Islamic Religiosity as a Control of Suicide Intent among Final-Year Students Through Spiritual Experience

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Abstract
This research investigates the impact of Islamic religiosity and spiritual experiences on suicide intent among final-year students. The phenomenon of final-year students experiencing difficulties in completing their final assignments and even resorting to suicide serves as the background for this study. The research methodology employed is quantitative with a survey approach. Data analysis was conducted using path analysis techniques through Mplus version 8.0 software and its supporting tool, IBM SPSS version 24. The study's population consisted of final-year students at Sriwijaya University and Raden Fatah State Islamic University, Palembang. The sample was selected using a multistage sampling technique, with 412 respondents. This study used research instruments, including the Harkavy Asnis Suicide Scale (HASS) by Jill M. Harkavy Friedman, the Islamic Religiosity Scale by Hisham Abu Raiya et al., and the Daily Spiritual Experience Scale by Lynn G. Underwood. The research results indicate that Islamic religiosity has a significant influence on suicide intent through spiritual experiences as a mediator. Spiritual experiences are associated with a reduction in suicide intent, and both factors contribute to reducing suicide intent among students ($R^2$ Change = 12%). Additionally, there is also a direct influence of Islamic religiosity on suicide intent without mediation. Similar findings apply to spiritual experiences. Recommendations from this research include encouraging students to engage in religious practices, strengthening spiritual experiences, and maintaining a balance between academic and religious aspects. The importance of mental health support and suicide prevention programs within the campus environment is also emphasized.

INTRODUCTION
Students are educated individuals expected to bring about positive change in society. This is because students undergo intensive learning processes in higher education institutions and, at the end of their academic journey, are required to produce scholarly work in the form of a final project to find solutions to societal issues.

The age range of students in higher education typically falls within the adolescent age group. According to the World Health Organization (WHO) (2006), adolescents are...
categorized into two age groups: those aged 10-19 years and those aged 15-24. The two age groups between adolescence and youth are referred to as 'young adults,' with an age range of 10-24. The students referred to in this writing are young adults aged 17-24 who are final-year students working on their final projects.

In the effort to complete their final projects, students inevitably encounter several problems and challenges. There is even a tendency for final-year students to struggle with fulfilling their obligation to complete their final projects. One news story that went viral on social media in 2021 was the case of a final-year student who committed suicide by jumping from a building in one of the malls in Palembang City. This tragic incident was linked to students' inability to complete their studies (CNN Indonesia, 2021; Nur Ichsan Yuniarto, 2021).

Additionally, there was another phenomenon involving a final-semester student at a State University who was found dead by hanging in an empty house in Palembang City (Saputera, 2022; Tasmalinda, 2022). The motive behind this student's desperate act of ending their life by hanging was attributed to the stress of not being able to complete their thesis (Suci, 2022). Instances of suicide by hanging also occurred among final-semester students at another State University in Palembang City (Elko, 2022; Kusuma, 2022).

The tendency of final-year students to resort to suicide as a final solution due to their inability to complete their final projects is indeed a significant wake-up call for the education system. It highlights the pressing need for a better understanding of the challenges students face during their academic journey.

A preliminary study was conducted among a group of final-year students (Total N = 104) at one of the universities in Palembang City. The initial survey aimed to identify the obstacles faced by these final-year students as they worked on their final projects. Some responses showed the students' internal challenges, such as personal and family problems. Based on these initial observations, this research aimed to delve deeper into final-year students' challenges in completing their final projects.

From the phenomenon above, it is clear that final-year students face various problems and challenges while completing their final projects. The emerging phenomenon indicates that some students experience such significant difficulties that they resort to taking their own lives. These challenges encompass internal issues, including personal and family-related problems. As a result of the preliminary study, these issues have become the focus of further research to gain a deeper understanding of the challenges faced by final-year students while completing their final projects. The occurrence of suicide cases also serves as a crucial reminder for educators and educational institutions to provide better support and guidance to students in coping with the pressures and stress that arise during this period.

