



Brand Image of Islamic Characters Perceived by Private Higher Education Institution Students in Indonesia

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Abstract

BACKGROUND: Higher education institution (HEI) has created professional identity, and the characteristics of the profession have taught. HEI can also create a strong brand image in the minds of the public that convey the core values and distinguish them from others. However, the perception of the brand image of Islamic characters remains limited to exploration among Bachelor nursing students, especially in private Islamic HEI in Indonesia.

AIM: This study explores the brand image of Islamic characters perceived by nursing students in two private Islamic HEI in Indonesia.

METHODOLOGY: A descriptive qualitative study was performed, 13 nursing students were recruited through purposive sampling. Within 30–45 min, the in-depth interview was conducted face-to-face through WhatsApp video calls. For data analysis, NVivo 12™ Plus and Colaizzi methods were used.

RESULTS: The data analysis found two themes: (1) Finding the meaning of Islamic identity; and (2) providing Islamic-based care. There are six sub-themes identified: (1) Internalizing of Islamic university vision; (2) Holding Islamic sharia as a Muslim nurse; (3) Applying Islamic and professional values; (4) Starting with "bismillah" and closing with "alhamdulillah"; (5) Praying the patients as an obligation; and (6) Guiding "talqin" for facing death.

CONCLUSION: Private HEI students perceive Islamic identity as influenced by institutional brand identity and professional identity in Indonesia.

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Keywords: Brand image; Islamic characters; Nursing students; Professional identity; Private institution; Qualitative study

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Introduction

Recently, there has been an increase in academic interest in establishing a strong brand image, particularly among higher education institutions (HEI) [1]. In the highly competitive environment of HEI, branding is the most important factor that differentiates organizations in the minds of consumers. In addition, branding is a vital aspect of creating a strong brand image and brand identity for selling intangible product [2]. Traditionally, the emphasis of branding efforts has been on promoting the brand image externally. In addition, it has been recognized that brand messages communicated to an organization's employees are equally essential as those sent to external stakeholders [3]. A previous study demonstrated that there is a correlation between branding and performance in a company that improves loyalty and productivity as well as decreases staff turnover [4]. Furthermore, multiple studies demonstrate that a company's brand image contributes to its differentiation and competitive advantage [5].

With an increasing number of private HEI and competitive pressure, as well as a change in attitudes towards education and a shift in the types and scopes of programs offered, the importance of creating a unique brand for HEI has grown [5]. A study found that students' level of satisfaction in both the United States and India is significantly impacted by a company's brand image [6]. Study programs are a core unit of the university's business and are seeking to increase their competitive advantages by producing graduates with distinct identities and attributes. In addition, shaping the professional characters become a vital aspect of the nursing profession through creating professional identity [7]. Professional identity has evolved into a brand of occupational identity shaped by institutional factors [7], personal perception [8], [9], and public image [9], [10]. Thus, nursing education institutions could promote a strong professional identity for nursing students [11].

Moreover, to compete with other HEI, it is necessary to prioritize the development of a strong brand image and articulate it [4]. Each college has

a distinct graduate profile, organizational culture, development stages, resources, and student profile, necessitating the creation and management of a brand for the institution [1], [4]. By providing excellent academic experiences for their students, universities could develop a strong brand identity over time, which could result in increased brand loyalty and support [1], [4], [5]. The brand associated with all the perceptions, beliefs, attitudes, and experiences [12].

The brand's intended meaning aligns with the central HEI's mission and the brand's current positioning strategies [4]. A study found that perceived congruence (e.g., functional, symbolic, and self-image) and legitimacy of the brand extension are the most influential factors in the relationship between brand image and brand personality (regulatory legitimacy, brand extension authenticity, desirable values to audiences, and cultural adaptation) [4]. Multiple studies have found that brand performance and brand image are the most influential factors in determining student loyalty and brand reputation [1], [4]. Thus, consistent brand image communication is the most effective method of brand development. However, the nursing profession failed to consistently communicate its brand image [13].

