

Daftar Pustaka

- Afiyatin, A. L. (2019). Ruqyah sebagai pengobatan berbasis spiritual untuk mengatasi kesurupan. *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam*, 16(2), 216–226. <https://doi.org/10.14421/hisbah.2019.162-09>
- Al-Adawi, S. H., Martin, R. G., Al-Salmi, A., & Ghassani, H. (2001). Zar: Group distress and healing. *Mental Health, Religion & Culture*, 4(1), 47–61. <https://doi.org/10.1080/13674670124303>
- Ally, Y., & Laher, S. (2008). South African Muslim faith healers perceptions of mental illness: Understanding, aetiology and treatment. *Journal of Religion and Health*, 47(1), 45–56. <https://doi.org/10.1007/s10943-007-9133-2>
- American Psychiatric Association. (2013). *Diagnostic and statistical manual of mental disorders* (5th ed.). American Psychiatric Publishing.
- Ang, A. V., & Montiel, C. J. (2019). Understanding spirit possession in the Philippines: A social representations approach. *Mental Health, Religion & Culture*, 22(7), 738–753. <https://doi.org/10.1080/13674676.2019.1646232>
- Arifuddin, Y. W., & Pamungkas, A. Y. F. (2018). The effect of ruqyah syar'iyah therapy on anxiety, stress and depression among health science students. *Holistic Nursing and Health Science*, 1(2), 68–76. <https://doi.org/10.14710/hnhs.1.2.2018.68-76>
- Aruldas, K., Kant, A., & Mohanan, P. S. (2017). Care-seeking behaviors for maternal and newborn illnesses among self-help group households in Uttar Pradesh, India. *Journal of Health, Population and Nutrition*, 36(Suppl 1), 49. <https://doi.org/10.1186/s41043-017-0121-1>
- Bakhshani, N. M., Hosseinbore, N., & Kianpoor, M. (2013). Djinnati syndrome: Symptoms and prevalence in rural population of Baluchistan (Southeast of Iran). *Asian Journal of Psychiatry*, 6(6), 566–570. <https://doi.org/10.1016/j.ajp.2013.09.012>
- Barker, C., Pistrang, N., & Elliott, R. (2015). *Research methods in clinical psychology: An introduction for students and practitioners*. John Wiley & Sons.
- Bhavsar, V., Ventriglio, A., & Bhugra, D. (2016). Dissociative trance and spirit possession: Challenges for cultures in transition. *Psychiatry and Clinical Neurosciences*, 70(12), 551–559. <https://doi.org/10.1111/pcn.12425>
- Boelen, P. A. (2024). The co-occurrence of symptoms of prolonged grief and dissociation: Could there be a dissociative prolonged grief disorder subtype? *European Journal of Trauma & Dissociation*, 8(1), 100368. <https://doi.org/10.1016/j.ejtd.2023.100368>
- Bourguignon, E. (1976). *Possession*. Chandler & Sharp Publishers, Inc.
- Breslin, M. J., & Lewis, C. A. (2008). Theoretical models of the nature of prayer and health: A review. *Mental Health, Religion and Culture*, 11(1), 9–21. <https://doi.org/10.1080/13674670701491449>
- Budden, A. (2003). Pathologizing possession: An essay on mind, self, and experience in dissociation. *Anthropology of Consciousness*, 14(2), 27–59. <https://doi.org/10.1525/ac.2003.14.2.27>
- Bulbulia, T., & Laher, S. (2013). Exploring the role of Islam in perceptions of mental illness in a sample of Muslim psychiatrists based in Johannesburg. *South African Journal of Psychiatry*, 19(2), 52–54. <https://doi.org/10.4102/sajpsychiatry.v19i2.396>
- Candela, A. G. (2019). Exploring the function of member checking. *The Qualitative Report*, 24(3), 619–628. <https://doi.org/10.46743/2160-3715/2019.3726>
- Chan, C. H. Y., Chan, T. H. Y., Leung, P. P. Y., Brenner, M. J., Wong, V. P. Y., Leung, E. K. T., Wang, X., Lee, M. Y., Chan, J. S. M., & Chan, C. L. W. (2014). Rethinking well-being in terms of

affliction and equanimity: Development of a holistic well-being scale. *Journal of Ethnic and Cultural Diversity in Social Work*, 23(3–4), 289–308. <https://doi.org/10.1080/15313204.2014.932550>

- Che Ismail, H., Ishak, S. R., Hussein, A., & Mar, S. W. (2010). Saka, an ancestral possession: Malaysia. *Asia-Pacific Psychiatry*, 2(3), 166–169. <https://doi.org/10.1111/j.1758-5872.2010.00081.x>
- Christopher, J. C., Wendt, D. C., Marecek, J., & Goodman, D. M. (2014). Critical cultural awareness: Contributions to a globalizing psychology. *American Psychologist*, 69(7), 645. <https://doi.org/10.1037/a0036851>
- Cohen, E. (2008). What is spirit possession? Defining, comparing, and explaining two possession forms. *Ethnos*, 73(1), 101–126. <https://doi.org/10.1080/00141840801927558>
- Cook, C. C. H. (2025). Demon possession, theology, and mental health. *Journal of Disability & Religion*, 29(2), 171–189. <https://doi.org/10.1080/23312521.2024.2441435>
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.
