

## EUTHANASIA CONTROVERSY IN INDONESIA FROM THE PERSPECTIVE OF ISLAMIC LAW

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### ARTICLE INFO

### ABSTRACT

#### Article History

Published : 4 May 2025

#### Keywords

Euthanasia, Law, Islamic



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*The attempt to end the life of a person suffering from an incurable disease is called euthanasia. He will be relieved from suffering through the euthanasia process. This research aims to analyze the practice of euthanasia in the context of applicable law in Indonesia as well as reviewing its compatibility with the principles of Islamic law. This type of research is library research. The results show that in Indonesia, euthanasia is illegal and cannot be performed. Both positive law and the medical code of ethics prohibit euthanasia. According to Islamic law, active euthanasia is haram and can be punished by Allah with the punishment of hell for those who do it. The attempt to end the life of a person suffering from an incurable disease is called euthanasia. He will be relieved from suffering through the process of euthanasia. In Indonesia, euthanasia is illegal and cannot be performed. Both positive law and the medical code of ethics prohibit euthanasia. In Islamic law, it is explained that euthanasia.*

### INTRODUCTION

Death is an inevitable certainty for every human being. As creatures who recognize God as their creator, many people feel fear or anxiety at the thought of death. This fear can arise for a variety of reasons, such as unpreparedness to leave the life of this world, worry about what happens afterward, or a feeling of not knowing what to expect in the next world.

**Ad-dawl** : Jurnal Islamic Studies

Vol. 1, No. 1, Januari - Juni 2025

Most people wish for death to come in a gentle way, not suddenly, and to give them a chance to prepare. However, since death is God's secret, no one knows when and how it will come.<sup>1</sup> The fear of death is also often related to accountability for all actions in the world. The belief in an afterlife, whether in the form of eternal bliss or punishment, makes people reflect on how they lived their lives.

As God's most perfect creature, humans are endowed with reason, thoughts, and feelings that distinguish them from other creatures.<sup>2</sup> With their ability to think, humans are constantly trying to find ways to improve the quality of life, including in the fields of health and science. Thanks to advances in technology and science, humans have been able to find ways to treat diseases, prolong life, and even delay death through medical innovations. However, behind these achievements come ethical and moral consequences that humanity must face.

One of the dilemmas arising from medical advancements is euthanasia, which is the act of intentionally ending one's life to alleviate suffering from an incurable disease. For some people, euthanasia is considered a form of mercy, but for others, it goes against the values of life and religious teachings.

Euthanasia comes from the Greek word "ex" which means good or commendable, and "thanatos" which means death. In terms, euthanasia means death with peace and honor. Euthanasia is a practice that is deliberately carried out to end the life of someone who is experiencing severe illness with the aim that the sufferer of the disease no longer experiences suffering.<sup>3</sup>

The act of euthanasia has been known since the time of Ancient Greece, which refers to a person's desire to be released from the suffering of a terminal illness. Euthanasia raises pros and cons regarding whether or not it should be practiced. For people who are in favor of euthanasia, they consider the act to be permissible to relieve the suffering of someone who has a severe illness and has little chance of recovery. Meanwhile, those who disagree with euthanasia consider that the act is against medical ethics, as well as Islamic teachings.

Medical technology has a direct relationship with human life and death. Death is usually thought of as something very scary, but it does happen to everyone. Although death is a process that cannot be delayed, most people do not want their death to come immediately. Most people hope that death does not come suddenly. Not only are people afraid of death itself, but they are more afraid of what happens after death.

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<sup>1</sup> Nurul Fahmi, "Euthanasia Dalam Perspektif Hukum Islam," *Tasamuh: Jurnal Studi Islam* 12, no. 2 (14 September 2020), <https://doi.org/10.47945/tasamuh.v12i2.250>.

<sup>2</sup> Arifin Rada, "Euthanasia Dalam Perspektif Hukum Islam," *PERSPEKTIF* 18, no. 2 (2013).

