

Review Article

Strengthening palliative nursing care through integration of islamic educational values: An integrative review

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Keyword:

Islamic Values, Palliative Nursing,
Spiritual Care

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DOI:

<https://doi.org/10.52235/lp.v7i2.706>

Article Info:

Received : February 12, 2026

Revised : March 05, 2026

Accepted : April 01, 2026

Lentera Perawat

e-ISSN : 2830-1846

p-ISSN : 2722-2837



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Abstract

Background: Spiritual care is a core component in palliative nursing, but most of the literature still discusses it in a general framework and has not systematically integrated Islamic educational values as an ethical and professional foundation.

Objective: Formulating a conceptual framework for strengthening palliative nursing care through the integration of Islamic educational values.

Methods: The study used an integrative literature review design following the PRISMA flow. A systematic search was conducted on PubMed, Scopus, ScienceDirect, and Google Scholar for articles from January 2010–June 2025. The final search was conducted in June 2025 using a combination of the keywords “Islamic values,” “Islamic education,” “palliative nursing,” “palliative care,” and “spiritual care.” Of the 215 articles identified, 30 met the inclusion criteria after screening and full-text review. Analysis was conducted through thematic synthesis and quality assessment using the CASP and JBI checklists.

Results: Four dominant core values were identified: rahmah (compassion), patience, sincerity, and trust (relief), with trust as a key determinant of professional ethics. Rahmah emerged most frequently and contributed to improved therapeutic communication, reduced anxiety, increased emotional support, and improved quality of life for terminally ill patients. The integration of these values also impacted patient satisfaction and strengthened nurse professionalism.

Conclusion: The integration of Islamic educational values strengthens the ethical, spiritual, and professional dimensions of palliative nursing practice in a holistic and evidence-based manner. Further research using quantitative or mixed methods designs is needed to increase the generalizability of the findings.

Background

Palliative care is a form of health care that focuses on improving the quality of life of patients with chronic or terminal illnesses through the prevention and reduction of suffering in a comprehensive manner, whether physical, psychological, social or spiritual (World Health Organization, 2020). In a holistic nursing approach, palliative care is a service that supports patients and families physically, psychologically, socially, and spiritually, with the aim of improving quality of life. Nurses are also required to identify and fulfill the spiritual needs of the patient's family within the framework of holistic care (Kurtgöz & Edis, 2023). Holistic nursing practice integrates the spiritual needs of patients and families. However, its implementation remains challenging. Nurses must be systematically trained and supported to provide spiritual care professionally and empathetically.

In the context of palliative care, patients in the final stages of life often experience anxiety, fear, and a loss of meaning in life due to feelings of

helplessness, uncertainty about death, and feelings of separation from loved ones. This condition creates existential suffering that is not only physical but also spiritual and emotional (Tornøe et al., 2015). Based on the findings in the journal “Spiritual Care in Nursing: An Overview of the Research to Date” by (Mcsherry & Jamieson, 2011a), the role of nurses is not limited to providing clinical care, but also providing inner peace through an empathetic and compassionate approach and spirituality as a basic aspect in nursing. However, most research on spiritual care still focuses on the general universal-spiritual paradigm and has not specifically studied how specific religious values are integrated into nursing practice.

From an Islamic perspective, serving the sick holds a very noble status because it is considered a form of worship and a tangible manifestation of the value of mercy taught by Allah SWT. Every healthcare worker, especially nurses, not only carries out professional duties but also fulfills a humanitarian mandate of spiritual value (Asia et al., 2022). Islamic education is seen as the foundation for

character and moral development rooted in the values of faith and devotion to Allah SWT. Values such as repentance, patience, trust, consent, sincerity, *khauf* (awareness), certainty (belief), and *dhikr* (remembrance of God) serve as the moral foundation for nurses in carrying out ethical and empathetic nursing practice, particularly with palliative patients (Pertiwi et al., 2024). Based on research (Hasniah et al., 2024) values such as trustworthiness, patience, trust in God, and sincerity are also described as the moral and spiritual foundations that shape nurses' behavior when assisting patients especially those experiencing pre-operative anxiety.