- de Oliveira Maraldi, E., Costa, A., Cunha, A., Flores, D., Hamazaki, E., de Queiroz, G. P., Martinez, M., Siqueira, S., & Reichow, J. (2021). Cultural presentations of dissociation: The case of possession trance experiences. *Journal of Trauma & Dissociation*, 22(1), 11–16. <https://doi.org/10.1080/15299732.2020.1821145>
- Dick, L. (1995). “Pibloktoq” (Arctic hysteria): A construction of European-Inuit relations? *Arctic Anthropology*, 32(2), 1–42. <https://www.jstor.org/stable/40316385?seq=1>
- Dillon, M., & Wink, P. (2007). *In the course of a lifetime: Tracing religious belief, practice, and change*. University of California Press.
- Dorahy, M. J. (2010). The impact of dissociation, shame, and guilt on interpersonal relationships in chronically traumatized individuals: A pilot study. *Journal of Traumatic Stress*, 23(5), 653–656. <https://doi.org/10.1002/jts.20564>
- During, E. H., Elahi, F. M., Taieb, O., Moro, M.-R., & Baubet, T. (2011). A critical review of dissociative trance and possession disorders: Etiological, diagnostic, therapeutic, and nosological issues. *The Canadian Journal of Psychiatry*, 56(4), 235–242. <https://doi.org/10.1177/070674371105600407>
- Exline, J. J., & Wilt, J. A. (2023). Supernatural attributions: Seeing god, the devil, demons, spirits, fate, and karma as causes of events. *Annual Review of Clinical Psychology*, 19(1), 461–487. <https://doi.org/10.1146/annurev-clinpsy-080921-081114>
- Fox, J., Cashwell, C. S., & Picciotto, G. (2017). The opiate of the masses: Measuring spiritual bypass and its relationship to spirituality, religion, mindfulness, psychological distress, and personality. *Spirituality in Clinical Practice*, 4(4), 274. <https://doi.org/10.1037/scp0000141>
- Geertz, C. (1976). *The religion of Java*. University of Chicago Press.