This perspective aligns with Junior et al. (2020), who highlight that suicide intent is a highly complex phenomenon influenced by biological, psychological, socio-cultural,
and family environmental factors. From an Islamic psychological perspective, one way to control suicide intent is through Islamic religiosity or, simply put, religious devotion. Mustapha et al. (2019) revealed that the social problems that prevail among teenagers are due to not adhering firmly to religious teachings from the perspective of faith, worship, and morals. Adolescents who are still rated for emotional and mental development need to be strengthened by Islamic beliefs through a da’wah approach that can encourage their teenage spirit.

According to Sisask (2010), individuals who consider themselves religious may have protective factors against suicidal behavior. Furthermore, according to Caribe (2012), religiosity can serve as a crucial protective factor against suicide attempts by controlling the risk factors associated with suicidal behavior. In this research, the religiosity of the study subjects was measured using Raiya's (2008) seven dimensions of Islamic religiosity, which include Islamic creed (aqidah); Principles of Islamic Ethics and universality; Struggle for the Islamic religion; Duties, Obligations, Exclusivity of Islam; Coping & Positive Identification with Islam; Reassessment of God's Judgment; and Conversion to Islam.

However, another phenomenon arises: how can someone who is religiously inclined still attempt suicide, especially among final-year students? Considering that as a religious person, they have been engaging in religious rituals. This tendency might stem from practicing religion without a deep understanding and meaningful connection to their faith, which could result in a relatively weaker influence. Therefore, what is needed is what is referred to as spiritual experience within religion. Underwood (2011) highlights the spiritual dimensions of experience, which include a connection with the transcendent, a sense of support from the transcendent, wholeness, a transcendent sense of self, awe, gratitude, love, compassion, and longing for the transcendent.

This study highlights the complexity of suicide intent in the context of highly religious individuals, focusing on the factors influencing this behavior. Research on suicide intent indicates that biological, psychological, socio-cultural, and family environmental factors play a crucial role in shaping an individual's perspectives on life and death. From an Islamic psychology perspective, Islamic religiosity is considered a potential controller of suicide intent. The study also acknowledges that individuals who feel religious tend to have protective factors against suicidal behavior. Nevertheless, there is an intriguing phenomenon where religious individuals may still experience suicidal intent at times. This can be explained by the tendency to practice religion without a deep understanding or genuine meaning, leading to a weaker influence of religiosity on behavior. Therefore, the importance of the spiritual dimension in religion is emphasized, as it involves an individual's relationship with the transcendent, a sense of support, wholeness, and deeper meaning in religious experiences.

The study attempts to connect religiosity, suicide intent, and the spiritual dimension of religion. This underscores the significance of a deep understanding and
meaning in religious practices that can influence how individuals perceive life and death—based on these phenomena; this research carries the theme of religiosity as a controller of suicide intent among final-year students through spiritual experiences.

**METHODS**

This research employs a quantitative research approach with a survey design, a procedure in quantitative research where the researcher administers a survey to a sample or the entire population to describe the population's attitudes, opinions, behaviors, or characteristics (Creswell, 2012). The population is a large group of people who will be studied. This study's population characteristics are final-year students at the University of Sriwijaya and Raden Fatah State Islamic University, Palembang. The sample in this research has the following criteria: 1) active students at the University of Sriwijaya and Raden Fatah State Islamic University, Palembang, in the year 2023; 2) final-year students who are in the process of completing their final projects; 3) both male and female students; 4) willing to participate as research subjects. The sampling technique used in this research is the multistage sampling technique (Etikan, 2017).

Data collection in this research utilizes research instruments in the form of psychological scales to gather quantitative data (Clark-Carter, 2004). These research scales are distributed using Google Forms. The scales used in this study consist of three research scales, including:

1. The Harkavy Asnis Suicide Scale (HASS) by Jill M. Harkavy Friedman measures suicide intent. Were found to be internally consistent ($\alpha=.897$ to .915 and .907 to .924, respectively) (Friedman & Asnis, 1989).
2. The Islamic Religiosity Scale by Hisham Abu Raiya, Kenneth I. Pargament, Annette Mahoney, and Catherine Stein to measure religiosity. Internal consistencies were higher than .80 (Raiya et al., 2008).
3. The Daily Spiritual Experience Scale by Lynn G. Underwood to measure spiritual experiences. The scale is highly internally consistent, with alphas ranging from .91 to .95 (Underwood, 2011).