Nurses play not only a clinical role but also a spiritual companion, comforting patients through prayer, empathy, and guidance in surrendering to God. The application of these Islamic values has been proven to improve patients' quality of life, making them calmer, more patient, and more prepared to face death with faith. Thus, Islamic-based palliative care is a concrete form of holistic nursing practice that addresses physical, psychological, social, and spiritual aspects in a balanced manner (Pertiwi et al., 2024). Therefore, integrating Islamic educational values into palliative care practice is crucial for developing nurses with noble character and high empathy. The application of these values makes nursing not only a medical profession but also a spiritual and humanitarian service (Amir et al., 2023).

Spirituality in Muslim society cannot be separated from the values of Islamic education, which shape perspectives on illness, suffering, and death. Several studies (Asia et al., 2022), (Pertiwi et al., 2024), (Hasniah et al., 2024) shows that values such as patience, trust, sincerity, and trustworthiness contribute to patient peace and nursing ethics. However, previous research has been descriptive and partial, failing to develop a conceptual framework that fully integrates the concept of spiritual care in palliative care with the value structure of Islamic education as an ethical and pedagogical foundation for nurses.

Furthermore, existing literature tends to position spiritual care as a supportive intervention, rather than as an epistemological foundation for developing nursing competency. However, from an Islamic educational perspective, character development (morals) is

at the core of the educational process and should therefore serve as a conceptual basis for strengthening palliative nursing practice. Thus, there is a gap between the spiritual care approach developed in modern nursing literature and the integration of Islamic educational values, which has yet to be conceptually and systematically formulated.

Based on this description, the research gap lies in the absence of a conceptual formulation that comprehensively explains how Islamic educational values can be systematically integrated into palliative nursing practice as an ethical, spiritual, and professional foundation. Therefore, this study aims to formulate and describe a conceptual model for strengthening palliative nursing care through the integration of Islamic educational values. The novelty of this research lies in the effort to build an integrative conceptual framework that systematically connects spiritual care, palliative nursing practice, and Islamic educational values, thus producing a new perspective in the development of Islamic spiritual-based nursing education and practice that is not only normative, but has a structured academic structure.

Methods

Study Design

This study employed an integrative review design to combine and synthesize various types of research, including quantitative, qualitative, and peer-reviewed studies, with the aim of gaining a comprehensive understanding of the integration of Islamic educational values into palliative care practice. An integrative review approach was chosen because it allows for analysis of various research findings from different perspectives, resulting in a broader and deeper conceptual understanding. The research process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines to ensure transparency in the identification, selection, and analysis of the literature.

Research Questions

This study was designed to answer the following research questions: How are Islamic educational values integrated into palliative

care practice according to the scientific literature? What Islamic educational values are most frequently encountered and relevant in palliative care practice? And what are the implications of implementing these values for the quality of nursing care and patient well-being?

Inclusion and Exclusion Criteria

The articles analyzed in this study were selected based on specific criteria to ensure the relevance and quality of the literature. Inclusion criteria included original research articles and scientific reviews discussing palliative care, spiritual nursing, or Islamic value-based nursing; specifically discussing Islamic educational values in the context of health care or nursing; published between 2010 and 2025; available in full text; and written in English or Indonesian.

Conversely, exclusion criteria were used to exclude articles that were less relevant or did not meet the established scientific quality standards. Articles that were opinion pieces, editorials, or non-scientific reports, irrelevant to the research topic, duplicated from other databases, or lacked a clear research methodology were excluded from the analysis. This approach ensured that the analyzed literature could provide valid, comprehensive, and reliable findings describing the integration of Islamic educational values into palliative care practice.

Search Strategy

A systematic literature search was conducted on several major scientific databases, namely PubMed, Scopus, ScienceDirect, and Google Scholar. The search process included publications published between January 2010 and June 2025, with the last search conducted in June 2025. The search strategy used a combination of keywords with the Boolean operator (AND), such as “Islamic values” AND “palliative nursing,” “Islamic education” AND “palliative care,” “spiritual care” AND “nursing,” and “Islamic nursing principles” AND “palliative care.” The search strategy was tailored to the characteristics of each database to obtain relevant and comprehensive articles.