- Gibbs Jr, R. W. (2023). How metaphors shape the particularities of illness and healing experiences. *Transcultural Psychiatry*, 60(5), 770–780. <https://doi.org/10.1177/1363461520965424>
- Goli, F. (2022). Body, meaning, and time: Healing response as a transtemporal and multimodal meaning-making process. In M. Nadin (Ed.), *Epigenetics and anticipation* (pp. 79–97). Springer. https://doi.org/10.1007/978-3-031-17678-4_6
- Gomez, R., & Fisher, J. W. (2003). Domains of spiritual well-being and development and validation of

- Good, B. J., & Good, M.-J. D. (1981). The meaning of symptoms: A cultural hermeneutic model for clinical practice. In *The relevance of social science for medicine* (Vol. 1, pp. 165–196). Springer. https://doi.org/10.1007/978-94-009-8379-3_8
- Green, B., & Colucci, E. (2020). Traditional healers' and biomedical practitioners' perceptions of collaborative mental healthcare in low-and middle-income countries: A systematic review. *Transcultural Psychiatry*, 57(1), 94–107. <https://doi.org/10.1177/1363461519894396>
- Hanwella, R. (2022). Hysteria, possession states and pseudoseizures. *Sri Lanka Journal of Psychiatry*, 13(2), 1–3. <https://doi.org/10.4038/sljpsyc.v13i2.8394>
- Hayat, M. (2020). Ruqyah syar'iyah: Upaya mencari kesembuhan. *Emik*, 3(2), 206–222. <https://doi.org/10.46918/emik.v3i2.705>
- Hecker, T., Braitmayer, L., & Van Duijl, M. (2015). Global mental health and trauma exposure: The current evidence for the relationship between traumatic experiences and spirit possession. *European Journal of Psychotraumatology*, 6(1), 29126. <https://doi.org/10.3402/ejpt.v6.29126>
- Hinton, D. E., & Lewis-Fernández, R. (2010). Idioms of distress among trauma survivors: Subtypes and clinical utility. *Culture, Medicine, and Psychiatry*, 34(2), 209–218. <https://doi.org/10.1007/s11013-010-9175-x>
- Huey Jr, S. J., & Tilley, J. L. (2018). Effects of mental health interventions with Asian Americans: A review and meta-analysis. *Journal of Consulting and Clinical Psychology*, 86(11), 915. <https://doi.org/10.1037/ccp0000346>
- Hulette, A. C., Kaehler, L. A., & Freyd, J. J. (2011). Intergenerational associations between trauma and dissociation. *Journal of Family Violence*, 26(3), 217–225. <https://doi.org/10.1007/s10896-011-9357-5>
- Igreja, V., Dias-Lambranca, B., Hershey, D. A., Racin, L., Richters, A., & Reis, R. (2010). The epidemiology of spirit possession in the aftermath of mass political violence in Mozambique. *Social Science & Medicine*, 71(3), 592–599. <https://doi.org/10.1016/j.socscimed.2010.04.024>
- Im, H., Ferguson, A., & Hunter, M. (2017). Cultural translation of refugee trauma: Cultural idioms of distress among Somali refugees in displacement. *Transcultural Psychiatry*, 54(5–6), 626–652. <https://doi.org/10.1177/1363461517744989>
- Irwin, H. J. (1998). Affective predictors of dissociation II: Shame and guilt. *Journal of Clinical Psychology*, 54(2), 237–245. [https://doi.org/10.1002/\(SICI\)1097-4679\(199802\)54:2<237::AID-JCLP13>3.0.CO;2-K](https://doi.org/10.1002/(SICI)1097-4679(199802)54:2<237::AID-JCLP13>3.0.CO;2-K)
- Isgandarova, N. (2022). Clinical interpretation of jinn possession and cultural formulation of mental illness. *Journal of Pastoral Care & Counseling*, 76(4), 245–253. <https://doi.org/10.1177/15423050221116775>
- Kahija, Y. F. La. (2017). *Penelitian fenomenologis: Jalan memahami pengalaman hidup*. PT kanisius.
- Kahissay, M. H., Fenta, T. G., & Boon, H. (2017). Beliefs and perception of ill-health causation: A socio-cultural qualitative study in rural North-Eastern Ethiopia. *BMC Public Health*, 17(1), 124. <https://doi.org/10.1186/s12889-017-4052-y>
- Kellermann, N. P. F. (2001). Transmission of holocaust trauma-An integrative view. *Psychiatry*, 64(3), 256–267. <https://doi.org/10.1521/psyc.64.3.256.18464>
- Khalifa, N., & Hardie, T. (2005). Possession and jinn. *Journal of the Royal Society of Medicine*, 98(8), 351–353. <https://doi.org/10.1177/014107680509800805>