<sup>3</sup> Nur Alamsyah dan Ismail Ismail, "Kajian Komparatif Atas Larangan Praktek Euthanasia: Perspektif Etika Kedokteran Dan Etika Islam," *El-Warqoh : Jurnal Ushuluddin dan Filsafat* 7, no. 2 (25 Desember 2023), <https://doi.org/10.28944/el-warqoh.v7i2.1358>.

This is not the case with people who have given up on life because the disease they are suffering from is tormenting them. They want to die immediately, which for them is not only something to be expected, but also something to be sought and desired. Regardless of whether or not they are ready to face life after death, they want death to arrive soon.

Suicidal behavior is not based on social status, occupation, gender, or even age.<sup>4</sup> Perpetrators who want to commit euthanasia usually have almost no enthusiasm for life because of the suffering they experience. So that the intention to end life arises regardless of identity. This causes pity for others, especially if experienced by his family. Such conditions make the family think whether the patient should not be helped to hasten his death and carry out the act of “euthanasia” so that he is released from his suffering.<sup>5</sup>

Regarding the issue of euthanasia, it can be said that this issue has existed since the health sector faced incurable diseases while the patient was in severe pain or even dying. It is not uncommon, under these circumstances, for the patient to request to be relieved from the suffering of their illness and request to stop all treatment and healing procedures. Families of the sick even find it unbearable to see their patient suffering towards death and ask the doctor to stop giving treatment or drugs that can hasten death.

The perfection of man is that he is endowed with reason so that he can think well for himself so that he is not inclined to do things that are harmful and prohibited by religion. Islam is the religion of rights, regulating all kinds of human life issues with various legal concepts and social values, which are indoctrinated to humans to practice so that they get prosperity both in this world and in the hereafter.

Thus, the next question is: What reasons drive people to commit suicide and euthanasia? How does Islamic law view euthanasia and suicide? How does Indonesian law view euthanasia and suicide? In this study, researchers will discuss both.

## RESEARCH METHODS

This type of research is library research, which is a study by examining books sourced from the treasures of literature relevant to the issues raised in the study. The data collection technique refers to literature sources whose purpose is to find documents or information obtained from literature books and scientific journals as reference materials related to the research conducted. This research was conducted by reviewing and comparing literature sources to gain theoretical knowledge. Data analysis in a study begins with data reduction, which is the process of simplifying data or paying attention to the nature of the data, then presenting or describing data and making a conclusion or confirmation.

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<sup>4</sup> Samuel Tunggul Jovano dan Cornelius Agatha Gea, “Penanganan Pengungsi yang Bunuh Diri di Indonesia Berdasarkan Perspektif Hukum Keimigrasian,” *Jurnal Ilmiah Kebijakan Hukum* 15, no. 3 (2021).

<sup>5</sup> Louisa Yesami Krisnalita, “Euthanasia Dalam Hukum Pidana Indonesia dan Kode Etik Kedokteran,” *Binamulia Hukum* 10, no. 2 (12 Januari 2022), <https://doi.org/10.37893/jbh.v10i2.468>.

## RESULTS AND DISCUSSION

### A. Definition of Euthanasia

Etymologically, euthanasia is *qatlu ar-rahma* (to die well) or *taysir al-maut* (to die well) in Arabic, and from the Greek *eu* and *thanasia*, meaning “to die quietly”. Euthanasia is a gentle and comfortable death practiced especially on people suffering from incurable diseases. Therefore, performing euthanasia is equivalent to ending one's life without experiencing pain. In Arabic, euthanasia is called *qatlu ar-rahma* or *taysir al-maut*, which means “to die well”, and in English it is called “mercy killing, a good death, or enjoy death”. Euthanasia is defined as death in a gentle and comfortable manner, usually practiced by the elderly.<sup>6</sup>

Euthanasia is a procedure that can hasten a person's death because they cannot bear protracted suffering and have no hope of life or recovery. A Roman writer named Suetonius described euthanasia as “a quick death without suffering”.<sup>7</sup>

In some countries such as the Netherlands, Belgium, Canada, New Zealand, the United States, and Colombia, euthanasia has been legally allowed to end a person's life with the consent of the relevant parties. now happening is “doctor death” which is the name of a doctor, Dr. Jack Kevorkian. In early April 1998, Dr. Kevorkian was accused of “helping” dozens of patients to end their lives. Dr. Kevorkian argued that what he did was only to help his patients, but his opponents said that what he did was murder.

