.

This study proposes the hypothesis that the integration of psychological and Qur'anic perspectives on self-esteem can provide a more comprehensive and effective foundation for strengthening adolescent resilience and preventing suicidal behavior. Furthermore, this study offers a novel contribution by formulating an integrative conceptual framework that redefines *self-esteem* as both a psychological construct and a form of spiritually rooted *self-awareness*, thereby expanding the discourse on suicide prevention beyond purely secular approaches.

METHOD

This study employed a qualitative approach using library research to examine the concept of *self-esteem* from both Qur'anic and psychological perspectives and to formulate an integrative conceptual framework for adolescent suicide prevention. The study adopted the thematic interpretation (*tafsîr maudhû'î*) method, which systematically collects, classifies, and analyzes Qur'anic verses related to a particular theme in order to obtain a comprehensive understanding ⁹.

The primary data consisted of selected Qur'anic verses that represent the fundamental dimensions of self-esteem in the Qur'an, namely human dignity (*karâmah*), the perfection of human creation (*ahsani taqwîm*), and humanity's

⁹ Moh. Tulus Yamani, 'Memahami Al-Qur ' an Dengan Metode Tafsir Maudhu'î' , *Dalam Jurnal, J-PAI: Jurnal Pendidikan Agama Islam*, 1.2 (2015), p. 283 <<https://media.neliti.com/media/publications/321427-memahami-al-quran-dengan-metode-tafsir-m-fcbe24b0.pdf>>.

responsibility as God's vicegerent (*khalîfah*). Based on these conceptual criteria, three principal passages were purposively selected: QS. Al-Isrâ'/17:70, QS. At-Tîn/95:4–6, and QS. Al-Baqarah/2:30. These verses were chosen because they provide the most comprehensive theological foundation for understanding human worth, intrinsic value, and existential responsibility, which constitute the core elements of self-esteem within the Qur'anic worldview. Their interpretations were examined using major classical and contemporary tafsîr works, including *Tafsîr Tahîrîr wa al-Tanwîr*, *Tafsîr al-Wasîth*, and *Tafsîr Ibn Katsîr*.

Secondary data consisted of psychological literature on self-esteem, including foundational theories proposed by William James, Rosenberg, Coopersmith, and Nathaniel Branden, as well as contemporary empirical studies examining the relationship between *self-esteem* and adolescent suicidal behavior. These references were selected because they represent major theoretical developments and empirical evidence concerning *self-esteem* in modern psychology.

The data analysis was conducted in three interrelated stages. First, the selected Qur'anic verses were analyzed using the thematic interpretation approach to identify key concepts related to human dignity, identity, purpose in life, and moral responsibility. Second, psychological theories of *self-esteem* were conceptually analyzed to identify their principal dimensions, assumptions, and implications for adolescent mental health and suicide prevention. Third, the findings from both perspectives were comparatively synthesized through an interdisciplinary analysis to formulate an integrative conceptual framework that combines spiritual, psychological, and social dimensions of *self-esteem* as a preventive approach to adolescent suicidal behavior.

To enhance the trustworthiness of the study, source triangulation was employed by comparing interpretations from different Qur'anic exegetes with contemporary psychological theories and empirical studies. This triangulation enabled the researchers to identify conceptual convergence and divergence between

the two perspectives, thereby producing a more comprehensive and balanced interpretation.

FINDING AND DISCUSSION

Self-Esteem in the Perspective of the Qur'an

Self-esteem in the perspective of the Qur'an is a reflection of Allah's appreciation for the existence of humans as glorified beings who have been entrusted with a mandate. The Qur'an does not only view humans as biological beings, but also as spiritual entities with high potential to grow, develop, and carry out their function as caliphs on earth ¹⁰. Human dignity is emphasized in many verses, which show that Islam views humans not only from a physical and social dimension, but also from the perspective of their spiritual integrity.

The concept of *self-esteem* in Islam is rooted in spiritual awareness of humanity's position before Allah, which shapes self-identity based on faith, morals, and responsibility. In this case, self-esteem is not merely related to social perception or worldly success, as understood in modern psychological studies, but is an integral part of the mission of creation and respect for oneself as a divine trust ¹¹.

