

CUTTING BEHAVIOR IN THE PERSPECTIVE OF ISLAMIC PSYCHOLOGY

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ABSTRACT

The purpose of this paper was to find out how Islamic psychology views cutting behavior and how to overcome cutting behavior according to Islamic Psychology. This research was a literature review with a descriptive qualitative approach. The data collection technique was done by searching for sources of books and journal articles with the theme of mental health on Google Scholar and Scopus. The data analysis was carried out by collecting data, breaking them down into units, synthesizing, compiling patterns and drawing conclusions. The results of the study showed that cutting behavior is a form of human reaction that experiences problems, anxiety, or bad experiences from someone so that they feel guilty or disappointed with themselves. Cutting means clawing, cutting, or slashing limbs. Cutting behavior seen from the perspective of Islamic Psychology is an act that is forbidden because the impact can kill lives. The touching heart method with Islamic counseling, Qalibun Healing with a Sufism approach, namely dhikr accompanied by prayer readings can be alternatives in healing from cutting behavior.

Keywords: Cutting, Mental Health, Islamic Psychology

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INTRODUCTION

According to the World Health Organization or further shortened to WHO there are about 200 million people experiencing anxiety, 332 million people experiencing depression and almost half of them are from the Southeast Asia and Western Pacific region (World Health Organization, 2017a). If we look at the Asian region, the number of cases with the largest mental health disorders is in India with 56,675,969 cases or 4.5% of the total population of India. While the lowest cases of mental health disorders are in the Maldives with 12,739 cases or about 3.7% of the population. In Indonesia, mental health cases are at 9,162,886 or 3.7% of the Indonesian population (World Health Organization, 2017b).

Moreover, the current covid-19 pandemic cases are making an increase in cases of mental health disorders around the

world (Masyah, 2020). Morbidity and Mortality Weekly Report stated that the symptoms of depression and anxiety disorders in the United States increased from April to June 2020 and according to a New York therapist, Anne Thode stated that someone with mental health disorders has worsened since the presence of covid-19 (Azania, 2021). The Ministry of Health of the Republic of Indonesia also mentioned that there was an increase in cases of mental health disorders due to the impact of the covid-19 pandemic (Widyawati, 2021).

One form of behavior of someone who has a mental health disorder is cutting. According to (Kottler, Smith, & Bartlett, 2018) in his research on the characteristics of self-harm people about three-quarters or 74% of people do cutting. Cutting behavior is still difficult to see because cutting actors tend to hide their physical injuries and do it clandestinely (Devika, 2021). Cutting

behavior can be a big problem because the resulting injury can be a serious injury that can even end the life of the person who did it.

Islamic Psychology's view on mental health according to (Zulkarnain, 2019) is someone who has peace of mind in overcoming all problems in life. Zulkarnain added that a person who is mentally healthy will not feel jealous of the pleasure that others get. Because the source of mental health disorders comes from the heart that is always jealous, spiteful, hateful, and ungrateful for what he has. Therefore, there needs to be a study of Islamic psychology's view of cutting behavior and efforts to counter cutting behavior according to the view of Islamic Psychology.

The Novelty in this paper is the view of Islamic Psychology on cutting behavior as one of the signs of a person experiencing mental health disorders. The purpose of this paper is to find out how Islamic psychology views the behavior of mental health disorders or cutting, and to find out the factors, causes and characteristics of cutting behavior and provide efforts to counter cutting behavior according to the view of Islamic Psychology.

RESEARCH METHODS

This article used a library research method that used sources from books, journal articles and other literature as the main objects. Literature study is an event or events that occurred in the past that can be a picture, writing or monumental work of a person (Darmalaksana, 2020). The method of literature study is more to collect special data used for social research methods to find previous data sources (Sari & Asmendri, 2020). This type of research uses a qualitative approach, namely research with external results of information in the form of descriptive records and data. First, the author searched for data sources from various references by using keywords or themes from

the title of the article. In addition, data sources were also searched from social media such as websites and reports from WHO (World Health Organization) in the last ten years. Then the author examined the theory and further elaborated it using his own sentences. The collection of information will be used as data sources, then managed and reviewed critically. The analysis unit of this paper was how Islamic psychology views cutting behavior and to review strategies for handling cutting behavior from Islamic point of view.

RESULTS AND DISCUSSION

Scope of Cutting

1. Understanding Cutting

One of the behaviors that a person often does when experiencing mental health disorders is self-harm which means self-harm from any action done intentionally with the aim of causing pain or causing damage to his own body, such as cutting (cutting the skin with sharp objects), injuring the skin with embers, or scratching the skin hard to cause injury (Hielscher, Whitford, Scott, & Zopf, 2019). Self-harm behavior is not only done physically, but can also be done by drinking alcohol or drugs excessively or intentionally having unsafe sex that aims to release all negative emotions (Devika, 2021).

