
Repeated Cases Of Deaths And Tragic Disasters The Causes And Integrated, Sustainable Solutions According To The Indonesian Lsipi Family

Darmawijaya bin Idris¹⁾, Hasnidar²⁾, Anni Atiqah Mahdiyyah³⁾, Anni Adilla Zakiyyah⁴⁾, Anni Adiva Rahmatillah⁵⁾, Anni Adinda Shofiyah⁶⁾, Muhammad Fajar Islami Wijaya⁷⁾, Anni Anum Islamiyah Wijaya⁸⁾

¹⁾ Universitas Khairun
^{2,3,4,5,6,7,8)} LSIPI Indonesia

*Corresponding Author

Email : wijavadarma20@yahoo.co.id

Abstract

This study aims to explain “Repeated Cases of Deaths and Tragic Disasters: Their Causes and Integrated, Sustainable Solutions According to the LSIPI Family of Indonesia.” The method used in this study is the constructive critical historical method. The study finds that the main cause of repeated deaths and tragic disasters is the lack of integration between religious knowledge and academic knowledge in both theory and methodology. This phenomenon causes individuals, families, communities, organizations, companies, nations, and states throughout the world to experience helplessness (sterility) in preventing deaths and tragic disasters. This condition triggers economic losses, tragic deaths, destruction of business places, destruction of homes, and may even lead to Nuclear War, World War, and premature Doomsday. The only solution in the field of science and knowledge to overcome this helplessness (sterility) is to conduct in-depth research on religious knowledge and academic knowledge so that these two forms of knowledge may unite into one new, perfect, and blessed academic force. This success would become a very important and invaluable first step for every individual, family, community, organization, company, nation, and state in preventing economic losses, tragic deaths, destruction of business places, destruction of homes, Nuclear War, World War III, and premature Doomsday worldwide after COVID-19. This success is the key to preventing the negative impacts of religion and academic science, as explained by Albert Einstein, who said: “Religion without academic science is lame. Academic science without religion is blind.” This success would cause religious knowledge and academic knowledge to work in one complete unity through a new, perfect, and blessed academic science called Islamic Academic Science. This Islamic Academic Science is offered by the LSIPI Family of Indonesia as an integrated and sustainable solution in preventing and overcoming repeated deaths and tragic disasters in the end times. In the perspective of the Qur’an, this Islamic Academic Science is the knowledge commanded by Allah in Surah Al-‘Alaq verses 1–5 more than 1,400 years ago. This Islamic Academic Science is the result of our family’s independent experience and research in preventing chronic trauma and mental disability for 23 years (2002–2025), so that it would not end in heart attacks, strokes, schizophrenia, suicide, or premature death, while at the same time becoming a path for our family to achieve peaceful life, independence, and sustainable total recovery from chronic trauma, mental disability, and their complications. Facilitating multicultural societies (Muslims and non-Muslims) in achieving Sustainable Happiness, in accordance with the prayer taught by Allah in Surah Al-Baqarah verse 201, is the highest achievement that can be obtained through the teaching and development of Islamic Academic Science as the discovery and product of the LSIPI Family of Indonesia through 23 years of independent thought and research.

Keywords: *Religious Knowledge, Academic Knowledge, Tragic Deaths, Tragic Disasters, Islamic Academic Science, Sustainable Happiness, LSIPI Family of Indonesia.*

INTRODUCTION

On Saturday morning, February 28, 2026, Israel and the United States launched attacks against Iran (Kompas.com, February 28, 2026). Iran then retaliated by attacking 27 United States military bases in the Middle East (Detik.com, March 1, 2026). Iran also attacked Riyadh, the capital city of Saudi Arabia, on February 28, 2026. Saudi Arabia announced that it would retaliate against Iran’s attack. Explosions were also reported in several Gulf countries, including the United Arab Emirates (UAE) and Qatar (Kompas.com, February 28, 2026). The attacks by Israel and the United States on Iran reportedly killed Ayatollah Ali Khamenei and members of his family. They were killed at his residence and office in Tehran, the capital of Iran (Kompas TV, March 1, 2026).

An international law expert from Muhammadiyah University of Surabaya (UMSURA), Satria Unggul Wicaksana, assessed that the escalation of conflict among the United States, Israel, and Iran had the potential to trigger a global energy crisis and open the possibility of a world war. This situation is deeply concerning for international peace and security (um-surabaya.ac.id).

This attack was a continuation of the 12-Day War between Israel and Iran that took place on June 13, 2025. Israel launched airstrikes and a broad intelligence operation code-named Operation Rising Lion. The attacks targeted dozens of locations in Iran, including nuclear facilities in Natanz, Isfahan, and Fordow (Wikipedia). The 12-Day War itself was one of the negative consequences of Hamas' attack on Israel on October 7, 2023. Israel attacked Iran because it accused Iran of supporting Hamas in carrying out the October 7 attack against Israel (Tribun Timur video, November 28, 2024).

Before Israel and the United States attacked Iran on February 28, 2026, Pakistan and Afghanistan, as two Islamic countries, had separately engaged in open warfare. The war between Pakistan and Afghanistan was unrelated to the Israel-Iran conflict. It began on February 27, 2026, after relations between the two countries had deteriorated in recent months (Detik.com, February 28, 2026).

Before the outbreak of war between Pakistan and Afghanistan, Pakistan had also experienced several days of open conflict with India in May 2025. This war was triggered by the tragic deaths of 26–28 Indian citizens who were traveling in the Kashmir region on April 22, 2025. The India-Pakistan conflict raised fears of escalating into nuclear war. The conflict was reportedly mediated by Donald Trump, President of the United States (Detik.com, February 25, 2026).

In Indonesia itself, conflict and war in Papua have continued to trigger repeated deaths and tragic disasters. The Papua branch of Komnas HAM recorded 132 deaths in 85 cases of violence in Papua. This represented an increase from 2024, when 77 deaths were recorded. In addition to fatalities, the conflict in Papua also caused displacement and destruction of businesses, vehicles, and homes. This was an increase from 2023, when 40 deaths were recorded in 65 reported violent incidents (Kompas.com, December 10, 2025).

In November 2025, Sumatra was struck by flash floods and landslides. This disaster caused the tragic deaths of more than 1,000 people. It also destroyed businesses such as shops, stalls, agricultural land, and residential areas. The Sumatra disaster caused economic losses amounting to Rp68.67 trillion, while approximately 3.3 million residents were affected (celio.co.id, December 1, 2025).

The cost of rehabilitation and reconstruction after the Sumatra disaster was estimated to reach Rp51.82 trillion to Rp59.25 trillion, including repairs to infrastructure, public facilities, and homes. The government distributed housing repair assistance: Rp60 million for heavily damaged houses, and Rp15–30 million for light to moderate damage (Antaraneews.com, February 19, 2026).

