

Exploring Islamic Values in Midwifery Care: Exploring the Integration of Islamic Values in Midwifery care

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ABSTRACT

Background: Pregnant women who maintain psychological resilience during pregnancy and childbirth are less likely to undergo Cesarean sections due to anxiety. Incorporating Islamic principles—such as offering greetings and reciting "Bismillah" before procedures—can foster trust and rapport between patients and healthcare providers. **Objective:** This study explores how fifth-semester obstetrics students integrate Islamic values into maternal care at Universitas 'Aisyiyah Yogyakarta and Universitas Sebelas Maret, Surakarta. **Method:** A qualitative study was conducted from March to June 2024 at both universities. Data were gathered through in-depth interviews with nine obstetrics students and analyzed thematically to identify key themes. **Results:** Three main themes emerged: (1) Islamic values in obstetric care at Universitas 'Aisyiyah Yogyakarta; (2) Islamic values at Universitas Sebelas Maret; and (3) how students incorporate these values into their practice at both institutions. Students recited "Bismillah" and expressed gratitude to Allah before and after procedures, taught patients to pray, and encouraged acts of worship such as prayer and Quranic recitation (tadarus). These practices reflect a holistic approach that combines pregnancy education with spiritual support, promoting trust and spiritual well-being. **Conclusion:** Fifth-semester students at both universities demonstrated a strong commitment to faith-based obstetric care. Their integration of Islamic principles into clinical practice enhances the patient experience by fostering trust, spiritual comfort, and holistic support during pregnancy and childbirth.

Keywords: Cesarean Section, Health Education, Obstetric, Pregnancy, Spirituality

INTRODUCTION

Islam is one of the major religions in Indonesia, with approximately 87.02% of the Indonesian population identifying as Muslim, making Indonesia the country with the largest Muslim population in the world and often referred to as an Islamic country (Ronaldi, Saidek and Lestari, 2023). Islamic values are often regarded merely as normative concepts; however, they should be instilled from an early age. Their implementation in daily life is essential as a guiding principle for everyday actions (Silfiah, 2020). In the context of education, Islamic values are introduced from elementary school through higher education (Azizah, 2022). The core of Islamic religious education lies in value-based teaching guided by the Qur'an and

Hadith, emphasizing moral education as a fundamental aspect of quality education, especially in Islamic-based schools and universities across Indonesia (Sapdi, 2022).

Muhammadiyah education integrates modern Islamic-based learning with daily life and religion, emphasizing Al Islam and Kemuhammadiyah (AIK) through dakwah amar ma'ruf nahi munkar (encouraging good and preventing evil in Islam). In Islamic-based universities, AIK is a core curriculum component to ensure quality education rooted in Islamic values (Cahyo *et al.*, 2022). On Islamic campuses, AIK serves as a driving force in the implementation of Islamic values within the campus environment (Cahyo *et al.*, 2022). One of the values of Islam that can be applied is offering greetings, performing prayers, and doing good deeds (Wijayanto, 2020). In



health institutions, the application of Islamic values involves cultivating friendly attitudes, patience, mentorship, and other good traits to provide the best service to patients (Aminah, 2022). At Unisa Yogyakarta, Islamic values are integrated through AIK courses and the Baitul Arqam program. Obstetrics students complete 2 SKS in AIK to guide their patient care practices (Unisa, 2019). Midwives play a vital role in pregnancy care, where anxiety is a common issue (Kamila, 2020; Perwutaningrum et al., 2016). Spiritual practices such as zikr can help reduce anxiety and promote relaxation (Fitriani et al., 2014; Helmi, 2018).

Calm mothers are better prepared for labor, which reduces the risk of prolonged labor and cesarean delivery (Lubis & Sugiarti, 2021; Irawati, 2016). Implementing Islamic values such as greetings and basmalah can build trust and enhance satisfaction with antenatal services (Mahary et al., 2022; Lubis & Pratama, 2021). However, at the University of Muhammadiyah Jakarta, these values are poorly implemented due to limited monitoring (Lubis & Pratama, 2021).

Integrating Islamic values into midwifery, especially during pregnancy examinations, is essential for providing holistic care. Research indicates that a value-based approach improves patient comfort and satisfaction, particularly regarding privacy, empathy, and decisions based on *maslahat* (Kuttalam and John, 2025). In Islam, pregnancy is regarded as a divine gift, and midwives who incorporate Islamic principles such as *amanah*, *ihsan*, and respect for *aurat* foster trust and strengthen the therapeutic relationship (Nuraini, 2022). This approach enhances care beyond medical treatment, supporting physical, mental, and spiritual well-being.