- Khan, I. D., & Sahni, A. K. (2013). Possession syndrome at high altitude (4575 m/15000 ft). *Kathmandu University Medical Journal*, 11(3), 253–255. <https://doi.org/10.3126/kumj.v11i3.12516>
- Kirmayer, L. J. (2004). The cultural diversity of healing: Meaning, metaphor and mechanism. *British Medical Bulletin*, 69(1), 33–48. <https://doi.org/10.1093/bmb/ldh006>
- Kleinman, A. (1978). Concepts and a model for the comparison of medical systems as cultural systems. *Social Science & Medicine. Part B: Medical Anthropology*, 12, 85–93. [https://doi.org/10.1016/0160-7987\(78\)90014-5](https://doi.org/10.1016/0160-7987(78)90014-5)
- Kleinman, A. M. (1973). Medicine's symbolic reality: On a central problem in the philosophy of medicine. *Inquiry*, 16(1–4), 206–213. <https://doi.org/10.1080/00201747308601685>
- Kulsoom, B. (2024). Ruqyah: Listening to Quranic verses, A disease treatment strategy. *International Journal of Islamic and Complementary Medicine*, 5(1), 56–70. <https://doi.org/10.55116/IJICM.V5I1.64>
- Leavitt, J. (1993). Are trance and possession disorders? *Transcultural Psychiatric Research Review*, 30(1), 51–57. <https://doi.org/10.1177/136346159303000102>
- Levin, J. (2009). How faith heals: A theoretical model. *Explore*, 5(2), 77–96. <https://doi.org/10.1016/j.explore.2008.12.003>
- Lewis, I. M. (2002). *Ecstatic religion: A study of shamanism and spirit possession*. Routledge. <https://doi.org/10.4324/9780203241080>
- Lim, A., Hoek, H. W., & Blom, J. D. (2015). The attribution of psychotic symptoms to jinn in Islamic patients. *Transcultural Psychiatry*, 52(1), 18–32. <https://doi.org/10.1177/1363461514543146>
- Marlow, M. (2022). The practices of a raqi (Islamic exorcist) in Stockholm. *Contemporary Islam*, 16(2), 277–294. <https://doi.org/10.1007/s11562-022-00506-5>
- Mateo Dieste, J. L. (2015). “Spirits are like microbes”: Islamic revival and the definition of morality in Moroccan exorcism. *Contemporary Islam*, 9(1), 45–63. <https://doi.org/10.1007/s11562-014-0312-0>
- McCullough, M. E. (1995). Prayer and health: Conceptual issues, research review, and research agenda. *Journal of Psychology and Theology*, 23(1), 15–29. <https://doi.org/10.1177/009164719502300102>
- Moerman, D. E. (2002). Explanatory mechanisms for placebo effects: Cultural influences and the meaning response. In H. Guess, L. Engel, A. Kleinman, & J. Kusek (Eds.), *The science of the placebo: Toward an interdisciplinary research agenda*. London: BMJ Books (pp. 77–107). BMJ Books.
- Moser, A., & Korstjens, I. (2017). Series: Practical guidance to qualitative research. Part 1: Introduction. *European Journal of General Practice*, 23(1), 271–273. <https://doi.org/10.1080/13814788.2017.1375093>
- Mullick, M. S. I., Khalifa, N., Nahar, J. S., & Walker, D.-M. (2013). Beliefs about jinn, black magic and evil eye in Bangladesh: The effects of gender and level of education. *Mental Health, Religion & Culture*, 16(7), 719–729. <https://doi.org/10.1080/13674676.2012.717918>
- Neuner, F., Pfeiffer, A., Schauer-Kaiser, E., Odenwald, M., Elbert, T., & Ertl, V. (2012). Haunted by ghosts: Prevalence, predictors and outcomes of spirit possession experiences among former child soldiers and war-affected civilians in Northern Uganda. *Social Science & Medicine*, 75(3), 548–554. <https://doi.org/10.1016/j.socscimed.2012.03.028>
- Nichter, M. (2010). Idioms of distress revisited. *Culture, Medicine, and Psychiatry*, 34(2), 401–416. <https://doi.org/10.1007/s11013-010-9179-6>

- Ozturk, E., & Sar, V. (2006). The “apparently normal” family: a contemporary agent of transgenerational trauma and dissociation. *Journal of Trauma Practice*, 4(3–4), 287–303. https://doi.org/10.1300/J189v04n03_06
- Paloutzian, R. F., & Park, C. L. (2014). *Handbook of the psychology of religion and spirituality*. Guilford Publications.