After the Sumatra disaster, disasters began to affect Java Island. Wahyu Eka Styawan, a researcher from WALHI Nasional, explained that the combination of increasing extreme events due to the climate crisis and environmental destruction caused by misguided development and spatial planning had driven a surge in disaster risks and potential disasters on Java. The impacts had been felt by thousands of residents in Banten, Jakarta, West Java, Central Java, Yogyakarta, and East Java, disrupting economic and educational activities and forcing residents to evacuate from upstream to coastal areas. This situation showed that Java's vulnerability was not natural, but the result of structural problems (Walhi.or.id, January 26, 2026).

Conflict, war, and disasters continue to affect the world and Indonesia. However, multicultural societies (Muslims and non-Muslims) have not yet obtained clearer, integrated, and sustainable academic explanations and solutions for safety and lasting happiness in the face of repeated deaths and tragic disasters.

In addition to global conflicts, war in Papua, and natural disasters, Indonesian society as a multicultural society has also faced tragic deaths resulting from suicide. One example was the suicide

of an elementary school child in East Nusa Tenggara (NTT), reportedly caused by the inability to pay school expenses ([amnesty.id](https://www.amannews.com/news/2026/02/04/ntt-child-suicide), February 4, 2026).

After COVID-19, tragic deaths resulting from suicide also affected affluent families with good educational backgrounds and professional status. Suicide cases even affected individuals whose profession was in medicine. One example was a prospective anesthesiologist student at the Faculty of Medicine, Diponegoro University, Semarang. “Thoroughly Investigate the Suicide Case of Undip PPDS Female Student Due to Bullying by Seniors” was the title of an online news report from [emedia.dpr.go.id](https://www.emedia.dpr.go.id) on August 15, 2024. Another tragic death involved an eye specialist doctor in Padang. “Tragic! Eye Specialist Doctor Dies After Falling from 6th Floor Hotel in Padang, Captured on CCTV” was the headline from [Jawapos.com](https://www.jawapos.com) on June 28, 2025.

Suicide cases have also affected university students, lecturers, police officers, and military personnel. “Since 2015, There Have Been 5 Students in Bogor Who Committed Suicide, Most Recently an IPB Freshman in 2024” was a headline from [masuk-ptn.com](https://www.masuk-ptn.com). “1,000 Suicide Cases Occur Every Year, UGM Lecturer Urges Strengthening Mental Health Literacy and Changing Social Stigma” was a report from [ugm.ac.id](https://www.ugm.ac.id) on February 26, 2026. “The Cause of Suicide of a Lecturer at Makassar State University Remains Mysterious” was a report from [Kompas.id](https://www.kompas.id) on July 15, 2025.

IPW recorded that suicide cases among police officers had tripled ([Tempo.co](https://www.tempo.co), December 22, 2024). “TNI Member and Wife Fell from Hotel in Puncak Bogor, Suspected Suicide” was a report from [Detik.com](https://www.detik.com) on December 20, 2021. “Why Are Military Personnel Vulnerable to Suicide?” was the title of an opinion article from [Alinea.id](https://www.alinea.id) on March 4, 2025.

The main author personally, as a sufferer of chronic trauma and mental disability, repeatedly experienced suicidal urges. In addition, the author was vulnerable to heart attacks, strokes, schizophrenia, and premature death. Thinking deeply, making sacrifices, and conducting independent research together with family since 2002 until the present have been the methods used by the main author to prevent chronic trauma and mental disability from ending in heart attacks, strokes, schizophrenia, suicide, and premature death.

The main author often experienced suicidal urges because of the difficulty of adapting as a patient within a multicultural society (Muslim and non-Muslim) while continuing to survive and work as a lecturer in historical studies. Continuing to work as a lecturer was the only lawful professional path to earn an income. To survive and continue working under such conditions, the LSIPI Family of Indonesia required substantial living costs. At the same time, they also required major financial resources to continue independent research on chronic trauma and mental disability that had been faced together since 2002.

This publication is one of the results of 23 years (2002–2025) of independent research concerning permanent nervous tension, chronic trauma, and mental health disability. It forms part of the family’s independent research that has succeeded in providing clearer answers, explanations, and integrated solutions for achieving sustainable safety and happiness from the threats of death and tragic disasters in the end times.

Such explanations and integrated solutions have not yet been adequately provided by secular academic science, because secular academic science separates religious knowledge from academic knowledge in both theory and methodology when examining repeated deaths and tragic disasters after COVID-19.

If multicultural societies (Muslims and non-Muslims) fail to obtain clearer, integrated, and sustainable solutions, repeated deaths and tragic disasters may continue to move toward their worst forms, such as the catastrophic flood of Prophet Noah’s era and the atomic bombings of Hiroshima and Nagasaki in 1945. This is the logical consequence of the weakness and helplessness of institutions of knowledge, education, and public policy around the world in providing sustainable integrated solutions to the increasing cases of death and tragic disasters after COVID-19.

This is why the success of the LSIPI Family of Indonesia in formulating clearer explanations and integrated sustainable solutions through independent thought and research would become a highly valuable first step in achieving lasting safety from the repeated threats of deaths and tragic disasters after COVID-19.

RESEARCH METHODS

The method used in this study is the constructive critical historical method. Constructive critical history is a branch of critical historical science that focuses on identifying root problems and formulating clearer, integrated, and more certain explanations and solutions for sustainable safety and happiness against the threats of death and tragic disasters as phenomena of life in the end times until the Day of Judgment. This method is a discovery and product of the LSIPI Family of Indonesia. It is presented as a new approach in the field of historical studies.

This method has been applied by the authors in several previous studies. Research results using the constructive critical historical method have been published in a number of journals and international proceedings. Among them are *Political Behaviour of Sultan Hasanuddin and Sultan Nuku: Islamic Political Perspective* (Irwan Abbas et al., 2023); *LSIPI Indonesia Family Program to Prevent and Overcome Death and Tragic Destruction Post-COVID-19, Ukraine and Palestine War* (Darmawijaya et al., 2024); *Early Islamization Patterns in South East Asia: Their Contribution to Global Peace Effort* (Darmawijaya et al., 2025); *Pola Islamisasi Awal di Asia Tenggara: Sumbangannya Pada Usaha Perdamaian Global* (Darmawijaya et al., 2025); and *Kurikulum Pendidikan Berbasis Kesehatan Mental: Solusi Ilmu Sejarah Kritis Konstruktif dalam Mencegah Kasus Bullying dan Kekerasan Melalui Lembaga Pendidikan* (Darmawijaya et al., 2025).

Constructive critical historical science divides historical facts into two categories: normal historical facts and abnormal (problematic) historical facts. When normal historical facts are identified, the task of constructive critical historical science is to work academically to help multicultural societies (Muslims and non-Muslims) preserve and develop such normal historical realities as a basic need for achieving sustainable safety and happiness.

