



## ISLAMIC JOURNALISTIC ETHICS IN REPORTING STUDENT SUICIDES ON DETIK.COM: A SOCIAL RESPONSIBILITY PERSPECTIVE

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### **Abstract**

#### **Keywords:**

da'wa  
communication;  
islamic journalistic  
ethics; social  
responsibility  
theory; suicide  
reporting

*The reporting of suicide cases poses the risk of triggering copycat behavior, known as the Werther Effect. While many studies have examined media compliance with reporting guidelines and the impact on audiences, few have explored how Islamic journalistic values can offer ethical alternatives. This study introduces a new perspective by integrating Islamic journalistic ethics with social responsibility theory to evaluate the quality of suicide case reporting in online media. Using a qualitative, descriptive approach within a constructivist paradigm, data were collected through interviews with journalists and editors from Detik.com's Central and East Java offices, alongside an analysis of student suicide news published between August and October 2024. Findings show that Detik.com emphasizes accuracy, neutrality, and verification through credible sources. Articles include warnings to reduce the risk of imitation and protect victims' privacy, while also providing space for family clarification. These practices align with Islamic values such as *ṣidq* (truthfulness), *tabayyun* (verification), *'adl* (justice), *amar ma'rūf nahi munkar*, and *amanah* (trustworthiness). The study recommends journalist training on mental health issues and developing a comparative analysis across online media platforms to gain a more comprehensive overview.*

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	<b>Abstrak</b>
<hr/> <b>Kata kunci:</b> komunikasi dakwah; etika jurnalistik islam; teori tanggung jawab pers; pemberitaan bunuh diri <hr/>	<hr/> Pemberitaan kasus bunuh diri memiliki risiko memicu copycat suicide. Penelitian mengenai peliputan kasus ini telah banyak dilakukan, namun belum banyak yang mengkaji kontribusi nilai-nilai jurnalistik Islam dalam memberikan alternatif etik. Penelitian ini menawarkan perspektif baru dengan menggabungkan etika jurnalistik Islam dan teori tanggung jawab sosial dalam menganalisis kualitas pemberitaan kasus bunuh diri oleh media daring. Penelitian menggunakan metode kualitatif dengan pendekatan deskriptif melalui paradigma konstruktivis. Data dikumpulkan melalui wawancara dengan jurnalis dan editor Detik.com regional Jawa Tengah dan Jawa Timur, serta analisis berita bunuh diri mahasiswa periode Agustus–Oktober 2024. Hasil menunjukkan bahwa Detik.com menjaga akurasi, netralitas, dan verifikasi informasi melalui sumber kredibel, serta mencantumkan kalimat peringatan untuk mencegah Werther Effect. Media juga melindungi privasi korban dan memberi ruang klarifikasi bagi keluarga, mencerminkan nilai-nilai Islam seperti <i>ṣidq</i> , <i>tabayyun</i> , <i>‘adl</i> , <i>amar ma’rūf nahī munkar</i> , dan amanah. Penelitian merekomendasikan pelatihan jurnalis terkait isu kesehatan mental serta pengembangan analisis komparatif antar media daring guna memperoleh gambaran yang lebih luas <hr/>

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## INTRODUCTION

### ***Background Of The Study***

Suicide reporting frequently breaches journalistic ethics, making its coverage in Indonesia a concerning issue (Nugroho et al., 2024). Media outlets must exercise caution when presenting suicide cases to avoid negative influences, such as copycat suicides, also known as the Werther effect (Niederkrötenhaler et al., 2020; Saini et al., 2021). Into The Light, an advocacy, research, and education community for suicide prevention and mental health, notes that over 50 studies worldwide confirm that suicide reporting can trigger repeated incidents based on the volume, duration, or sensationalism of the coverage. This highlights the profound responsibility that the

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media holds, particularly from an Islamic perspective, which emphasizes the preservation of life (*hifz al-nafs*) and the avoidance of harm (*dlarār*).

Suicide rates have risen in recent years. From January to May 2025, the police recorded a total of 549 suicide cases across Indonesia. Central Java accounted for the highest number of cases, with 156 incidents. Other regions with significant numbers of cases included East Java (81 cases), Bali (57 cases), North Sumatra (42 cases), and West Java (41 cases) (Ridwan, 2025). As of 2025, there are no official statistics available in Indonesia regarding suicide cases by age group.

However, the World Health Organization (WHO) reported in 2024 that approximately 72,000 individuals died by suicide globally, making it one of the leading causes of death worldwide. This trend was particularly prominent among adolescents and young adults aged 15–29 years. This age group remains vulnerable to mental and emotional pressures, suggesting rates may continue to climb (Kementerian Kesehatan Republik Indonesia, 2023). The Islamic emphasis on community support (*ukhuwwah*) and seeking knowledge (*ilm*) to address mental well-being becomes crucial in this context, offering a framework for Da'wa efforts focused on prevention and resilience (Rahmi, 2025; Budiman, 2025).

Students are particularly vulnerable to suicide (Joanna et al, 2020). Several student suicide cases garnered significant public attention between August and October 2024. On August 15, 2024, a medical resident at Diponegoro University died by suicide, reportedly by injecting medication. Investigations suggested that bullying by seniors during her training contributed to her actions, sparking widespread media discussion and highlighting the persistence of bullying in higher education. Subsequently, two more student suicides occurred in Surabaya: one at Ciputra University on September 18, 2024, and another at Petra Christian University on October 1, 2024.

Negative stigma surrounding suicide victims remains widespread, particularly as seen in comments on social media platforms and in a 2023 case involving a medical student from Universitas Airlangga (Unair). Public responses on platforms such as Twitter and Instagram frequently exhibited victim-blaming attitudes, portraying the individual as a burden or a source of trouble to others. This reflects a stigmatizing

perspective and a significant lack of awareness regarding mental health. Bell et al. (2025) reported that approximately 75% of online comments directed at suicide victims were judgmental, dismissive, or trivialized the situation. Additionally, the media framing of suicide cases often employs terms such as “despair” and “depression,” which may contribute to the risk of copycat suicides within the community (Lee, 2020; Subagio et al., 2024)

Siebert et al. (1956) argue that the media bear the responsibility of presenting information that is accurate, balanced, and non-harmful to the public. The role of the media extends beyond merely transmitting information; it also functions as an educator, a platform for public discourse, and a social watchdog. This perspective resonates with Islamic journalistic ethics, particularly the principles of *amanah* (trust) and *maslahah* (public benefit). Within the framework of Islamic journalistic ethics, *amanah* obligates the media to disseminate information responsibly, thereby preserving credibility and safeguarding the community from harm.

Meanwhile, *maslahah* underscores that news reporting should generate benefits for society while preventing potential adverse effects (Ikhtiar et al., 2022). In this regard, the theory of social responsibility provides a normative framework for the media that aligns with Islamic journalistic ethics. Both emphasize the obligation of the press to uphold truth, prevent societal harm, and fulfill a constructive social function. Therefore, the social responsibility theory is consistent with Islamic journalistic ethics in rejecting absolute freedom and emphasizing ethical principles for the greater public good.

Reporting on suicide cases carries a significant risk of triggering copycat suicides, as the public is highly susceptible to media influence (Saini et al., 2021). According to the social responsibility theory of the press, the media should not only convey factual information but also consider its potential impact on society (Siebert et al., 1956). This principle aligns with Islamic journalistic ethics, which prohibit the dissemination of information that causes *mudharāt* (harm) and emphasize the obligation to uphold the truth with a sense of responsibility (Qarib et al., 2019). Therefore, reporting on suicide cases is a highly sensitive issue that requires careful consideration and a strong commitment to social responsibility from the media.