Few studies examine branding in the higher education sector, but there is substantial debate and uncertainty surrounding how to respond to globalization and competition. Conversely, few studies investigate the impact of students' experience of HEI services on brand perception. As time passes, students tend to evaluate the brand image of universities more favorably [1]. There is a gap in the literature regarding how to develop a brand image for Islamic private HEI that reflects its competitive advantages based on its characteristics. A study also suggested that universities should develop their brand image by emphasizing their heritage, reliability, and service quality for students [6]. Based on the background above, the objective of this qualitative study was to determine how private Islamic HEI student nurses in Indonesia perceive the brand image of Islamic characters.

Objective of study

This study explores the brand image of Islamic characters perceived by nursing students in two private Islamic HEI in Indonesia.

Methods

Study design

This descriptive qualitative study explored Indonesian nursing students' perceptions of brand

image about Islamic characters in private HEI. For a comprehensive examination of the participant's experience, the qualitative descriptive design was deemed to be the most appropriate approach [14]. The descriptive qualitative is described as less theory-driven than some other qualitative approaches [15] that can facilitating the flexibility in commitment to a theory or framework when designing and conducting research [14]. However, the researchers may or may not decide to start with a theory of the phenomenon being targeted and need not remain committed to the theory or framework if their investigation takes them down another path [14].

Informants

Participants were 13 nursing students pursuing professional education program at two private Islamic HEI in Indonesia. Five male and eight female nursing students with clinical experience more than 7 months in private or public hospitals participated in the study.

Data collection

An in-depth individual interviews were conducted using the techniques of purposive sampling and semi-structured interviews. A 30–45-min WhatsApp video call was used to collect data from each participant from March until May 2022. Previously, the researcher had required participants attend interviews during their free time, such as during the holidays, at night, or in the late afternoon following hospital shifts. The primary interview questions centered on how private HEI student nurses perceived the Islamic character brand image of their university. The remaining questions pertain to the thoughts, emotions, and actions of the student nurses during their professional education to develop professional identity. During the interview process, each participant received interviewing instructions. To complete each interview, the first and third authors listed the recording device independently and transcribed each recording using Microsoft Word 2013. Within 24 h, all interview transcripts were completed.

Data analysis

The data were analyzed thematically using the NVivo 12 plus software and Colaizzi techniques. The Colaizzi analysis employed seven methodologies [16], [17] namely: (1) data familiarization (i.e., read and re-read transcriptions, listen to the recorded interviews); (2) identification of significant statements (i.e., "...as a Muslim nurse, I carried out Islamic law"); (3) formulation of meanings (student nurses' perceptions of Islamic characters); and (4) clustering of themes (six total of clusters with two themes); (5) development of detailed description (holding Islamic shari'a as a Muslim nurse); (6)

production of fundamental structure (finding meaning of Islamic identity); and (7) verification of fundamental structure (all participants provide check and feedback on the transcribed material).

Trustworthiness

This study ensured the trustworthiness followed by Carnevale's four qualitative study criteria, which included credibility, conformability, saturation, and transferability [18]. Long-term involvement with the participants in the form of more than two interactions, dialogue with experts in qualitative research (for reviewing the interview transcripts and field notes) and writing reflective journals to check the researcher's assumptions all contributed to the study's credibility. Credibility also involved triangulation data, which included multiple data sources, multiple data collection methods, and the use of investigator triangulation with more than two researchers for data analysis [19]. The researcher was provided with a copy of the transcript for each participant for member verification and follow-up interviews. Variable sample size was utilized to guarantee saturation (13 student nurses, both gender, and various places of clinical practice in teaching hospitals in private and public). To ensure transferability and enhance the generalizability and applicability of findings to other situations with comparable circumstances, a comprehensive and detailed research context was utilized.

Ethical consideration

This study was approved by the research ethics committee under the number 1451/KEP-UNISA/IV/2022. Before data collection, each participant provided consent based on knowledge of the risks involved. All participants were informed orally and in writing that their participation was voluntary and would have no bearing on their grades. They may also discontinue participation at any time. The first author did not participate in academic learning activities. To protect the confidentiality of the participants in this study, anonymity was utilized throughout the data analysis and presentation of the data.

Results

In total, 13 student nurses were included in the study sample. There were eight females and five males present. The average age of the participants was 22. Table 1 displays the themes and subthemes of the study's findings.

