Islamic Based Caring in Nursing Science: A Literature Review

Suhartini Ismail1, UraiHatthakit2, TippamasChinnawong3

1 PhD candidate, Faculty of Nursing, Prince of Songkla University, Hatyai, Thailand
2 Lecturer at Emergency and Critical Care Nursing division, Adult Nursing Department School of Nursing, Faculty of Medicine of Diponegoro University, Semarang, Indonesia
3 Assistant Professor, Faculty of Nursing, Prince of Songkla University, Hatyai, Thailand

Abstract—This article explores Islamic based caring and the role of Islamic theory in nursing practice. The article also reviews the concept of caring in Islamic perspective in the nursing science. A literature review was conducted by analyzing 20 scholar papers including research articles, theses/dissertations, and books which met the inclusion criteria. Data were searched through CINAHL, Medline, PubMed, Springer-link, Science Direct, and Wiley & Wilkins. The keywords used were ‘care’, ‘caring’, ‘caring behavior’, ‘caring practice’, combined with ‘nursing’ and ‘Islam’. The result of analysis presents five themes related to Islamic-based caring: caring in Islamic perspective, nursing Metaparadigm in Islam, the conceptual meaning of caring in Islamic perspective, the philosophical meaning of Islam in nursing science, and the pattern of knowledge in Islamic based caring. The nursing scholars noted that the Islamic culture brings a breakthrough of research in nursing science. Islam can be used as a framework of nursing to develop a new nursing model to improve quality care for patients, families, even among nursing colleagues.

Keywords— Islam, Caring, Nursing science

I. INTRODUCTION

Health care environment can be dehumanizing for families by virtue of inconsistent philosophies about patient care delivery and decision making, personal and professional value conflicts, and physical design of environment [1, 2]. Duld-Battey [3] explained that dehumanizing of patient and family in the critical care unit influenced by six factors: a) separating of physical and psychological self, b) isolation of the psychological self, c) uncertainty and cyclic thought, d) planlessness and loss of competency, e) emotional distress, hopelessness and despair, f) barriers to communication. Further, Duld-Battey also provided a solution of dehumanizing processes by effective interpersonal communication as the key to humanizing the relationship between people. A humanize approach aims to recognize the individual’s human characteristics and to address the presented health care issues with dignity and respect [3]. The health care providers particularly a nurse should have a sense of caring for the patients, as caring is holistic and is the essence of the nursing [4]. Caring for patients as a process [5] because nurses use caring emotions, knowledge, and actions to meet the needs of the patients and their families.

This article explores caring in Islamic perspective and the role of Islamic theory in nursing practice. This article also discusses the concept of caring in Islamic perspective in the nursing science.

II. METHODS

A body of literatures that relevant to the topics and published between 2000 to 2012 were identified from the following data bases: CINAHL, Medline, PubMed, Springer-link, Science Direct, and Wiley & Wilkins. The keywords used were ‘care’, ‘caring’, ‘caring behavior’, ‘caring practice’, combined with ‘critical care patient’ ‘nursing’ and ‘Islam’. The search began with the keywords ‘caring’ and ‘Islam’. In order to reduce the number, the literature search was delimited by the following inclusion and exclusion criteria: 1) written in English, 2) caring was known as a concept, 3) focus was on nursing science. Addressing these criteria, 20 items were identified.

III. FINDINGS

A selection was directed by the purpose of the review. Key concepts of the review were elaborated into several subtopics. The findings were categorized as follows: 1) Caring in Islamic perspective; 2) Nursing paradigm in Islam; 3) Conceptual meaning of caring in Islamic perspective; 4) Philosophical meaning of Islam, and 5) the pattern of knowledge in Islamic based caring.

Caring in Islamic Perspective

Islamic philosophy refers to a critical, reflective analysis of what we think we know about our universe and ourselves. An
Islamic philosophy is rooted in the attempt to understand reality rationally [6]. An Islamic belief is built on the Qur’an, the Holy book of Muslim, and the Sunnah, which documents the life and practices of the prophet.