Guidelines for reporting on suicide are outlined in Press Council Regulation No. 2/Peraturan-DP/III/2019, which consists of 20 provisions. This regulation requires media outlets to avoid providing detailed descriptions of suicide methods or locations, refrain from displaying images of victims or crime scenes, avoid using sensational language, and promote the dissemination of mental health support service information to mitigate the risk of copycat suicides. These provisions closely align with Islamic journalistic ethics, which emphasize responsibility, harm prevention, and the promotion of public well-being in news reporting.

Furthermore, Qorib et al. (2019) emphasized that an ethical code grounded in Islamic values mandates that reporting must not contain falsehoods, must be based on *tabayun* (verification), must avoid insult and prejudice, and must be directed toward *amar ma'rūf nahī munkar* (enjoining good and forbidding evil). In the context of suicide reporting, the media is expected to apply the principle of *ṣidq* (truthfulness) by presenting accurate information and avoiding sensational language in order to prevent copycat effects and maintain respect for victims.

The principle of *amar ma'rūf nahī munkar* aligns with the Press Council's guidelines on suicide reporting, which emphasize the media's role in educating the public by providing information on mental health services and preventing imitative suicidal behavior. These Islamic ethical principles reinforce the media's commitment to social responsibility by promoting reporting that adheres to professional standards while upholding moral values to support public good and justice (Qorib et al., 2019).

Media coverage of student suicides often employs sensational headlines and graphic descriptions of methods, sometimes speculating on causes without confirmed information (Gualtieri et al., 2024). Research by Viktor et al. (2019) urges media organizations to shift away from sensationalism in suicide reporting. While sensationalism may attract readers, it significantly increases the risk of imitative suicides (Niederkröthaler et al., 2020). This directly contradicts the principles of responsible communication in Islam, which prioritize truthfulness (*ṣidq*) and the avoidance of spreading harmful content.

Google Analytics (2024) ranked it the top news media site with 173.2 million users. The Digital News Report 2024 also named Detik.com a top brand chosen by

audiences (Newman et al., 2024). Therefore, Detik.com was selected as the data source for analyzing student suicide reporting from August to October 2024.

### ***Research Gap***

Extensive research has examined how online media report suicide cases, focusing on adherence to guidelines, news framing, and audience impact. For example, Sani et al. (2024) analyzed Detik.com's suicide coverage using Pan and Kosicki's framing model, revealing ethical violations across one year. However, their study primarily focused on victim representation and the portrayal of suicide motives, without exploring how Islamic journalistic values might offer an ethical alternative in suicide reporting.

Raj et al. (2020) evaluated media compliance with suicide reporting guidelines in India, highlighting variations between English- and Hindi-language media and their effects on stigma and sensationalism. However, the study did not address normative ethical frameworks rooted in religious or local cultural contexts. Similarly, Duncan & Luce (2022) proposed the Responsible Suicide Reporting (RSR) model, incorporating "othering" strategies and content moderation to mitigate copycat effects. While conceptually valuable, this model remains focused on technical and regulatory aspects, without integrating moral or spiritual values such as those emphasized in Islamic journalism.

Niederkrotenthaler et al. (2020) emphasized the role of hope- and recovery-oriented narratives in eliciting the Papageno effect, which helps reduce suicidal ideation. Using a quantitative randomized controlled trial, their research demonstrated audience impact but did not examine the ethical considerations of news production from the perspectives of journalists or editors.

In addition, online media outlets in Indonesia continue to engage in ethical violations in reporting on suicide. A study by Murniati et al. (2021) identified breaches by *Tribunnews.com* during the 2019–2020 period, particularly in relation to the Press Council Guidelines and WHO recommendations, including the use of sensational language, the dissemination of myths, and the stigmatization of victims. Similarly, a study on *Detik.com* covering the September–October 2023 period found instances of

sensational language in suicide reporting that had the potential to trigger copycat behavior (Pratiwi et al., 2023). Furthermore, research on *Kompas.id* during the May–June 2024 period revealed unethical reporting practices involving sensitive details about victims—such as disclosing their identities, locations, and photographs—that risked causing trauma to readers.

Several of these studies indicate that the principles of Islamic journalistic ethics—namely justice (*'adl*), trust (*amanah*), and the preservation of human dignity—have not been fully applied. Islamic journalistic ethics emphasize the importance of avoiding discrediting or harming others, including the responsibility to protect sensitive information. Moreover, it affirms that every individual is entitled to respect and fair treatment, free from unfounded slander or humiliation.

Both the social responsibility theory and Islamic journalistic ethics emphasize the media's obligation to report news truthfully, accurately, and responsibly. They rest on a shared foundation: guiding the press not merely to serve its own interests, but also to uphold public rights, safeguard sensitive information, and avoid discrediting individuals. The neglect of these principles in suicide reporting may lead to serious social repercussions, including the reinforcement of stigma, the infliction of trauma on families, and an increased risk of copycat suicides among vulnerable groups.

Based on these identified gaps, this research presents a distinct approach aimed at filling the existing voids. First, this study adopts an Islamic journalistic ethics perspective, emphasizing social and moral responsibility in reporting—an approach not explicitly addressed in previous research on suicide coverage. Second, it focuses on Detik.com's reporting within a defined period (August–October 2024), complemented by in-depth interviews with its journalists and editors to uncover the ethical considerations behind their reporting practices.

Third, the qualitative method employs content analysis based on structural elements, language use, perspective, and ethical indicators such as anonymity, empathy, and hotline information. This enables a dual mapping of news content against both Islamic ethical values and social responsibility principles. Overall, the study offers a novel contribution by integrating Islamic journalistic ethics and social

responsibility theory to assess the quality of suicide reporting in Indonesian online media.

### ***Rationale Of The Study***

Previous research has extensively explored the negative impact of suicide reporting and the extent to which the media adhere to journalistic guidelines. However, there remain gaps in understanding how online media apply the social responsibility theory in accordance with journalistic codes of ethics, particularly those grounded in Islamic values. In light of the increasing number of suicide cases in Indonesia, especially among younger populations, adopting a more responsible reporting approach is essential to mitigate negative effects on the public, particularly among vulnerable groups such as students and university youth.

Niederkröthaler et al. (2020) stated that sensationalized reporting on suicide, particularly when it includes detailed descriptions of the methods used, can trigger the Werther effect. The Werther effect is a phenomenon of an increase in suicide cases following the publication of suicide news presented in a sensational and detailed manner, which triggers imitative behavior. This phenomenon is often referred to as copycat suicide. Moreover, suicide is often framed as an act of selfishness or weakness, which can further erode public empathy toward victims and their families (Azizy et al., 2024).

This research is essential for promoting more ethical and responsible journalistic practices, while also contributing to the development of reporting guidelines that align with Islamic values. Niederkröthaler et al. (2020) demonstrated that responsible reporting can activate the Papageno effect, which encourages individuals to seek help and, in turn, reduces the risk of suicide. Therefore, this study is expected to contribute to efforts aimed at mitigating the negative impacts of suicide reporting and at reinforcing the media's role as a responsible educational agent and social watchdog.

The media plays a vital role in suicide prevention by providing access to mental health information and support services (Pirkis et al., 2019). Without research in this area, opportunities to promote the Papageno effect may be hindered, and the dissemination of mental health information could be at risk. Moreover, media outlets

may continue to engage in unethical reporting practices, thereby neglecting their responsibility to provide information in a manner consistent with the principle of *amar ma'rūf nahī munkar* (enjoining good and forbidding evil).

### **Literature Review**

Journalists have the freedom to disseminate information to the public; however, this freedom is regulated by ethical principles and norms. Ethics can be defined as a system of moral values, propriety, character, or *akhlak* (Suryani, 2022). The journalistic code of ethics consists of regulations established by journalists' associations to serve as a framework for conducting journalistic activities in Indonesia.