One of the self-harms that many people do is cutting behavior or can be called cutting, clawing, or cutting parts of his body with sharp objects such as knives, razors, or cutters (Gilman, 2013). According to Report from Mental Health America, the most common behaviors carried out by sufferers of mental health disorders are: 1) cutting the skin or cutting 70% - 90%; 2) Hitting the body or banging the head with a hard object 21%-44%; and 3) Burning limbs 15-35%. Usually cutting was done on the limbs such as the wrists, arms, legs, and abdomen, but lately it can also be done in all parts of the body such

as the neck, thighs, and back. Usually the scars caused by the incision on the skin will be imprinted and the cutting perpetrator covers it by wearing long-sleeved clothes (Amanda, 2018).

2. Factors Causing Cutting Behavior

According to the study conducted by (Zakaria & Theresa, 2020), there are several factors that cause a person to perform cutting behavior experienced by young girls. The first is as a form of expressing emotions from difficulties in dealing with negative experiences, in addition to being a form of self-coping mechanism that is not adaptive. Furthermore, the negative environmental influence of friends such as bullying and disharmony of relationships in the family makes a person able to perform cutting behaviors.

According to the study conducted by (Guntur, Dewi, & Rifdah, 2021) young men do cutting behavior due to romantic conflicts such as arguments or breakups with their lovers. In addition, the sense of disappointment in the self caused by past mistakes can also trigger the act of cutting. Lastly, conflict with parents and experience of bullying at school are factors that cause cutting behavior in young men.

According to the study conducted by (Malumbot, Naharia & Kaunang, 2020) the causative factors of cutting behavior in adolescents are romantic relationships, influences from biochemistry, psychology and personality. In addition, poor family environment factors are also the cause of people doing cutting behavior. These factors are problems in individuals that have not been resolved, causing stress, and taking it out in cutting behavior.

3. Characteristics of Cutting Behavior

There are several characteristics that arise from cutting actors according to

(Amanda, 2018) which were divided into three parts. First, the characteristic of cutting actors based on personality is that the perpetrator finds it difficult to control impulse in many areas and is characterized by eating disorders or dependence on addictive substances. Furthermore, cutting actors also have a rigid mindset, feel low self-esteem and a strong desire to get attention and acceptance from others. Second, the characteristic of cutting actors who are influenced by the family environment is having experiences of trauma in childhood from either parents or families so that there is a difficulty in internalizing positive attention and unwillingness in caring for themselves properly. Third, based on the social environment, cutting actors have characteristics that are less able to maintain a stable relationship with the community and have fear of changes in both daily activities and new experiences (Wijaya, 2019).

According to the study conducted by (Maulida & Annatagia, 2019) the characteristics of cutting behavior in adolescents are emotions. Developmental age in adolescents is still unstable and less able to control their emotions resulting in mood disorders such as depression. Teenagers feel less precise in giving a dream if faced with a problem. In the face of problems, they tend to run at self-harm which is believed to provide a sense of calm for a moment and free them from psychological pain.

Analysis of Behavior Cutting with Islamic Psychological Approach

1. Understanding Islamic Psychology

According to Muslim psychologists, it is a science that deals with human beings, and focuses on philosophical human personality problems, methodological theories, and problem approaches based on the sources of Islamic law (Qur'an and Hadith) and reason, senses, and institutions. Islamic psychology is

a modern psychological science that has undergone a process of screening or selection and in it there is Islamic insight. Islamic psychology is modern psychology in the Islamic point of view by removing concepts that are contrary or not in line with Islamic law (Daulay, 2015).

The essence of Islamic Psychology has three main elements: First, Islamic Psychology examines Islamic problems. Second, Islamic Psychology talks about aspects of psychology and human behavior in the form of al-ruh, an-nafs, al-qalb, al-aql, al-dhamir, al-qulub, al-fuad, al-sirr etc. Third, Islamic Psychology is not ethically neutral, but is full of ethical values (Mujib & Mudzakar, 2006). The goal of Islamic Psychology itself is to stimulate self-awareness in order to have the ability to form good self-quality in order to achieve a happiness in the world and in the hereafter (Shaleh, 2015).