Table 1: Themes and subthemes of the findings

No	Themes	Sub-themes
1.	Finding the meaning of Islamic Identity	1. Internalizing of Islamic university vision 2. Holding of Islamic sharia as a Muslim nurse 3. Applying Islamic and professional values
2.	Providing Islamic-based care	1. Starting with "bismillah" and closing with "alhamdulillah" 2. Praying for the patient as an obligation 3. Guiding "talqin" to facing death

Theme 1. Finding meaning in the Islamic Identity

According to the data, it was evident that participants perceived that the Islamic brand identity of their university has embedded in their identity as Muslim nurses. There were three sub-themes identified: (1) Internalizing of Islamic university vision; (2) holding Islamic sharia as a Muslim nurse; and (3) applying Islamic professional values.

Sub-theme 1: Internalizing of Islamic university vision

The participants said that the vision of Islamic university and took the meaning of the following statements participants were as follows:

"...my university applies professional and Quranic so Islamic nurses are based on the Qur'an and Hadith..."(P5).

"...we are based on Quranic professionals under the auspices of Islam, so we are taught an Islamic-based nursing science..." (P7)

"...university vision has been taught many advantages for students since semester 2, we have practiced in hospital, and our attitude has been taught, and Islam emphasizes that patients must pray, read bismillah before taking action and greet patients..." (P8).

"...just like the logo and vision of the university, which is to make students professional and Quranic, Professional does not mean only Islam, professional is not just practice and theory, nursing does not only treat the physical but includes bio-psycho socio-spiritual aspects when treating the patient..." (P12).

Sub-theme 2: Holding Islamic sharia as a Muslim nurse

The participants mentioned obeying the Islamic law and prioritizing patient based on gender. Here is the following statement of the participants:

"...as a Muslim nurse, I carried out Islamic law. Paying attention to the shari'a, maintaining patient boundaries, paying attention to Islamic values even in unfavorable conditions..." (P1).

"...Islamic nurses who are sharia-based, helping others, prioritize Islam. So male nurses take care of male patients according to their similar gender, and female nurses take care

of female ones, except in an emergency, depending on the nurse on duty..." (P6).

"...when it's time for prayer, men go directly to the mosque, then women nurses have taken care of their patient so they can practice it right away..." (P4).

"...keeping clothes according to Islamic law to be syar'i identity for woman, a hijab covers the chest, not tight and long dress until knees..." (P2).

"...the hijab women cover their chests, with a long dress and the men wear neat clothes..." (P7).

Sub-theme 3: Applying Islamic professional values

The participants implemented the values of Islamic professional values through Islamic revealed knowledge, caring behavior, and belief in God's destiny. The following statements of participants were as follows:

"...starting from an attitude based on religion, we do the learning process always pray, when the tutorial discussion, we include IRK or Islamic revealed knowledge so we can connect the health field with the Quran and Islamic values..." (P2).

"...We have taught Islamic values, for example, in tutorials and mentoring, we got IRK, then we look for in the Al Quran and Hadith for the problem-solving..." (P13).

"...all based on humanity, consider the patients like my family. I always respect the patient decision. I tried to make them comfortable, so they get better soon..." (P11).

"...I intend to help the patient, not only to pursue an academic grade but also to get a reward from Allah, [lillahi ta'ala] (P6).

"...treat patients well... not picky them in treating and maintain the privacy of patients' [aurat]. (P5).

"...leading patients with terminal illnesses to accept their illness as a way to wash away sins..." (P10).

Theme 2. Providing Islamic-based care

According to the data, it was straightforward that participants had fulfilled Islamic-based care. There were three sub-themes identified: (1) Starting with "bismillah" and closing with "alhamdulillah," (2) praying to the patient as an obligation; and (3) guiding "talqin" to facing death.

Sub-theme 1: Starting with "bismillah" and closing with "alhamdulillah"

The participants stated that saying Islamic phrases, including "bismillah" (meaning: in the name of

Allah, we ask for help) at the beginning of their action and closing with saying "alhamdulillah" (meaning: praise and gratitude to Allah). Here is the following statement of the participants:

"...read the [bismillah] before taking action and closing with [alhamdulillah]..." (P1)

"...we say [basmallah] before taking action and [hamdallah] in the last..." (P3).