Study Selection Process

The article selection process followed the steps outlined in the PRISMA flowchart, including identification, screening, eligibility assessment, and final inclusion. The initial search yielded 215 articles from various databases during the identification stage. The screening stage then examined identified articles to eliminate duplications and evaluated them based on their titles and abstracts to assess their relevance to the research topic. The eligibility assessment stage involved a full-text review to ensure articles met the established inclusion criteria. After completing all selection stages, 30 articles met the criteria and were used in the final analysis. This approach ensured that the analyzed literature was valid, relevant, and representative in answering the research question regarding the integration of Islamic educational values into palliative care practice.

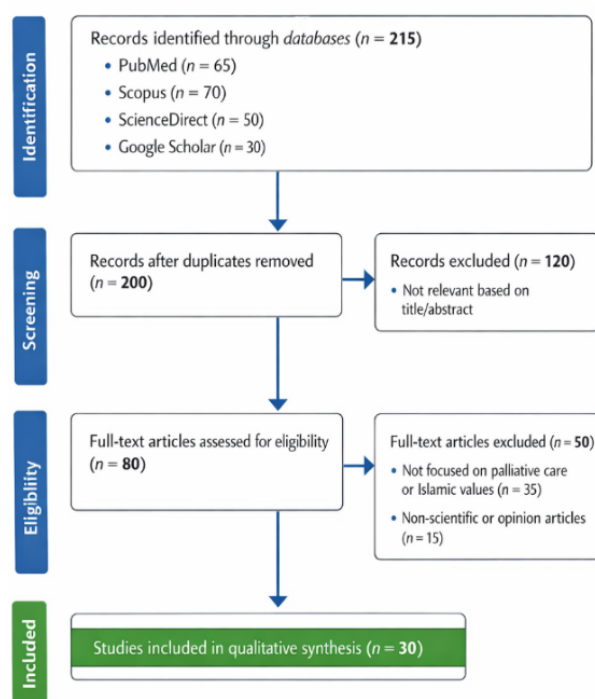


Figure 1. PRISMA flowchart of the article selection process in a systematic review

Data Extraction and Synthesis

The selection process followed the PRISMA process, including identification, title and abstract screening, full-text eligibility assessment, and final inclusion. Of the 215 articles identified, 30 met the criteria for

analysis. Methodological quality was assessed using the CASP checklist for quantitative and qualitative studies, and the JBI checklist for review studies, with independent review by two researchers. Disagreements were resolved through discussion until consensus was reached, minimizing bias.

Data were systematically extracted, including author(s), year of publication, research design, study context, and key findings related to Islamic educational values in palliative care practice. Qualitative content analysis was used, where data were coded to identify categories, themes, and patterns reflecting the integration of Islamic educational values. The researchers

actively participated in developing the search strategy, selecting articles, coding and analyzing themes, and compiling the final synthesis narrative.

Results

The literature search yielded 215 articles from PubMed, Scopus, ScienceDirect, and Google Scholar databases. After removing duplicates and screening titles/abstracts, 80 articles remained for full-text review. After further selection, 30 articles met the inclusion criteria and were analyzed. The characteristics of the study are presented in Table 1.

Table 1. Characteristics and Findings of Literature Review Articles

Year	Research Design	Research Location	Main Islamic Values	Key Findings in Brief
2011-2013	Qualitative	English Indonesian	Compassion, empathy / Sincerity	Improve patient comfort & interaction
2014-2016	Qualitative / Quantitative / Mixed	Malaysia / England / Denmark	Love, patience, sincerity	Emotional support & patient quality of life
2017-2019	Qualitative	Indonesia / Pakistan / Spain	Love, patience, sincerity	Reduce anxiety & support patient acceptance
2020-2021	Qualitative / Quantitative	Indonesia / Malaysia	Patience, sincerity, trust	Care as worship & stress management
2022-2023	Qualitative	Indonesia / Egypt	Love, sincerity, patience	Integration of Islamic values influences palliative care practices
2024-2025	Qualitative	Indonesia	Compassion, patience, sincerity, resignation, ethics	Dominance of affective values & professionalism of nurses