This concept of *self-esteem* is reinforced by a number of verses in the Qur'an that explicitly show the glory, potential, and role of humans in God's creation. One of the verses that most strongly affirms this is Allah's words in QS. Al-Isrâ'/17: 70: "*Indeed, We have honored the children of Adam and carried them on land and sea. We have also provided them with good sustenance and have made them superior to many of the creatures We have created with perfect*

¹⁰ Nur Kholifah, 'Konsep Self-Esteem Dalam Pandangan Al-Qur'an (Studi Kajian Tafsir Maudhu'i)' (Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, 2023).

¹¹ Seyed A Jafari, 'The Criterion of Human Dignity in the Quran', *Journal of Medical Ethics and History of Medicine*, 17.2 (2024), pp. 1–13.

excellence.” This verse shows that humans have a special position compared to other creatures, both in terms of creation, intellectual potential, and their position as creatures who are given responsibility. In the tafsir *al-Mishbâh*, Quraish Shihab explains that this nobility encompasses physical, intellectual, and spiritual dimensions, which form the basis for recognizing the value of human beings¹². Meanwhile, Ibn Asyur in *Tahrîr wa at-Tanwîr* states that human dignity is not only physical or biological in nature, but also includes the gift of potential, consciousness, and moral responsibility to manage the trust on earth¹³. Thus, the verse implicitly affirms that *self-esteem* in Islam is not merely an intrinsic individual value, but rather an existential and spiritual responsibility as caliphs.

Similarly, Allah SWT states in the Qur'an, Surah At-Tîn verse 4, “*Indeed, We have created man in the best of forms.*” This verse clearly states that human beings are superior to other creatures, not only physically but also because they are equipped with the ability to think, act, and choose. Ibn Kathir's interpretation emphasizes that the meaning of “*ahsani taqwîm*” indicates perfection in both physical and spiritual form, which is the basis for the development of human potential as a whole¹⁴.

Another relevant verse is QS. Al-Baqarah/2: 30, which contains a dialogue between Allah and the angels regarding the creation of humans as *khalifah* on earth. Allah Swt. said: “*(Remember) when your Lord said to the angels, 'I am going to make a caliph on earth. They said, "Will You place therein one who will cause corruption and shed blood, while we glorify You with praise*

¹² Quraish Shihab, *Tafsir Al-Mishbah (Pesan, Kesan Dan Keserasian Al-Qur'an)*, 14th edn (Lentera Hati, 2007).

¹³ (Ibn 'Asyur, 1997)

¹⁴ Al-Hafidz Ibnu Katsir, *Tafsir Al-Qur'an Al-Azhim*, Jilid 8 (Dar El-Hadits, 2005).

and sanctify Your name?" He said, "Indeed, I know that which you do not know." The status of caliphate in this verse shows that humans are seen as active subjects in managing life with divine values. This responsibility can only be carried out if humans have an awareness of their own value and confidence in their potential, which in psychological terms is referred to as *self-worth* ¹⁵.

These verses together form a strong spiritual framework for fostering *self-esteem*. Humans are invited to know their true selves, realize their intrinsic value as creatures of God, and understand that they were created for a noble purpose. This awareness becomes the main foundation for building a strong sense of identity and positive *self-esteem*, especially for teenagers who are in the process of searching for meaning in life.

Based on these verses, *self-esteem* in the perspective of the Qur'an is not merely related to feelings of happiness about oneself or social recognition as understood in modern psychology, but is more profound as an existential awareness of the purpose of creation. *Self-esteem* in Islam is built on the foundation of recognition of the dignity given by Allah, the perfection of creation, and responsibility as caliphs. This concept requires the integration of spiritual honor (*karâmah*), life mission (*khalifah*), and sensitivity to divine values in one's actions. Unlike psychological approaches that often emphasize internal or external self-perception, the Qur'an places *self-esteem* in a vertical relationship between humans and Allah, and a horizontal relationship between humans and their fellow humans. Thus, individuals who possess Islamic *self-esteem* will feel meaningful not because of their worldly achievements, but

¹⁵ R Ilyas, 'Manusia Sebagai Khalifah Dalam Perspektif Islam ', [Jurnal Statistik / Ilmu Agama / Humaniora — Sesuai Edisi Penerbit] , 2022, p. ——.

because of their awareness of their position, potential, and role in the order of divine creation.