When abnormal or problematic historical facts are found, the task of constructive critical historical science is to work academically to help multicultural societies improve those problematic conditions so that they may develop into normal historical realities. The goal is to enable multicultural societies (Muslims and non-Muslims) to enjoy harmonious and synergistic historical conditions that support the realization of sustainable happiness as the highest human achievement in the end times.

In this study, the separation of religious knowledge and academic knowledge in theory and methodology is considered an abnormal and problematic scientific condition. Therefore, the task of constructive critical historical science is to conduct in-depth research to identify its roots and formulate clearer, integrated, and more certain solutions that may be used by multicultural societies—whether as individuals, families, communities, organizations, companies, nations, or states—to achieve sustainable safety and happiness amid repeated deaths and tragic disasters after the emergence of COVID-19.

The greatest benefit of this kind of historical science is its ability to assist multicultural societies whether individuals, families, communities, organizations, companies, nations, or states in achieving sustainable safety and happiness against the threats of Nuclear War, World War III, and premature Doomsday.

Literature Review

When Religion Becomes Evil by Charles Kimball is one of the main references of this study in observing the helplessness (sterility) of religion in helping multicultural societies (Muslims and non-Muslims) prevent and overcome repeated deaths and tragic disasters. More critically, Kimball explains academically how religion itself can function as a source of death and tragic disasters for multicultural societies. This phenomenon is argued to be occurring today in the Middle East and Europe.

The End of Science by John Horgan is another major reference used in observing the helplessness of academic science in preventing and overcoming repeated deaths and tragic disasters. Furthermore, academic science is viewed not only as powerless, but also as producing problematic conclusions that later become basic concepts for understanding humanity and civilization. Examples cited include the idea that humans originated from apes through Charles Darwin's Theory of Evolution, the claim that animism was the earliest religion by E.B. Tylor, and Karl Marx's assertion that religion is opium.

Such problematic conclusions are argued to play a significant role in producing destructive behaviors that trigger deaths and tragic disasters for multicultural societies. *The Clash of Civilizations* by Samuel P. Huntington is also a major reference used in observing the harmful impacts of the helplessness of religion and academic science in preventing repeated deaths and tragic disasters after COVID-19. This work is interpreted as strengthening the argument that such helplessness may trigger Nuclear War, World War III, and premature Doomsday.

The Signs Before the Day of Judgment by Ibn Kathir strengthens the conclusion that deaths and tragic disasters in the end times are realities that multicultural societies (Muslims and non-Muslims) must face before the Day of Judgment. Meanwhile, *Stories of the Prophets* by Ibn Kathir helps this study understand the origins of humanity and religion based on Islamic history. *The Face of Western Civilization: From Christian Hegemony to Secular-Liberal Domination* by Adian Husaini helps explain the origins of secular academic science in Europe following the decline of the Pope and Church.

How to preserve and harmonize the nuclear family within a strong socio-economic bond is seen as the greatest challenge for grandparents, parents, and children in facing repeated deaths and tragic disasters in the end times. Ignorance, laziness, greed, poverty, conflict, violence, social fragmentation, bullying, chronic disease, infectious disease, disability, suicide, premature death, and sudden death are described as serious challenges faced by families. These conditions were generally illustrated by Francis Fukuyama in *The Great Disruption: Human Nature and the Reconstruction of Social Order* (2016).

Erich Fromm concluded that these phenomena indicate that multicultural societies are unhealthy societies. Albert Einstein concluded that such unhealthy societies are the logical result of the failure to unite religious knowledge and academic science in theory and methodology. Einstein stated that "Religion without science is lame. Science without religion is blind."

The solution, according to this study, is to discover the proper academic path through which religious knowledge and academic knowledge can be united theoretically and methodologically into a new, perfect, and blessed academic science. This study seeks to explain that Islamic Academic Science, presented as the discovery and product of the LSIPI Family of Indonesia, is an integrated and sustainable solution to the phenomenon of the separation between religious knowledge and academic knowledge.

TMT Guide (Integrated Spiritual Health Action) for Modern States in Overcoming Stress, Depression, COVID-19, and World War III was the first academic work of the LSIPI Family of Indonesia that applied Islamic Academic Science as a perfect and blessed academic concept in preventing and overcoming deaths and tragic disasters after COVID-19. This work was published in

limited circulation in November 2022 and consisted of approximately 700 pages. It had been developed since March 2020, when COVID-19 began affecting Indonesian society.

In 2023, another academic work was published entitled *Basic Workshop Guide to Tauhid Science, Tauhid Curriculum, and Historical Doctor Studies*, also consisting of approximately 700 pages. The earlier TMT Guide was revised under the new title *Historical Doctor Guide in Overcoming Stress, Depression, COVID-19, Ukraine War, Nuclear War, and World War III*.

Tauhid Science: The First Healthy Science in the World was the third academic work developed from Islamic Academic Science. This work consisted of approximately 400 pages and was published in limited circulation in 2024.

Up to the present, the family states that they continue to work and sacrifice their own resources and funding to produce new academic works in modern science based on Islamic Academic Science. According to the authors, they have produced at least ten academic books totaling around 3,000 pages.

This achievement does not yet include journal articles published nationally and internationally using Islamic Academic Science as their academic framework. Based on Qur'anic evidence, this study argues that the discovery, teaching, and development of Islamic Academic Science is the first command given by Allah to Muslims through Surah Al-'Alaq verses 1–5, the first revelation, and further strengthened by Surah Ash-Shaff verses 10–11 and Surah Al-Ma'idah verse 32.

RESULTS AND DISCUSSION

Two Main Reasons Why Knowledge Institutions, Educational Institutions, and Public Policy Institutions Are Paralyzed

Based on our experience and independent research conducted together over 23 years (2002-2025), we found two main reasons why knowledge institutions, educational institutions, and public policy institutions are paralyzed and powerless in preventing and addressing the recurring cases of tragic deaths and disasters.

First Cause

The first cause is the phenomenon of diversity of knowledge in the fields of religion, culture, and ideology. Religion, culture, and ideology are forms of knowledge that have a very large influence on human behavior. The religions embraced by multicultural societies today are Islam, Judaism, Christianity, Buddhism, Hinduism, Confucianism, Atheism, Animism, Dynamism, and Totemism (Huston Smith, 2015). Sunni Islam has 1.58 billion followers. Catholicism 1.27 billion. Hinduism 1.08 billion. Protestant Christianity 625 million. Mahayana Buddhism 341 million. Eastern Orthodox Christianity 294 million. Shia Islam 221 million. Theravada Buddhism 187 million. Shinto 122 million. Anglican Christianity 75 million (Detik.com, March 3, 2025).