The statistical analysis method employed in this research is path analysis using Mplus version 8.0 software (Muthén & Muthén, 2017). Path analysis is a variation of multiple regression analysis aimed at analyzing causal issues and can determine both direct and indirect effects simultaneously between independent variables and the dependent variable (Stage et al., 2010). Path analysis is chosen because the researcher intends to examine direct and indirect effects on the dependent variable, Suicide Intent. In addition to using Mplus version 8.0, this research also utilizes IBM SPSS version 24 software (Morgan et al., 2011) to analyze supporting data in the study.
RESULT

The researcher constructs a model that aligns with the initial hypothesis as the foundation for creating the framework of the research analysis. The researcher tests the model to determine whether the framework fits the research flow well and aligns with the data. The explanation for this is outlined as follows:

a. Measurement Model Test for Suicide Intent

Path Model of Fit Test for Suicide Intent

Based on the above diagram, the model is proven to fit the data, which means that the first hypothesis (H1) states that Religiosity indirectly influences Suicide Intention through Spiritual Experience as a mediator. The second hypothesis (H2) is that Religiosity directly influences suicide intention. The third hypothesis (H3) is that Spiritual Experience directly influences suicide intention. The fourth hypothesis (H4) is that Religiosity directly influences Spiritual Experience (SE). All align with the data and are accepted in this study.

This can be observed from the results of the model test for suicide intention, which obtained an RMSEA coefficient value of 0.045 ($p < 0.05$), 90 Percent C.I. = 0.050 to 0.170, and probability RMSEA = 0.120 ($p > 0.05$). Additionally, the CFI value is 1.000, the TLI value is 1.000, and the SRMR (Standardized Root Mean Square Residual) value is 0.051, indicating that the model fits well. These values show that the model fits because all three RMSEA indices have met the significance level. Table 1 demonstrates that the model, as shown in the diagram, meets the criteria for fit and is, therefore, acceptable.

Table 1

<table>
<thead>
<tr>
<th>Model Fit Index</th>
<th>Suitability Index</th>
<th>Model Index</th>
<th>Model Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koeffisien RMSEA</td>
<td>$&lt; 0.05$</td>
<td>0.045</td>
<td>Meeting fit criteria</td>
</tr>
<tr>
<td>90 percent C.I.</td>
<td>$&lt; 0.05$</td>
<td>0.050 - 0.170</td>
<td>Meeting fit criteria</td>
</tr>
<tr>
<td>Probability RMSEA</td>
<td>$&gt; 0.05$</td>
<td>0.120</td>
<td>Meeting fit criteria</td>
</tr>
<tr>
<td>CFI</td>
<td>1 - 0.80</td>
<td>1.000</td>
<td>Meeting fit criteria</td>
</tr>
<tr>
<td>TLI</td>
<td>1 - 0.80</td>
<td>1.000</td>
<td>Meeting fit criteria</td>
</tr>
<tr>
<td>SRMR</td>
<td>$&gt; 0.080$</td>
<td>0.051</td>
<td>Meeting fit criteria</td>
</tr>
</tbody>
</table>
In order to delve into the complex issue of suicide motives, many studies have focused on the role of religiosity and spirituality in addressing the psychological challenges that can trigger such actions. Religiosity refers to an individual’s adherence to religious teachings and practices, while spirituality encompasses profound inner experiences and the search for meaning in life, often beyond the confines of religious institutions.