As explained in the Indonesian National Encyclopaedia, euthanasia is the decision to intentionally end a person's life to avoid the misery caused by their illness. This procedure is usually performed on patients who have no hope of recovery, but are still alive because of their illness.<sup>8</sup> Euthanasia is also defined as “to die peacefully” or “to die well”. In the health dictionary, euthanasia is defined as the act of ending one's life in a calm and easy way to end suffering.

### B. Types of Euthanasia

Conceptually, euthanasia falls into two categories: active and passive euthanasia.<sup>9</sup> There are two main types of euthanasia: active euthanasia and passive euthanasia, each of which has a different approach to ending a person's life. In active euthanasia, a doctor or medical professional directly takes

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<sup>6</sup> Bambang Ali Kusumo dan Ellectrananda Anugerah Ash-shidiqqi, “Euthanasia dalam Perspektif Hukum Islam dan Hukum yang Berlaku di Indonesia,” *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17, no. 3 (15 Mei 2023), <https://doi.org/10.35931/aq.v17i3.2165>.

<sup>7</sup> Ira Zahra, Sendya Maharani, dan Yurna Muthiya Azzahra, “Hukum Etik Kedokteran Dan Perspektif Agama Islam Terhadap Tindakan Medis Euthanasia,” *Religion : Jurnal Agama, Sosial, Dan Budaya* 2, no. 5 (17 Oktober 2023), <https://doi.org/10.55606/religion.v1i5.421>.

<sup>8</sup> Zilfania Rahmawati dan Ashif Az Zafi, “Euthanasia dalam Pandangan Moral, Kode Etik Kedokteran dan Perspektif Hukum Islam,” *Al Hurriyah: Jurnal Hukum Islam* 5, no. 2 (31 Desember 2020), <https://doi.org/10.30983/alhurriyah.v5i2.3205>.

<sup>9</sup> Muhammad Andri Alvian, Aksah Kasim, dan Johamran Fransisto, “Kesalahpahaman Euthanasia Dalam Perspektif Human Rights dan Hukum Islam,” *Jurnal Litigasi Amsir* 10, no. 2 (1 Februari 2023), <https://journalstih.amsir.ac.id/index.php/julia/article/view/227>.

action to end the patient's life. This is usually done by administering lethal drugs or injections with the aim of stopping the patient's pain and suffering instantly. In this case, the doctor actively plays a role in hastening the patient's death on the basis of compassion or the request of the patient or their family.

Meanwhile, passive euthanasia is an act that is carried out indirectly by stopping or withholding medical treatment that serves to prolong the patient's life. Examples of passive euthanasia are no longer providing breathing apparatus, stopping the administration of drugs, or refusing medical measures that can sustain the patient's life longer. One example of a passive euthanasia case is that experienced by Siti Julaeha, a female patient who fell into a coma for one year due to childbirth at a hospital in North Jakarta. After going through various medical efforts, her condition did not show significant progress, and she remained in an unconscious state with no hope of recovery. Seeing this condition, her husband and family felt unable to witness her suffering anymore. They finally submitted a request to the hospital to stop the medical treatment because they could not bear to see their wife suffer.

### C. Euthanasia In Medical Science

The doctor profession is a profession that is authoritative and respected by the community. People generally assume that doctors can cure sick patients. This noble role sometimes in reality still needs to be organized. Since the beginning of the history of medicine, all human beings have recognized the existence of several fundamental traits that are absolutely inherent in a good and wise person, namely purity of intention, sincerity in work, humility and unquestionable scientific and social integrity. Universally, the obligations of doctors have been listed in the Declaration of Geneva in September 1948. And also the doctor's obligations are also listed in Chapter II Article 10 of the Indonesian Medical Code of Ethics, which states that a doctor must always remember the obligation to protect human life.