"...before doing something, read [basmallah] so that it runs smoothly..." (P7).

"...is always reading [bismillah] before nursing action for the patient, then close with [alhamdulillah] ma'am..." (P11).

Sub-theme 2: Praying for the patient is as obligation

The participants expressed that praying is a vital aspect and becomes the obligation every met patient. Here is the following statement of the participants:

"...I continue to pray as taught on campus, but for non-Muslims, the prayer is neutral, such as a speedy recovery..." (P1).

"...we pray for the Muslim patient using *Allahumma robbanasi*,... "Allahumma robbannaasi adzhibil ba'sa wasyifih wa antass syaafii laa syifaa'a illa syifaa'auka syifaa'an laa yughadiru saqaman"... [dua for Muslim patient]..." (P3).

"...I taught prayers by facing the Qibla, and then the bed was raised, then if it was not facing the Qibla, just tilt it to the right. If the patient cannot tilt it to the right, they can pray with a signal..." (P6).

"When I change shifts and handover, we pray for the patient's recovery through said *syafakallah* (male) or *syafakillah* (female), so it is our obligation..." (P7).

I have already been taught how to pray and *tayammum* [alternative to ablution that should first purify using water before being replaced with clean dust]. Then, I prayed for the patient and hope to get well quickly. As a Muslim nurse, I motivate the patients to accept their illness and explain that it can bring blessings and be grateful" (P10).

Sub-theme 3: Guiding "talqin" to facing death

The participants stated that having the experience to do talqin [to instruct someone who is about to pass away to recite the credo of Allah]. The goal is to face the death with express *shahada Laa Ilaaha Illa Allah* (there is no deity but Allah). Here is the following statement of the participants.

"...faced almost nine times of death in clinical practice... patient facing death and his family crying, there I can educate his family for talqin and guide the patient to face death and do not just stand still..." (P1).

...I have taught the family patient to do *talqin*, even though they felt sad with the patient's condition (P4).

"...When I was practiced in Hemodialysis center, I taught *talqin* to the patient's family..." (P7).

When the patient faces death [*sacratul maut*], I did *talqin* and said [*Laa Ilaaha Illa Allah*] in the ear of patient" (P9).

Discussion

The purpose of this study was to investigate the brand image perception of Islamic characters of private HEI students from the Bachelor Nursing program in Indonesia. Findings reflecting Islamic identity that align with the aims of both Islamic private universities were discovered. Individuals with Islamic character strive to base their actions and lives on the values and beliefs of Islam. Individuals are guided by these characters to discover meaning and achieve their goals despite extreme adversity and unpredictability [20]. Islamic university has produced graduates with individuality that reflects the institution's brand identity through Islamic characteristics.

"Islam" is a religion derived from the Arabic word for "peace," but its lexical meaning is complete submission and obedience to Allah's (the Islamic God) commands [21]. Tawheed, the declaration, and submission of Allah's uniqueness is the central doctrine of Islam, according to which Muslims believe there is only one God and that he is worshiped by all of creation [21], [22]. In addition, this proclamation expresses unwavering faith in Allah's lordship, existence, and divinity. In addition, Muslims are required to believe Allah's messengers, from Adam to Muhammad (peace be upon them). This interpretation of monotheism is manifest in the daily practices and communities of Muslims [22]. In this study, the private Islamic universities have the expected outcome of producing graduates that display the identity as Islamic nurses suitable to the organizational cultures and characters of the university. It supported by a qualitative study in one Islamic private university that found five themes included "Islamic nurse is my identity," "I follow Islamic sharia," "I internalize Islamic values," "I practice professional roles," and "I obey professional regulation" [23].