Table 1. Conceptual Affirmation of Human *Self-Esteem* in the Qur'an

Fundamental Aspects	Source of the Qur'an	Text of the Verse	Meaning and Implications for <i>Self-Esteem</i>
Self-Glory (<i>Karâmah</i>)	QS. Al-Isrâ'/17: 70	وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۝٧٠	It shows that human dignity is a direct gift from God. This is the spiritual basis of <i>self-esteem</i> that does not depend on worldly factors.
The Perfection of Creation (<i>Ahsani Taqwîm</i>)	QS. At-Tîn/ 95: 4	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝٤	The perfection of the human physical and psychological form is a sign that humans are valuable and worthy of carrying out their great mission in life.
Responsibility as <i>Khalîfah</i>	QS. Al-Baqarah/2:30	وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝٣٠	Allah entrusted the role of caliphate to humans, which means that humans have superior value and potential as stewards of the earth.

Such *self-esteem* construction is highly relevant in responding to the challenges of identity crisis experienced by many teenagers today. During

adolescence, individuals undergo a period of psychological and social transition that leaves them vulnerable to role confusion, environmental pressures, and the search for meaning in life ¹⁶. In such conditions, the Islamic concept of *self-esteem*, rooted in an awareness of the glory and purpose of creation, can be a major support in forming a strong sense of identity. When adolescents understand that they are created perfectly, glorified, and trusted as caliphs on earth, they will have a strong spiritual foundation to assess themselves positively, regardless of fluctuations in social acceptance or worldly achievements. This awareness can prevent feelings of inferiority, alienation, and even the tendency to end one's life due to a loss of direction ¹⁷. Thus, the Qur'an not only forms the theological foundation of *self-esteem* but also provides an applicable value framework for developing psychological and spiritual resilience in adolescence.

From the description of the verses of the Qur'an and the explanations of the exegetes, it can be concluded that Islam, through divine revelation, has laid a strong conceptual foundation for forming a positive self-esteem. The glory of humans as chosen beings, the perfection of creation, and the role of caliphate that they carry out show that human identity in Islam is noble and purposeful. The concept of *self-esteem* in the Qur'an does not only revolve around psychological or social dimensions, but touches on a deeper spiritual aspect—namely, awareness of *self-respect* as a creature of Allah and moral responsibility in life.

This understanding provides a solid direction for the development of Muslim youth's identity, especially in facing social pressures and value crises that are prone to causing mental disorders and suicidal tendencies. To complement this approach, a study of the concept of *self-esteem* in modern psychology is important in order to obtain a comprehensive and integrative understanding between the scientific and faith dimensions in fostering personal resilience in youth.

¹⁶ Branje.

¹⁷ I F Reza, 'Islamic Religiosity as a Control of Suicide Intent among Adolescents ', [*Nama Jurnal — Sesuai Edisi Penerbit*] , 2024, p. ———.

Self-Esteem in Modern Psychology

In line with the spiritual framework offered by the Qur'an, modern psychology also places the concept of self-esteem as a central aspect in human personality development. If the Qur'an builds self-esteem on existential awareness and spiritual responsibility, psychology understands it as an individual's perception of their own value, both in an intrapersonal and social context. This concept has been a major object of study since the era of humanistic psychology, and continues to evolve in the fields of developmental, clinical, and educational psychology ¹⁸.

In modern psychology, *self-esteem* is defined as an individual's evaluative judgment of themselves. Individuals with high self-esteem tend to have positive perceptions, feel worthy, valuable, and capable of facing life's challenges. Conversely, individuals with low self-esteem are prone to anxiety, depression, and feelings of helplessness, which in the long term can lead to deviant behavior and even suicide. This understanding provides a scientific basis for examining how an individual's psychological construction can have a significant impact on their mental and social well-being, especially during adolescence ¹⁹.

The concept of *self-esteem* in psychology has been developed by various prominent figures who have provided an important theoretical foundation for understanding self-worth, especially in relation to adolescent mental health. Although each figure has a different approach and theoretical background, they essentially place self-esteem as a core aspect of psychological well-being and a major determinant in character formation and an individual's ability to cope with life's pressures.

The first figure to systematically introduce this concept was William James, a pioneer of American psychology in the late 19th century. According to James, *self-esteem* is the result of comparing a person's achievements with their aspirations.

¹⁸ J Arroisi and Syamsul Badi', 'Studi Komparasi Perspektif Psikologi Modern Dan Islam Terhadap Self-Esteem ', *Psikologika* , 2022, 1–15.

¹⁹ Carl R. Rogers, *On Becoming a Person: A Therapist's View of Psychotherapy* (Houghton Mifflin Company, 1995).