Thus, it means that in any country in the world a doctor has an obligation to respect every human life from the moment of conception. In this case, it also means that no matter how serious a patient's illness is, every doctor must still protect and defend the life of the patient. In such circumstances the patient may actually be incurable, or have been dying for months. However, in this relationship the doctor must not escape the obligation to always protect human life, as stated in his oath.<sup>10</sup>

In principle, the issue of euthanasia in the medical profession is prohibited. This is due to the Indonesian Medical Code of Ethics and the "Hippocrates" oath of doctors, which clearly and unequivocally states in Article 9 that, "A doctor must always remember the obligation to protect the life of human beings."<sup>20</sup> This article was revised in PB IDI Decree No. 221/PB/A.4/2002 dated April 19, 2002 concerning the Application of the Indonesian Medical Code of Ethics (changed to Article 7d).

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<sup>10</sup> Fahmi, "Euthanasia Dalam Perspektif Hukum Islam."

In the explanation of the article, it is described that all actions against the sick are aimed at maintaining their health and happiness. Doctors must naturally maintain and preserve human life, even though it will sometimes be forced to carry out other medical actions such as dangerous operations. This action is taken after careful consideration that there is no other way to save the life of the sick person other than surgery, which always carries risks.

Therefore, the principle of euthanasia is clearly not embraced by doctors in Indonesia, because in addition to violating their oath, it also violates the legal norms that exist in Indonesia. In the sense that no matter how serious and suffering a patient is, a doctor is still not allowed to take actions that result in ending the life or accelerating the death of the patient.<sup>11</sup>

#### D. Euthanasia Law in the Perspective of Islamic Law

In Islamic law, the Qur'an is the main source of guidance in determining the law. If a legal provision is not found directly in the Qur'an, then the Hadith is used as a second source of reference. The basic principles in Islamic law highly value and uphold the value of human life, so all forms of killing, including suicide, are strictly prohibited. In addition, Islam teaches the importance of positive thinking and being optimistic in living life, especially when facing various trials and calamities.<sup>12</sup>

Allah says in QS. Al-An'am verse 151:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ إِلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدِينَ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ١٥١

Meaning: Say (Prophet Muhammad), "Come, I will recite to you what your Lord has forbidden you, (i.e.) do not associate with Him anything, be kind to your parents, and do not kill your children out of poverty. (Your Lord says,) 'We provide for you and for them.' Nor should you approach any abominable deed, visible or hidden. Do not kill anyone whom Allah has forbidden, except for a just cause. This is what He has commanded you so that you may understand.

This verse confirms that Islam highly respects and preserves the value of human life. Therefore, all forms of killing are prohibited in Islam, including euthanasia, which is the deliberate ending of a

<sup>11</sup> Louisa Yesami Krisnalita, "Euthanasia Dalam Hukum Pidana Indonesia Dan Kode Etik Kedokteran," *Binamulia Hukum* 10, no. 2 (2021), <https://doi.org/10.37893/jbh.v10i2.468>.

<sup>12</sup> Noer Azizah Azizah dkk., "Hukum Euthanasia Menurut Hukum Islam Dan Hukum Indonesia," *Komparatif: Jurnal Perbandingan Hukum Dan Pemikiran Islam* 1, no. 2 (12 Desember 2021), <https://doi.org/10.15642/komparatif.v1i2.1926>.

person's life, even if it is to relieve suffering. Islam also prohibits a person from ending his or her own life, as affirmed in Allah's word in QS. An-Nisa verse 29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۲۹

Meaning: *O you who have believed, do not eat your neighbor's wealth by false means, except in the form of consensual trade between you. Do not kill yourselves. Verily, Allah is Most Merciful to you.*

The prohibition of killing and suicide in Islam shows how high the respect for human life is. Life is seen as a trust from Allah SWT that must be maintained throughout life. In this context, euthanasia is often associated with the desire to end life more quickly in order to reduce the pain and suffering experienced by a person.<sup>13</sup>

#### E. Euthanasia from the Perspective of Indonesian Law

Actually, euthanasia has existed since many people suffered from severe illnesses that were difficult to cure and tortured them so they asked for medical help to relieve their pain. From the patient's request, a term called Euthanasia emerged, which means to alleviate the pain suffered by the patient by not continuing the treatment that is being undertaken or it can also be by giving drugs that can accelerate the patient's death.