The Indonesian Journalists Association (*Persatuan Wartawan Indonesia*) states that the journalistic code of ethics encompasses four main aspects: personality and integrity, guidelines for reporting and expressing opinions, news sources, and the authority of the journalistic code itself. Journalistic ethics form the foundation for journalists in carrying out their duties. Moreover, journalistic ethics aim to protect the public from potential errors made by journalists (Susanti, et al, 2024).

The journalistic ethics established by the Press Council (*Dewan Pers*) still provide considerable freedom for journalists. From the perspective of Islamic values, key principles include honesty, truthfulness, and responsibility (Swahadini et al., 2024). According to Kasman (2019), ten Islamic journalistic ethics should be applied, including truthfulness, verification, using appropriate language, professionalism, an ethical foundation, honesty, maintaining brotherhood, delivering educational messages, and accountability. Therefore, journalists must be careful when disseminating information, considering the broad impact of news on society.

However, possessing a religious identity or performing rituals does not necessarily lead to ethical conduct. Salama & Chikudate (2021) point out that individuals who appear religious may still engage in unethical behavior when such actions are rationalized as serving organizational interests or perceived as normative within the system. This underscores the importance of deeply internalizing ethical values, rather than adhering to them merely as symbols—a challenge also faced by journalists striving to uphold Islamic principles amid professional pressures.

The reporting of suicide cases is frequently framed as criminal incidents. Such portrayals may result in adverse consequences if journalists fail to exercise adequate caution (Pirkis & Machlin, 2018). A substantial body of research underscores that media coverage of suicide can contribute to an escalation in suicide rates. Benson et al. (2021) contended that unethical reporting practices can exacerbate the risk of suicide. Consequently, media organizations must adhere strictly to journalistic ethics in accordance with established guidelines.

The implementation of Islamic journalistic ethics in suicide cases can be achieved by safeguarding human dignity, preventing stigmatization, and mitigating negative impacts. The media's responsibility in applying these ethics aligns with the press freedom afforded to journalists (Hutomo, 2020). Given the significant role of the media in shaping public mindset and behavior, ethical considerations in presenting news about suicide cases must be approached with utmost caution (Digdoyo, 2018).

Consequently, the social responsibility theory of the press becomes pertinent for analyzing online media reporting practices on suicide. This theory emerged as a response to the limitations of the libertarian theory, which emphasizes unfettered press freedom while neglecting the media's moral and social responsibilities towards the public. Siebert et al. (1956) assert that press freedom should be balanced with an awareness of the need to fulfill educative, informative, and constructive functions, ensuring that the media not only disseminates information but also contributes to social stability and public welfare.

The media bears the responsibility to avoid reporting that may harm the public, to represent the interests of minority groups, to uphold public morals, and to serve as a constructive forum for societal discourse (Kaligis et al., 2021). In the context of reporting student suicide cases, such as those covered by Detik.com, the application of the social responsibility principle requires that the media not only avoid sensationalizing the news but also carefully consider the social and psychological effects of the information disseminated. Media narratives can significantly influence how individuals perceive themselves and others, and negative portrayals may lead to heightened fear, anxiety, or social stigma, particularly among vulnerable groups. *terjemahkan dalam bahasa Indonesia (Salama & Chikudate, 2023; Salama, 2023)*

### ***Novelty Of The Study***

Previous studies have consistently revealed that many media outlets violate reporting guidelines in suicide cases, resulting in negative societal impacts. Duncan & Luce (2022) analyzed how responsible suicide reporting models can more effectively prevent adverse outcomes, such as stigmatization and imitation effects. Kaligis et al. (2021) discussed the implementation of social responsibility within the state-owned media institution TVRI, which differs from the present study, which specifically explores the application of this theory in the context of suicide reporting.

However, these studies have not yet investigated how sensitive issues like suicide are addressed in Indonesian media through the lens of Islamic journalistic ethics. Swahadini et al. (2024) explored Islamic values in promoting journalistic ethics within religious-based media, although their work did not focus on suicide reporting. Lastly, Fong et al. (2019) conducted a quantitative framing analysis of suicide news in Malaysian print media.

The primary distinction of this research compared to previous studies lies in its theoretical framework and methodological approach. This study offers novelty by integrating Islamic journalistic ethics with the social responsibility theory of the press to analyze the reporting of student suicide cases on detik.com. This combined approach has not been widely explored in earlier research, particularly in the context of news coverage involving sensitive and high-impact social issues such as suicide.

This study not only evaluates the extent to which the media fulfills its social responsibilities but also illustrates how Islamic principles— *ṣidq* (truthfulness), *tabayyun* (verification), *ʿadl* (justice), *amar ma'rūf nahī munkar* (enjoining good and forbidding evil) and *amanah* (trustworthiness)—can serve as a relevant and contextually appropriate evaluative framework within Indonesia's religious and multicultural journalistic landscape.

### ***Purposes Of The Study***

This article aims to examine how Detik.com applies Islamic journalistic ethics in its reporting on student suicide cases, based on the social responsibility theory of the press. Additionally, the study compares journalists' editorial oversight and decision-

making processes with the actual content of published reports to evaluate whether these practices align with established ethical standards in journalism.

## **METHODS**

This research employs a qualitative method with a descriptive approach, a common approach in journalism studies that explores the construction of meaning, production processes, and ethical decision-making within the newsroom. According to Bogdan (1982), qualitative approaches yield descriptive data in the form of written words from the observed object. Qualitative description is suitable for this research to gain an in-depth understanding of the application of social responsibility from an Islamic ethics perspective within Detik.com.

The constructivist paradigm in journalism studies views news not as a neutral reflection of reality, but as a social construct shaped by the cultural, institutional, and ethical values that the media upholds (Sobur, 2013). Through this paradigm, researchers can examine how journalistic responsibility is constructed and negotiated in reporting practices, particularly in relation to sensitive issues such as suicide cases.

Islamic ethics are employed as an interpretative framework to assess the extent to which journalistic practices align with or deviate from core Islamic values, such as: *ṣidq* (truthfulness), *tabayyun* (verification), *‘adl* (justice), *amar ma’rūf nahī munkar* (enjoining good and forbidding evil) and *amanah* (trustworthiness). This ethical lens serves as a normative standard for evaluating both reporting practices and content. The approach is grounded in the Islamic epistemological tradition, which emphasizes a contextual and holistic understanding of social phenomena, guided by the pursuit of *ḥaqq* (holistic truth).

The primary data for this study were obtained through interviews with journalists from Detik.com. These interviews aim to explore how Detik.com applies the principle of press responsibility in reporting suicide cases. Several key questions guide the research: 1) How does Detik.com perceive the media’s role in covering suicide cases? 2) Does Detik.com have internal guidelines that align with journalistic codes of ethics? 3) What decision-making process is followed to determine whether a news story is suitable for publication? 4) Does Detik.com provide educational content

to reduce the risk of imitation? The interviews will employ both structured and unstructured formats, allowing for flexibility while maintaining alignment with the research objectives.

The selection of informants in this study employed a purposive sampling method (Patton, 2002), based on the criterion that participants possess direct and comprehensive knowledge of Detik.com's editorial policies concerning the coverage of student suicide cases. The informants are journalists and editors at Detik.com who have written or edited news related to suicide and have between 3 and 5 years of professional experience. The two informants are: AR, a deputy editor and editor from the Central Java region, and DP, an editor for the East Java region. They were chosen due to their active involvement in suicide reporting between August and October 2024.

Data collection was conducted online in May 2025 via the Zoom platform from their respective regional offices. Each interview lasted between 40 and 60 minutes, and all sessions were recorded and transcribed for data analysis purposes, following informed consent from the participants.