The greater the achievement compared to one's life goals, the higher the level of self-esteem. In his work *The Principles of Psychology*, he emphasized that self-esteem is part of the concept of self that is formed through social and symbolic interactions. Through social experiences and communication, individuals interpret praise or criticism, which in turn shapes their assessment of themselves ²⁰.

Sigmund Freud, although better known for his theory of psychoanalysis, also studied self-esteem as a function of the ego in mediating between the id and the superego. According to Freud, healthy *self-esteem* is formed when the ego successfully manages internal conflicts and external pressures effectively, through adaptive defense mechanisms. Conversely, the ego's failure to perform its functions causes psychological disorders and a decline in *self-esteem* ²¹. Meanwhile, Alfred Adler, through individual psychology, views self-esteem as the result of the struggle to overcome feelings of inferiority. For Adler, individuals are motivated to achieve success as a form of compensation for their perceived weaknesses or shortcomings. Healthy *self-esteem* grows along with achievement and social recognition, mediated by childhood experiences and patterns of interaction within the family and community ²².

Abraham Maslow, with his hierarchy of needs theory, places *self-esteem* as a basic psychological need that must be fulfilled before individuals can achieve *self-actualization*. He divides *self-esteem* into two dimensions: appreciation from others (external) and appreciation of oneself (internal). Failure to fulfill this need will lead to feelings of helplessness, low *self-esteem*, and failure to develop one's potential ²³.

Furthermore, Nathaniel Branden made a significant contribution by distinguishing two main aspects of *self-esteem*, namely *self-efficacy* (belief in one's

²⁰ William James, 'The Principles of Psychology 2', 2nd edn (Henry Holt and Company, 1913), p. 94.

²¹ Sigmund Freud, *The Ego and the Id* (Hogarth Press, 1923).

²² Alfred Adler and Walter Beran Wolfe, *Understanding Human Nature* (Garden City Publishing Company, INC., 1927).

²³ A. H. Maslow, 'A Theory of Human Motivation', *Psychological Review*, 50 (2000), pp. 370–96, doi:10.4324/9781912282517.

abilities) and *self-respect* (appreciation of one's worth). In his book *The Psychology of Self-Esteem*, Branden emphasizes that *self-esteem* is built through consistency in living according to personal values and responsible choices. He also believes that *self-esteem* is dynamic and can be shaped through continuous reflection and *self-development* ²⁴.

Two other figures who contributed empirical measures of self-esteem were Morris Rosenberg and Stanley Coopersmith. Rosenberg developed the Rosenberg *Self-Esteem* Scale (RSES) in 1965, which is widely used to assess the level of *self-esteem* in adolescents. He defined *self-esteem* as an individual's global attitude toward themselves, reflecting either appreciation or dissatisfaction with oneself (MentalYC, 2025). Meanwhile, Coopersmith, in *The Antecedents of Self-Esteem* (1967), emphasized the importance of early social experiences, particularly in the family and school environments, in shaping positive self-esteem. According to him, self-esteem is an affective and cognitive evaluation of *self-concept*, which greatly influences an individual's behavior and ability to face life's challenges ²⁵.

The synthesis between the perspectives of the Qur'an and modern psychology on the concept of *self-esteem* shows that there is common ground in terms of substance, even though they differ epistemologically. The Qur'an builds *self-esteem* on the foundations of *karâmah* (spiritual nobility), *ahsani taqwîm* (perfection of creation), and *khalîfah* (moral responsibility), which shape human existential awareness as beings who are honored and entrusted with a mandate. Meanwhile, modern psychology emphasizes *self-esteem* as a cognitive-affective evaluation of oneself that directly impacts emotional stability and mental health.

Both perspectives agree that self-esteem is an essential element in the formation of a healthy *self-identity*, especially during adolescence, which is a crucial phase of *self-discovery*. In this context, the synergy between the values of monotheism and spiritual responsibility as offered by the Qur'an, with the empirical

²⁴ Nathaniel Branden, *Honoring The Self: Self Esteem and Personal Transformation* (Bantam Edition Published, 1985).

²⁵ Stanley Coopersmith, 'A Method for Determining Types of Self-Esteem', *The Journal of Abnormal and Social Psychology*, 1.59 (1959), pp. 87–94.

approach of psychology regarding basic human needs, can form a strong internal protection model against psychological disorders such as depression, anxiety, and suicidal ideation.