Multicultural societies live with various forms of culture. Arab culture, European culture, Persian culture, Indian culture, Chinese culture, Japanese culture, Korean culture, and Indonesian culture are several examples of cultures based on nationality. In Indonesia itself, there are Minang culture, Acehnese culture, Batak culture, Sundanese culture, Javanese culture, Bugis and Makassar culture, Banjar culture, Maluku culture, Papuan culture, and others. Each culture has its own strengths.

Multicultural societies also live with various forms of ideology, such as Pancasila ideology, secularism, democracy, liberalism, capitalism, Marxism, communism, socialism, and others. Each ideology has its own differences from other ideologies. Differences in ideology can trigger conflict and war among multicultural societies.

This diversity of religion, culture, and ideology becomes a serious challenge for multicultural societies in preventing and overcoming cases of death and tragic disasters that originate from the inability of multicultural societies to manage differences, conflicts, and wars occurring among them. The conflicts and wars in Ukraine and the Middle East that erupted after COVID-19 are factual examples of how multicultural societies experience great difficulties in preventing and overcoming differences, conflicts, and wars that often affect them.

In daily life, not only multicultural societies living with diverse religions, cultures, and ideologies, but even homogeneous societies living with one religion, one culture, and one ideology still have the potential for conflict and war to emerge. Competition in seizing social, economic, and political hegemony among supporters

of the same religion, culture, and ideology is the main cause of conflict and war among humans, even though they live with the same religion, culture, and ideology. This fact provides a strong basis that multicultural societies (Islamic and Non-Islamic), which then live with various forms of social, economic, and political orientations in daily life, will become sources of repeated deaths and tragic disasters, as is currently happening in Ukraine, Palestine, Sudan, and Papua.

Second Cause

The weakness of secular academic science. *The End of Science: Senjakala Ilmu Pengetahuan* is the title of an academic work that describes how weak secular academic science is today. Historically, the emergence of early academic science in Greece around 600 years before Prophet Jesus was a good initial capital in preventing and overcoming cases of death and tragic disasters. Why is that? Because academic science is able to guide the rational mind in understanding and overcoming cases of death and tragic disasters through rational, factual, and systematic methods.

The next question is why the existence of current academic science is unable to help institutions of knowledge, educational institutions, and public policy institutions in formulating more certain integrated answers, explanations, and solutions in a sustainable manner. The answer to this question is that the academic science used throughout the world today is secular academic science, academic science separated from religious knowledge in theory and methodology.

The separation of religious knowledge and academic science in theory and methodology has caused educational institutions and public policy institutions to be unable or powerless in formulating more certain integrated answers, explanations, and solutions in a sustainable manner regarding the increasing phenomenon of death and tragic disasters after the emergence of COVID-19. This is why secular academic science has become weak and powerless in preventing and overcoming repeated cases of death and tragic disasters after the emergence of COVID-19.

The diversity of religion, culture, and ideology, then complicated by the diversity of orientations in social, economic, and political life, and further complicated by the weakness of secular academic science, are the main causes that make multicultural societies (Islamic and Non-Islamic) continue to experience repeated deaths and tragic disasters, whether they like it or not. Cases of death and tragic disasters will continue to develop and will reach their peak through Nuclear War and World War. Nuclear War and World War III are wars that will trigger earthquakes and massive deaths that are extremely horrifying and unimaginable, far worse than the great flood of Prophet Noah and the atomic bomb explosions in Hiroshima and Nagasaki in 1945.

The Only Solution in the Field of Science and Knowledge: Uniting Religious Knowledge and Academic Science in Theory and Methodology

The only possible solution is to unite religious knowledge and academic science in theory and methodology. Why is it said to be the only solution? Because success in uniting religious knowledge and academic science in theory and methodology is an achievement that can help every rational mind in multicultural society (Islamic and Non-Islamic) to find integrated answers, explanations, and sustainable solutions regarding the repeated phenomenon of death and tragic disasters.

The rational mind of multicultural society (Islamic and Non-Islamic) will not be able to obtain integrated answers, explanations, and sustainable solutions regarding the repeated phenomenon of death and tragic disasters through the diversity of religion, culture, ideology, and secular academic science. The diversity of religion, culture, ideology, and secular academic science will also provide diverse answers, explanations, and solutions regarding the phenomenon of death and tragic disasters. Every religion will provide answers according to its teachings. Every culture will provide answers according to its cultural concepts. Every ideology will provide answers according to its ideological concepts. Every religion, culture, and ideology tends to feel superior to others.

These diverse answers, explanations, and solutions do not have the strength to prevent and overcome cases of death and tragic disasters. Death and tragic disasters are more likely to be prevented and overcome if religious knowledge and academic science are successfully united in theory and methodology. The unity of religious knowledge and academic science in theory and methodology will make the capability of academic scholars stronger and blessed in preventing and overcoming cases of death and tragic disasters. This is why success in uniting religious knowledge and academic science in theory and methodology is an achievement of

very high value in the sight of Allah and in the sight of humanity in preventing and overcoming death and tragic disasters as a phenomenon of life in the end times.

The next question is whether religious knowledge and academic science can be united in theory and methodology. If so, what would be the academic method? Which religion can be united with academic science in theory and methodology, considering that there are many religions today? There is Islam, Judaism, Christianity, Buddhism, and other religions.

Based on our experience and independent research for 23 years (2002–2025) for the purpose of living peacefully, independently, and fully recovering from permanent nervous tension disease along with its complications, we found that Islam is the only religion that can be used to unite religious knowledge and academic science in theory and methodology. Islamic religious knowledge and secular academic science can be united in theory and methodology because both are rational in nature. The difference is that Islamic religious knowledge is rational knowledge originating from Allah, while secular academic science is rational knowledge originating from humans. Therefore, these two forms of knowledge can be united in theory and methodology if the theory and methodology used are appropriate.

Success in uniting Islam as rational knowledge originating from Allah with academic science as rational knowledge originating from humans through academic methods will cause multicultural society (Islamic and Non-Islamic) to obtain a new academic science that is healthy, strong, and blessed by Allah. The existence of this new academic science, healthy, strong, and blessed by Allah, will strengthen the function of knowledge institutions, educational institutions, and public policy institutions in formulating more certain integrated answers, explanations, and sustainable solutions to prevent and overcome cases of death and tragic disasters. The existence of this new academic science, healthy, strong, and blessed by Allah, will also strengthen the function of knowledge institutions, educational institutions, and public policy institutions in preventing the emergence of Nuclear War and World War III.

Islamic Academic Science: A New Academic Science that is Healthy, Strong, and Blessed by Allah

Islamic Academic Science is a new academic science successfully discovered, taught, and developed by the LSIPI Indonesia Family through a process of thought and independent research for 23 years (2002–2025). Islamic Academic Science is an academic science that has successfully united religious knowledge and academic science in theory and methodology.

As a family, we have taught and developed Islamic Academic Science through history courses that we have taught in the History Study Program at Khairun University, Ternate, since 2015 until now. Introduction to History, Introduction to Indonesian History, Middle Eastern History, History of Islamic Development in Indonesia, and History of Religion are some of the courses that we have taught using Islamic Academic Science.