Data collection also included document analysis through systematic observation of online news reports on student suicide cases published between August and October 2024. The keyword used for article retrieval was “student suicide” (*bunuh diri mahasiswa*). During this period, six relevant cases were identified and selected as the primary data for analysis. Each news article was examined based on its structural composition, language use, narrative perspective, and the presence of ethical elements, including anonymity, empathetic tone, and information about support services.

Table 1.

Suicide Case Reporting On Detik.com From August To October 2024

(Source: Detik.com)

Headline	Publication Date
Mahasiswi Dokter Spesialis Undip Bunuh Diri, Polisi Dalami soal Bullying	August 14, 2024
Mahasiswi UC Surabaya Tewas Lompat dari Lantai 22 Dipastikan Bunuh Diri	September 18, 2024

Headline	Publication Date
Depresi di Balik Kasus Bunuh Diri Mahasiswa Petra Surabaya	October 6, 2024
Mahasiswa UGM Ditemukan Tewas Bunuh Diri Usai Orang Tua Minta Tolong Pemilik Kos	14 Agustus 2024
Mahasiswa Semarang Bunuh Diri di Kos Keluarga Bantah Korban Terlilit Pinjol	4 Oktober 2024
Mahasiswa Tewas Usai Lompat Dari Lantai 6 Gedung Kampus di Jakbar	5 Oktober 2024

Next, a cross-case thematic mapping will be conducted by aligning the interview findings with the news content produced by the informants or their respective media outlets. This analysis aims to assess the consistency between the journalists' and editors' stated perspectives and the actual content of the published reports, particularly in relation to the application of Islamic values such as: *ṣidq* (truthfulness), *tabayyun* (verification), *'adl* (justice), *amar ma'rūf nahī munkar* (enjoining good and forbidding evil) and *amanah* (trustworthiness).

## RESULTS AND DISCUSSION

### *Research Results*

Journalists have the freedom to explore and create news, but the principles of the journalistic code of ethics still guide this freedom. These codes serve public interest. Indonesia, as a democracy, implements responsible press freedom through its journalistic code, formulated by the Press Council. Specific guidelines for reporting suicide are outlined in Regulation No. 2/Peraturan-DP/III/2019, which contains 20 points.

The purpose of news is to inform about an event or incident factually. Suicide is a reality that cannot be reported by following standard guidelines to avoid negative impacts (Saputra, 2024). Reporting must be sensitive to the trauma experienced by families and friends, avoiding explicit identification of the deceased (Sholikha, 2024). This sensitivity aligns with the Islamic value of compassion (*rahmah*) and protecting the privacy and honor of individuals, even after death. Suicide news can be traumatic; thus, media must exercise caution in reporting investigations, following guidelines to mitigate societal harm.

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This study examines how detik.com incorporates social responsibility theory, informed by Islamic ethical standards, in its coverage of suicide reporting. The research utilized in-depth interviews for contextual primary data and news analysis to understand the practical application of these principles by Detik.com.

The core focus was to reveal how Detik.com implements social responsibility in its suicide reporting. Data collection involved interviewing editors responsible for oversight and planning to ensure the quality of reporting. This oversight aims to prevent ethical violations and determine the publishability of news, shedding light on how the editorial team decides whether reporting might exacerbate stigma. This process reflects the Islamic principle of *maslahah* (public interest), weighing the potential benefits of informing the public against the potential harms.

### ***Journalistic Ethics Oversight***

Detik.com considers several factors when reporting suicide cases to minimize negative impacts. The Press Council's Guidelines on Reporting Suicide Acts and Attempts stipulate that coverage should focus on the victim's underlying issues rather than sensationalizing the event. An editor from Detik Jateng stated:

*"Detik.com weighs whether a case needs reporting based on its news value. The Press Council provides ethical codes for suicide reporting to avoid traumatizing victims."* (Interview with AR, May 13, 2025).

Journalists aim to clarify events, transforming information into news. Reporting on suicide, a sensitive issue, implicitly seeks to clarify that the victim's actions stemmed from specific factors, often related to mental health. This framing intends to educate the public and increase mental health awareness, aligning with the Da'wa objective of promoting well-being (*maslahah*).

*"Suicide reporting aims to clarify the context behind a viral event, not sensationalize it. Suicide is like an iceberg phenomenon, affecting many. Journalists strive to avoid negative impacts like copycat incidents."* (Interview with AR, May 5, 2024).

*"Suicide news is not meant to inspire imitation but to prevent it. Reporting on suicide is challenging for journalists, making adherence to Press Council guidelines crucial."* (Interview with DP, 7/5/2025).

Editors, as media gatekeepers, enforce editorial policies to prevent negative outcomes from suicide reporting. Detik.com employs a two-stage editing process involving assistant editors and editors before publication. Discussions are held to explore the background of incidents, informing decisions on publishability. This rigorous verification process mirrors the Islamic emphasis on *tabayyun* (verification) before disseminating information.

*"There are two editing stages. First by the assistant editor, then the editor decides publishability. This ensures compliance with the Press Council's white book [guidelines]." (Interview with DP, May 7, 2025).*

### ***Decision-Making And Stigma Reduction Efforts***

Decisions on publishability hinge on factors like protecting identity and location details, often generalizing locations (e.g., sub-district or district level) to avoid traumatizing individuals involved. Identities are typically initialed to protect dignity (*karamah*) and privacy, a practice consistent with Islamic teachings on safeguarding honor.

*"Publishability depends on profile linkage – concealing identity with initials and generalizing locations. The Press Council advises against naming, but if news value requires more detail for factual reporting, we proceed cautiously with identity." (Interview with AR, May 5, 2025).*

Beyond profile linkage, the decision considers the background factors leading to the suicide. Focusing on these factors shifts the narrative from merely reporting an event to exploring underlying social issues, such as mental health struggles or systemic problems like bullying.

*"Take the Undip doctor case; she understood mental health, yet died by suicide. The media explored the background, revealing an instance of bullying. This highlighted issues in the educational environment, potentially leading to improvements." (Interview with AR, May 5, 2025).*

Revealing certain details can also support families seeking justice and prompt governmental action. In the Undip PPDS case, media attention contributed to the

Ministry of Health's investigation into bullying in medical education, temporarily suspending the program.

This demonstrates the media's potential role in *amar ma'rūf nahī munkar* (promoting good and preventing evil) by highlighting injustice and advocating for reform. This study analyzed three news articles produced by Detik.com between August and October 2024 concerning student suicides, selected based on publication time and content relevant to potential negative impacts.

### ***Case 1: "Undip Specialist Medical Student Commits Suicide, Police Investigate Bullying Allegations"***

This news report covers the death of a female student from the Medical Specialist Education Program (PPDS) in Anesthesiology at Diponegoro University (Undip), who allegedly died by suicide on August 12, 2024. The police investigation includes allegations of bullying as a contributing factor. Detik.com cites credible sources, including Commissioner Agus Hartono (Chief of the Gajahmungkur Sector Police) and Commissioner Andika Dharma Sena (Head of the Semarang Police Criminal Investigation Unit), indicating a commitment to accuracy and verification.

He states that: "*Chief of Gajahmungkur Sector Police, Commissioner Agus Hartono, explained that the discovery of the victim began with suspicions because the victim could not be contacted by her boyfriend since the morning.*" From an Islamic ethical perspective, citing credible official sources reflects the principle of *tabayyun*—the obligation to verify information before dissemination.

Detik.com also includes a disclaimer to prevent harmful imitation and promote mental health support: "*Information in this article is not intended to inspire anyone to commit similar acts... please consult professionals...*"—an effort aligned with ethical journalism. Suicide is strictly prohibited in Islam; therefore, the media carries the responsibility of disseminating information with careful consideration of its potential social and negative impacts on the public. In accordance with the principle of *amar ma'ruf* (enjoining what is right), the media's role extends beyond merely reporting events to actively encouraging individuals—particularly those who are vulnerable—to seek appropriate support and constructive solutions. At the same

time, the media is expected to proactively avoid elements of *munkar* (the promotion of harmful ideas or impulses) and to foster greater public awareness of mental health issues, thereby embodying the essence of *amar ma'ruf*.