Therefore, the Islamic Study and Practicing Institution (LPPI) at Unisa oversees the Al-Islam Kemuhammadiyah curriculum, which distinguishes its alumni. This research examines how Semester V students at Unisa and Universitas Sebelas Maret Surakarta implement Islamic values in obstetric care. While both groups play key roles in antenatal care, Nurlina and Nurdiana (2022) found that Al-Islam courses improve the quality of care. This study aims to fill the gap by comparing the implementation of Islamic values in obstetric care at these two campuses.

METHODS

The research employed a qualitative approach with a case study design, focusing on Unisa Yogyakarta as an Islamic-based university and Universitas Sebelas Maret Surakarta as a general-based university. Purposive sampling was used to recruit participants based on specific inclusion and exclusion criteria. A total of nine participants were selected for the study. The inclusion criteria included: students in their fifth semester who had completed theoretical midwifery antenatal services; students who had clinical exposure; and active registration as students. Participants who were non-Muslim were automatically excluded.

This study received ethical clearance from Universitas 'Aisyiyah Yogyakarta, with the approval number 3566/KEP-UNISA/IV/2024.

RESULTS AND DISCUSSION

a. *General Characteristics of The*

Informant

A total of nine informants were involved in this study, consisting of five from Universitas 'Aisyiyah Yogyakarta and four from Universitas Sebelas Maret Surakarta. The average age of the informants is 23.5 years. All informants are in their fifth semester and have completed the subject of midwifery antenatal services as a requirement prior to clinical exposure.

b. *Analysis Results*

The process of determining the themes and sub-themes in this study begins with interviewing the informants. The interview results are then transcribed and analyzed by researchers and informants. In this analysis process, the results are processed using NVivo 12 Plus software. An in-depth interview was conducted on the implementation of Islamic values in maintaining obstetrics among pregnant women by students of Universitas 'Aisyiyah Yogyakarta and students of Universitas Sebelas Maret Surakarta. The implementation of Islamic values in midwifery care for semester V students was also examined.

The key themes from the qualitative analysis include the integration of Islamic values, students' experiences with Islamic midwifery, the

benefits of Islamic values in obstetrics, differences in education between Islamic and non-Islamic institutions, and students' obstetric experiences. Below, each theme will be interpreted in detail:

Theme 1: Implementation of Islamic values in obstetrics care in pregnant women at the University of Aisyiyah Yogyakarta

Interviews with Semester V students at Universitas 'Aisyiyah Yogyakarta describe their experiences studying Islamic midwifery and the benefits of implementing Islamic values in obstetric care.

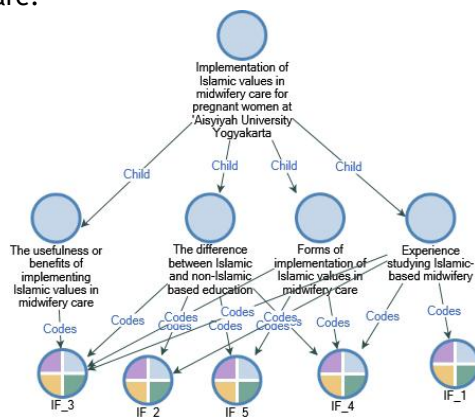


Figure 1. Project map Implementation of Islamic values in obstetrics care in pregnant women at the University of Aisyiyah Yogyakarta

Figure 1 shows that Informants 1, 2, 3, and 4 shared experiences learning Islamic midwifery. Informant 3 discussed the benefits of Islamic values, while Informants 2, 3, 4, and 5 noted differences between Islamic-based and non-Islamic-based learning. Informants 3, 4, and 5 addressed the implementation of Islamic values.

1) Experience studying Islamic-based obstetrics

Informants 1, 2, 3, and 4 shared their experiences learning Islamic midwifery science. Informant 1 noted that the difference between using mannequins and real patients is that with real patients, Leopold's maneuvers feel more accurate. Informant 2 mentioned that learning Islamic midwifery science is stricter and better.