Formally, Indonesian positive criminal law only recognizes two forms of euthanasia, namely:

- a. Euthanasia carried out at the request of the patient or victim himself, and
- b. Euthanasia carried out by deliberately neglecting the patient or victim.

Euthanasia is divided into two groups, namely voluntary euthanasia where the one who makes the decision to carry out euthanasia is the patient himself, and involuntary euthanasia where the one who makes the decision to carry out euthanasia is another person such as the patient's family or the doctor who handles the patient because it is felt that the patient is no longer possible to return to health.

If seen in Article 344 of the Criminal Code, euthanasia itself is an act of taking the life of another person or you could say that it is an act of murder which is clearly prohibited in Indonesia. Another euthanasia case that has reached the court is the case of Berlin Silalahi, who was a victim of the Aceh

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<sup>13</sup> Irwan Budi Nugroho, "Euthanasia dan Bunuh Diri Ditinjau Dari Hukum Islam Dan Hukum yang Berlaku di Indonesia," *Ngabari: Jurnal Studi Islam dan Sosial* 13, no. 2 (8 Desember 2020), <https://doi.org/10.51772/njsis.v13i2.60>.

tsunami who applied for a lethal injection or euthanasia to the Banda Aceh District Court through his attorney because he was frustrated because his illness did not heal.<sup>14</sup>

Berlin suffered from several chronic diseases such as bone tuberculosis, pulmonary tuberculosis and pneumonia. The court has given a decision on the application with Case Number 83/Pdt.P/2017/PN Bna which was then read out by Judge Ngatimin the arguments for the rejection of the euthanasia application. In Indonesia, there is no positive law that justifies lethal injection or euthanasia. Judge Ngatimin also mentioned that the Code of Medical Ethics does not allow the practice of euthanasia, and if done, it means that doctors who do this can be given criminal sanctions. In addition to the Code of Medical Ethics, the judge also assessed the positive law applicable in Indonesia, the religious law practiced by the applicant and customary law, none of which justify euthanasia.

In the Criminal Code itself, there is no article that directly regulates euthanasia. However, if examined further, Article 344 of the Criminal Code can show the prohibition of euthanasia where the article explains the murder committed at the request of the victim expressed by his/her sincerity. In the formulation of Article 344 of the Criminal Code, the act of murder requested by the victim must be stated clearly, firmly and with sincerity, if this is not fulfilled then the perpetrator of euthanasia will be subject to Article 338 of the Criminal Code, namely ordinary murder.<sup>15</sup>

## CONCLUSION

Euthanasia is a conscious decision to end a person's life in order to spare them from suffering due to their illness. This action is generally applied to patients who are declared to have no possibility of recovery, but still survive in a sick condition. In the perspective of Islamic law, euthanasia is classified as a forbidden act because it is included in the category of intentionally ending life, which is strictly prohibited. Meanwhile, according to Indonesian law, euthanasia is also not allowed. To date, there are no regulations or laws that legalize the practice, regardless of the reasons behind its implementation.

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<sup>14</sup> Andi Rama Irasandi Sofyant, Syahrudin Nawi, dan Anzar Makkuasa, "Euthanasia Ditinjau Dari Hukum Pidana Dan Hak Asasi Manusia," *Journal of Lex Generalis (JLG)* 4, no. 2 (11 Februari 2023).

<sup>15</sup> Ririn Nur Afifah, Sunardi Sunardi, dan Abid Zamzami, "Kematian Yang Diinginkan (Euthanasia) Berdasarkan Hukum Pidana Indonesia," *Dinamika* 29, no. 1 (4 Februari 2023).

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