The opening words of Qur’an (Holy book of Islam), it is SuraAl-Fatiha and regularly used as an invocation at the commencement of any word or action for any Muslim in health and sickness. The Qur’an covers many concepts that incorporate human life as a whole. The Qur’an views human life in a holistic ways, which means a balance of the spirit (Rouh), the mind (Aghl), the soul (Nafs), the intellect (Aghel), the physical (Badan), and the emotional (Atefah). Moreover, central to Islamic model is the relationship between knowledge, health and holism, and the environment is “Oneness of Allah”. Muslim accepts and follows the five pillars of Islam: 1) the declaration of faith, 2) formal prayer/Saalat, 3) tithing/zakat, 4) fasting/saum, and 5) pilgrimage/hajj [7, 8].

The etymological meaning of Islam is submission, and adherence to the commands of Allah without objection. This is a true essence of Islam. By obeying Allah and observing His commands, the Muslim would be in harmony with the universe in which he lives, for everything in this universe abides by the commands of Allah [9]. “If humankind is unable to know what is in the mind of another human being, unless the latter expresses his thoughts verbally or practically, how would man, then, be able to know the intention of Allah, the Creator of the universe” (Quran 3:158).

Islamic literature justified that the concept of caring is embedded in the theological framework of Islam. Caring is a natural outcome of love that one affects humanity. The principles of caring in the Islamic philosophy are based on Divine revelation and the Prophets’ habits (Sunnah). Rassol (2000) cited Bradshaw (1994) clearly identified that caring in Islam focuses on service to God. However, some Muslim scholars in nursing have argued for the use of Western framework in some Muslim people [10] because the theory of caring of Islamic perspective still in developing in the nursing area.

Rassol[8] justified that the worldview of health and illness is distinct in Islam [8]. For example, Muslim eats only halal food. They do not eat pork or pork products. They will not use medications that use pork in their preparation, unless the preparations are not provided. Islam also forbids the use of alcohol or recreational drugs. Muslims believe that everything they do must preserve health, and this is a key theme that resonates through all aspects of daily living [7, 11]. Another example, Muslim prays five times a day, with each prayer lasting about 15 minutes. Before praying, Muslims perform a ritual washing (wudhlu), symbolic of a purification, which includes cleansing the face, nostrils, and ears, hands and arms, and feet. Muslims need clean water for this ritual. Furthermore, Islamic patients frequently keep the Qur’an, a powerful symbol of protection and healing, close to them. The Qur’an is also provided dua’ (specific prayer rituals), therefore, family can call an Imam (Islamic leader) to pray and perform dua’ for the patient, when a Muslim is seriously ill [7, 12].

Islam strives to firmly implant in one’s heart the conviction that one’s dealings are with God, who visits him at all times and in all places [Abdullah, 1999 was cited in 13]. A person may hide himself from the whole world but not from God. Islam teaches Muslim people to serve others who need assistance, modesty, control of passions and desire, truthfulness, integrity, patience, steadfastness, justice, and fulfilling moral values and promises to self, others, and God. Therefore, the Islamic life is centered on pleasing God through helping his people [13].

In summary, Muslim patients believe that illness, suffering, and dying is a part of life and could be a test whereby Allah (God) checks the belief of the followers. Islamic based caring can be expressed by applying the Islamic values and belief when nurse is taking care of the patient. Therefore, seeking help from Allah and praying during the course of illness and difficulties is encouraged. Muslim patients are with a balanced emotional and holistic way of life gets a stronger immune system and a healthier and happier life view. Furthermore, Islam useful for supporting Muslim patients in the health care setting.

Nursing Metaparadigm in Islam
The nursing metaparadigm refer to a model of science, philosophy, and theory accepted and applied by the nursing discipline. The nursing Metaparadigm in Islam follow the concept linkage in the nursing field. It includes health, person/individual, environment, and nursing, as follows.