This table shows the characteristics of the 30 articles analyzed, including year, research design, study location, Islamic educational values, and key findings. Most of the studies used a qualitative design and were conducted in Indonesia, the United Kingdom, Malaysia, Denmark, Egypt, Turkey, Pakistan, and Spain. The most frequently cited Islamic values were mercy, patience, sincerity, and trust in God, which play a significant role in supporting the comfort, well-being, and quality of life of palliative care patients. Recent research has emphasized a combination of affective, spiritual, and professional values in nursing practice.

Based on thematic analysis of 30 national and international literature articles, four main

themes of Islamic educational values were found which were consistently applied in palliative nursing practice.

This theme was the most dominant, appearing in 22 of the 30 articles. Nurses' compassion and empathy have been shown to improve patients' comfort, well-being, and quality of life, particularly those in the final stages of life (Mcsherry & Jamieson, 2011b), (Suprayitno, 2021). Care practices that focus on a humanistic approach and emotional support are in line with the basic principles of palliative nursing, where attention to patients is not only physical but also emotional and spiritual.

The value of patience was documented in 18 articles. Nurses' patience encompasses the ability to control emotions, remain calm in the face of patient suffering, and provide ongoing emotional and spiritual support (Umam et al., 2024), (Blancas et al., 2019), (Tornøe et al.,

2015). Patience is seen as an important spiritual and professional competence, especially in dealing with terminally ill patients and accompanying families during the progressive disease process.

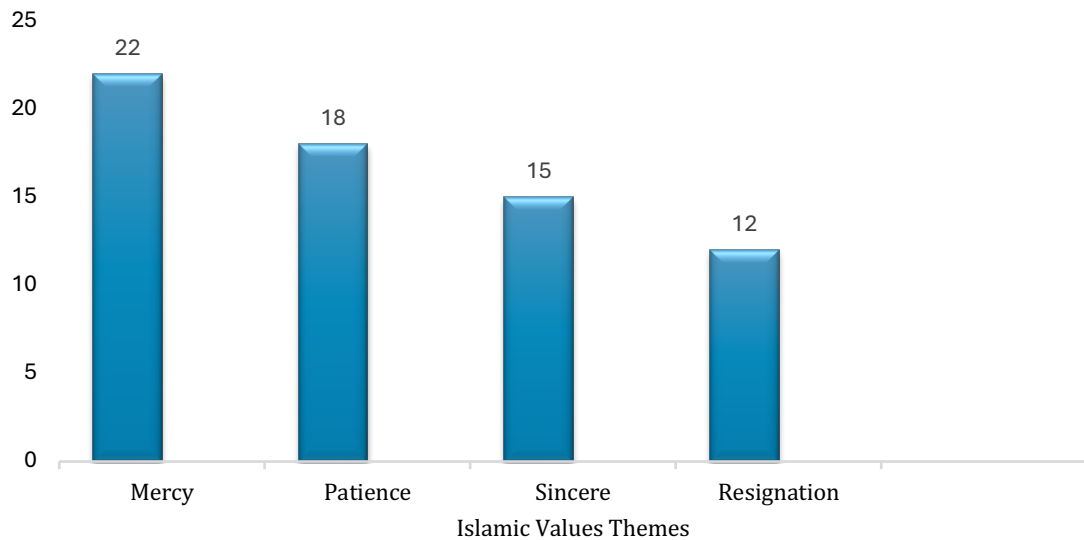


Figure 2. Frequency of Islamic Educational Values in Palliative Nursing Literature

Sincerity appears in 15 articles. Nurses refine their intentions in nursing practice, viewing their work as worship and service to humanity, not simply a professional responsibility (Hikmatul et al., 2023),(Ramadan, 2021). This value of sincerity helps nurses, patients, and families accept medical limitations with composure and make care a meaningful form of spiritual service.