Islamic psychology has a purpose in explaining humans starting from formulating what God says about man. Islamic psychology believes that only Allah SWT can understand and unravel the nature of human complexity. Therefore, Islamic psychology focuses more on what God says about humans. It means, in understanding who man is, it is not solely by analyzing human behavior, but it can also be examined by understanding the propositions that explain humans (Hafizallah, 2019).

2. Causes of Cutting Behavior in the Perspective of Islamic Psychology

Mental health, according to the view of Islamic Psychology, is the condition of which ones are spiritually good and he/she always feels calm, secure, and peaceful (Wasito, Astuti, & Nur, 2022). This is because a person has emotional-psychological strength from ritual dimensions such as worship, faith, and good morals (Jalaluddin,

2012). In addition, a mentally healthy person, in the view of Islamic Psychology, is someone who is able to focus on harmony by distancing himself from feelings of doubt or worry to overcome anxiety and inner opposition (Zulkarnain, 2019). According to (Zulkarnain, 2019) there are six signs arising from mental health disorders. The six signs are: the onset of anxiety and anxiety in the heart, always feeling jealous and spiteful in someone, feeling sad every time you find trials, feeling humble in a crowd of people, having a grumpy nature and always being hesitant and worried. These signs are the beginning of the emergence of a person's heart turmoil so that it becomes unsettled and causes depression in life to interfere with his mental health. If a person already has a mental health disorder, he can be at risk for cutting behavior (Hasking & Boyes, 2018).

Mental health disorders, in the viewpoint of Islamic Psychology, is the disorders in which someone's soul is not okay or, in other words, his soul is damaged due to a breakup (Guntur et al., 2021), economic problems, quarrels in the family, victims of bullying, enviousness, ungratefulness, greed, and other problems (Zakaria & Theresa, 2020). These heart problems can affect the human mind, so they do irrational things such as self-harm or suicide (Liu et al., 2018). Lack of self-awareness in accepting all trials sincerely and patiently and lack of closeness to Allah SWT resulted in unpeaceful moods (Rafiqah, 2016). These problems of the heart can affect the human mind so that they do irrational things such as self-harm or suicide (Liu et al., 2018).

3. Cutting Behavior in the Perspective of Islamic Psychology

Cutting in the perspective of Islamic Psychology is behavior that is detrimental to oneself and prohibited by religion. Cutting in the teachings of Islam is an act that is

forbidden. As Allah says in the Qur'an as follows:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

Meaning: "... And do not throw yourself into perdition. "(QS. Al-Baqarah: 195).

وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: "... And do not kill yourself; Allah is merciful to you." (An-Nisa: 29).

The two verses above clearly show that Allah SWT forbids humans to fall into destruction and suicide, because Allah SWT is merciful. Allah the Almighty commanded in the above two verses with the word "do not", then it is clearly illegal to hurt oneself such as cutting behavior. We know that this cutting behavior can cause serious injury and even to the point of loss of life. Therefore, never cut because it is self-harm and considered a sinful deed.

Cutting is not only prohibited but also detrimental. The cutting doers will also get punished for what they have done. Among them is being tortured and put in hell. In accordance with the hadith explanation below:

Narrated by Jundub bin Abdullah, the Prophet PBUH said: "Among those who were before you, there was a man who was injured. He was impatient so he took a knife and made a cut in his hand and bled to death. Allah, the Exalted, said: 'My servant hastened to bring about his demise; I have forbidden Paradise to him. (HR. Al-Bukhari and Muslim).

From the hadith above we can see that the consequences of someone who commits cutting behavior is tortured on the Day of Resurrection and the most painful is to be put into hell. This shows that Allah SWT is very serious in warning people not to hurt themselves. On the other hand, Allah SWT also shows his love so humans are asked to always take care of themselves and be

grateful for what Allah SWT has given. Indeed, this cutting behavior not only results in losses in the world but also tortures in the hereafter.

The Qur'an has certainly explained explicitly how to take care of yourself, maintain health, and avoid violence or self-harm. As explained in the following word of Allah SWT:

لَتَبْلُؤُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَتَسْمَعَنَّ مِنَ الَّذِينَ آوَوْا
الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ
تَصَبَّرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

"You will be tested against your wealth and your own. And you will truly hear from those who were given the book before you and from those who associate with God, a much-hearted interruption. If you are patient and afraid, then surely this is a matter that should take precedence." (Ali Imran: 183).

The above verse has made it clear that man will be tested both from the outside and the inside. In addition, interference from others is painful. Allah Almighty has commanded us to always be patient with the disturbances experienced and continue to fear by carrying out all his commandments and staying away from his prohibition because Allah SWT will keep us from all trials and lift our degree. Similarly, life problems that affect our mental health should not enter the body and do things that hurt themselves such as cutting.