However, the headline “*Mahasiswi Dokter Spesialis Undip Bunuh Diri, Polisi Dalami soal Bullying*” (Undip Medical Specialist Student Dies by Suicide, Police Investigate Bullying) may be perceived as sensational, potentially contributing to stigma, especially since the investigation is ongoing. The use of the term *bunuh diri* (suicide) in the headline “*Mahasiswi Dokter Spesialis Undip Bunuh Diri, Polisi Dalami soal Bullying*” (Undip Medical Resident Commits Suicide, Police Investigate Bullying) conveys a sensationalist tone intended to capture readers’ attention.

However, the article itself notes that the police were still in the investigative stage regarding the alleged suicide. The sensational framing of the word *suicide* reflects an inclination toward a dramatic narrative rather than a cautious presentation of facts, thereby neglecting the potential impact on the victim. Such headlines risk stigmatizing the individual involved and stand in contradiction to the principle of *'adl* (justice), as they disregard the preservation of human dignity.

Despite this, the article emphasizes the bullying narrative through evidence from the victim’s diary: “...police found the victim’s diary... mentioned issues with her seniors.” This sentence emphasizes the disclosure of facts based on police findings (a diary), which reflects an effort to uphold the principle of *ṣidq* (truthfulness). The information is derived from an official investigation rather than speculation, thereby strengthening its credibility.

By referring to the contents of the diary, the media seeks to convey the possible factors underlying the alleged suicide—such as academic pressure and conflicts with seniors—in a truthful manner. The presentation of evidence-based facts can help provide context without resorting to speculation, provided that the information is delivered with caution to prevent sensationalism.

### ***Case 2: “UC Surabaya Student Jumps From 22nd Floor, Confirmed Suicide”***

A student from Ciputra University (UC) was reported deceased, with media coverage indicating the case as a suicide. Police statements revealed that the student

died after allegedly jumping from a campus building. The sentence, “A student of Universitas Ciputra (UC) Surabaya died after jumping from the 22nd floor of her campus building. Police said the student, identified by the initials SN, committed suicide,” provides specific details like the victim’s initials and the location based on direct information from the police. This sentence focuses on conveying specific facts (the location, the victim’s initials, the police statement), which reflects an effort to reveal the truth based on an official source (*tabayyun*). The use of the phrase “police said” shows that the media is striving to be truthful (*ṣidq*) by aligning with official statements rather than making its own assumptions.

However, the use of the words “jumping from the 22nd floor” risks triggering sensationalism. For this reason, Detik.com included a preventative statement at the beginning of the article to avoid negative impacts. This aligns with the Islamic ethical principle of *amar ma’rūf nahī munkar* (enjoining what is right and forbidding what is wrong), which states that every piece of information must contain an element of benefit (*maslahah*) and must not cause harm (*mafsadah*). The media is required to consider the social impact of these details to remain in line with Islamic principles that prioritize human dignity.

The sentence is directed at the part, “The information in this article is not intended to inspire anyone to take similar actions...” By providing this statement at the beginning, it serves as a warning to readers who may be experiencing similar struggles not to follow similar actions. This sentence becomes a form of effort by the media to prevent the impact of copycat suicides when reporting on such cases.

Furthermore, within the news content, most of the victim’s identity is mentioned only by initials. For example, in the sentence, “A student of Universitas Ciputra (UC) Surabaya died after jumping from the 22nd floor of her campus building. Police said the student, identified by the initials SN, committed suicide.” The use of initials emphasizes the protection of the victim’s privacy and dignity, especially in suicide cases, which can be traumatic for the family.

In this way, the media fulfills the principle of *amanah* (responsibility) by reporting the news while still protecting the victim's dignity through the use of initials. Additionally, the media reflects the value of *adl* (justice) by preventing the victim from

suffering negative consequences from public stigma. Mentioning initials serves as a middle ground between conveying facts and protecting the victim.

In the sentence, *“Akhyar said that no one directly saw the victim jump from the 22nd floor at the time of the incident. But when the victim had already fallen, there was a cleaning service officer who saw,”* the media attempts to provide a fact from an incident. Then, in the sentence, *“Akhyar added that his team is still conducting an investigation. His team also found evidence of several valuable items belonging to the victim,”* the first sentence conveys facts from an official source (Akhyar) about the lack of direct witnesses and the finding by a cleaning service officer, which reflects *tabayyun*. The second sentence, especially the phrase *“is still conducting an investigation,”* confirms that the media is trying to be truthful (*ṣidq*) by not concluding that the death was definitely a suicide, while also conveying additional facts about the evidence.

### ***Case 3: “Depression Behind Petra Surabaya Student Suicide Case”***

At the beginning of the article, a warning is included: *“The information in this article is not intended to inspire anyone to take similar actions. For readers who are experiencing symptoms of depression with suicidal ideation, immediately consult your issues with professionals who can help, such as psychologists, psychiatrists, or mental health clinics.”* This aligns with Article 12 of the Press Council Guidelines, which recommends providing information about mental health services as a means to mitigate the negative impacts of such news. This writing reflects the value of *amar ma’rūf nahī munkar*, where information is provided to report an event without inspiring similar actions. By doing so, the media encourages readers to be proactive about their health by contacting a psychologist or psychiatrist to avoid the imitation effect (*nahī munkar*).

Furthermore, the sentence, *“This police statement also refutes the rumor that the victim was driven to end their life due to bullying. The victim had been previously treated by a psychiatrist,”* conveys the truth behind the suicide case and reduces the potential for defamation or stigmatization of the victim. The statement from Wonocolo Police Chief Kompol M. Soleh serves as evidence that the investigation into the suicide case is factual news. This approach is consistent with the principle of *ṣidq* (honesty) because

the news prioritizes factual information from an official statement. The revelation of these facts can protect the good name and dignity of those involved.

The news content does not explicitly explain the method of suicide. The sentence, “*A student of Petra Christian University was found dead on the street in the campus area on Jalan Siwalankerto. The student was suspected to have died by suicide from Building Q,*” provides data or facts to the reader carefully, without showing excessive detail. This sentence conveys the facts of the incident (a student was found dead) carefully, using the phrase “*suspected to have died by suicide,*” which demonstrates *tabayyun* (verification) because it does not make a definite conclusion without evidence. In addition, the value of *ṣidq* is also applied by not explicitly mentioning the method of suicide to avoid sensationalism and stigmatization of the victim.

In this reporting, the victim is also referred to by their initials to protect their dignity and that of their family. This is seen in the sentence, “*The puzzle of what triggered RD, a student at Petra Christian University Surabaya, has begun to be revealed.*” This shows that the media is trying to show respect and protect the victim's privacy. The disclosure of identity in suicide reporting is done by using initials, and Article 5 of the Suicide Reporting Guidelines states that journalists must avoid mentioning explicit identity and location to prevent shame for the family. This is consistent with the principle of *'adl* (justice) because it protects the victim from potential harm due to public stigma, while also reflecting *amanah* (trust) in protecting a person's honor.

#### ***Case 4: "UGM Student Found Dead By Suicide After Parents Asked Apartment Owner For Help"***

Detik.com, in its reporting of a suicide case, provides a cautionary note to readers that the news is not intended to inspire similar actions. The sentence, “*The information in this article is not intended to inspire anyone to take similar actions...*” is placed at the beginning of the article as a preventive measure before readers proceed further. This practice is consistent with the Islamic ethical principle of *amar ma'rūf nahī munkar* (enjoining what is right and forbidding what is wrong). In this context, the media not only warns readers against imitating such actions (*nahī munkar*), but also implicitly encourages those who may be struggling to seek mental health support (*amar ma'ruf*).