Using Islamic Academic Science in teaching courses in the field of history with the method of constructive critical historical science has caused the rational minds of students to become healthier and stronger in facing daily life problems. Using Islamic Academic Science in teaching history courses with the method of constructive critical historical science has caused the rational minds of students to receive integrated academic material that is alive and enlightening. Helping indigenous students become qualified, independent, and professional graduates in the field of history they are studying has been the main objective of applying Islamic Academic Science in the field of history since 2015 until now. Based on the lecture process and student testimonies after receiving constructive critical historical science teaching using Islamic Academic Science, this research found that the teaching and development of Islamic Academic Science through higher education institutions greatly helps lecturers and students in creating a healthy, friendly, and sustainable lecture process.

At the same time, the lecture process undertaken by students will help them realize that personal progress, family progress, community progress, company progress, national progress, and state progress are greatly influenced by the willingness and awareness of the students concerned in studying and mastering science and knowledge, because science and knowledge are formal requirements for every human being in understanding and overcoming very complex life problems in daily life. One of them is the issue of student independence after successfully becoming graduates through the lecture process they undergo in higher education.

Islamic Academic Science in the Perspective of the Qur'an: The First Obligation from Allah through Surah Al-'Alaq Verses 1–5 Since 1400 Years Ago

Allah says: Read in the name of your Lord Who created. He created man from a clot of blood. Read, and your Lord is the Most Generous, Who taught (man) by the pen. He taught man what he did not know. (QS. Al-'Alaq: 1–5)

Based on this surah and these verses, Allah has determined that the only solution to overcome the problems of diversity in religion, culture, and ideology, as well as the diversity of orientations in social, economic, and political life so that they do not end in repeated cases of death and tragic disasters, is to unite religious knowledge and academic science in theory and methodology in order to produce Islamic Academic Science. This command of Allah is a command for all Muslims, whether as individuals, families, communities, organizations, companies, or as nations and states. Because this work cannot be carried out by disbelievers (Non-Muslims), even if they continue to think, struggle, and sacrifice all the resources and funds they possess repeatedly until the Day of Judgment, as done by developed countries in Europe, the United States, Canada, Australia, New Zealand, Japan, South Korea, Singapore, and China.

Islamic Academic Science in the Perspective of the Qur'an: The Academic Path to Obtain Sustainable Salvation from the Painful Punishment of Allah Since 1400 Years Ago through Surah Ash-Shaff Verses 10–11

Allah says: O you who believe, shall I guide you to a تجارت that will save you from a painful punishment? (It is that) you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is better for you, if you only knew. (QS. Ash-Shaff: 10–11)

Based on this verse, Allah has determined that the good intentions, willingness, awareness, and perseverance of Muslims in discovering, teaching, and developing Islamic Academic Science will become a collective path to obtaining sustainable salvation from the painful punishment of Allah. On the contrary, the courage of Muslims in neglecting and abandoning the effort to discover, teach, and develop Islamic Academic Science will become a collective path to receiving a painful punishment from Allah.

Repeated death and tragic disasters are part of the painful punishment of Allah directly experienced and felt by multicultural societies (Islamic and Non-Islamic). Death and tragic disasters are the logical consequence of the courage of Muslims in neglecting and abandoning Allah's command to unite religious knowledge and academic science in accordance with Surah Al-'Alaq verses 1–5 and Surah Ash-Shaff verses 10–11.

Historical facts show that until now, Muslims, whether as individuals, families, communities, organizations, companies, or as nations and states, still neglect the effort to discover, teach, and develop Islamic Academic Science according to Allah's command in Surah Al-'Alaq verses 1–5 and Surah Ash-Shaff verses 10–11. Instead, Muslims, whether as individuals, families, communities, organizations, companies, or as nations and states, still teach Secular Academic Science, academic science that contradicts Allah's command in Surah Al-'Alaq verses 1–5 and Surah Ash-Shaff verses 10–11.

Islamic Academic Science in the Perspective of the Qur'an: The Academic Path to Help Innocent Members of Multicultural Society Avoid Cases of Death and Tragic Disasters Since 1400 Years Ago through Surah Al-Ma'idah Verse 32

Allah says: Whoever kills a person—unless for a person killed or for spreading corruption in the land—it is as if he had killed all mankind. (QS. Al-Ma'idah: 32). Religious knowledge and academic science that are still separated in theory and methodology cause the ability of multicultural societies (Islamic and Non-Islamic) to overcome the very complex problems of life that arise in daily life to become very weak (sterile). This weakness causes multicultural societies (Islamic and Non-Islamic) to easily engage in destructive behavior toward innocent individuals and social groups, individuals and social groups who wish to live peacefully without disturbing or harming others in daily life. This destructive behavior causes innocent individuals and social groups to experience character death and death in the literal sense.

Character death causes innocent individuals and social groups to experience major difficulties and losses in socio-economic life. Why is that? Because character death causes individuals and social groups to be unable to empower themselves properly according to the abilities and potential they possess. This character death causes innocent individuals and social groups to experience serious problems in health and economic matters.

The worst impact of destructive behavior is triggering death and tragic disasters for innocent individuals and social groups. Cases of suicide experienced by good people in daily life are one example of death and tragic disasters at the family level triggered by destructive behavior in daily life. Death and tragic disasters triggered by violence and criminality in daily life are examples of death and tragic disasters at the family level caused by destructive behavior in daily life.

Death and tragic disasters experienced by innocent individuals and social groups in Papua, Palestine, Ukraine, and other regions of the world are the logical consequence of the helplessness (sterility) of religious knowledge and academic science in preventing and overcoming death and tragic disasters affecting innocent individuals and social groups.

Surah Al-Ma'idah verse 32 indicates that every destructive behavior causing individuals and social groups to experience character death or death in the literal sense will bring severe social punishment upon the perpetrator in the sight of Allah. In the perspective of Islamic law, social punishment cannot be forgiven directly by Allah. Social punishment can only be forgiven if the individuals and social groups who became the victims open the way for social forgiveness from Allah. This social punishment can be directly received by the perpetrators while still living in this world through various deaths and tragic disasters according to the justice of Allah as the Most Just Lord.

Warning Based on the Facts of Prophetic History

The LSIPI Indonesia Family is an indigenous Muslim family focused on empowering themselves as a family of researchers to prevent and overcome cases of chronic trauma and disabilities in the field of mental health. The main author is an orphan as well as a sufferer of chronic trauma and disability in the field of mental health. The main author as a patient, together with the family, has struggled to survive from the threat of chronic trauma and mental disability since 2002 until now.