"I think yes, ma, if studying at Islamic campus is certainly going to be stricter with the rules of religion yes, especially when we learn in class in practice class we get the science where we have to

say basmalah before the beginning of the action and end it with ham, it is the basic thing that becomes a habit so that when we try to apply it like that mother" (If.2)

Other informants also say that learning Islamic midwifery based science also provides useful knowledge for yourself and patients:

"Of course, lectures on campus based on Islam are very profitable and also very giving us knowledge means that we not only learn related to natural science or health science but we can still learn religious science and we can implement that between the meaning of adjusting the health science and the teaching of such religion" (If.3)

"For her own feelings can interact directly with pregnant women who are sure to be very happy because we usually use phantom" (If.4)

The results of this study show that Islamic campus lectures are not only about natural sciences and health but also about religious sciences. Previous research has suggested that the actualization of the integration of faith, science, and charity in the development of institutions is considered important and strategic. The paradigm of integrating these concepts—faith, science, knowledge, and charity—is to position tauhid as a foundation in interpreting all forms of science. Science cannot be separated from Allah. Science must serve to bring us closer to our Creator. Axiologically, the ultimate goal of our knowledge is to bring humans to realize their status as servants of God and as vicegerents on the face of the earth. Furthermore, humans should prepare themselves to fulfill their roles and responsibilities for their actions before Allah SWT (Sulton, 2024).

From their spiritual development, it is proposed that education should instill elements of fear and faith in the Almighty God, that is, Allah. While the professional side of various sciences can be developed and practiced in everyday life, these aspects often intersect and cannot be separated clearly (Suyadi, Susilowati and Supriyatno, 2021). The lectures have effectively integrated Islamic religious education with spirituality, enhancing students' spiritual development. This approach provides students with genuine spiritual experiences of Islam, helping them gain

meaningful insights into community and societal life (*hablum minannas*). Additionally, students acquire knowledge and practice in performing prayers and reciting the Qur'an correctly (*hablum minallah*) (Chanifah et al., 2021).

In accordance with national educational goals, the general purpose of Islamic education is the realization of human beings who are Muslim. This goal can be interpreted as developing a human being who is intelligent, willing to accept the truth of his knowledge, and skilled in practicing that knowledge. The purpose of Islamic education will be realized if it is carried out based on the absolute foundation, namely the Qur'an and Hadith (Suyadi, Susilowati and Supriyatno, 2021).

2) Use / benefits of implementing Islamic values in the care of obstetrics

Based on the results of the interview found sub themes on the usefulness and benefits of implementing Islamic values in obstetrics, this was expressed by informants 3, informants 4 and informants 5. Here's the expression:

"By studying health science and being accompanied by religious science it adds to our faith like that and for me to when I have learned it and how I practice it for example certainty that I must adjust to the religion in the patient, it turns out that by reading it (prayer) makes it easier and even makes us more and more not to leave our religion in the midst of the now very changing times" (If.3)

While according to informant 4 by applying Islam pregnant women can be more relaxed, the following phrases:

"To be a positive affirmation for patients with pregnant women and then let pregnant women who can relax more calmly once mothers" (If.4).

Interviews with informants revealed that implementing Islamic values in obstetric care offers several benefits, such as helping patients feel more relaxed, stimulating fetal development, and strengthening faith. According to (Aini, 2023), listening to and reading the Qur'an promotes relaxation, reduces negative physical and psychological effects, and stimulates brain endorphin release, which improves mood and memory. In the long term, these practices enhance concentration, reduce stress,

depression, and anxiety, and can complement non-pharmacological treatments (Simonovich et al., 2022). Akbarpour Mazandarani et al. (2017) stated that patients with acute and chronic diseases often feel fear, anxiety, and threaten in response to feeling disappointed in God, causing spiritual pressure. Conciliation-based counseling is a good way to improve patients' spiritual well-being and can be used as a community-based approach in nursing support education systems.

Nurses play a very important role in initiating communication and guiding patients to develop optimism towards destiny by improving patients' relationships with God and considering disease as a manageable challenge by relying on God's strength. Spiritual counseling can begin with storytelling and encouraging patients to imitate the lifestyle of the prophets, proceed with prayer, reading the Qur'an, and so on (Asadzandi, 2020). Every prayer prescribed by Allah (SWT), such as prayer (mandatory or sunnah), fasting, dhikr in the name of Allah, reciting the Qur'an, and others, offers many benefits for the body (Aini, 2023). It is also in accordance with previous research that the habit of listening to the holy verses of the Qur'an, prayer, and dhikr conducted by pregnant women can contribute to the development of fetus health (Suwandi and Muawanah, 2024).