A person who does cutting can be experiencing an unsettled soul and unhappy heart. There are many factors that affect a person's soul such as depression, bipolar, bad experiences, environment, and others, leading to disturbed mental health and vent by cutting (Setiyani, 2020). In this regard, the following verses of the Qur'an relating to the tranquility and happiness of the soul are as follows:

1. A verse about happiness.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۗ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ وَأَحْسِنَ
 كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۗ وَلَا تَبْغِ
 الْفَسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُفْسِدِينَ

"And seek in what Allah has bestowed upon you in the land of the Hereafter, and do not forget your share of the worldly and do good (to others) as Allah has done good, to you, and do not do harm on the earth. Allah does not like those who do harm." Al-Qashash: 77).

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ
 وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۗ
 وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا
 كَانُوا يَعْمَلُونَ

"Whoever does righteous deeds, both men and women in a state of faith, We will give him a good life, and We will reward them with a reward better than what they have done." An Nahl: 97).

وَلْيَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
 وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
 الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there be among you a group of people who call upon virtue, enjoin what is right and prevent what is wrong; It is they who are the successful." Ali Imran: 104).

From the above three verses, it can be concluded that in the first verse, Allah SWT has commanded the Muslims to take the happiness of the hereafter and the enjoyment of the world by behaving well and avoiding disobedience. The second verse explains that

Allah SWT has promised to give a good life to those who do good deeds and believe. Then the third verse explains that Allah SWT promises to give victory to someone who invites good, encourages the ma'ruf and prevents the munkar.

2. Verses about peace of mind/nafs

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ
 يَتْلُونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنْ اتَّقَىٰ

وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"O sons of Adam, if there are any messengers of you who tell you my verses, whoever fears and makes improvements, there is no concern for them, nor are they grieved." Al-A'raf: 35).

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ

الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۗ وَاللَّهُ

جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ

عَلِيمًا حَكِيمًا

"It is he who has brought peace to the hearts of the believers so that their faith may increase in addition to their faith. And Allah belongs to the army of heaven and earth, and Allah is all-knowing." Al-Fath: 4).

The two verses on peace of mind above have explained to us that in the first verse Allah SWT gives guidance on the method of preventing fear and the barrel of the heart, namely by fear and good deeds. The last verse explains that the nature of Allah SWT is All-Knowing and All-Wise, and He can give peace of mind to the heart of a believer. So, as a believer do not feel sad because there is Allah SWT who always helps us from every trial.

Cutting Behavior Treatment Efforts according to Islamic Psychology

There are many ways that can be taken as an effort to prevent cutting behavior. According to (Desy, 2021), the solution to overcome cutting behavior is to divert

yourself from the desire to hurt yourself such as doing physical activities to dampen anger or tension, for examples exercising, going on vacation, or visiting places that can calm the heart. Then, we must recognize what factors trigger cutting, seek for social support or system support, and try journaling or writing down the situation before/during/after cutting as it can help recognize patterns of self-harm behavior and create a sense of satisfaction after writing it.

According to the opinion expressed by Azam Syukur (Rahmatullah & Purnomo, 2020), the effort to deal with the perpetrators of cutting is a heart-to-heart approach. Generally, this heart-touching approach is implemented as the first step to help cutting sufferers improve. It is usually done either by psychologists or by kyai or ustadz as a counselor that focuses more on the approach of religious spiritual aspects. This approach can be applied to people with mild-to-moderate levels of mental disorders. Heart-touching approach begins by opening communication subtly and slowly to provoke someone to want to talk about the problem that is being experienced (Setiyani, 2020).

Then, after applying the heart-touching approach, it can be continued to the Qalbun Healing method with the Sufi approach or purifying oneself. Qalbun means the heart and healing means healing. So, Qalbun healing can mean efforts to brighten, heal, and nourish one's heart to achieve a degree of positive behavior (Rahmatullah, 2019). Qalbun Healing method in dealing with cutting means eliminating resentment, anger, hatred, etc. from one's heart by saying remembrance/Dhikr lafadz, and then incorporating Islamic advice and solutions to get out of cutting behavior. Make yourself calm by dhikr or remembering Allah SWT as an effort to divert the mind from doing cutting.

According to (Rafiqah, 2016), remembrance can be used as a treatment method of cutting behavior. Psychologically, remembering Allah SWT can consciously create a sense of imagination in His presence. In addition, remembering Allah SWT humbly and meekly will bring the impact of relaxation and tranquility in one's soul. As Allah says in the Qur'an: **الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا**
بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ

"Those who believe, and their hearts are at peace with the remembrance of Allah. Remember, only by remembering Allah the heart becomes serene." Ar-Ra'd: 28).