The existence of good intentions, willingness, awareness, and perseverance of the main author to achieve a peaceful, independent, and fully recovered life in a sustainable manner from the threat of chronic trauma and mental disability has caused the main author together with the family to continue thinking, sacrificing, and conducting independent research from year to year for 23 years (2002–2025).

In this case, the main author as an orphan together with us as his family has high value in the sight of Allah. The main author is an only orphan. His father passed away when he was 5 years old. After his mother remarried, he often experienced mental and social pressure from his stepfather. After completing elementary school, he courageously chose to live independently outside the home. He tried to improve his life through education while supporting himself independently by doing work that did not harm himself or others.

This was the historical path that enabled the main author to work as a History Lecturer. Unfortunately, the main author could not work properly like healthy lecturers in general. Because in 1998, he had already suffered from permanent nervous tension disease. From 2002 until now, this illness developed complications into chronic trauma and disability in the field of mental health. Islamic Academic Science is a new academic science successfully discovered by the main author together with us as a family through struggle, thought, and sacrifice in preventing and overcoming chronic trauma and mental disability so that it would not end in heart attacks, strokes, schizophrenia, suicide, and premature death. It then became the same path to achieve a peaceful, independent, and fully recovered life in a sustainable manner from chronic trauma and mental disability.

In the Islamic perspective, Allah is the Most Good, the Most Helper, and the Most Just God. Allah directly defends orphans, especially orphans who are willing to think and sacrifice in uniting religious knowledge and academic knowledge in theory and methodology for sustainable safety and happiness for multicultural society (Muslims and Non-Muslims) from the threat of death and tragic disasters until the Day of Judgment. Allah's defense of orphans is directly connected to the religious quality of individuals and social groups. Allah says:

“Have you seen the one who denies the religion? That is the one who repulses the orphan.” (QS. Al-Ma'un: 1–2)

Based on this chapter and verse, it is known that the main indicator in the social life of those who are obedient in religion is having concern and openness toward orphans. They realize that orphans are psychologically and socially vulnerable individuals and groups. This awareness helps them open the way for orphans to live peacefully and independently so that orphans do not become a burden to the extended family,

society, or the state. This chapter and verse emphasize that making orphans unilateral victims of destructive behavior is the behavior that most quickly triggers Allah's anger and wrath. Especially when the orphan made a victim is an orphan who has good intentions, willingness, and awareness to unite religious knowledge and academic knowledge in theory and methodology according to Allah's command in Surah Al-'Alaq verses 1–5 so that multicultural society (Muslims and Non-Muslims) can obtain sustainable safety and happiness from the threat of death and tragic disasters in the end times according to Allah's command in Surah Ash-Saff verses 10–11 and Surah Al-Ma'idah verse 32.

The case of misunderstanding involving an orphan at the Sibolga Mosque, North Sumatra, is one example of misunderstanding that quickly triggered Allah's anger and wrath. Historical facts show that 40 days after the orphan became a victim of misunderstanding by Muslims living around the Sibolga mosque, the multicultural society (Muslims and Non-Muslims) living in Sibolga experienced death and tragic disasters through natural disasters.

The orphan who became part of the LSIPI Indonesia Family was also not a healthy person. He was an orphan who had long suffered from chronic trauma and disability. In such conditions, he had good intentions, willingness, and awareness to unite religious knowledge and academic knowledge in theory and methodology until successfully discovering Islamic Academic Science.

In this case, the main author as an orphan has even higher value in the sight of Allah. Because of his status as an orphan and as a patient, yet in such conditions, he was willing to think, sacrifice, and conduct independent research together with us as his wife and children as a path of jihad in the academic field to obtain sustainable safety and happiness from the threat of death and tragic disasters according to the verses of Allah in Surah Ash-Saff verses 10–11 and Surah Al-Ma'idah verse 32.

Historical Medical Science: The Health Science of the LSIPI Indonesia Family in Preventing and Overcoming Cases of Death and Tragic Disasters

Historical Medical Science is a constructive critical historical science that has successfully developed Islam as a religion into an integrated and sustainable science of education, an integrated and sustainable science of peace and safety, an integrated and sustainable science of health and treatment, and an integrated and sustainable science of development by using Applied Historical Science as its analytical tool and TMT Action as its integrated spiritual health practice. Historical Medical Science was successfully discovered by us in 2015 through Islamic Academic Science.

One of the greatest benefits and blessings of Historical Medical Science that we have personally experienced as a patient and family who have long struggled and sacrificed in preventing and overcoming cases of death and tragic disasters within our family is that it successfully helped us as a patient and family to overcome dependence on sedative medication that had been consumed by the patient, a member of our family, for 13 years (2002–2015). Another benefit and blessing is that it has been able to help us prevent and overcome cases of death and tragic disasters at the family level from 2015 until now, especially in facing COVID-19. Another benefit and blessing is that it enabled us to produce One Package of Islamic Academic Science Books, a new collection of books in the field of modern science and knowledge for preventing and overcoming cases of death and tragic disasters after the emergence of COVID-19.

Perfect Islam of Knowledge: The Knowledge Concept of the LSIPI Indonesia Family in Preventing and Overcoming Cases of Death and Tragic Disasters

Our success in discovering Islamic Academic Science has led us to successfully discover, teach, and develop Perfect Islam of Knowledge. The concept of Perfect Islam of Knowledge is a perfect knowledge concept consisting of Islamic Religious Science and Islamic Academic Science.

Islamic Religious Science functions as guidance in worshipping Allah. Islamic Academic Science functions as a healthy, strong, and Allah-blessed academic guide for multicultural society (Muslims and Non-Muslims) in preventing and overcoming death and tragic disasters in accordance with Allah's command in Surah Al-'Alaq verses 1–5.

We successfully discovered, taught, and developed the concept of Perfect Islam of Knowledge because we had good intentions, willingness, awareness, and perseverance in uniting religious knowledge and secular academic knowledge for 23 years (2002–2025). The main objective was to make it easier for us to obtain a peaceful, independent, and fully recovered life in a sustainable manner from the threat of permanent nervous

tension disease and its complications, not for political or power purposes, while also helping multicultural society (Muslims and Non-Muslims) in the end times.

Leading Products of the LSIPI Indonesia Family Based on Islamic Academic Science in Preventing and Overcoming Cases of Death and Tragic Disasters in the End Times

The LSIPI Indonesia Family has successfully produced new products in the field of modern science and knowledge through Islamic Academic Science, an academic science legislated by Allah through Surah Al-‘Alaq verses 1–5. Weekend Lectures with the theme “*General Introduction to Integrated Sustainable Safety Science for Preventing and Overcoming Death and Tragic Disasters in the End Times*,” Historical Medical Science, Tawhid Science, Tawhid Curriculum, Multicultural Tawhid Curriculum, Tawhid Democracy, Tawhid Lockdown, Integrated Mosque Health Center, and One Package of Islamic Academic Science Books are our leading products in preventing and overcoming cases of death and tragic disasters as a life phenomenon in the end times that must be faced by multicultural society (Muslims and Non-Muslims) throughout the world until the Day of Judgment.