Thus, the integration of religious and psychological approaches not only enriches the theoretical understanding of self-esteem, but also produces an applicable framework for preventive intervention. *Self-esteem* becomes an inner fortress that protects adolescents from existential crises, and at the same time becomes a spiritual foundation for achieving a meaningful and psychosocially balanced life.

Comparative and Integrative Analysis

A comparative analysis of the Qur'anic and psychological perspectives reveals both convergence and divergence in their understanding of *self-esteem*. Both perspectives acknowledge that *self-esteem* plays a fundamental role in shaping individual resilience, psychological well-being, and adaptive behavior. Modern psychology conceptualizes self-esteem as a positive evaluation of one's abilities, achievements, and social acceptance, whereas the Qur'an emphasizes human dignity (*karâmah*), the perfection of creation (*ahsani taqwîm*), and the responsibility of being God's vicegerent (*khalîfah*) as the primary foundations of human worth. Thus, both traditions recognize the importance of positive self-worth, although they differ in the source from which that worth is derived.

The principal difference lies in their epistemological foundations. Contemporary psychological theories generally regard *self-esteem* as a construct developed through personal experiences, interpersonal relationships, and environmental influences. Consequently, *self-esteem* may fluctuate according to success, failure, or social evaluation. In contrast, the Qur'anic perspective views human worth as an inherent gift bestowed by Allah that is inseparable from human creation itself. While psychological *self-esteem* is dynamic and context-dependent, Qur'anic *self-esteem* is fundamentally ontological and spiritually grounded. This distinction implies that the Qur'an provides a more stable foundation for self-worth that is less vulnerable to external fluctuations.

This difference also creates a constructive tension between the two perspectives. Psychological approaches may unintentionally encourage individuals to derive their sense of worth primarily from achievement and social recognition, whereas the Qur'an teaches that human dignity exists independently of worldly success because it originates from divine grace. Rather than viewing this tension as contradictory, the present study argues that both perspectives are complementary. Psychological theories explain how *self-esteem* develops and functions in everyday life, while the Qur'an provides the transcendental foundation that sustains self-worth even in situations of failure, suffering, or social rejection. The integration of these perspectives therefore offers a more comprehensive framework for strengthening adolescent resilience and preventing suicidal behavior.

Adolescent Suicide Prevention Strategies

After explaining the concept of *self-esteem* from the perspective of the Qur'an and modern psychology, it can be concluded that *self-esteem* is an important element in shaping mental resilience, especially during adolescence. Identity crises, emotional pressure, and a lack of social support often make adolescents vulnerable to disorientation in their meaning of life, even to the point of suicidal tendencies.

In such circumstances, *self-esteem* acts as an inner fortress that protects adolescents from despair. Adolescents with healthy self-esteem have a clear orientation in life, feel valuable, and are able to deal with pressure constructively. Therefore, suicide prevention strategies must be holistic and integrative, covering three main dimensions: spiritual, psychological, and social.

1. The Spiritual Dimension in Strengthening Adolescent *Self-Esteem*: A Preventive Theological Approach

In the context of suicide prevention among adolescents, the spiritual dimension plays a key role in shaping a strong sense of meaning in life and existential orientation. The Qur'an explicitly states that humans are honored beings (QS. Al-Isrâ'/17: 70) and created in the most perfect form (QS. At-Tîn/95: 4). These values form the theological basis that human life has a noble and invaluable

purpose. Therefore, spiritual strengthening is an important instrument in building a healthy and meaningful *self-esteem*.

The spiritual strategies offered in this study emphasize the internalization of applicable values of faith, namely: *tauhîd*, *ridha*, *tawakkal*, and *syukur*. These four values complement each other in forming inner resilience and strong self-awareness among adolescents.

Tauhîd instills the belief that life is in the control of Allah Swt., who created and sustains everything. This awareness shapes a strong spiritual identity and keeps teenagers from existential despair. *Ridhâ* teaches acceptance of divine destiny with an open heart. This value transforms suffering into a meaningful test, helping teenagers understand that difficulties are part of a valuable life journey. *Tawakkal* strengthens the spirit of striving and at the same time surrendering to Allah's decree. With *tawakkal*, teenagers gain peace of mind and confidence that the outcome of life is not entirely within their control, thereby reducing psychological burdens. *Syukr* instills the habit of appreciating the little things in life. Grateful teenagers tend to have a positive perception of life, feel content, and are not easily trapped in feelings of inferiority or despair.