Recent studies indicate that engagement in religious practices can contribute to an individual’s psychological well-being (Chan et al., 2022; Hwang et al., 2022; Jokela, 2022; Shiba et al., 2023; Villanueva et al., 2022). Belief in a higher power and the pursuit of meaning within religious teachings can provide essential sources of emotional support when dealing with mental pressure. On the other hand, the dimensions of spirituality can create a sense of connection with the world and fellow humans, reducing feelings of isolation and despair (Abbas et al., 2022; Hosseini et al., 2022; Michaels et al., 2022; Pernicano et al., 2022; Sarkar et al., 2022).

The psychological well-being benefits derived from both have an impact on preventing suicide motives. Religiosity and spirituality can serve as mental protectors by providing a positive framework of thinking, teaching tolerance for suffering, and helping individuals cope with internal conflicts. Furthermore, social support from religious communities or spiritual groups can offer a solid social network for individuals who feel isolated.

In efforts to address suicide motives, it is essential to recognize the complex roles played by religious and spiritual factors. Although research results show benefits, it should be noted that not all individuals have a relationship with these dimensions. Therefore, a sensitive and integrated approach is needed to assist individuals struggling with complex thoughts and emotions.

Overall, religiosity and spirituality have significant potential in helping individuals overcome suicide motives through emotional support, positive frameworks of thinking, and connections with fellow humans. However, the need for a holistic and inclusive approach to understanding individual experiences cannot be ignored. By integrating aspects of religion, spirituality, and social support, we can more effectively strive to prevent self-harming actions and help individuals achieve sustainable psychological well-being.

In this section, the researcher examines the indirect effects of religiosity (IR) on suicide intention (SI) through the mediator variable, which is spiritual experience (SE). The summarized results of the indirect effects can be seen in the Table 2:
Table 2
The Coefficient of the Indirect Effect

<table>
<thead>
<tr>
<th>Effect from SE to SI</th>
<th>Coefficient</th>
<th>S.E</th>
<th>T-Value</th>
<th>P-Value</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sum of indirect</td>
<td>0.268</td>
<td>0.029</td>
<td>9.347</td>
<td>0.000</td>
<td></td>
</tr>
<tr>
<td>IR → SE → SI</td>
<td>0.268</td>
<td>0.029</td>
<td>9.347</td>
<td>0.000</td>
<td>√</td>
</tr>
</tbody>
</table>

Description:
SI: Suicide Intention  SE: Spiritual Experiences  IR: Islamic Religiosity
☐ = Significant (T-value > 1.96 and P-value < 0.05)  x = Not significant

Based on Table 2, it can be determined that there is one indirect path that influences Suicide Intent (SI), and this path significantly affects Suicide Intent indirectly (indirect effect). Furthermore, to address various hypotheses in the indirect path of this research and based on the research results in the table, it can be explained that the variable Islamic Religiosity (IR) has a significant influence on Suicide Intent (SI) indirectly through spiritual experience (SE), with a T-value of 9.347 and a P-Value of 0.000 (P > 0.005).

Once all the criteria for model fit have been met, the next step is for the researcher to examine each coefficient of direct impact between variables. The following are the standardized coefficients summarized in Table 3:

Table 3
The Coefficients of Direct Effect

<table>
<thead>
<tr>
<th>Effect</th>
<th>Coefficient</th>
<th>S.E</th>
<th>T-Value</th>
<th>P-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE → SI</td>
<td>0.543</td>
<td>0.031</td>
<td>17.467</td>
<td>0.000</td>
</tr>
<tr>
<td>IR → SI</td>
<td>0.526</td>
<td>0.031</td>
<td>16.821</td>
<td>0.000</td>
</tr>
<tr>
<td>IR → SE</td>
<td>0.494</td>
<td>0.051</td>
<td>9.680</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Description:
SI: Suicide Intention  SE: Spiritual Experiences  IR: Islamic Religiosity
☐ = Significant (T-value > 1.96 and P-value < 0.05)  x = Not significant

Based on Table 3, it can be observed that in the model:

a) The variable Spiritual Experiences (SE) has a significant relationship with Suicide Intention (SI). This can be seen from the T-value of 17.467 (p < 0.05). In other words, Spiritual Experiences have a direct impact on Suicide Intention without going through a mediator variable.