In the following paragraph, the media refrains from explicitly disclosing the victim's identity, referring only to their status as a student. For example, the sentence, *"A student of Universitas Gadjah Mada (UGM) was found dead, suspected of committing suicide in a boarding room,"* avoids unnecessary exposure of personal details. This approach serves to protect the victim's privacy and prevent additional trauma to the family. It reflects the principle of *'adl* (justice), as the media endeavors to shield the victim from social stigma. Moreover, it aligns with the ethical obligation to safeguard human dignity (*karamah insaniyah*), a central tenet of Islamic values, thereby demonstrating empathy and respect in the reporting process.

Nonetheless, the sentence, *"To the best of the campus's knowledge, the victim never accessed these services,"* carries the risk of creating a victim-blaming narrative. Such wording may imply that individuals who do not seek mental health assistance are at fault, which can reinforce harmful stigma. This contradicts the principle of *husnuzan* (thinking positively of others) and is inconsistent with *'adl* (justice), as it places the victim in an unfair and potentially damaging light. Within the Islamic ethical framework, *'adl* requires the media to avoid narratives that undermine the dignity of victims and their families.

At the same time, the article also includes constructive information, such as in the sentence: *"Especially since UGM has a Mental Health Service Unit. It has a quick response line, which is: Mental Health Emergency Response Line..."* The inclusion of such details demonstrates an element of *amar ma'ruf* (inviting to goodness) by providing readers with access to useful services. This effort also contributes to the realization of *'adl* (justice) by redirecting attention from the potential for victim-blaming toward systemic solutions. However, while the inclusion of service referrals is commendable, additional contextualization would further reduce stigma and strengthen the preventive function of the reporting.

### ***Case 5 : "Semarang Student Commits Suicide At Apartment, Family Denies Victim Was Entangled In Online Loans"***

Detik.com, in its reporting of a suicide case, includes a warning to readers that the news is not intended to inspire similar actions. The statement, *"The information in*

*Islamic Journalistic Ethics In Reporting Student Suicides On Detik.com: A Social Responsibility Perspective*

Fikriya Laabiba, Nadiatus Salama

*this article is not intended to inspire anyone to take similar actions...*" is placed at the beginning of the article to serve as a cautionary reminder before readers engage with the full news story. This practice aligns with the Islamic ethical principle of *amar ma'rūf nahī munkar* (enjoining what is right and forbidding what is wrong). In this way, readers are urged to avoid imitating harmful actions (*nahī munkar*) and are encouraged instead to seek mental health consultation (*amar ma'ruf*).

The sentence, "...*The victim's older sibling, Dedi (27), admitted to being disappointed with the news circulating on social media,*" provides space for the victim's family, reflecting the media's effort to balance the narrative by acknowledging the emotional impact of irresponsible reporting, particularly on social media. This demonstrates the value of *'adl* (justice) by protecting the dignity of the family and preventing a one-sided narrative that emphasizes only sensational or factual elements of the event. Ethical reporting requires sensitivity toward all parties involved, including the victim's family, and this statement contributes to justice by foregrounding their disappointment with misleading or harmful coverage.

The article also rejects claims that the suicide was linked to online loans (*pinjol*). The sentence, "*Dedi and the police have checked his sibling's phone and found no signs of any online loan applications. He also confirmed that the news related to his sibling being involved in online loans is a hoax or false,*" clarifying the truth behind the case. The family's own statement further reinforces this: "*I also wanted to validate whether my sibling really had online loans. It turned out not to be true; the one about online loans is a hoax.*" Rather than concluding prematurely, the media cites both family testimony and police verification. Such reporting reflects the principle of *tabayyun* (verification) by relying on credible evidence and *ṣidq* (honesty) by conveying facts accurately. This approach prevents speculation that could deepen stigma or trauma for the family.

Moreover, the media provides a platform for clarification, ensuring that rumors or negative assumptions do not mislead the public. This safeguards the victim's and the family's right to a good reputation. For instance, the sentence, "*While in the family, things were truly purely fine. The child was quiet, rarely talked, and introverted,*" aligns with the principle of *'adl* (justice) in Islamic ethics. By amplifying the family's perspective,

the media helps balance the narrative and reduces the risk of unfair labeling, which often contributes to stigma and emotional distress.

### ***Case 6 : “Female Student Dies After Jumping From 6th Floor Of Campus Building In West Jakarta”***

Detik.com, in its reporting of a suicide case, includes a warning to readers that the news is not intended to inspire similar actions. The statement, *“The information in this article is not intended to inspire anyone to take similar actions...”* is placed at the beginning of the article to serve as a cautionary reminder before readers proceed with the full story. This practice aligns with the Islamic ethical principle of *amar ma'rūf nahī munkar* (enjoining what is right and forbidding what is wrong). In this way, readers are urged to avoid imitating harmful actions (*nahī munkar*) and are encouraged instead to seek mental health consultation (*amar ma'ruf*).

In the report, the victim's identity is not explicitly disclosed; instead, only the initials are mentioned. For example, the sentence, *“The victim with the initial E (18) was suspected of dying after jumping from the 6th floor of a campus building,”* demonstrates adherence to journalistic ethics, particularly Article 5, which requires respecting privacy rights and protecting victims' identities. This approach reflects the principle of *'adl* (justice) by protecting the victim from potential harm or stigma, while also embodying *amanah* (trust) in preserving personal honor.

The narrative, *“...jumping from the 6th floor of a campus building,”* conveys a specific fact of the incident, demonstrating *ṣidq* (honesty), assuming it is based on verified official information. In suicide reporting, accuracy is essential to avoid speculation, but such factual clarity must also be balanced with caution to minimize harmful effects. Although the phrase has the potential to trigger copycat behavior, this risk is partly mitigated by the preventive warning included at the beginning of the article.

The report also cites official statements, including those from Kombes Ade Ary Syam Indradi, the Head of Public Relations for the Jakarta Metropolitan Police, and presents a timeline supported by a security guard's testimony. For example, the sentence, *“The security guard had warned the victim to come down. However, the student shook*

*her head as a sign of disagreement,*” provides context based on credible sources. This reflects the principles of *ṣidq* (honesty) and *tabayyun* (verification), as the information is attributed to direct testimony. Nevertheless, details such as “*shook her head*” should be conveyed with caution to prevent unintended negative consequences.

Similarly, the sentence, “*The victim was suspected of dying by suicide by jumping from the 6th floor,*” demonstrates cautious journalistic practice by avoiding definitive conclusions before the investigation is complete. The use of the term “*suspected*” reflects *tabayyun* (verification), showing restraint in reporting uncertain information, while the description “*jumping from the 6th floor*” illustrates *ṣidq* (honesty) in reporting observable facts. However, such details still carry the risk of negative social impact if not carefully framed.

### ***Discussion***

This research finds that Detik.com endeavors to implement the social responsibility theory in its coverage of suicide cases. The theory of social responsibility underscores that the press has a moral duty to serve the public interest, beyond commercial or governmental agendas (Siebert, 1956). Within this theoretical framework, the press is expected to fulfill five core responsibilities: 1) present honest and accurate news, 2) serve as a platform for public dialogue and critical discourse without interference from media owners or executives, 3) avoid biased or one-sided reporting, 4) contribute to the dissemination of societal values and trustworthy information, and 5) uphold the freedom to access and distribute information. In the context of suicide reporting, these responsibilities manifest in the form of ethical and sensitive news delivery that seeks to reduce harm and foster public understanding.