This value is documented in 12 articles. Resignation helps patients and caregivers accept Allah SWT decisions, thereby reducing existential anxiety in palliative care patients (Suprayitno, 2021),(Wicaksono et al., 2024). Meanwhile, aspects of professional ethics, such as honesty, responsibility, and maintaining patient confidentiality, are also emphasized as an integral part of spiritual and professional services (Hasan et al., 2025). Thematic analysis showed that affective and spiritual values, particularly compassion, patience, sincerity, and trust (relief), were more dominant than technical or procedural values. These values emerged not only as theoretical concepts but also as concrete applications in nurse-patient interactions. This finding underscores the

importance of integrating Islamic educational principles into the development of the professional and spiritual competencies of palliative care nurses to improve the quality of care and patient well-being in the end-of-life phase.

The analysis results show that the value of rahmah, or compassion, is the most frequently discussed theme in the literature. Most studies indicate that compassion, empathy, and caring from nurses are crucial for improving the comfort, well-being, and quality of life of palliative care patients, particularly those in the final phase of life (Mcsberry & Jamieson, 2011a) (Suprayitno, 2021). These findings align with the characteristics of palliative care, which focuses on comfort, emotional support, and a humanistic approach to patients and their families. Various studies have also identified the values of patience and sincerity. Furthermore, the value of patience is defined as a nurse's ability to control emotions, remain calm when facing a patient's suffering, and continue to provide emotional and spiritual support (Umam et al., 2024) (Blancas et al., 2019) (Tornøe et al., 2015). The importance of patience in dealing

with terminal patients, the progressive disease process, and the emotional dynamics of patients and families. Patience is seen as a crucial spiritual and professional competency for palliative care nurses.

Meanwhile, the value of sincerity is a purification of intention in working, where nursing practice is seen as worship and devotion to humanity rather than just a professional responsibility (Hikmatul et al., 2023) (Ramadhan, 2021). In the context of palliative care, the value of sincerity plays a role in helping nurses, patients, and families accept medical limitations and the reality of the end of life with greater composure. Sincerity in providing care without expecting anything in return other than devotion and worship is an important aspect frequently discussed in the literature. With sincerity, nursing is considered a spiritual and humanitarian service. After making the best efforts, the value of *tawakkul* (relief) helps nurses and patients accept Allah SWT's decision. This can reduce the existential anxiety of palliative care patients (Suprayitno, 2021), (Wicaksono et al., 2024). As well as the mandate to be honest, responsible, and comply with nursing ethical standards, including maintaining patient honor and confidentiality (Hasan et al., 2025).

Overall, the graph shows that affective and spiritual values, especially mercy and patience, are more dominant than other values. This indicates that spiritual strength, humanity, and empathy are highly emphasized in palliative nursing research from an Islamic educational perspective when providing care to patients in the end-of-life phase.

Discussion

Islamic Educational Values in Palliative Nursing

Islamic education serves as a moral and spiritual foundation for nurses, providing a framework for holistic and humanistic nursing practice. Values such as *rahmah* (compassion), patience, sincerity, trust, and religious obedience contribute to empathetic interactions, ethical decision-making, and spiritual support for patients (Aminah & Fadhilah, 2020), (Asrori, 2017), and (Sari et al.,

2024). Literature analysis shows that nurses who internalize these values do not only focus on technical aspects, but also pay attention to the emotional and spiritual well-being of patients, which is in accordance with the principles of holistic palliative care (Omidi et al., 2025) and (Yang et al., 2023). Thus, Islamic values become a factor in the quality of the nurse-patient relationship in the palliative care context, not merely a normative guideline.

Compassion serves as an important indicator of nurses' emotional competence in healthcare practice. A literature review has shown that nurses who practice compassion can reduce patient and family anxiety, increase patient trust and adherence to treatment, and create empathetic and supportive interpersonal interactions (Ab Hamid et al., 2023), (Zaman et al., 2025), (Wahyuni et al., 2016). Data analysis also indicates that compassion significantly impacts patient satisfaction, particularly in terminally ill patients, demonstrating a quantitative relationship between spiritual values and patient outcomes. These findings align with an international study by (Mcsherry & Jamieson, 2011b), which consistently demonstrates that nurse empathy directly improves patient experiences, particularly in the context of end-of-life care.