3) Form of implementation of Islamic values in the care of obstetrics

Sub theme form of implementation of Islamic values describing communication with patients and teaching patients about prayers about pregnancy and ahead of labor, this is expressed by informants 3, informants 4 and informants 5:

"If for example I meet or face a patient who is indeed Islam I still use the theory I get during the class, for instance using basmalah because sometimes reading basmalah or reading prayers for example when labor is done" (If.3)

"Advocation with the first Islamic value base by familiarizing the beginning and ending the care we give to patients by reading basmalah and ending by reading hamdalah, Then also teaching patients especially pregnant women Usually ahead of labor we also read prayer before delivery



so that the message is smooth then after delivery usually we also help mother to read prayer after delivery” (If.4)

“So we want to communicate to mother through mother telling me we find out what the hell is the problem of mother and what the hell makes this mother feel anxious, from here we can provide positive support and affirmation by advising mother to engage in Allah and give prayer five times and also there is a tadarus for other implementations may be done when the action is to the patient” (If.5).

The results of this study found that the implementation of Islamic values in obstetric care at the University of Aisyiyah Yogyakarta, such as reading Basmallah and Hamdallah, guiding patients in prayer, advocating dhikr, praying, and tadarus, providing patient positional affirmations, communicating with patients, and offering material about pregnancy in spiritual directions, are beneficial. Previous research suggests that the integration of obstetric counseling with a spiritual approach is effective in improving the spiritual well-being of pregnant women. A peaceful and calm feeling from this approach can help individuals adapt to existing conditions and consider their health conditions (Moradi, Maleki and Zenoozian, 2022).

Research conducted in Turkey found that listening to Surah Al-Inshirah during labor had a positive impact on women’s pain, anxiety, and comfort. The method (when listening to prayer) can attract women to their spiritual directions and make women more relaxed (Kocak, Göçen and Akin, 2022). Another study suggests that Surah Al-Fatihah-based guidance and counseling can indirectly address anxiety problems in pregnant women. Surah Al-Fatihah-based guidance is able to stimulate pregnant women to do positive things, such as remaining calm, thinking positively, praying, and avoiding superstitious actions that are done consistently, thereby reducing their anxiety levels (Kurnanto *et al.*, 2023).

4) Difference in Islamic education based and not

The results of the analysis are obtained differences in Islamic education based and no, following statements from iforman 2, informant 3, informant 4 and informant 5.

“I think yes, ma, if studying at Islamic campus is certainly going to be

stricter with the rules of religion yes, especially when we learn in class in practice class we get the science where we have to say basmalah before the beginning of the action and end it with ham, it is the basic thing that becomes a habit so that when we try to apply it like that mother” (If.2)

Other informants also say that learning the science of obstetrics and Islam is something that must be united, it is very beneficial and beneficial for both officers or patient safety:

“I think college on the Islam-based campus is very beneficial for us because we can learn what both of them are like we learn religion and also study in health” (If.3)

In addition, according to the informant can provide benefits for daily life, the following phrases:

“Lecture on campus on a basis of Islamic values yes, which can first be used as a place to learn more about the values of Islam that can be used to be implemented into everyday life” (If.4).

The results of the informant interviews reveal that there is a difference between Islamic education and not. For example, every action of Islamic-based college students demonstrates more Islamic values than other campuses. Studying on Islamic-based campuses can also enhance knowledge of health and religious sciences. This is in accordance with previous research, which shows that students feel that the knowledge they acquire in the classroom is not only academic but also closely related to aspects of spiritual and religious life (Hidayati *et al.*, 2023); Islamic *et al.*, 2024). Another study suggests that integrating students’ worldly knowledge with Islamic principles is important to do in Islamic colleges (Soliman *et al.*, 2021). The integration of Islamic principles in Islamic-based colleges can create an important balance between Islamic sciences and values, thus providing a holistic experience (Astuti *et al.*, 2024).