A. Health
Islam considers health as one of the greatest blessings that have been given to humankind beings by God after faith itself [14, p. 231]. God says: “Mankind! Your transgression will rebound on your own selves.” (Al-Quran 10:23). Health in Islam is presented as a state of complete physical, psychological, social and spiritual well-being (Khayat, 1999 as cited in Jarrín, 2012). Every human being is bound to feel ill sometime and somehow. A Muslim is not panic when afflicted with any sickness because of his belief in the mercy of God, his faith in destiny and his faith enjoining patience. All these elements give him strength to stand fast and endure his ordeal. However, God is supposed to seek treatment in response to the Prophet's (P.B.U.H.) order. By accepting the Prophet's (P.B.U.H.) statement that there is a cure for every disease, the Muslim patient constructs a strong optimistic attitude that Allah helps him and overcome it [22].

Muslim people give credence to God for well-being. Muslim will feel cheerful and peaceful because of Islamic religiosity, subjective well-being and health. Tiliouine, Cummins, and Davern (2009) found that Islamic religiosity had a strong relationship with subjective well-being, but this relationship was relatively unaffected by health deficiencies [40]. Furthermore, health deficiencies generally have a
negative influence on subjective well-being scores. In the other word, Islamic religiosity give incredible power to the Muslim people, however it has several factors that influence the Muslim’s faith, for example religious practice and religious altruism.

B. Person/Individual

Islam looks at the individual within the context of human rights and human security. The Islamic Shari’a (human rights and human security) aims to obtain the benefits for individuals and societies while protecting them from harm. Islam emphasizes that the existence of any right implies the existence of a duty, hence it is the duty of individuals, societies, and states of protecting these rights from harm caused by others [14]. Islam suggests Muslim society (including non-Muslims) is considered brothers in Islam and humanity, and this brotherhood implies many duties. So, the person in Islam is allowed to respect being irrespective of race or religion.

Islam educates a person being with and helping others. The solidarity among people in the society goes into existence when every individual is within the community or society. Solidarity establishes a bond of unity among members of the society as emphasized in the Al-Quran (Al-Quran 8:63). Prophet Muhammad highlights the meaning of society said that in their mutual love, compassion, and sympathy for one another, believers are like one body. Hadith of Al-Bukhari said that when one part of it suffers from a complaint, all other parts jump in, sharing in sleeplessness and fever [14].

C. Environment

God in the Al-Quran says in several places “do not corrupt the earth” (Al-Quran, 7:85). Islam directives on keeping the environment healthy, concern water sources and roads. Islam considers keeping the environment cleaned. Healthy environment in Islam is reflected on Prophet Muhammad’s Hadith: the removal of harmful objects from the road counts as an act of benefaction [14].

We, human organisms, nonetheless, set out a possibility to involve the whole nature as our environment. The environment affirms the specific nature of human beings consists in their capacity of detaching themselves from their bodies. Human beings can objectify their bodies, their environment around them, and the relation between it and themselves. It has become real that the whole nature is regarded as the environment of human beings interacting to their activities.

D. Nursing

Unlike the medical profession, Muslim nurses did not utilize the existing knowledge and framework of health in Islam to enhance the nursing profession (citation). The failure of Muslim nurses to shape the practice, education, and regulatory system within the Islamic perspective can be attributed to various factors. It is evident that Muslim nurses are struggling with social status, professional identity, and societal approval and recognition. Nursing development among Muslim nurses had been using western practice, education, and ethical models rather than integrating the holistic view of Islam [14]. As a result, nursing in Islamic perspective do not examine, utilize, and conceptualize the Islamic manifestation of love for God and Prophet Muhammad.

Islamic jurisprudence (fiqh) might not explicitly define yet nursing and nurses within the perspective of Islam, there are many lessons that can be derived from the Prophet traditions in acknowledging women’s role in times of peace and battles. In illustration, Rufaida, she was the first Muslim nurse and founder of nursing profession in Islam. Her practice was inspired by her father who was a physician while she was helping as an assistant of her father. She then trained a group of women with a companion as nurses and established her own field hospital tent. Rufaida is as the first Muslim woman who reflects gender equity while working alongside with a man that could have been a golden opportunity for Muslim nurses to develop the nursing profession [14].