The above verse can be understood that dhikr or remembering Allah SWT is a way that can be a therapy for spiritual diseases in humans. Although the above verse explains that remembrance is only as a heart-spooker, the true nature is the emergence of many psychics is caused by an unsettled heart. In this case, remembrance can be used as a tranquilizer for the heart that is being shaken. The therapy by dhikr means remembering Allah SWT to create a sense of security, and peace in the human soul (Reza, 2015).

The purpose of remembrance can be used as a treatment to avoid cutting behavior. The method of remembrance used is by planting the values of tawhidiah into humans in the hope of being cured of cutting behavior. A person whose heart and mind always remember Allah SWT in all circumstances will find a solution to all evil acts, sins, and self-harm. By always performing dhikr, one's sense of faith will be thickened even more. People who have thick faith are increasingly able to control their passions so it is not easy for them to fall into the act of sin (Rafiqah, 2016)

Here are some dhikr lafadz that can be used as therapy to cure a person from cutting behaviors are as follows:

1. Laa Ilaha Illallah (لَا إِلَهَ إِلَّا اللَّهُ)

The sentence of Laa Ilaha Illallah is the most important zikir. A person who says this is the same as testifying that there is no God to be worshipped other than Allah SWT. The meaning of La Ilaha Illallah means to eliminate everything from our consciousness except Allah SWT. Believe that all in the universe is His creation, and That He is the owner of all things. This sentence of tawhid has been passed on from the Prophet to the previous Prophet until now.

2. Astaghfirullah (أَسْتَغْفِرُ اللَّهَ)

The phrase istighfar is an attempt to purify oneself from the sins that have been committed while degrading yourself from the sight of God. Istighfar is the embodiment of someone who wants to repent of the mistakes that have been made. This sentence can be used as the initial key to open the way to communicate with Allah SWT solemnly.

3. Subhanallah (سُبْحَانَ اللَّهِ)

Subhanallah has the most holy meaning of God. This sentence is different from istighfar and focuses more on praising Allah SWT as a substance with all His attributes. According to Ibn Abbas, remembering Allah SWT needs to be done in all conditions or circumstances in accordance with the ability, such as performing prayers on a stand, sitting, or lying.

4. Alhamdulillah (الْحَمْدُ لِلَّهِ)

The word hamdalah contains the meaning of gratitude for all the blessings given by Allah SWT. To say hamdalah means to dismiss negative thoughts about Allah SWT, and always think positively because everything that happens is the destiny which is the best for us from Allah SWT. By

understanding and permeating the meaning of the phrase tasbih then continuing to the sentence tahmid, our soul has been instilled with a positive attitude, optimism, and hopefulness.

5. Allahu Akbar (اللَّهُ أَكْبَرُ)

The word takbir means God is great. As human beings, we as creatures are small and weak, God is no greater than Him. Lafadz takbir is often spoken during prayer. The essence of takbir's sentence is to degrade and shrink ourselves who are nothing with the universe created by Allah SWT. So, it is only to Him that we ask for forgiveness of sins and help.

In addition to dhikr therapy, multiplying shawalat can be used as a companion to the reading of remembrance. Bershawalat means praying for the good of the Prophet Muhammad (Muttakin, 2018). Multiplying the recitation of shalawat will certainly bring many blessings such as forgiveness of past sins, removal from distress, a lot of sustenance, and many others. Not only is shalawat for humans, but it is also a command from Allah SWT to His angels, as described in QS. Al-Ahzab: 56; Allah (SWT) and His angels bless the Prophet Muhammad (Peace be upon him).

CONCLUSION

Islamic Psychology's view of cutting behavior means seeing this behavior according to Islamic teaching laws derived from the Qur'an and Hadith. According to the glasses of Islamic Psychology, cutting behavior is wrong behavior and there needs to be treatment in overcoming it. Islamic teachings prohibit this cutting behavior because it is prone to self-harm. The turmoil and anxiety of a person's heart result in mental health disorders and thus lead to cutting behaviors.

Increasing fear of Allah SWT and improving patience are a person's keys in fighting his passion for negative actions. Touching Heart and Qalbun Healing approach efforts are methods in overcoming cutting behavior so that sufferers want to tell stories and accept solutions from friends, family, trusted experts. In addition, multiplying dhikr or remembering Allah SWT, along with shalawat readings, can be another way to overcome cutting behavior as it can bring peace of mind and the removal of past sins.

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