Table 2. Spiritual Values in the Qur'an and Their Implications for Adolescent Psychological Health

Spiritual Values	Source of the Qur'an	Text of the Verse	Meaning and Psychological Impact
<i>Tauhîd</i>	QS. Al-Ikhlâsh/112: 1-4	قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾	Instilling the belief that life is under God's control; creating a sense of security, reducing anxiety, and strengthening the meaning of life.
<i>Ridha</i>	QS. At-Taubah/9: 51	... فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾	Developing acceptance of life's trials; strengthening resilience

			and reducing emotional stress caused by unmet expectations.
<i>Tawakkal</i>	QS. Âli 'Imrân/3: 159	فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾	Reducing psychological stress; building confidence in facing challenges; fostering calmness and composure.
<i>Syukr</i>	QS. Ibrâhîm/14: 7	وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾	Increasing happiness and life satisfaction; fostering contentment and reducing the tendency to compare oneself negatively.

Internalizing these four values not only strengthens the vertical relationship with God, but also has a direct influence on the formation of a healthy *self-perception*. In the context of suicide prevention, this spiritual dimension acts as a protective factor that protects adolescents from crises of meaning in life and strengthens their resilience to psychosocial pressures.

To translate these spiritual values into practical interventions, the present study proposes their implementation through structured spiritual development programs in schools, Islamic boarding schools (*pesantren*), and community-based youth organizations. Such programs may include, for example, Qur'anic reflection (*tadabbur*) sessions, gratitude journaling, faith-based mentoring, spiritual counseling, and guided reflection on life purpose. These activities can be integrated into character education, school counseling services, and adolescent mental health promotion programs to strengthen spiritual identity and resilience. By reinforcing adolescents' awareness of their inherent dignity as God's creation, these interventions operationalize the spiritual dimension of the proposed integrative self-esteem framework and may serve as protective factors against hopelessness, psychological distress, and suicidal behavior.

2. Psychological Dimensions in Strengthening Adolescent *Self-Esteem*: A Preventive Cognitive-Affective Approach

In efforts to prevent suicide among adolescents, psychological dimensions play an important role in building mental resilience, emotional stability, and a healthy *self-perception* ²⁶. If spiritual dimensions provide a foundation of values and meaning in life, psychological dimensions strengthen adolescents' ability to recognize, manage, and constructively direct their potential. Healthy self-esteem is greatly influenced by how individuals understand themselves, respond to life's pressures, and regulate their emotional tendencies. Without adequate psychological resilience, adolescents are more prone to frustration, depression, and hopelessness, which are major risk factors for suicidal behavior ²⁷.

The strategy of strengthening *self-esteem* through psychological dimensions is carried out by internalizing *self-development* values based on the concept of *tazkiyah al-nafs*, namely: *Mas'ûliyyatu an-Nafs* (personal responsibility and self-leadership), *Muḥâsabah an-Nafs* (self-introspection), *Mujâhadah an -Nafs* (self-control and self-improvement), *Shabr* (emotional resilience), *Hikmah* (wisdom in understanding oneself), and *Tawassuth* (balance and moderation). These values work synergistically to strengthen a more mature, stable, and resilient personality structure in adolescents.

Mas'ûliyyatu an-Nafs instills awareness that each individual is responsible for their thoughts, choices, and actions. This value encourages young people to take control of their lives, not to easily blame circumstances, and to be able to make conscious decisions. *Muḥâsabah an-Nafs* guides young people to evaluate themselves honestly so that they can recognize their strengths, weaknesses, and

²⁶ Hesty Yuliasari, 'Pelatihan Konselor Sebaya Untuk Meningkatkan Self Awareness Terhadap Perilaku Beresiko Remaja', *Jurnal Psikologi Insight*, 4.1 (2020), pp. 63–72, doi:10.17509/insight.v4i1.24638.

²⁷ Nadila Purnama Sari and others, 'PSIKOEDUKASI KETANGGUHAN MENTAL REMAJA DALAM MENGHADAPI TEKANAN SOSIAL PADA REMAJA DI SMA NEGERI 2', 2.6 (2024), pp. 1791–97.

sources of psychological stress. Through *muḥāsabah*, young people learn to understand the roots of their emotions, thereby avoiding dangerous impulsivity.

Furthermore, *Mujâhadah an-Nafs* teaches continuous efforts to improve oneself through discipline, mental training, and control of negative impulses. This value builds resilience and courage in adolescents when facing life's challenges. Shabr plays an important role in reducing emotional pressure, helping adolescents to remain calm, strong, and not rush into making extreme decisions. Patience encourages the ability to persevere in difficult times and prevents feelings of despair from arising.