The conceptual meaning of caring in Islamic perspective

According to Islamic thoughts, the concepts of caring are embedded in the theological framework of Islam. Caring is innate sense of love that one has for humanity. Islam emphasizes not only the physical aspects of human being but also it is concerned with the interrelationship between the multiple dimensions of person [7, 8, 10].

In the Islamic code of ethic suggested for the development of a model of care and treatment [8]. An Islamic perspective, Athar as cited in Rassool[8] stated that the major roles of Ethicist in the patient area of care are:

- “Understanding the concerns of the patient and his family and transmitting them to health care professionals engaged in the decision making process.”
- “Understanding the Holy Qur’an as it applies to specific concerns of the patient.”
- “Consoling and comforting the patient and his family or significant others so that they can live with the present situation as a will of Allah and pray for a better life in the hereafter.”
- “Taking care of the needs of the family (spiritual, psychosocial and financial) after the death of the loved one.”
- “Preserving of faith, the holiness of life, alleviating of suffering, enjoining what is right and permitted, and prohibiting what is wrong and prohibited.”

The principles and practices of caring from an Islamic perspective are based on the Divine revelation that is permanent. The notion of formal caring in nursing in the West can date back to Florence Nightingale and the Islamic context was the Prophet’s Mosque in Medina. Thus, caring in Islam mean the natural outcome of having a love from Allah and the Prophet shows how Allah expects human beings to act by caring for other people [8]. In other words, caring in Islam
refers to be responsible, sensitive, concerned with motivation and commitment to acting in the right order to achieve perfection.

Caring in Islam means the commitment to assisting others as a humankind. As humankind, Islam called it as self. Self is defined as a relationship of body, mind, spirit, and environment [15]. Ashy conveyed the concept of self comprises three areas, namely 1) the chest area, 2) the heart, and 3) the unconscious and the limits of the mind. First, the chest area in Islam has certain psychological function and feelings. For instance, respect feelings (Quran 17:51), needs (Quran 59:9) and such other feelings. Acting in line with Islamic understanding, the signs of the Allah presence are kept in the chest area of humans and knowing about these signs in life is simply revealing the knowledge that springs from the chest area (Quran, 29:49). There are psychological diseases that originate in the chest area, such as extreme sadness and doubt (Quran, 10:57).

Second, the heart is the center of the chest area. The heart also called as Qalbin Islam. The heart is the point of union between the body, Ruh (the vital force), and spirit. The unity of the heart is a part of the main purposes of Islam. Thus, Islam sees personality as consisting of aspects of body and mind [15]. The heart is the place of faith and revelations from Allah (Quran, 2:97; 57:22). Therefore, the definition of health in Islam is that the heart can be wholesome sins and unified. An imbalance or disharmony within the vital force is the very beginning of a disease, prior to any manifestation of pathology. Thus, disease per se begins in the vital force, while functional or structural changes are secondary. The vital force is dynamic, penetrating, and animates every organ and particle human economy [15].

Third, the unconscious and the limits of the mind are cognition. Cognition is divided into two aspects, external or conscious (Zahir) and the internal or unconscious (Ghaib). Ghaib in Islam is everything outside human consciousness. Muslim scientists advised that the human mind has limits and it cannot pass beyond these limits and abilities [Al Gesir, 1961 as cited in 15]. In conclusion, humans need to manage personal self through their minds and be satisfied with the answer given them in revealed religion, philosophy, and science. The function of the physical body, self, and mind works in the physical world and learn from it.

Muslim scientist explained that health and illness in Islam have important factors that influence it. Those are ecological conditions, mental and emotional aspects, sleep, and wakefulness, diet and nutrition, physiological movement and rest, and retention and evacuation [15]. Khan, 1986 as cited in Ashy [15] explained that disease in Islamic tradition are of four types; spiritual, functional, structural, and superficial. Spiritual diseases are the most severe, such as schizophrenia. Functional diseases are disturbances that are manifested in imbalances of temperament. Structural diseases have an impact on the size, number, or form of organs. Superficial diseases are part of the skin or hair and usually they hide and underlying disease.