Students' awareness of Islamic identity is influenced by the university's brand identity and their professional identity as Muslim nurses, according to the present findings. Discovering the meaning of Islamic identity and providing Islamic-based care is two themes that have emerged. This study discovered that student nurses perceive consistent Islamic characteristics that

are influenced by what they have learned at an Islamic university and implemented in their everyday lives. Recent research has established a link between Islamic values and caring conduct among Indonesian nursing students who followed an Islamic boarding school. According to Addiarto *et al.*, Islam as religion becomes the basis for moral formation among students, whose morals directly shape the Islamic character they carry with them throughout the day. The significance of Islamic characters stems from the fact that most students are Muslim and have been influenced morally [20]. Student nurses perceive a significant positive correlation between professional identity and caring behavior; however, formal and informal education strategies are required to internalize caring characteristics [24].

Students of private HEI found the meaning of Islamic identity as a brand image by internalizing the vision of an Islamic university, holding Islamic sharia as a Muslim nurse, and applying Islamic professional values, according to the findings of the current study. Islamic identity is at the heart of the objectives of Islamic nursing program especially in higher education institutions [23]. All student nurses are from Islamic nursing schools with Islamic organizational cultures that are compatible with the HEI's vision and mission [23]. A study found a trend in universities to introduce practice-based pedagogical curricula that are suitable for HEI mission to prepare graduates for the workplace and develop their professional identity [25]. In addition, universities play a significant role in the process of professional identity development, and both the structure of curricula and experiential learning can accommodate this process [26]. It supported by a study that showed how the theory of planned behavior might explain how the university vision was internalized and how student perception of the university's values affected how the university vision was implemented [27]. Previous research demonstrates that student nurses are conscious to internalize Islamic values and recognize their identity as Muslim nurses [23].

The discovery revealed that Islamic sharia-adhering students included Al Quran and Hadith as Muslim nurses. The Qur'an, the Muslim holy book, and the Sunnah, which records the life and practices of the Prophet Muhammad, are the foundations of Islam [23]. Throughout their education at both private Islamic universities, students are inculcated with the Quran and Sunnah, which incorporate Islamic values into their behavior and daily lives when caring for patients. Islamic ideology refers to examinations of our beliefs and understandings of the world and ourselves. It attempts to comprehend an Islamic ideology founded on truth [22]. Students abide by the Islamic sharia by prioritizing the patient's gender, as demonstrated by the current investigation. Multiple studies have demonstrated that Muslim medical professionals should prioritize the same gender and consider modesty when examining Muslim patients [21], [28]. Malay-Muslim

nurses also wear Islamic-compliant uniforms, including long sleeves and headscarves [29].

Additionally, nurses have had experience using sharia-based services to provide Islamic nursing care, including assisting patients with worship, guiding them through sakaratul maut, avoiding ikhtilat components, caring for patient genitalia, and fulfilling to their needs [30]. Taking action based on the same gender is a goal of implementing nursing care that complies with Islamic beliefs [30], [31]. According to which the Qur'an promotes respect for both men and women, based on the previous study [31]. Men are not allowed to touch women in Islamic culture [30], [31]. However, the patient's family members must be there if it is required for therapeutic reasons in order to make the woman feel safe. The Qur'an also encourages Muslim men and women to value simplicity, and some Muslim women to cover their entire bodies with the exception of their faces, hands, and feet, demonstrating the importance it places on humility [31]. It supported by the shahih muslim hadith explain prohibited to see the aurat and advice to cover the aurat in the Al Quran (Surah Al-Ahzab: 59, Surah Al A'raaf: 26, and An Nur: 31).

In addition, students have applied Islamic professional values by integrating Islamic-revealed knowledge into their learning process, exhibiting caring behavior, and believing in God's destiny. Professional values are chosen norms of morality among practitioners and professional organizations and they provide as a framework for assessing behavior [32], [33]. Thus, attitudes that influence behavior serve to validate professional values. When one's values are internalized, it is clear that professional values were acquired in a purposeful and reliable manner. The creation of a professional identity, which is considered to be the underpinning of the tenets of professionalism [34], is dependent on the internalization of specific attitudes and values into the roles of nurses [35]. A study found that the internalization of Islamic professional values have experienced and perceived by nursing students where Islamic values shaped their behavior and professional identity as Muslim nurse [23]. Evidence also suggests that Indonesian undergraduate nursing students have been encouraged by Islamic professional values to practice nursing, which is a means of getting closer to God and receiving rewards in the hereafter [33], [36]. According to Islamic literature, having and demonstrating love for Allah is believed to lead to caring, which has its roots in theoretical Islam [36]. The foundation of caring is found in divine revelation and the Prophet's customs (sunnah) [37]. In addition, compassion is a crucial aspect of nursing and its essence [24]. Caring entails the readiness to exercise responsibility, compassion, and concern as well as the support and dedication to act in a manner consistent with excellence [21], [37] In addition, the Islamic concept of caring recognized the impact that values, beliefs, and culture have on the caliber of transcultural nursing [21], [38]. It emphasizes