The value of *ḥikmah* fosters teenagers' ability to understand themselves deeply and respond proportionally when facing problems. With wisdom, teenagers do not easily judge themselves negatively, but are able to consider everything objectively. Meanwhile, Tawassuth teaches moderation and balance in thinking, feeling, and acting. Tawassuṭ protects teenagers from excessive attitudes in judging themselves, whether in the form of extreme *self-deprecation* or unrealistic *self-aggrandizement*.

Table 3. Psychological Values Based on *Tazkiyah al-Nafs* and Their Implications for Strengthening Adolescent Self-Esteem

Spiritual Values	Source of the Qur'an	Text of the Verse	Meaning and Psychological Impact
<i>Mas'ûliyyatu an-Nafs</i>	QS. Al-Isrâ'/17: 36	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾	Improving <i>self-control</i> , a sense of responsibility, and the ability to make healthy and productive decisions.
<i>Muhâsabah an-Nafs</i>	QS. Al - Hasyr/59: 18	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا	Helps recognize one's strengths and weaknesses; reduces impulsivity and

		قَدَمْتُ لَعْدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾	increases emotional awareness
<i>Mujâhadah an-Nafs</i>	QS. Al-Ankabût/29: 69	وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾	Strengthening discipline, resilience in the face of pressure, and toughness in the face of failure and challenges.
<i>Shabr</i>	QS. Al-Baqarah/2: 153	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾	Stabilizing emotions; reducing anxiety and stress; preventing hasty and reactive actions in difficult situations
<i>Hikmah</i>	QS. Al-Baqarah/2: 269	يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾	Develop the ability to assess oneself objectively; strengthen a realistic and balanced self-perception.

The internalization of these six psychological values not only strengthens adolescents' ability to understand and manage themselves interpersonally, but also forms the foundation of a resilient personality in facing life's pressures. Values such as responsibility, introspection, *self-control*, patience, wisdom, and balance are important instruments in building a healthy and stable self-esteem. In the context of suicide prevention, these psychological dimensions function as protective factors that strengthen mental resilience, guide adolescents in making rational decisions, and reduce the risk of destructive behavior stemming from identity crises or emotional pressure.

To translate these psychological values into practical interventions, the present study proposes their implementation through structured psychoeducational and counseling programs in schools, Islamic educational institutions, and community mental health services. Such programs may include self-awareness training, emotional regulation exercises, cognitive restructuring, guided self-reflection (*muḥâsabah*), resilience training, and self-leadership development. These interventions can be delivered through individual counseling, group counseling, life-skills education, and school-based mental health programs. By strengthening adolescents' emotional competence, adaptive coping strategies, and positive self-evaluation, these interventions operationalize the psychological dimension of the proposed integrative self-esteem framework and contribute to reducing psychological vulnerabilities associated with depression, hopelessness, and suicidal ideation.

3. Social Dimensions in Strengthening Adolescent Self-Esteem: A Preventive Communal Approach

In the context of suicide prevention among adolescents, the social dimension plays an important role in building a sense of connection, support, and meaningful solidarity with the surrounding environment. Adolescents do not live in a vacuum; they are greatly influenced by their relationships with family, peers, and social communities²⁸. Therefore, social strategies play a key role in fostering a sense of belonging, love, and appreciation as part of the community.

The social strategy in this study emphasizes the strengthening of constructive social interaction values, namely: *Hablun mina an-nâs*, *rahmah*, *atta'âwun*, *ukhuwwah*, *husnuzhann*, and *fathânah ijtîmâ'îyyah*. These values foster social sensitivity, awareness of others, and the ability to build healthy relationships.

Hablun mina an-nâs refers to harmonious and responsible social connections with fellow human beings. This value reinforces the importance of social support from family, friends, and the community as a protective factor

²⁸ F Savi Çakar, 'Perceived Social Support and Self-esteem in Adolescence ', *Procedia — Social and Behavioral Sciences* , 2010, 445–50.

against social isolation and feelings of loneliness. Meanwhile, *rahmah* instills compassion as the foundation of social interaction. Teenagers who grow up in an atmosphere of compassion will have a positive perception of themselves and others, and will be able to develop empathy and caring.