Caring in Islam is interpreted as divinely inspired, and the one who practices caring receives many blessings. Studies revealed that caring for patients in the ICU, nurses engage in all aspects of human, physical [5], psychological [16], social/family [17], and spiritual [18, 19] . Halligan[18] also justified that the nurse feels that caring for patients based on Islamic perspective presented them with professional and personal challenges, as they struggled with the stress, frustration, and tension of practicing within a different culture. The issue of family involvement also infused throughout all the healing process. However, the nurse needs to distinguish the fundamental importance in taking care of the patients [18].

Halligan[18] discussed that the general aspect of Islamic-based caring is the importance and meaning of religion and culture were central in the provision of caring. It means that caring is demanding; demand on the culture, demand on the needs of patients, families, and the nurse. Caring is greater than being physically present, but need attention to diversity and dignity of human being. In addition caring is closed by healing environment and caring action. Healing environments means the nature of environment should support a humanistic, dignity, and relationships between the nurses and patients, because nurse’ services are built on mutual respect and a shared commitment to healing [20].

Caring is directly related to the satisfaction and sense of well-being of the patient and to personal fulfillment of the nurse in carrying out the humanistic trait of caring. Moreover, Schwerin [21] justified that a true caring connection between nurse and the patient is an empowering message and exchange of the human spirit.

The philosophical meaning of Islam in nursing science

The Islamic though describe a society that follows the Way of Allah as one of submission [22]. Islam began in Arabia in 610 Anno Domino (Anno Domino is used with dates in the current era, which is considered the era since the birth of Christ), when the Prophet Muhammad spread the word of God. There are some of definitions that need to be understood when outlining the Islamic thought: a) Allah is the Muslim name for God, b) Islam is the Muslim religion. Islam is both a religion and complete way of life, c) Al-Quran is the Muslim holy book, d) the Al-Quran provides guidelines for human conduct at all times, e) Mosque is Muslim please to praying [23].

There are two main sources of Islamic law (Shari’a). Shari’a, are the Al-Quran and Sunnah. Shari’a is a complete comprehensive code to conduct Islamic law based on the rules and regulations that were revealed to Prophet Muhammad [14]. Islamic scholars approved that the aim of Shari’a is to safeguard the five sublime objectives of live, that is: faith, body, offspring, property, and mind. The scholar of Islam expressed these five objectives in terms of the five essentials as fundamental of life [24].

Sincerely, the Al-Quranins not just a book about medicine or health science, it composes information that leads to guide in health and disease. The behaviors of the Prophet Muhammad...
in substance of health and personal hygiene had been illustrated, as guidance for his followers, and a vital component of human life is being healthy, which enables us to undergo our daily life while carrying out our responsibility and duties in the community [14].

Islam thought also control the followers about halal versus haram of drink and food. Consumption and use of everyday necessities are bounded by Islamic law, as revealed by Quran. For example, pig meat and all its products, and wild animal used their claws to kill their prey are forbidden to Muslim. Alcohol and other intoxicants also considered as haram or forbidden.

Halal means food that can be eating, which has been developed according to Islamic law. For meats, this involves the reciting of prayer to Allah during the slaughter, in tribute that the animal is a creature of God. The purpose of invoking God’s name consists of reinforcing that the animal is being killed only for human sustenance and that animal be blessed. Muslim also are allowed to eat all seafood and milk products [25].

Not only food and beverages fall within the categories of halal and haram, products such as toothpaste, shampoo, cosmetics, soaps, detergents, and deodorants also need to be anticipated, because haram products may have been used in the fabrication process. Individual Muslims vary in how strictly they adhere to rules of halal and haram [6].