- Pargament, K. I., Zinnbauer, B. J., Scott, A. B., Butter, E. M., Zerowin, J., & Stanik, P. (2003). Red flags and religious coping: Identifying some religious warning signs among people in crisis 1. *Journal of Clinical Psychology*, 59(12), 1335–1348. <https://doi.org/10.1002/jclp.10225>
- Pietkiewicz, I. J., Kłosińska, U., Tomalski, R., & van der Hart, O. (2021). Beyond dissociative disorders: A qualitative study of Polish catholic women reporting demonic possession. *European Journal of Trauma & Dissociation*, 5(4), 100204. <https://doi.org/10.1016/j.ejtd.2021.100204>
- Pramitya, A., Widiyanti, A., & Astaningtyas, N. (2018). Gambaran emosi pada kasus remaja awal yang mengalami trans disosiatif (kesurupan): Studi kasus di SMP SL Bali. *Jurnal Psikologi Mandala*, 2(1), 18–30. <https://doi.org/10.36002/jpm.v2i1.672>
- Proudfoot, W., & Shaver, P. (1975). Attribution theory and the psychology of religion. *Journal for the Scientific Study of Religion*, 14(4), 317–330. <https://doi.org/10.2307/1384404>
- Rahardanto, M. S., & Subandi. (2012). From acute pain to intense elation: The psychological dynamics of five individuals who experienced spirit possession. *Jurnal Psikologi*, 39(1), 25–45. <https://doi.org/10.22146/jpsi.6965>
- Rahman, H. A., Mokhtar, M. K., & Kasim, A. C. (2019). Intra and inter-psyche conflicts and analysis of symptoms of jinn possession. *Malaysian Journal of Medicine & Health Sciences*, 15(Supp1), 110–113. https://www.researchgate.net/publication/358969985_Intra_and_Inter-psyche_Conflicts_and_Analysis_of_Symptoms_of_Jinn_Possession
- Rahman, H. A., Ridzwan, Z., Saludin, M. R., & Hussin, S. (2022). Diagnosis of jinn possession amongst non-muslims with mental disorders using jinn possession scale. *European Journal of Medical and Health Sciences*, 4(3), 29–31. <https://doi.org/10.24018/ejmed.2022.4.3.1342>
- Rassool, G. H. (2023). *Islamic psychology: The basics*. Routledge. <https://doi.org/10.4324/9781003312956>
- Sapkota, R. P., Gurung, D., Neupane, D., Shah, S. K., Kienzler, H., & Kirmayer, L. J. (2014). A village possessed by “Witches”: A mixed-methods case-control study of possession and common mental disorders in rural Nepal. *Culture, Medicine, and Psychiatry*, 38(4), 642–668. <https://doi.org/10.1007/s11013-014-9393-8>
- Sax, W. S. (2020). The birth of the (exorcism) clinic: Media, modernity, and the jinn. In *Science and Scientification in South Asia and Europe* (pp. 69–77). Routledge India.
- Schaffler, Y., Cardena, E., Reijman, S., & Haluza, D. (2016). Traumatic experience and somatoform dissociation among spirit possession practitioners in the Dominican Republic. *Culture, Medicine, and Psychiatry*, 40(1), 74–99. <https://doi.org/10.1007/s11013-015-9472-5>
- Seligman, R., & Kirmayer, L. J. (2008). Dissociative experience and cultural neuroscience: Narrative, metaphor and mechanism. *Culture, Medicine and Psychiatry*, 32(1), 31–64. <https://doi.org/10.1007/s11013-007-9077-8>
- Septadina, I. S., & Parisa, N. (2021). Ruqyah complementary therapy in cluster headache patient in Indonesia. *Arkus*, 7(1), 130–133. <https://doi.org/10.37275/arkus.v7i1.89>
- Shankar, B. R., Saravanan, B., & Jacob, K. S. (2006). Explanatory models of common mental disorders among traditional healers and their patients in rural south India. *International Journal of Social Psychiatry*, 52(3), 221–233. <https://doi.org/10.1177/0020764006067215>

- Silalahi, M., Casman, C., Kurniawan, K., & Khoirunnisa, K. (2022). Persepsi mahasiswa baru yang mengalami kesurupan terkait stres akademik. *Jurnal Kesehatan Holistic*, 6(2), 62–70. <https://doi.org/10.33377/jkh.v6i2.133>
- Siswanto, S. (2015). *Psikologi kesehatan mental: Awas kesurupan!* Andi.