Research conducted at the Faculty of Psychology and Faculty of Tarbiyah and Teacher Training at UIN Syarif Hidayatullah Jakarta mentions that its high school Islamic values are reflected in the development of Islamic curriculum integration, daily social interactions, honesty, teaching, memorizing the Qur’an, congregational prayers, and various activities both intra- and extracurricular. In addition, these values are also reflected in lecture activities and curriculum



integration with Islamic teachings (Rohita and Amalia, 2020). Islamic colleges are considered the main agents in changing students' character and values, as they provide a supportive environment to practice and integrate Islamic values into everyday life (Astuti *et al.*, 2024).

Theme 2. Implementation of Islamic values in obstetrics care in pregnant women at Universitas Sebelas Maret Surakarta.

This theme describes the implementation of Islamic values in obstetrics among pregnant women at Universitas Sebelas Maret Surakarta. The results of the analysis revealed three main sub-themes, namely: the experience of studying Islamic midwifery sciences, the form of implementation of Islamic values in obstetrics, and the differences in Islamic education-based or non-based practices.

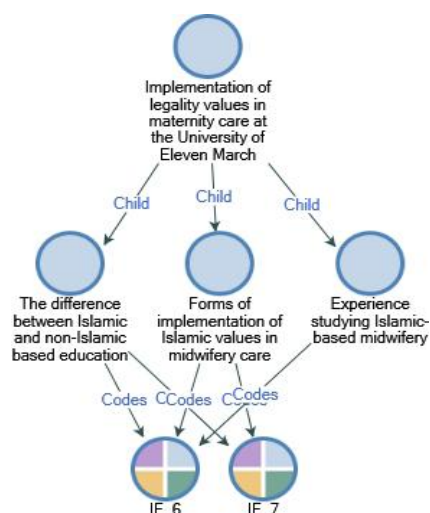


Figure 2. Project map Implementing deep Islamic values obstetrics care in pregnant women at Universitas Sebelas Maret Surakarta

Figure 2 presents the three sub-themes derived from the interviews with two students, as reported by informants 6 and 7: the experience of studying Islamic sciences, the implementation of Islamic values in obstetrics, and the differences in Islamic education based on Islamic and non-Islamic perspectives. The figure also includes statements reflecting each student's perceptions:

1) Experience studying Islamic science-based obstetrics

Theme describes the experience of University Sebelas Maret Surakarta students in studying Islamic science-

based obstetrics. Here is a statement from the informant:

"In my opinion yes the same as usual, before doing the action yes I bismillah first, continue while helping labor if the patient is Muslim we recommend reading prayer, such as the prayer of labor" (If.6).

"I don't know yes if on campus that is very Islam, but if on campus we are as usual in learning or practicing obstetrics, every action we start to explore and after the action of saying hamdlaah is so" (If.7).

Based on the findings of this study, it is evident that the experience of studying obstetric science within an Islamic framework is highly beneficial. It enhances students' faith, guides them in providing care with sincerity, and can stimulate fetal development in the womb. Additionally, the study results indicate that students take pride in performing practicum activities using human-like models. Although these activities involve only simulations, it is crucial to employ effective communication techniques, including appropriate verbal and non-verbal language, to ensure that patients do not feel uncomfortable or offended.

Developing experienced methods can be beneficial to support the ethical competencies of obstetric students, especially when they encounter ethically challenging situations in obstetric care (Honkavuo, 2022). Research in the UK shows that healthcare workers help patients deal with miscarriage or misfortune by assuring them that spirituality and community provide positive support and help calm the mother (Adeyileye *et al.*, 2024). The importance of prenatal education in Islamic religious education includes listening to the holy verses of the Qur'an, prayer, and dhikr for fetal development, as well as emphasizing the roles of parents, environment, prayer, early religious education, health, nutrition, and the influence of communities in guiding pregnant women to prepare for healthy generations (Suwandi and Muawanah, 2024).

2) Form of implementation of Islamic values in the care of obstetrics

Based on the analysis of the form of implementation given by students to patients as stated by informants, one form of implementation is that they

give motivation to patients by teaching prayers, here is the statement:

“The role of pregnancy midwifery related to the spiritual direction I gave in the class of pregnant women at that time I gave material about stimulation of pregnancy. There most audience is a three trimester pregnant mother where based on research that the fetus in the womb actually can listen to what his parents say. What when his mother or father asked to chat was actually the fetus in that state can already hear responding to this loh” (If.6).