Muslims use a universal greeting to each other, Asalama-a-lay-kum, to which the response is Waalay-kum-salaam. Although there are common beliefs and acts of worship, each patient’s needs will vary, depending on their level of belief. Health care professionals should be encouraged to use the word, but should be aware of the considerable variations in their availability and appropriateness [25].

Refer to philosophical meaning of Islamic perspective, some common and essential Islamic sources are used for health care providers [24] as follows:

- Hadith: saying(s) or action(s) ascribed to the Prophet Muhammad or act(s) approved by the Prophet.
- Fiqh: Islamic jurisprudence, that is, knowledge of practical Islamic rulings deduced from detailed statements and religious texts.
- Al-Quran: The holy book of Islam; the highest and most authentic authority in Islam. Quotations from the Al-Quran are normally followed by a reference to the number of the chapter (sura) and the number of the quote verse (aya).
- Sunna: Practices undertaken or approved by the Prophet and established as legally binding precedents.

Sources of Islam give any evidence that Muslim follows the Divine and obeys the regulation in Islamic thought.

The pattern of knowledge in Islamic-Based Caring

Carper [26] delineated four fundamental patterns of knowing in nursing: empirical knowing (the science of nursing), esthetics knowing (the art of nursing), ethical knowing (the moral component), and personal knowledge (how do I know what do I know).

A. Empirical knowing: the science of nursing

The Islamic based caring explains to the nursing science that caring action is a particular point in time as a function and the effects of the caring relationship with the patient. The concept of Islam is central to the explanation of the model. Nurse’s vision is to revive the leading idea of caring that include love and compassion, to incorporate it into the core of caring science. Based on the ontological core, the Islamic based caring starts from the assumption that caring science is basically humanistic in nature. The ontological questions about what the inmost being of caring reality is actually like, come to the fore in my search for knowledge. In searching for the fundamental category of caring, that is, the basic concept or the idea behind all forms of caring [4, 10, 27, 28].

The leading idea of Islamic based caring is to alleviate human suffering and to preserve and safeguard life and health. Islamic based caring creates a therapeutic use to actualize an authentic personal relationship between a nurse and patients. It drives the nurse to have knowledge including the knowledge of communication, relationship, leadership, Islamic concept, and Islamic philosophy, which can be applied to the development of nursing knowledge. Moreover, all caring is formed in the relationship between patient, nurse, and family. In this relationship, the patient is seen as a unique human being, an entity of body, soul, and spirit.

Ontological of nursing science claims that each patient is fundamentally seen as someone who longs for something beyond their own selves [29]. Therefore, caring for the patient is an activity that focuses on the whole person and is more than the sum of needs and demands [5]. From the evidence of this study, Islamic based caring can be considered as the epistemological foundation of nursing because Islamic thought is viewed as a way of knowing and understanding nursing. It is a way to uncover the practical knowledge of nursing and understanding the meanings of caring in nursing practice [31].

Through reflection on the experiences of caring for the patients, nurses can further extend knowledge of nursing. The way caring described and understood from this perspective has significant importance for the discipline of nursing, especially for an understanding of the ontology (the nature and the being of nursing) and epistemology (the nature and source of nursing knowledge) of nursing. Cheung [31] also argues that through the practice of nursing, nurses continue to shape and define what caring is in nursing through their practice and experience. Mayeroff [32] claims that knowing, alternating rhythms, patience, honesty, trust, humility, hope and courage, are the ingredients of caring. For these reasons, nurses need to recognize their role in shaping the meaning of caring and in valuing the caring knowledge that they have helped to create in caring situations.
B. Esthetics knowing: the art of nursing

In the esthetic knowing, the model has art in implementing and acting the model. Healing relationship is one kind of art in the process of caring. The healing relationship is the quality and the characteristics of interactions between the nurse and the patient that facilitate healing. Characteristics of this interaction involve empathy, caring, love, warmth, trust, credibility, honesty, expectation, courtesy, respect, and communication [33].

According to Quinn, Smith [34], combining elements of this definition of the healing relationship gives a fuller sense of the concepts of those physical, mental, social, and spiritual processes of recovery, repair, renewal, and transformations that increase wholeness.