Details of the Titles in One Package of Islamic Academic Science Books

To support the teaching and development of Islamic Academic Science, we have successfully formulated and published One Package of Islamic Academic Science Books whose total pages have reached more than 3,000 pages, which we prepared using our own resources and funding from the beginning of COVID-19 until now. This package of books was prepared through our own good intentions, willingness, awareness, and perseverance by using our own limited resources and funds since the emergence of COVID-19 in early 2020 until now, which has continued for almost six years. Below are the details of the titles in One Package of Islamic Academic Science Books:

- Curhat Ala Sejarawan: Practice of Historians in Handling Mental Health Problems (LSIPI Indonesia, 2017)
- Guide to Historical Medical Science in Overcoming Stress, Depression, COVID-19, the Ukraine War, Nuclear War, and World War III (LSIPI Indonesia, 2023)
- Basic Workshop Guide to Tawhid Science, Tawhid Curriculum, and Historical Medical Science (LSIPI Indonesia, 2023)
- Tawhid Science: The First Healthy Science in the World – A New General Science and Knowledge that Successfully Finds Common Ground between Western Secular Science and Islamic Religious Science through the Academic Path according to Surah Al-‘Alaq verses 1–5 (LSIPI Indonesia, 2024)
- Perfect Islam of Knowledge: News of Glory as well as a Humanitarian Test from Allah for Modern Nations and States through the LSIPI Indonesia Family for Sustainable Collective Safety in Facing the Highly Complex Threats of Life in the End Times (LSIPI Indonesia, 2025)
- Perfect Islam of Knowledge: A Very Good and Noble Grand Plan from Allah for the Peace of Multicultural Society through the LSIPI Indonesia Family and COVID-19 (LSIPI Indonesia, 2025)
- History of the European Nation: The History of the Descendants of Prophet Ibrahim and Mother Sarah Suffering from Chronic Islamophobia: Causes, Impacts, and Solutions According to the LSIPI Indonesia Family (LSIPI Indonesia, 2025)
- Three Paths of Knowledge for Humanity After COVID-19: Two Paths of Knowledge Toward Early Doomsday, One Path Toward Sustainable Peace (LSIPI Indonesia, 2025)
- Al-‘Alaq 1–5: Prophet Isa, Prophet Muhammad, and Darmawijaya bin Idris, Three Orphans Trusted by Allah to Carry the Mission of Sustainable Peace for Multicultural Society in the End Times (LSIPI Indonesia, 2026)
- Integrated Tawhid Curriculum and Multicultural Tawhid Curriculum: Formal and Non-Formal Educational Curriculum for Sustainable Peace of Multicultural Society in the End Times (LSIPI Indonesia, 2026)
- Perfect Islam of Knowledge Proposal to Restore the Sumatra Disaster (LSIPI Indonesia, 2026)
- Basic Training of Perfect Islam of Knowledge to Prevent and Overcome Cases of Death and Tragic Disasters in the End Times (LSIPI Indonesia, 2026).



A Package Of Islamic Academic Science Books

CONCLUSION

Death and tragic disasters are phenomena of life in the end times. These deaths and tragic disasters have caused multicultural societies (Muslims and non-Muslims) to suffer economic losses, tragic deaths, destruction of businesses, destruction of homes, and may even end in Nuclear War, World War III, and an early apocalypse. The main cause of these phenomena is that religious knowledge and academic knowledge have not yet been united theoretically and methodologically. This condition causes individuals, families, communities, organizations, companies, nations, and states to become powerless in preventing and overcoming cases of death and tragic disasters. This then triggers repeated occurrences of death and tragic disasters that may culminate in Nuclear War, World War III, and an early apocalypse.

The solution is to conduct in-depth research on the phenomenon of religious knowledge and academic knowledge using the method of constructive critical historical science. The expected outcome is the unification of religious knowledge and academic knowledge theoretically and methodologically through a new academic science that is perfect and blessed. The existence of this new academic science would greatly help multicultural societies (Muslims and non-Muslims) in obtaining more certain and sustainable answers, explanations, and integrated solutions against the threat of death and tragic disasters as phenomena of life in the end times.

This New Academic Science is what has been successfully created by the LSIPI Indonesia Family through a process of independent thinking and research over 23 years (2002–2025). This is considered a great success of very high value in the sight of Allah and in the sight of humanity, because it becomes a highly useful first step for multicultural societies (Muslims and non-Muslims) in preventing and overcoming death and tragic disasters.

We achieved this major success because we possessed good intentions, willingness, awareness, and perseverance in thinking, sacrificing, and conducting independent research year after year for 23 years in preventing and overcoming chronic trauma and mental health disabilities. The first main objective was to help us avoid heart attacks, strokes, schizophrenia, suicide, and premature death. The second main objective was to serve as the same path for us to attain peaceful living, independence, and sustainable full recovery from chronic trauma and mental health disabilities along with their complications.

Successfully obtaining happiness in this world and happiness in the hereafter, while being protected from death and tragic disasters in both worlds, is the highest life achievement we seek together sustainably through Islamic Academic Science, in accordance with the prayer for lasting happiness taught by Allah in the Qur'an, Surah Al-Baqarah verse 201.

In order to facilitate our pursuit of sustainable happiness, we have successfully developed Islamic Academic Science into Historical Medicine Science, Perfect Islam as Knowledge, Historical

Medicine Science Training, and Perfect Islam as Knowledge Training. To facilitate teaching and developing these latest products in modern science and knowledge, we have also formulated and published One Package of Islamic Academic Science Books using our own resources and funding through LSIPI Indonesia Publishing.

Through these findings and latest products, we as a family strive to help ourselves and our family, as well as help multicultural societies (Muslims and non-Muslims), obtain sustainable safety and happiness in facing the threat of death and tragic disasters as phenomena of life in the end times.

REFERENCES

Al-Qur'an dan Hadis

Al-Qur'an dan Terjemahannya (Al-Kamil). (2007). Jakarta: Darus Sunnah.

Al-Qur'an dan Terjemahan Per Kata (Al-Fatih). (2012). Depok: Insan Media Pustaka.

Almath, M. F. (2008). 110 Hadis Terpilih. Jakarta: Gema Insani Press.

Baqi, M. F. A. (2023). Shahih Bukhari Muslim. Bandung: Jabal.

Buku dan Artikel Ilmiah

Abbas, I., dkk. (2023). *Political Behaviour of Sultan Hasanuddin and Sultan Nuku: Islamic Political Perspective*. Ternate: LSIPI Indonesia.

Al-Husairy Ahmad. (2010). *Sejarah Islam, Sejak Nabi Adam Hingga Abad XX*. Jakarta Timur: Akbar Media

Burlian Paisol. (2016). *Patologi Sosial*. Jakarta: Bumi Aksara.