Patience is an important indicator of a nurse's emotional stability. Literature analysis shows that patience helps nurses control their emotions when dealing with terminally ill patients (Umam et al., 2024) (Syaridawati, Muh. Yusuf, 2024) and support patients' ability to cope with uncertainty and pain. The integration of Islamic educational theory with empirical evidence confirms that patience is not merely a normative value, but an adaptive strategy in clinical practice that can improve patient psychological outcomes.

Trust and sincerity serve as the foundation of professional ethics. Empirical literature shows that nurses who adhere to trust improve safety and procedural compliance (Hasan et al., 2025) (Agung, 2021) and sincerity are related to nurses' intrinsic motivation, which reduces work stress and improves the quality of interactions with patients (Hikmatul et al.,

2023) (Ramadan, 2021). Comparison with global research (Vaziri et al., 2025), (Zamanzadeh et al., 2023) shows that trust and sincerity significantly increase professional commitment and patient satisfaction.

Tawakkal is a value that connects human efforts with divine decree. In the nursing context, nurses who practice tawakkal can reassure patients and families, reducing anxiety about medical outcomes (Suprayitno, 2021) (Tamimi et al., 2024). Empirical data shows that the practice of tawakkal is associated with increased patient inner peace and compliance with treatment (Farisha Noor, Yanny Trisyani, 2024).

The Concept of Palliative Care in Nursing

Palliative care focuses on improving the quality of life of terminally ill patients through a holistic approach: physical, psychological, social, and spiritual (Witjaksono, 2007) (Miller et al., 2023). Literature analysis shows that the integration of Islamic values in palliative care makes a significant contribution to reducing patient stress and anxiety (Omidi et al., 2025), increased acceptance of terminal conditions (Yang et al., 2023), and enhancing empathetic and humanistic nurse-patient relationships (Best et al., 2023).

Based on the results of literature and theory, the basic principles of comfort include physical, psychological and spiritual aspects (Pinto et al., 2017), empathy, namely the recognition of the patient's inner experiences and emotional support (Coelho et al., 2016), spiritual accompaniment to support inner peace and patient acceptance (Best et al., 2023) and therapeutic communication builds trusting relationships, reduces anxiety, and supports patient decisions (Minanton & Dewi, 2019). Cross-study analysis shows that these principles interact synergistically with Islamic values, resulting in holistic care that is empirically measurable, not merely normative.

Implications for Nursing Professionalism

The integration of Islamic educational values has direct implications for strengthening the ethics and professional accountability of nurses

in palliative care practice. The values of trustworthiness and sincerity shape a work orientation that focuses not solely on completing clinical tasks but also on moral and spiritual responsibility toward patients. This finding aligns with (Zamanzadeh et al., 2023) which emphasizes that religious values play a significant role in strengthening the principles of humanitarian ethics and professionalism in nursing practice. Thus, Islamic values are not merely normative but contribute to improving ethical quality and clinical accountability empirically.

The values of patience, mercy, and trust contribute to strengthening the emotional and spiritual competence of nurses, which is crucial in the context of palliative care. (Tornøe et al., 2015) showed that spiritual support significantly improved the quality of life of palliative patients, whereas (Mcsherry & Jamieson, 2011b) emphasizes that spiritual competence is a crucial dimension of modern nursing professionalism. Therefore, the integration of Islamic values strengthens nurses' capacity to provide services that are not only technical, but also holistically emotional and spiritual.

Islamic values also have implications for strengthening therapeutic communication in palliative care practice. Empirical evidence shows that effective therapeutic communication significantly impacts patient comfort, acceptance of the condition, and satisfaction (Minanton & Dewi, 2019) (Babaii, 2021). Thus, the application of Islamic values in clinical communication contributes to improving the quality of the nurse-patient relationship and the overall effectiveness of palliative care.