b) The variable Islamic Religiosity (IR) has a significant relationship with Suicide Intention (SI). This can be seen from the T-value of 16.821 (p < 0.05). In other words, Islamic Religiosity directly influences Suicide Intention without going through a mediator variable.

c) The Islamic Religiosity (IR) variable is significantly related to Spiritual Experiences (SE). This can be seen from the T-value of 9.680 (p < 0.05). In other words, Islamic Religiosity directly influences Spiritual Experiences.
This study has a clear objective, which is to explore the influence of Islamic religiosity and spiritual experience variables on suicide intention among students. The researcher used advanced analysis with IBM SPSS version 24 and the R Square Change technique to analyze the contributions of these variables to suicide intention. The data analysis revealed significant findings related to the impact of these variables, both individually and together, on students' suicide intentions.

Based on the analysis conducted, it can be concluded that the influence of Islamic religiosity and spiritual experience variables on students' suicide intention has its complexity. Although the direct contributions of each variable are relatively low, their combination has a significant impact on suicide intention, highlighting the importance of considering both together in efforts to reduce suicide intention. The findings regarding the close relationship between Islamic religiosity and spiritual experience variables also suggest that an approach that integrates these aspects may be more effective in addressing the issue of suicide intention among students. However, these results have limitations and relevance that may vary in other populations, so further research is needed to confirm and further explore these findings.

After understanding the influence of each research variable, the researcher conducted an advanced analysis to determine the contributions of Islamic religiosity and spiritual experience variables to suicide intention among students. This advanced analysis was done using IBM SPSS version 24 with the R Square Change technique.

Based on the above analysis, it can be concluded that the contribution of Islamic religiosity and spiritual experience will be more effective in reducing suicide intention among students when done together with a contribution of R Square Change of 0.012 (12%) rather than individually. This is supported by Islamic religiosity, which contributes an R Square Change of 0.048 (48%) to spiritual experience.

This study aims to investigate the influence of Islamic religiosity and spiritual experience variables on suicide intention among students. The researcher conducted an advanced analysis using IBM SPSS software version 24 to achieve this goal, employing the R Square Change technique. In this analysis, the researcher examined various aspects of the contributions of these variables to suicide intention.

The results of the data analysis revealed several important findings. First, the combined contribution of Islamic religiosity and spiritual experience variables to suicide intention was found to have an R Square Change value of 0.012 or 12%. This indicates that when these two variables are combined, they collectively have a significant impact on suicide intention among students.

Second, the direct contribution of Islamic religiosity to suicide intention had a relatively low R Square Change value of 0.001 or 1%. This suggests that, individually, the Islamic religiosity variable has a less significant influence on suicide intention.
Third, the direct contribution of spiritual experience to suicide intention had an $R^2$ value of 0.012 or 12%. This indicates that spiritual experience also has a reasonably significant impact on suicide intention among students.

Lastly, another important finding is that the Islamic religiosity variable has a relatively high contribution to spiritual experience, with an $R^2$ value of 0.048 or 48%. This suggests that factors related to Islamic religiosity can positively influence students' spiritual experiences.

Based on the results of the data analysis, it can be concluded that the influence of Islamic religiosity and spiritual experience variables on suicide intention among students exhibits complex dynamics. While individually, both the Islamic religiosity and spiritual experience variables have relatively low contributions to suicide intention, when combined, they have a significant impact with an $R^2$ value of 0.012 or 12%.

Furthermore, the finding that the Islamic religiosity variable contributes highly to spiritual experience indicates a close relationship between these two factors. Therefore, an approach that integrates both Islamic religiosity and spiritual experience may be more effective in reducing suicide intention among students.

However, it should be noted that these results are based on the data and analysis conducted in this study and may differ in different environments or populations. Further research is needed to confirm and gain a deeper understanding of the relationship between these variables and their impact on suicide intention.

**DISCUSSION**

Islamic religiosity significantly influences suicide intention indirectly through spiritual experience as a mediator. The coefficient results show that the spiritual experiences felt by students can reduce suicidal intentions. Islamic religiosity has a significant relationship with spiritual experience.