Darmawijaya, & Keluarga. (2022). *Panduan TMT (Tindakan Kesehatan Spiritual Terpadu bagi Negara Modern dalam Mengatasi Stres, COVID-19, Depresi, dan Perang Dunia III)*. Ternate: LSIPI Indonesia.

Darmawijaya, & Keluarga. (2023). *Panduan Dokter Sejarah dalam Mengatasi Stres, Depresi, COVID-19, Perang Ukraina, Perang Nuklir, dan Perang Dunia III*. Ternate: LSIPI Indonesia.

Darmawijaya, & Keluarga. (2024). *Sains Tauhid: Sains Sehat Pertama di Dunia*. Ternate: LSIPI Indonesia.

Darmawijaya, dkk. (2024). *Family Program to Prevent and Overcome Death and Tragic Destruction Post-COVID-19, Ukraine and Palestine War*. Ternate: LSIPI Indonesia.

Darmawijaya, dkk. (2025a). *Early Islamization Patterns in South East Asia: Their Contribution to Global Peace Effort*. Ternate: LSIPI Indonesia.

Darmawijaya, dkk. (2025b). *Pola Islamisasi Awal di Asia Tenggara: Sumbangannya pada Usaha Perdamaian Global*. Ternate: LSIPI Indonesia.

Darmawijaya, dkk. (2025c). *Kurikulum Pendidikan Berbasis Kesehatan Mental: Solusi Ilmu Sejarah Kritis Konstruktif dalam Mencegah Kasus Bullying dan Kekerasan melalui Lembaga Pendidikan*. Ternate: LSIPI Indonesia.

Fromm, Erich. (1995). *Masyarakat yang Sehat*. Jakarta: Yayasan Obor Indonesia.

Fukuyama Francis. (2016). *The Great Disruption*. Jakarta: Triarga Utama

Horgan John. (2005). *The End of Science Senjakala Ilmu Penegetahuan*. Jakarta: Mizan Publika

Huntington, S. P. (2012). *Benturan Antar Peradaban dan Masa Depan Politik Dunia*. Jakarta: Qalam.

Husaini Adian. (2005). *Wajah Peradaban Barat dari Hegemoni Kristen ke Dominasi Sekuler-Liberal*. Jakarta: Gema Insani

Kartodirdjo, S. (2016). *Pendekatan Ilmu Sosial dalam Metodologi Sejarah*. Yogyakarta: Ombak.

Kartono Kartini. (2015). *Patologi Sosial Jilid 1*. Jakarta: RajaGrafindo Persada.

Katsir, I. (2015). *Kisah Para Nabi: Sejarah Lengkap Kehidupan Para Nabi sejak Adam a.s. hingga Isa a.s*. Jakarta: Qisthi Press.

Katsir, I. (2008). *Huru-Hara Hari Kiamat*. Jakarta: Pustaka Al-Kautsar.

- Kimball, C. (2013). Kala Agama Jadi Bencana. Jakarta: Mizan Publika.
- Kuntowijoyo. (2007). Islam sebagai Ilmu: Epistemologi, Metodologi, dan Etika. Yogyakarta: Tiara Wacana.
- Kuntowijoyo. (2008). Penjelasan Sejarah: Historical Explanation. Yogyakarta: Tiara Wacana.
- Patilaiya, L.H. (2023). Psikologi Kesehatan Pendekatan Teori dan Praktik. Surakarta: UNS Press
- Perry Martin. 2017. Peradaban Barat, dari Zaman Kuno Sampai Zaman Pencerahan. Bantul: Kreasi Wacana Offset.
- Smith, H. (2015). Agama-Agama Manusia (Edisi Bergambar). Jakarta: Serambi.
- Spellberg A. D. (2013). Al-Quran dan Impian Amerika Serikat. Tangerang Selatan: Pustaka Alvabet.
- Weekes Claire. (2003). Mengatasi Stress. Yogyakarta: Kanisius

Berita Online

- Alenia.id. (n.d.). Diakses dari: <https://www.alenia.id/peristiwa/kenapa-personel-tni-rentan-bunuh-diri-b2nkm9Roh>
- Amnesty.id. (2026). Diakses dari: <https://www.amnesty.id/kabar-terbaru/siaran-pers/kematian-siswa-sd-di-ntt-ironi-hak-asasi-manusia/02/2026/>
- Antara News. (n.d.). Diakses dari: <https://www.antaraneews.com/berita/5424406/bappenas-biaya-rehab-rekon-pasca-bencana-sumatera-rp563-triliun>
- Celios.co.id. (n.d.). Diakses dari: <https://celios.co.id/dampak-kerugian-ekonomi-bencana-banjir-sumatera/>
- Detik.com. (n.d.). Diakses dari berbagai artikel.
- DPR RI. (2024). Diakses dari: <https://emedia.dpr.go.id/2024/08/15/usut-tuntas-kasus-bunuh-diri-mahasiswa-ppds-undip-imbis-bullying-dari-senior/>
- Fokussumatera.com. (2025). Diakses dari: <https://www.fokussumatera.com/2025/06/dugaan-kasus-bunuh-diri-dokter-y-47.html>
- Jawapos.com. (n.d.). Diakses dari: <https://www.jawapos.com/berita-sekitar-anda/016197726/tragis-dokter-spesialis-mata-tewas-terjatuh-dari-lantai-6-hotel-di-padang-terekam-cctv>
- Kompas.com. (2025–2026). Diakses dari berbagai artikel.
- Masuk-PTN.com. (n.d.). Diakses dari: <https://masuk-ptn.com/artikel/detail/kasus-mahasiswa-ipb-bunuh-diri>
- Padanginfo.com. (2025). Diakses dari: <https://www.padanginfo.com/2025/06/seorang-dokter-spesialis-mata-bunuh.html>
- Sains Tauhid. (n.d.). Diakses dari: <https://sainstauhidstudidoktersejarah.com/>
- Tempo.co. (n.d.). Diakses dari: <https://www.tempo.co/hukum/ipw-catat-kasus-polisi-bunuh-diri-meningkat-tiga-kali-lipat-1184683>
- Tribunnews.com. (n.d.). Diakses dari: <https://video.tribunnews.com/>
- Universitas Airlangga. (n.d.). Diakses dari: <https://unair.ac.id/>
- Universitas Muhammadiyah Surabaya. (n.d.). Diakses dari: <https://www.um-surabaya.ac.id/>
- Universitas Gadjah Mada. (n.d.). Diakses dari: <https://ugm.ac.id/>
- WALHI. (n.d.). Diakses dari: <https://www.walhi.or.id/>
- Wikipedia. (n.d.). Perang Iran–Israel (2025). Diakses dari: <https://id.wikipedia.org/>
- YouTube. (n.d.). Diakses dari: <https://www.youtube.com/>