In caring action, to grow the healing relationship between the nurse and patient, the nurse definitely needs to have a love. Love in the context of nursing is how nurses respond with their emotions, will, and volition [35]. The nurse who has a love will create a therapeutic relationship, good communication, and caring for the patients.

Love is essential for human beings. The giving and receiving of love is something that is embedded within everyday nursing and caring practice. The caring relationship arises from aesthetic knowing, and it is about the making special of the relationship between the patient-nurse and the nurse-colleague. That is why love is put on the healing relationship viewed as essential to the healing process of the patients and as such it could be argued in order to facilitate a caring relationship.

C. Ethical knowing: the moral component

The ethical component of nursing is focused on matters of obligation or what ought to be done. Knowledge and morality goes beyond simply knowing the norms or ethical codes of the discipline (Carper, 1978). Ethics highlight the responsibility of the nurse not only in terms of faithfulness to duties and obligations of respect persons, but also in terms of faithfulness to a covenant between the one caring and the one to whom one is responsible for [36]. There are 3 moral primary principles are (1) respect for persons, (2) beneficence, and (3) justice [37]. The principles are represented many obligations to respect the wishes of competent persons, to do not do harm others, to take actions that benefit others, to produce a net balance of benefits over harm, to distribute benefits and harms fairly, to keep promises and contracts, to be truthful, to disclose information, and to respect privacy and protect confidential information [37]. Whilst, changes in the knowledge that form the basis of our values are altering the sources of some of our ethical dilemmas.

In accomplishing on caring, some nurses may have an ethical dilemma, for example, improved life support technology has been used to keep patients alive against their wishes rather than provide caring. A discussion helps to clarify the ethical dilemmas by revealing general and specific obligations and values [Fawler, 1989 as cited in 37].

Utilization of Islamic theory is to adopt moral principles and begin to apply them practically within our own settings. Ethically knowledgeable nurses in caring model are poised to become active participants in ethical knowing and when the opportunities arise. The nurses can begin to articulate the caring model approach that supports the essence of a comprehensive ethical view.

D. Personal knowledge

Personal knowing is concerned with the knowledge, encountering, and actualization of self upon a concrete practice of caring [26]. Initially, patients need caring, because they feel isolated and often confused with the complex medical system in the hospitalization condition. Nurses work with technology daily, there must be an effort to combine technology and caring because both are critical to positive patient outcomes. This is referred to astrophysical competency is an expression of caring in nursing [38]. Patients may not see the knowledge and skills that nurses need but they can appreciate when a nurse is there with them to show caring.

According to Schwerin [21], the nurse-patient relationship can formulate a special meaning when the nurses uses caring consciously. Person learn as much from a caring relationship and a good caring relationship will depend on their own self-regard. Personal knowing incorporates these issues and promotes integrity and wholeness in the client–nurse encounter. It requires self-consciousness and active empathic participation on the part of the knower (Carper, 1992 as cited in McKenna, 2005 p 42) [39]. From those understanding, it will be effective to learn how do we know what done know.

IV. CONCLUSION

The concept of Islam in nursing science begins to widely investigate. The nurse scholars noted that the Islamic culture brings the breakthrough of research in nursing science. Islam is not only a religion, Islam teaches the followers to obey the regulations from God (Allah) and follow Prophet Muhammad in the life style.

The cornerstone of evidence was found that the uniqueness of Islam in nursing science have been studied. Many studies explored the meaning of caring in Islamic perspective, the development caring theory based on Islamic perspective, and so on. Islam can explain the evidence of caring in nursing paradigm, the theoretical meaning, and also the philosophical meaning. In addition, Islam can be as a framework of nursing to develop a new nursing model to improve quality caring for patients and their families, even among nursing colleagues.

V. ACKNOWLEDGEMENT

This manuscript is part of an author study. We are thankful to the Directorate General of Higher Education (DGHE) Scholarship that give support funding in study and research.
VI. REFERENCES


41. Anonim. Al Quran (the Holy book of Islam)