From the perspective of Islamic values, the core principles emphasized include honesty, truthfulness, and responsibility (Swahadini et al., 2024). According to Kasman (2019), ten ethical foundations of Islamic journalism should be practiced, including truthfulness, verification, appropriate use of language, professionalism, ethical grounding, honesty, the preservation of social harmony (*ukhuwah*), and the delivery of educational messages. The application of Islamic journalistic ethics in suicide reporting can thus be realized through efforts to safeguard human dignity, avoid stigmatization,

and minimize negative consequences by implementing the values of *ṣidq* (truthfulness), *tabayyun* (verification), *‘adl* (justice), and *amar ma’rūf nahī munkar* (enjoining what is right and forbidding what is wrong).

The social responsibility of the press and the ethics of Islamic journalism both require the media to present accurate, balanced, and beneficial information to the public. While the theory of social responsibility emphasizes professionalism and the role of the media in democratic societies, Islamic ethics enrich this framework by adding a moral dimension oriented toward *maslahah* (public good) and *‘adl* (justice) (Siebert, 1956; Kasman, 2019).

In the practice of suicide reporting, this balance is evident when the media not only adheres to national journalistic codes, such as the guidelines of the Indonesian Press Council, but also safeguards the dignity of victims, protects families from stigma, and educates the public to be more attentive to mental health (Hutomo, 2020; Kencana et al., 2019). By integrating these two perspectives, media outlets such as Detik.com can fulfill their role not only as conveyors of information but also as agents in preventing negative social impacts. This is particularly important in suicide reporting, where caution is required to avoid the potential effect of copycat suicides (Niederkrotenthaler et al., 2020; Benson et al, 2021).

Based on the findings, it can be concluded that the theory of social responsibility and Islamic journalistic ethics do not stand independently but rather complement one another. To provide a more structured illustration, the following table presents a comparison of the contributions of each framework, based on an analysis of Detik.com’s reporting during the period of August–October 2024.

Tabel 2.

Analysis Of Detik.com’s Reporting During The Period Of August–October 2024.

Five Core Responsibilities	Principles Of Islamic Journalism	Examples/Forms Of Application In Suicide Reporting	News Headline
Present honest and accurate news	<i>Ṣidq</i> (Truthfulness) and <i>Tabayyun</i> (Verification)	- “ <i>Akhyar</i> menambahkan, <i>pihaknya</i> saat ini masih melakukan penyelidikan” conveys facts from an official source, and the media strives	Mahasiswa Dokter Spesialis Undip Bunuh Diri, Polisi

Five Core Responsibilities	Principles Of Islamic Journalism	Examples/Forms Of Application In Suicide Reporting	News Headline
		to be honest by not concluding that the death was definitively a suicide. - "...polisi menemukan buku harian korban" reflects the disclosure of facts based on police findings (the diary).	Dalam Soal Bullying and Mahasiswi UC Surabaya Tewas Lompat dari Lantai 22 Dipastikan Bunuh Diri
Sserve as a platform for public dialogue and critical discourse without interference from media owners or executives	<i>Amar ma'rūf nahī munkar</i> (enjoining what is right and forbidding what is wrong.)	The news report does not explicitly present a forum for public <i>criticism</i> within the text. However, the publication of the news ultimately generates a discursive effect in society.	Mahasiswa Dokter Spesialis Undip Bunuh Diri, Polisi Dalam Soal Bullying
Avoid biased or one-sided reporting	<i>Adl</i> (justice)	- "...Kakak kandung korban, Dedi (27), mengaku kecewa dengan kabar yang beredar di media sosial." - "Sementara kalau di keluarga itu benar-benar pure baik-baik aja..." Both sentences integrate the narrative to give a voice to the victim's family, in order to eliminate negative stigma toward the victim.	Mahasiswa Semarang Bunuh Diri di Kos, Keluarga Bantah Korban Terlilit Pinjol
Contribute to the dissemination of societal values and trustworthy information	<i>Amar ma'rūf nahī munkar</i> (encouraging society to care about mental health and preventing suicide) and <i>maslahah</i> (public benefit).	"Informasi dalam artikel ini tidak ditujukan untuk menginspirasi kepada siapapun untuk melakukan tindakan serupa. Bagi Anda pembaca yang merasakan gejala depresi dengan kecenderungan berupa pemikiran untuk bunuh diri, segera konsultasikan persoalan Anda ke pihak-pihak yang dapat membantu seperti psikolog, psikiater, ataupun klinik kesehatan mental,"	All six news headlines
Uphold the	<i>Amanah</i>	- "Korban berinisial E (18) itu	Depresi di

Five Core Responsibilities	Principles Of Islamic Journalism	Examples/Forms Of Application In Suicide Reporting	News Headline
freedom to access and distribute information	(trustworthiness or responsibility)	<p><i>diduga tewas setelah melompat dari lantai 6 gedung kampus."</i></p> <p>- <i>"Teka-teki pemicu RD, mahasiswa Universitas Kristen Petra Surabaya mulia terungkap,"</i></p> <p>Both sentences use initials to protect the dignity of the victim, reflecting <i>amanah</i> (responsibility) in news reporting.</p>	<p>Balik Kasus Bunuh Diri Mahasiswa Petra Surabaya Mahasiswi Tewas Usai Lompat dari Lantai 6 Gedung Kampus di Jakbar</p>

The reporting practices of suicide cases on Detik.com seek to balance the theory of social responsibility with the principles of Islamic journalistic ethics. The analytical table demonstrates the implementation of the values of *ṣidq* (truthfulness), *tabayyun* (verification), *‘adl* (justice), *amanah* (trustworthiness), as well as *amar ma’rūf nahī munkar* (promoting virtue and preventing harm) across each dimension of the press’s social responsibility. This effort aligns with interview findings, which emphasize the presence of strict editorial oversight to ensure that coverage does not create stigma or cause traumatic effects.

First, regarding fact verification (*ṣidq* and *tabayyun*), journalists strive to deliver information derived from official sources without resorting to speculation. News excerpts such as “Akhyar added that the authorities are still conducting an investigation,” and “Police found the victim’s diary” highlight that the report refrains from prematurely concluding the cause of death. This approach is consistent with the editor’s statement that the editing process involves two stages of review to ensure compliance with the Press Council’s guidelines and to prevent critical errors.

Journalistic reporting must be conducted objectively and should not disseminate information that could cause harm (Nasoha et al., 2025). Consequently, neutrality and verification—referred to as *tabayyun* in Islamic ethics—are essential to prevent the spread of misinformation or slander. Journalists are thus obligated to

uphold the dignity of victims and their families by presenting accurate information that does not inflict social harm (Azizy et al., 2024; Ikhtiar et al., 2022).

Secondly, from the perspective of *amanah* (trust), the use of a victim's initials – for instance, “*The victim, identified as E (18)...*” – is understood as a manifestation of the journalist's moral responsibility in disseminating information while preserving the victim's dignity. This practice aligns with interview findings, which underscore that identities are mentioned only in general terms to minimize the risk of trauma, while still maintaining factual integrity. Article 5 of the Suicide Reporting Guidelines further stipulates that journalists must avoid explicitly mentioning identities and locations in order to prevent potential disgrace for the family. Thus, this approach reflects a balance between the public's right to information and the ethical obligation to safeguard privacy (Sani et al, 2024).

Islamic journalistic ethics require that reporting must not harm an individual's reputation, particularly in sensitive cases such as suicide, which may generate stigma, trauma, and social shame for the victim's family (Arafat et al, 2020). Moreover, explicitly disclosing a person's identity can contradict the principle of *rahmah* (compassion), as it has the potential to exacerbate the psychological distress experienced by the victim's relatives. Accordingly, the use of initials and the omission of precise locations in Detik.com's coverage reflects the media's empathetic and cautious stance in addressing the moral and social dimensions of reporting (Niederkrötenhaler et al., 2020; Pirkis et al., 2019).