the need of Muslim nurses giving patients meaningful care by being aware of their cultural, spiritual, and religious practices [21]. Evidence of Indonesian nursing students seeing caring as the most crucial professional values lends support to it [33].

In this present study, the Islamic professional value related to the six pillars of Islam were: (1) Belief in Allah Almighty; (2) Belief in His angels; (3) Belief in the Holy Scriptures; (4) Belief in His Messengers; (5) Belief in the Last Day (the Day of Judgment); and (6) Belief in good and bad luck (predestination) (39). In the present study, students identified Islamic-revealed knowledge as a foundation for problem-solving in health based on the Qur'an and the sunnah of Muhammad SAW. The characteristics of an Islamic university are Islamic-revealed knowledge. The goals of IRK curricula are to revitalize the Islamic vision of the unity of knowledge with the spirit of Tawheed, to restore to the Muslim mind a comprehensive understanding of reality, and to integrate divine revelation and human experience [39], [40]. The previous research found that students internalize Islamic values through caring behaviors, such as treating patients as if they were their mothers, doing their best for patients, and recognizing caring as the primary duty of the nursing profession [23].

The incorporation of Islamic values into the nursing curriculum influences the soft skills of student nurses, such as the distinction between halal (permissible) and haram (prohibited), a precise mindset such as "Nurses as agents of healing patients and Allah is the Ultimate Healer," and the performance of nursing duties as worship [39]. The following ideas are stressed in Islamic education: (1) A lifetime education; (2) the development of the soul, mind, and body integrated in three aspects, namely cognitive, affective, and psychomotor; (3) the capability to carry out duties as a servant of Allah and as a caliph of Allah, as well as knowledge and good deeds to attain happiness in this world and the next; and (4) the ability to carry out duties as a servant of Allah and as a caliph of Allah, as well as knowledge and good [39]. Then, there are three primary types of Islamic values: (1) 'akhlaq,' which refers to the shariah and Islamic teaching in general; (2) 'adab,' which refers to the manners associated with better breeding; and (3) the characteristics of a good Muslim, as exemplified by the Prophet Muhammad (PBUH). When caring for a sick patient, a Muslim nurse must uphold these Islamic values [39].

The perspectives of Islamic scholars and western scientists on holistic nursing reveal that caring is the foundation of nursing for both groups [41]. In Islamic thought, which is based on religious and divine philosophy, caring is regarded not only as a responsibility and social obligation but also as a sacred and altruistic relationship and one of the highest forms of worship [21], [41]. Because caring for a living creature is a reality in a preeminent position, which enjoys a divine nature, a heavenly element adorned with God's

soul. As God's representative on Earth, he is held in the highest regard and reverence. In the context of human reverence, these statements highlight the significance of Islam's humanistic approach to humanity. Therefore, according to this viewpoint, all patients of different genders, ethnicities, and cultural, social, and economic backgrounds have the right to be treated with altruism, empathy, and respect [39].

Students provide Islamic-based care by beginning with *basmallah* and concluding with *hamdallah*; praying for the patient; and providing *talqin*, according to the findings of this study. *Alhamdulillah* (meaning: praise and gratitude to Allah), *Insha'Allah* (meaning: God willing), and *Bismillah* (meaning: in the name of God) are examples of Islamic phrases used by nurses as spiritual coping mechanisms (meaning: in the name of Allah, we ask for help). By employing such expressions, they demonstrated their conviction that the ultimate power surpasses human efforts [42]. This belief provides the highest level of protection and gives nurses positive energy that cannot be provided by other individuals, communities, or institutions. In addition, they believed that a nurse's professional obligation to help others results in "a good" being returned in the future [41]. Intensive care nurses provide Islamic-based care by saying "bismillah," which can create a sense of peace in the body, mind, and spirit through Allah [43]. Although some nurses have read *bismillah* and *alhamdulillah*, the implementation of Islamic nursing care is insufficient; nurses require supervision and assistance [44].