At-ta'âwun, or the spirit of mutual assistance, fosters active social solidarity, where young people do not feel alone in facing life's problems. This sense of togetherness protects them from psychological crises caused by social pressure. *Ukhuwwah* strengthens emotional bonds in social relationships. Brotherhood built on the basis of faith and humanity fosters healthy trust and support among teenagers and their environment. *Husnudzhan* instills a positive attitude in viewing others and oneself. This is important in avoiding negative prejudices, suspicions, and conflicts that can damage social relationships and self-esteem. *Fathânahh ijtima'iyah* or social intelligence is the ability to understand social dynamics, communicate effectively, and be adaptive. This value is important to strengthen the social capacity of teenagers in managing conflicts and maintaining healthy interpersonal relationships.

Table 4. The Social Dimension in Strengthening Adolescent Self-Esteem: A Preventive Communal Approach

Spiritual Values	Source of the Qur'an	Text of the Verse	Meaning and Psychological Impact
<i>Hablun mina An-Nâs</i>	QS. Al-Baqarah/2: 83	...وَبِالْوَالِدَيْنِ إِحْسَانًا وَذَى الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا ... ٨٣	Forming positive relationships with others, strengthening social support, preventing isolation.
<i>Rahmah</i>	QS. Al-Anbiya'/21: 107	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧	Increasing empathy and social awareness; reducing feelings of alienation and emotional tension.

<i>At-Ta'âwun</i>	QS. Al-Mâ'idah/5: 2	...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ ۝ ٢	Fostering a sense of belonging and social responsibility; building community solidarity.
<i>Ukhuwwah</i>	QS. Al-Hujurât/49: 10	إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَصَلِّحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ أَلَعَلَّكُمْ تُرْحَمُونَ ۝ ١٠	Fostering a sense of belonging and social security; reducing feelings of loneliness and neglect.
<i>Husnuzhann</i>	QS. Al-Hujurât/49: 12	يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بََعْضُكُم بَعْضًا	Enhancing interpersonal trust; preventing negative prejudice and interpersonal conflict.
<i>Fathânah</i> <i>Ijtimâ'iyyah</i>	QS. An-Nahl/16: 125	أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهُمْ بِالنَّيِّ هِيَ أَحْسَنُ ... ١٢٥	Developing social intelligence and interpersonal skills that support social adaptation

The internalization of these six social values plays an important role in forming a healthy and empathetic support network for adolescents. Harmonious social relationships are not only a source of emotional comfort, but also provide psychological protection from various pressures in life. In the context of suicide prevention, this social dimension functions as an external factor that strengthens resilience, builds a sense of connection, and provides a safe space for self-expression and recovery from identity crises.

At the community level, these social values may be implemented through comprehensive youth support systems involving families, schools, religious institutions, and local communities. Practical initiatives include peer-support groups, anti-bullying campaigns, parenting education, community mentoring

programs, and collaborative activities that foster empathy, mutual assistance, and social connectedness. Such community-based interventions strengthen adolescents' sense of belonging and social support, both of which are recognized as important protective factors in preventing suicidal behavior.

CONCLUSION

The concept of *self-esteem* in Islam and modern psychology has an essential point of convergence, despite originating from different epistemological backgrounds. In Islam, self-esteem is built upon spiritual awareness of the nobility of human creation, the responsibility of khalifah, and a transcendental relationship with Allah. Meanwhile, modern psychology views *self-esteem* as an individual's cognitive-affective assessment of themselves, which plays an important role in shaping mental health and psychological *well-being*, especially in adolescents.

An integrative approach between spiritual, psychological, and social values offers a comprehensive strategy for suicide prevention. This strategy is realized through the internalization of the values of tawhid, *ridhâ*, *tawakkal*, and *syukr* (spiritual dimension); personal responsibility, *muḥâsabah*, *mujâhadah*, *shabr*, and *ḥikmah* (psychological dimension); as well as *hablun minan-nâs*, *rahmah*, *ata'âwun*, *ukhuwwah*, *ḥusnuzhann*, and *fathanah ijtima'iyah* (social dimension). These values not only strengthen adolescents' identity and meaning of life, but also serve as protective factors that can reduce the risk of existential crises, depression, and the urge to end one's life.

Theoretically, this journal contributes to enriching the integrative model between psychology and Islamic spiritual values in the field of suicide prevention. Practically, the results of this study can be used as a basis for educational institutions, counselors, and families to develop value-based youth development programs and holistic approaches that are more contextual and applicable.

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