Third, in relation to *'adl* (justice), the news report gives space to the victim's family, as illustrated by the quotation: “*The victim's older brother, Dedi (27), admitted he was disappointed by the news circulating on social media.*” Including the victim's family's perspective not only contributes to reducing negative stigma but also strengthens balanced reporting by incorporating the voices of those most directly affected. This practice demonstrates journalists' efforts to construct a narrative that is not one-sided but rather provides opportunities for the family to clarify and contextualize information that circulates in the public sphere (Azizy et al., 2024; Siebert, 1956).

Detik.com's reporting on suicide cases emphasizes the social factors that contributed to the victim's actions without generating a sensational tone (Nugroho et

al., 2024). This practice is particularly significant in the context of suicide reporting, as the victim's family is highly vulnerable to social stigma. By providing them with a platform, the media not only fulfills its social responsibility but also upholds justice by safeguarding the family's dignity (Qarib, 2019; Siebert, 1956).

Fourth, the principle of *amar ma'rūf nahī munkar* (enjoining what is right and forbidding what is wrong) is reflected in the inclusion of warnings directed at readers who may be experiencing depression, encouraging them to seek immediate professional assistance. This element underscores that reporting is not limited to the transmission of facts but also encompasses the role of public education on mental health (Pirkis et al., 2019). Detik.com consistently incorporates such warnings at the outset of its reports, highlighting both the risks associated with suicide and the importance of accessing mental health services

In the context of suicide cases, *amar ma'ruf* can be understood as the media's effort to encourage readers to maintain their mental health, seek professional assistance, and recognize that every individual is entitled to social support. Conversely, *nahī munkar* is manifested through the avoidance of sensationalist reporting, the exploitation of the victim's suffering, or the inclusion of detailed descriptions of suicide methods that might provoke imitation (copycat suicide) (Pirkis et al., 2019; Niederkrotenthaler et al., 2020; Kaligis et al., 2021).

The primary objective of suicide reporting is not to trigger repetition but to prevent it by raising public awareness of mental health. By addressing issues such as depression and social pressure, Detik.com contributes to the Papageno effect, which fosters positive responses, including the pursuit of professional help (Niederkrotenthaler et al., 2020).

While Detik.com seeks to apply the principles of social responsibility theory and Islamic journalistic ethics, certain limitations are evident in the domain of public discourse. The media does not explicitly provide a platform or include opinion pieces within the news texts that could directly channel criticism or dialogue from mental health experts, such as psychologists or psychiatrists (Pirkis et al., 2019). Nevertheless, the very act of reporting itself produces a public discourse effect within the social sphere. For instance, in the case of the suicide of a resident doctor at Diponegoro

University (Undip), the news coverage did not merely present factual information but also sparked widespread societal debate regarding bullying practices within medical education.

From an Islamic perspective, this effect of public discourse resonates with the principle of *amar ma'rūf nahī munkar*, wherein reporting serves to encourage society to critique unjust social practices—in this case, the culture of bullying—and to pursue systemic reforms in education pendidikan (Qarib et al., 2019; Ikhtiar et al., 2022; Siebert, 1956). Thus, even though the media does not provide a direct forum for dialogue, the function of public discourse remains active through the responses of the public, academics, and governmental institutions, ultimately leading to corrective measures, such as the Ministry of Health's involvement in reviewing the resident doctor education program.

This study acknowledges several limitations that should be taken into account for future research. First, the analysis was confined to suicide case reporting within a single online news outlet, Detik.com. This narrow scope restricts the breadth of the findings, as journalistic practices and the implementation of ethical standards may vary significantly across other media platforms—whether print, broadcast, or digital—that operate under different editorial policies.

Consequently, the results of this study cannot be fully generalized to Indonesian media as a whole. Second, the qualitative approach employed was interpretive in nature and therefore inherently shaped by the researcher's subjectivity in analyzing the news content and interpreting the values of Islamic journalistic ethics. Third, this study did not incorporate the perspective of audiences as information recipients, despite the fact that, within the framework of social responsibility theory, audience perception is a critical factor in evaluating the effectiveness and impact of reporting.

In light of these limitations, future research is expected to expand its scope by examining multiple media outlets. Such a comparative analysis is essential for exploring how different news organizations apply the principles of social responsibility theory and Islamic journalistic ethics in suicide reporting, thereby offering a more comprehensive picture of journalistic practices in Indonesia.

In addition, the use of more diverse methodological approaches—such as mixed methods or quantitative content analysis of news—could complement the findings of qualitative inquiry. Such approaches would help minimize researcher subjectivity in textual interpretation, rendering the analysis more objective. Moreover, they open possibilities for empirically testing the extent to which the principles of social responsibility and Islamic ethics are genuinely applied in journalistic practice.

Future research is also advised to incorporate the audience’s perspective as the recipients of information. This can be achieved through in-depth interviews, focus group discussions (FGDs), or reader surveys, which would reveal how the public interprets news on suicide and whether the educational and preventive messages embedded in the reporting effectively reach the audience. By including the public’s viewpoint, research would not only evaluate media performance from an editorial perspective but also assess its broader impact on social awareness and public mental health.

## **CONCLUSIONS AND SUGGESTIONS**

### ***Conclusions***

This research reveals that Detik.com consistently applies the social responsibility theory of the press in reporting suicide cases. The outlet emphasizes accuracy, neutrality, and verification by relying on credible sources like police, family, and eyewitnesses—demonstrating a strong verification process (*tabayyun*) in line with Islamic ethics and journalistic standards. Educational warning statements are consistently placed at the beginning of articles to prevent the *Werther Effect* (suicide imitation) and promote the *Papageno Effect* (positive coping), reinforcing the media’s role in public education. The use of initials and vague location references protects the dignity of victims and their families, helping to reduce stigma.

Detik.com also provides a platform for families to clarify false narratives, such as rumors of bullying or debt, reflecting its commitment to balanced reporting and human values. Its two-stage editorial process, involving assistant editors and editors, ensures ethical compliance and content accountability. Social responsibility theory demands that the media present news that is truthful, accurate, balanced, and provides

a platform for public discourse. On the other hand, Islamic journalistic ethics add a moral dimension through the values of *ṣidq* (honesty), *tabayyun* (verification), *'adl* (justice), and *amar ma'rūf nahī munkar* (enjoining good and forbidding wrong). These values serve as a moral foundation that guides the media not only to convey facts but also to ensure that reporting promotes well-being (*maslahah*) for the community.

The integration of these two perspectives is evident in Detik.com's reporting practices, which are not solely oriented towards an informative function but also strive to maintain the victim's dignity, avoid stigmatization, protect the family, and educate the public about the importance of mental health. Thus, social responsibility theory and Islamic journalistic ethics do not stand alone but are complementary in shaping journalistic practices that are ethical, balanced, and beneficial to the public.

### ***Suggestions***

Based on the research findings, several recommendations are proposed to enhance suicide reporting and integrate Islamic ethical principles in journalism. Future studies should include comparative analyses across various online media platforms to gain a more representative picture of suicide reporting practices in Indonesia. Involving audience perspectives—through surveys or interviews—can also provide insight into how educational messages are received and their social impact, aligning with the social responsibility theory.

To improve journalistic practice, media professionals should receive specialized training in mental health and ethical reporting. This ensures coverage is accurate, empathetic, and non-traumatizing. Media should also emphasize public education by using constructive narratives that promote mental health awareness and prevention. Finally, collaboration between the media and mental health professionals—specifically, psychologists, psychiatrists, and clinics—must be strengthened. Such partnerships will ensure that information is not only factual but also safe, supportive, and socially responsible. By adopting these strategies, the media can serve as agents of positive social transformation grounded in ethical, moral, and spiritual responsibility.

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*Islamic Journalistic Ethics In Reporting Student Suicides On Detik.com: A Social Responsibility Perspective*

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