From the data analysis results, it can be concluded that in the context of this study, Islamic religiosity has a significant indirect impact on students' suicide intentions, with spiritual experience serving as a mediator in this relationship. This suggests that spiritual experience plays a crucial role in reducing suicide intention, connecting religious experience with psychological well-being.

Furthermore, the relationship between Islamic religiosity and spiritual experience is significant. The fact that Islamic religiosity contributes to spiritual experiences shows that religiosity in an Islamic context has a strong influence on students' spiritual experiences. This means that the stronger the religious beliefs and practices of students in Islam, the greater the influence on their spiritual experience. The results of this research are supported by previous research, which reveals that engagement in religious practices can contribute to an individual's psychological well-being (Chan et al., 2022; Hwang et al., 2022; Jokela, 2022; Shiba et al., 2023; Villanueva et al., 2022). Dimensions of
spirituality can create a sense of connection with the world and fellow humans, reducing feelings of isolation and despair (Abbas et al., 2022; Hosseini et al., 2022; Michaels et al., 2022; Pernicano et al., 2022; Sarkar et al., 2022).

Additionally, when Islamic religiosity and spiritual experiences were tested together about suicidal intent, their combined contribution resulted in a reduction in suicidal intent. This shows that the most effective influence in reducing students' suicidal intentions occurs when the two collaborate, indicating that religious practices and spiritual experiences synergize in mitigating the risk of suicidal intentions.

Overall, the results of this data analysis provide important insights into the significance of spiritual experience and religiosity in combating suicide intention among students. The strong connection between religious practices, spiritual experiences, and suicide intention can serve as a foundation for better prevention and intervention efforts in the higher education environment.

However, religiosity has a direct impact on suicidal intentions. This means that Islamic religiosity has a direct effect on suicidal intentions without going through a mediator variable. The results of the data analysis highlight that, although other factors may play a role, religiosity directly influences suicidal intent in the context of this study. It is known that the relationship between religiosity and suicidal intentions reflects the strong direct influence of the religiosity variable on suicidal intentions.

Furthermore, the results of the data analysis also show that the relationship between religiosity and suicidal intent has strong statistical significance. A $T$-value that exceeds the critical threshold and a $P$-value lower than the significance level confirms that this effect does not occur by chance and has significant statistical implications.

In other words, this study suggests that Islamic religiosity has a direct impact on suicide intention among students. Religiosity, in this context, appears to play an independent role in shaping suicide intention without the need for other mediator variables. This has significant implications for suicide prevention and intervention efforts among students.

Although the direct impact of religiosity on suicidal intent was statistically significant, its contribution was relatively low. This shows that other factors outside religiosity also influence suicidal intentions, and these factors are important to consider in efforts to understand and overcome the issue of suicidal intentions among students. Overall, the results of this analysis underscore the importance of gaining a deep understanding of the influence of religiosity on suicide intention while also considering the role of other variables that may play a part in the complex dynamics of suicide intention among students. Likewise, spiritual experiences have a direct impact on suicidal intentions. As evidenced by spiritual experiences, it has a significant relationship with Suicidal Intention (SI). This means that spiritual experience has a direct effect on Suicide Intention without requiring a mediator variable.
Religious and spiritual experiences have a direct impact on suicidal intentions. This study found that spiritual experiences had a significant relationship with suicidal intent. The results of the analysis show that there is a strong influence of spiritual experiences on suicidal intentions without requiring a mediator variable. The contribution of spiritual experiences to suicidal intent suggests that this factor plays a vital role in explaining variations in suicidal intent.

Based on the results of the analysis, the contribution of Islamic religiosity and spiritual experience will be more effective in reducing suicidal intentions in students if done together, compared to individually. This is supported by Islamic religiosity, which contributes to spiritual experiences.