“I give motivation to Mother whatever God has given us we should keep because it is all trust and as prospective parents we must keep the trust or the right fit with all the efforts that can be reached” (If.7).

The results of this study show that while learning obstetrics courses also include Islamic values, these are confirmed to help pregnant women and assist patients in providing positive affirmations. The study also revealed that starting and ending care measures that involve reading the Qur'an and reciting Hamdalah together can positively influence patients. Teaching pregnant women to read prayers before delivery, to ensure a smooth labor, and encouraging mothers to recite prayers after labor can aid in their recovery. The study also indicates that students will be guided to provide strengthening support to patients, especially prospective parents, to maintain their trust and fulfill their duties to the best of their abilities with all possible efforts. Based on the results of this study (Aminah, 2022), children are considered the nursery of Allah SWT, and breast milk is regarded as the best food for newborns. Islam is deeply concerned with babies from birth, including their nutrition. Research conducted in Iran states that milk donations are permitted in Islam and are considered a priority; however, according to Islamic Sharia, giving milk from other mothers can establish kinship among babies, which complicates milk donation programs in Islamic countries (Hosseinzadeh *et al.*, 2023).

3) Difference in Islamic education based and non Islamic education based

“His mother’s habit has the habit of reading from the loud reading from since pregnancy and for the children that Hafiz

also he is the mother used to read the Qur’an with the recitation of the Quran clearly by reciting it since they were pregnant, so his son has been used to listening to the Quran and is not immediately simulated so they are more used to listening to the Quran and more easily memorizing the Quran” (If.6).

The findings of this study indicate that Islamic-based education places significant emphasis on Islamic values and is highly beneficial, as it integrates religious teachings into healthcare practices. Education within this framework also adheres strictly to religious principles, requiring students to perform Basmala (Muslims recite it for blessings, guidance, and mercy) before initiating and concluding any practical procedures to ensure that services consistently align with Islamic teachings. Ethical instruction in midwifery education should be carefully structured, consistent, and continuously reinforced. Additionally, there are variations in ethical pedagogy, teaching methods, and perceptions of ethical situations (Honkavuo, 2022). Given the ethical imperative to respect the spirituality and religiosity of patients, healthcare workers should be trained and expected to provide spiritual care (Taylor *et al.*, 2023).

Theme 3. Implementation of Islamic values of semester students in providing obstetrics care to pregnant women at the University of Aisyiyah Yogyakarta and Universitas Sebelas Maret Surakarta

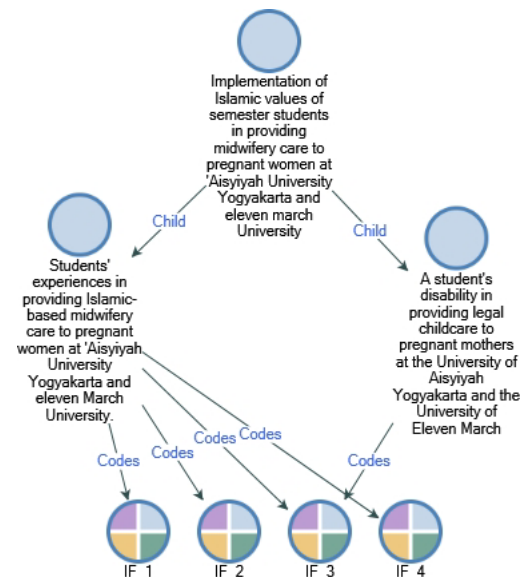


Figure 3. Project map Implementation of Islamic values of semester students in providing obstetrics care to pregnant women at the University of 'Aisyiyah Yogyakarta and Universitas Sebelas Maret Surakarta.

1) Student experience in providing Islamic-based obstetrics care to pregnant women at the University of Aisyiyah Yogyakarta and Universitas Sebelas Maret Surakarta. Here is an informant's expression:

"The Islamic-based campus is happy that it feels like I'm sorry I was there from NU then in Jogja it turns out that Universitas 'Aisyiyah Yogyakarta is Muhammadiyah continues to be a lot of Islamic religious things that I just learned so I feel like, "Oh, it turns out that Islam does not just like this so that we continue to face with patients I just understand that for example, many prayers for us to face patients like labor then next if we want to help that person must have prayed before I go to school I said ya ya ya ya or just read bismillah"" If.01."