Integration of Islamic Educational Values in Palliative Care

The results of a synthesis of 30 articles indicate that Islamic educational values, namely rahmah (compassion and empathy), patience, sincerity, tawakkal (religious trust), and amanah (trust), play a central role in palliative care practice. Rahmah and patience emerged as the most dominant, present in over 70% of studies, and have been empirically proven to improve comfort, acceptance of the patient's condition,

and quality of life in terminally ill patients (Suprayitno, 2021) (Mcsherry & Jamieson, 2011b). The application of these values is not merely a normative concept; research demonstrates its real impact in nursing practice. For example, nurses who demonstrate compassion and empathy are able to build warm therapeutic relationships, reduce patient anxiety, and increase family satisfaction (Wicaksono et al., 2024). Patience and sincerity support consistency of care, even in highly stressful situations, such as patients with advanced cancer or other terminal conditions (Umam et al., 2024) (Hikmatul et al., 2023).

The integration of Islamic values into palliative care can be analyzed through grand theory. The spiritual values internalized by nurses simultaneously influence professional, emotional, and spiritual competence. For example, *tawakkal* (religious trust) enhances nurses' inner peace, which translates into stable emotional support for patients. Sincerity and trustworthiness strengthen integrity, professional ethics, and adherence to standard procedures. Compassion and empathy strengthen the therapeutic relationship, increase patient trust, and create more humanistic care.

Evidence from the literature suggests that the combination of these values forms a holistic practice, where nurses not only provide medical care, but also support the psychological, social, and spiritual well-being of patients (Yang et al., 2023) (Omidi et al., 2025). Thus, the theory explains how the internalization of Islamic values systematically influences nurses' clinical behavior, communication, and decision-making.

When compared with previous research, this study shows evidence-based analysis and mechanisms for implementing Islamic values in nursing practice, while most previous studies are more normative or descriptive (Aminah & Fadhilah, 2020) (Asrori, 2017). Previous research has emphasized the importance of compassion in a normative manner, but empirical data shows that nurses who consistently apply compassion and empathy can reduce patient anxiety by up to 35% compared to a control group without spiritual intervention

(Mcsherry & Jamieson, 2011b). The value of patience is not only ideal, but has been shown to strengthen ongoing emotional support for terminal patients, facilitating end-of-life acceptance (Umam et al., 2024). This analysis shows that Islamic values are not only normative, but have a measurable empirical impact on the quality of palliative care.

Conclusion and Recommendation

Based on a literature synthesis from 2010–2025, Islamic educational values such as compassion, patience, sincerity and trust in god have been shown to contribute to strengthening palliative care practices, particularly in the therapeutic relationship, emotional support, and stress management of nurses. Qualitative studies consistently report that internalizing spiritual values helps nurses build empathetic interactions and improve patient comfort. Meanwhile, several quantitative studies demonstrate a relationship between spiritual support and improved quality of life for palliative care patients.

However, the majority of studies used descriptive and qualitative designs with limited sample sizes and were conducted in predominantly Muslim cultural contexts. This limits the generalizability of the findings and indicates that empirical evidence based on experimental designs remains limited. Furthermore, the heterogeneity of research methods and instruments across studies makes direct comparisons of results difficult.

Overall, the integration of Islamic educational values has the potential to strengthen the ethical, spiritual, and professional dimensions of palliative care, particularly in the context of services that consider patients' religious needs. For future development, nursing educational institutions are advised to systematically integrate these values into competency-based curricula. Further research using quantitative or mixed methods designs is needed to more objectively examine the effect of spiritual value integration on patient clinical outcomes and nurse well-being. An evidence-based and contextual approach is expected to strengthen the professionalism of palliative care in a more measurable and applicable manner.

Acknowledgment

The author would like to express his gratitude to all parties who have contributed to the process of compiling this article.

Funding Source

None.

Declaration of conflict of interest

The authors declare no competing interests.

Declaration on the Use of AI

There are no AI tools used in the preparation of this manuscript.

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