In this study, student nurses demonstrate a caring attitude toward the patient. According to Islamic literature, compassion is rooted in theological Islam, which is believed to benefit from having and demonstrating love for Allah [41]. The foundation of caring principles is divine revelation and the Prophet's *sunnah* [37]. Caring is also the essence and basis of nursing practice [24]. Furthermore, caring is the willingness to be responsible, compassionate, and concerned, along with the encouragement and resolves to conduct oneself in an impeccable manner [21]. Furthermore, Islamic based caring was essential in dealing critically patient and the nurses viewed that it can assist the patients to maintain their connection to Allah [43].

In addition, students viewed praying for the patient as an obligation. Muslims are required to pray five times a day for nurses to meet the spiritual needs of patients [43], [44]. After performing nursing actions in Indonesia, students have socialized to become professional nurses and provide prayer, according to a study [45]. Regardless of their faith, every nurse prayed for the patients [46]. Vision and mission, reward system, selection, and organizational structure and culture are some of the organizational characteristics that serve as influencing factors for Islamic caring behavior [46]. The Muslim nurse should be aware that a Muslim's faith

and belief in Allah is their primary source of hope. The remedy is in Allah's hands; therefore, nurses can instill hope in their patients by reminding them of Allah and praying for them [21], [43]. According to hadith from Bukhari and Muslims, the brief duas for visiting a sick person are *syafakillah* (for females) and *syafakallah* (males). That dua's intention is for Allah SWT to grant healing for the patient. A study found the nurses provided Islamic nursing interventions by advising and assisting the critical patients and families to adhere to the Islamic faith as Muslims are required to do in their daily lives, including praying, respecting Allah's will, and making dua [43].

Findings revealed that student nurses assisted the dying patient with *talqin*. According to a study, student nurses guide patients undergoing *sakaratul maut*. According to Abu Sa'id and Abu Hurairah, citing a hadith from Muslim history, the Prophet Muhammad SAW said, "Guide those who are dying among you by saying *laa ilaha illallah*." If the hospital is short on medical personnel, the nurses direct the patients by reciting "*laa ilaha illallah*" into the patient's ear or by playing *talqin* audio. In doing so, the nurse has fulfilled her duty to care for patients and followed the Prophet Muhammad's counsel [30]. According to Hadith Abu Dawud 3/190 and Shahihul Jami's 5/432 told that person the sick person's loves is suggested for his to *talqin* when he is going to pass away. *Talqin*, according to the Prophet *sallallaahu 'alaihi wa sallam*, is the individual who is going to pass away, saying *shahada*: "*laa ilaha illallah*." Because even if they previously got the punishment, whoever has the last sentence (the phrase above) when they pass away will eventually reach heaven (*Saheeh Ibn Hibban*). The hadith mention above demonstrates that *talqin*, as prescribed by the Prophet *sallallaahu 'alaihi wa sallam*, was performed prior to death, not after death. Spiritual and religious faith is the source of strength that enables Muslims to face death [36], [43]. The Islamic religion instructs its adherents to remember Allah. It is advised to remember Allah in order to feel at peace both here and in the afterlife. Even in times of difficulty, it provides comfort [43]. This study has the limitation that its findings cannot be generalized to the entire population. Only thirteen student nurses were interviewed, which may not accurately reflect the brand creation component. Despite the limited number of key informants, this qualitative study has captured the perceptions of Indonesian student nurses regarding the brand image of Islamic characters in private HEI.

Conclusion and Recommendation

This descriptive qualitative study aims to understand better the student nurse's perception of the brand image of Islamic characters in Indonesia. This

study focuses on describing the private HEI student nurses' perceptions of brand image that is influenced by the institutional brand identity and professional identity as Muslim nurse. It was recommended for private HEI to build a strong brand image consistently based on HEI's vision and mission. The characteristics of HEI graduates should have uniqueness put in the curriculum of each study program.

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