Furthermore, in the distribution of respondents' education levels in this study, there are data variations in the categorization of education levels, as shown in the graph below. The results of the categorization analysis of the level of research variables in this study need to be discussed further, namely the level of categorization of suicidal intentions. Of students with a total $N = 412$, there are $N = 40$ (10%) who tend to have high suicidal intentions, while only $N = 23$ (6%) tend to have low suicidal intentions. This concerns everyone, including universities, parents, and the surrounding environment. There is a phenomenon of students who tend to want to end their lives by committing suicide.

Compared with the high categorization variables of Islamic religiosity $N = 104$ (25%) and spiritual experience $N = 61$ (14.8%), it still shows that high school students' religiosity and spiritual experience levels are mainly less than optimal. When compared to the high-level percentages for each research variable, specifically, the difference between suicidal intent and spiritual experience was only 4%, and between suicidal intent and Islamic religiosity, there was only a 15% difference. This means that there is a need to optimize religious practices carried out by students with a complete spiritual experience from the religious rituals carried out so that suicidal intentions can be overcome.

Furthermore, in gender differences, there is a tendency for men to have a higher level of Islamic religiosity than women. However, if we look at the level of spiritual experience, women tend to be more spiritual than men. It is interesting to note that, although women tend to have higher levels of spiritual experience than men, the tendency for suicidal intent is higher in women than in men.

Apart from that, the difference in the age of the students influences Islamic religiosity with the *Sig value* of 0.049 ($\rho>0.05$). Younger students in the 17-18 age range tend to be more religious than students aged 19 years and over. This is based on the spiritual experience of young students in the 17-18 age range who tend to have a higher spiritual experience. However, as students grow older, from 19 to over 21 years old, their level of spiritual experience decreases.

Furthermore, younger students in the age range of 17-18 tend to have suicidal intentions, but when they enter the age range of 19-20, suicidal intentions among students
who can go through it decrease. Students aged 21 and over have increased suicidal intentions. This shows that final-year students aged 21 and over tend to have higher suicidal intentions, one of the factors being their low level of religiosity and spiritual experiences from the religious rituals they carry out. Therefore, final-year students need to balance academic efforts and their obligations as servants, as Muslims, by carrying out religious rituals from an Islamic perspective, such as prayer, dhikr, fasting, and other acts of worship accompanied by spiritual experiences. In this research, it was found that Islamic religiosity and spiritual experiences have a significant influence on suicide intentions among students. This influence occurs both directly and through mediator variables. Islamic religiosity and spiritual experiences have a significant relationship with suicide intentions, with $T$-values and $P$-values supporting strong statistical significance. Spiritual experiences play an essential role in reducing suicide intentions and bridging the gap between religious experiences and psychological well-being.

However, despite the significant direct impact of religiosity and spiritual experiences on suicide intentions, their contributions are relatively low in explaining the variation in suicide intentions. Other factors also have influences that need to be considered in efforts to prevent and intervene in suicide intentions among students.

Overall, this research underscores the importance of a deep understanding of the influence of religiosity and spiritual experiences on suicide intentions while also considering other contributing factors in the complex dynamics of suicide intentions. The findings of this study provide valuable insights for suicide prevention and intervention efforts among students, emphasizing the importance of religious practices, spiritual experiences, and psychological balance.

CONCLUSION

This study concludes that Islamic religiosity has a significant indirect influence on suicide intentions through spiritual experiences as a mediator. Positive spiritual experiences are associated with lower suicide intentions, and both of these factors contribute to reducing suicide intentions among students. However, Islamic religiosity also has a direct influence on suicide intentions, independently of the mediator. Similarly, spiritual experiences also have a direct impact on suicide intentions.

The research suggests that the influence on suicide intentions is more effective when Islamic religiosity and spiritual experiences are practiced together, with a higher contribution observed when both factors are combined. Data analysis also reveals variations in the level of suicide intentions among students, with some students having high suicide intentions. Furthermore, there is a relationship between gender and age variables with Islamic religiosity, spiritual experiences, and suicide intentions among students. For example, women tend to have higher levels of spiritual experiences but also higher suicide intentions.
REFERENCE