- Siswanto, S., Subandi, S., Paramastri, I., & Khumas, A. (2021). Possession disorder in Makassar Indonesia. *Jurnal Psikologi*, 20(2), 123–139. <https://doi.org/10.14710/jp.20.2.123-139>
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative phenomenological analysis: Theory, method and research*. Sage.
- Subandi, M. A., Praptomojati, A., Marchira, C. R., DelVecchio Good, M.-J., & Good, B. J. (2021). Cultural explanations of psychotic illness and care-seeking of family caregivers in Java, Indonesia. *Transcultural Psychiatry*, 58(1), 3–13. <https://doi.org/10.1177/1363461520916290>
- Subu, M. A., Holmes, D., Arumugam, A., Al-Yateem, N., Maria Dias, J., Rahman, S. A., Waluyo, I., Ahmed, F. R., & Abraham, M. S. (2022). Traditional, religious, and cultural perspectives on mental illness: A qualitative study on causal beliefs and treatment use. *International Journal of Qualitative Studies on Health and Well-Being*, 17(1), 2123090. <https://doi.org/10.1080/17482631.2022.2123090>
- Sulmasy, D. P. (2002). A biopsychosocial-spiritual model for the care of patients at the end of life. *The Gerontologist*, 42(3), 24–33. https://doi.org/10.1093/geront/42.suppl_3.24
- Teuton, J., Dowrick, C., & Bentall, R. P. (2007). How healers manage the pluralistic healing context: The perspective of indigenous, religious and allopathic healers in relation to psychosis in Uganda. *Social Science & Medicine*, 65(6), 1260–1273. <https://doi.org/10.1016/j.socscimed.2007.03.055>
- Thobakgale, E. M., Ngunyulu, R., & Mulaudzi, M. (2024). Traditional health practitioners' understanding of spirit possession in Gauteng Province, South Africa. *Health SA Gesondheid*, 29(1), 1–7. <https://www.ajol.info/index.php/hsa/article/view/285564>
- Trimulyaningsih, N., Subandi, M. A., & Yuniarti, K. W. (2024). The process of spiritual transformation to attain nafs al-muṭma'innah in Islamic psychology. *HTS Teologiese Studies/Theological Studies*, 80(1), 8526. <https://doi.org/10.4102/hts.v80i1.8526>
- van Duijl, M., Kleijn, W., & de Jong, J. (2014). Unravelling the spirits' message: A study of help-seeking steps and explanatory models among patients suffering from spirit possession in Uganda. *International Journal of Mental Health Systems*, 8(24), 1–13. <https://doi.org/10.1186/1752-4458-8-24>
- van Duijl, M., Kleijn, W., & De Jong, J. (2013). Are symptoms of spirit possessed patients covered by the DSM-IV or DSM-5 criteria for possession trance disorder? A mixed-method explorative study in Uganda. *Social Psychiatry and Psychiatric Epidemiology*, 48(9), 1417–1430. <https://doi.org/10.1007/s00127-012-0635-1>
- van Duijl, M., Nijenhuis, E., Komproe, I. H., Gernaat, H. B. P. E., & De Jong, J. T. (2010). Dissociative symptoms and reported trauma among patients with spirit possession and matched healthy controls in Uganda. *Culture, Medicine, and Psychiatry*, 34(2), 380–400. <https://doi.org/10.1007/s11013-010-9171-1>
- van Heugten-van der Kloet, D., & Lynn, S. J. (2020). Dreams and dissociation-commonalities as a basis for future research and clinical innovations. *Frontiers in Psychology*, 11(1–4), 745. <https://doi.org/10.3389/fpsyg.2020.00745>
- Ventriglio, A., Ayonrinde, O., & Bhugra, D. (2016). Relevance of culture-bound syndromes in the 21st century. *Psychiatry and Clinical Neurosciences*, 70(1), 3–6. <https://doi.org/10.1111/pcn.12359>
- Weiner, B. (1985). An attributional theory of achievement motivation and emotion. *Psychological*

Weiss, M. G., & Somma, D. (2007). Explanatory models in psychiatry. In D. Bhugra & Bhui K (Eds.), *Textbook of cultural psychiatry* (pp. 127–140). Cambridge University Press Cambridge. <https://doi.org/10.1017/cbo9780511543609.012>

World Health Organization. (2022). *International classification of diseases for mortality and morbidity statistics (11th Revision)* (11th ed.). World Health Organization.