"I think yes, if you study in the Islamic campus is certainly more strict with the rules of his religion yes, especially when we learn in classroom practicum we get the sciencei wheirei wei havei to say basmalah beiforei thei beignning of thei action and eind it with hamdalah (muslims say it to express gratitude and appreciation to Allah). that basic thing is a habit so that when we try to apply it like that mother"" If.02 ."

Based on the results of their interview, it can be concluded that the students' experience in providing Islamic-based obstetrics to pregnant women includes reciting Bismillah and thanking Allah when starting and ending their actions, teaching patients to read prayers (e.g., during labor, daily prayers, prayers while in the bathroom when asked to empty their bladder), advocating dhikr, prayer, and tadarus, and providing materials about pregnancy within a spiritual context. Previous research has found that the majority of nurses in nursing care always start by reciting Basmala and end with gratitude.

The study also found that starting and ending with prayer, teaching patients prayers (e.g., during labor), promoting dhikr, prayer, and tadarus, and providing spiritual guidance on pregnancy are key practices. Previous

research shows that nurses begin care with Basmala and end with gratitude, seeking blessings and healing from God. Nurses also remind patients and families that healing depends on Allah SWT (Sari *et al.*, 2019). Other studies suggest that healthcare workers incorporate Islamic values in healthcare by guiding pre-surgery prayers and helping patients with their prayers (Qowi, Harmiardillah and Lestari, 2023).

The nurses focus not only on their patients' physical problems but also on their emotional and spiritual issues, such as reminding them of worship and always praying for their recovery (Wardansingh & Junita, 2021). The research by (Anshasi *et al.*, 2024) highlights spiritual treatments provided by oncologists, including assisting with worship, encouraging Qur'an reading or listening, involving patients in spiritual care, and fostering belief in Allah. Nurses must have professional knowledge of Islam and integrate it into the patient care plan, as well as have a responsibility to remind patients to worship (Deiwi *et al.*, 2020) to help them cope with their illness (Deiwi *et al.*, 2020).

2) Student barriers to providing Islamic-based obstetrics care to pregnant women at the University of Aisyiyah Yogyakarta and Universitas Sebelas Maret Surakarta. Here is the informant's expression:

"His feelings are happy to be mixed with ma'am, happy because I can get more experience how my simulation tomorrow when I work because if I practiced with phantom it can't complain yes to what I give but if I meet directly with patients I have to speak language and also good body language so as not to offend such patients"" If.01."

Based on the results of their interview, it can be concluded that the main barrier for nurses in implementing Islamic-based care is their need to consider patients as individuals and effectively communicate with them using appropriate language and communication techniques. Several factors impede nurses from implementing Islamic-based care, including their perceptions of patients and their families regarding health, patients' refusal to engage in prayer or other acts of worship, denial of their

illness by the patient, and the belief that prayer can be neglected due to illness (Wardansingh & Junita, 2021). The results of an integrative review found that although nurses recognize the importance of spiritual care, they often feel that they lack the time to provide it (Badanta *et al.*, 2022). This aligns with previous research, which highlights that differences in beliefs and high workloads are significant barriers for nurses in delivering spiritual care. Many patients express a lack of confidence in their spiritual beliefs, resulting in their satisfaction being primarily tied to the medical treatments they receive. Additionally, nurses often face challenges in allocating time to address the spiritual needs of patients (Seitiowati & Said, 2024).

Another study identified two primary obstacles to providing spiritual care: individual and organizational factors. Individual barriers include a lack of interest in nursing, negative perceptions of religious beliefs, family-related issues, financial difficulties, and lack of motivation. Organizational barriers encompass staff shortages, excessive workloads, long shifts, imbalanced nurse-to-patient ratios, insufficient time, and fatigue (Anshasi *et al.*, 2024). The time-consuming medical procedures and treatments required for patient healing make it difficult to meet their spiritual needs. Furthermore, heavy workloads hinder effective communication, leading to a lack of patience and causing patients to feel unwilling to open up to nurses (Seitiowati & Said, 2024).

CONCLUSION

Education should instill elements of reverence and faith in God Almighty, Allah, as integral components of spiritual development. The efforts of faculties in delivering Islamic religious education, rooted in spirituality, have been effectively facilitated through the integration of core curricula with supplementary elements. This integration provides students with direct experiences that foster spiritual strengthening, enabling them to attain an authentic Islamic spiritual experience.

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