



Relationship of Spiritual Caring with Quality of Live for Hemodialysis Patients: A Literature Review

Tri Hartiti*^{ORCID}, Luthfina Dewi Silfiyani, Sri Rejeki^{ORCID}, Vivi Yosafianti Pohan^{ORCID}, Arief Yanto^{ORCID}

Department of Nursing, Faculty of Nursing and Health Sciences, Universitas Muhammadiyah Semarang, Semarang, Indonesia

Abstract

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***Correspondence:** Tri Hartiti, Department of Nursing, Faculty of Nursing and Health Sciences, Universitas Muhammadiyah Semarang, Indonesia. E-mail: tri.hartiti@unimus.ac.id
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BACKGROUND: The frequency of hemodialysis therapy routinely affected change in the functional state of the body. Support is one of the factors that can affect life quality. One of the supports can come from nurses through a spiritual caring attitude.

AIM: The purpose of this study is to determine the relationship between spiritual caring and the life quality of patients who were undergoing hemodialysis.

METHOD: A literature review was obtained from PubMed and Google Scholar databases (2015–2020) with the keywords Spiritual Care AND Life quality AND Patients with Hemodialysis.

RESULTS: Based on nine journals that have been reviewed, spiritual caring behavior that was applied in the form of intervention or spiritual therapy had been proven to have a positive impact on the life quality of patients undergoing hemodialysis. Spiritual interventions in the form of spiritual counseling, deep breathing relaxation exercises based on spiritual elements, and therapy combined with elements of prayer and dhikr were able to give the spirit of the patient in dealing with the illness. Overall, spiritual intervention affected the life quality with $p = 0.000-0.032$ ($\alpha = 0.05$), increasing the life quality in physical, psychological, and social and environmental relations.

CONCLUSION: The results show a relationship of spiritual caring with the life quality of patients undergoing hemodialysis.

Introduction

Palliative care is one approach to improve the life quality of patients and families experiencing terminal disease-related problems. One of them is in patients with chronic renal failure (CRF) [1]. The incidence rate of CRF in Indonesia based on the Basic Health Research results in 2018 increased as much as 713,783 cases from 499,800 cases in 2013. Central Java Province is one of the regions that had an incidence rate of CRF of 96,794 cases in 2018 [2].

CRF can increase the risk of morbidity and mortality and symptom burden. Global Burden of Disease study in 2015 estimated that 1.2 million deaths from cardiovascular disease are directly associated with decreased renal filtration [3]. Hemodialysis is the treatment of choice for CRF patient handling. The number of using hemodialysis therapy in Indonesia based on the results of RISKESDAS in 2018 was 2850 patients, while in Central Java Province, there were 422 patients [2]. HD action performed during ± 4 h with a frequency of visits twice a week can affect the functional state and life quality of CRF patients [4].

Research on CRF patients in the hemodialysis room at Ambarawa Regional Hospital showed that

25 respondents (61%) had poor life quality and 16 respondents (39%) had good life quality [5]. CRF patients will experience changes in the economy, family, freedom, work, and social life [6]. In addition, studies on CRF patients in Semarang Regional Public Hospital mostly experienced mild depression as much as 41 people (48.2%) with symptomatic signs including loss of interest and feeling of joy, reduced concentration and attention, self-esteem, and reduced self-confidence [7]. CRF will increase the emotional pressure and spiritual pressure of the patient. Therefore, the focus of service is not only on the disease but also on all aspects, both physical-psycho-social and even in the spiritual dimension [8].

Spiritual and religious dimensions are the aspects that are most chosen, felt, and needed by patients with a terminal illness [9]. Spiritual approaches can be used as a therapy to reduce depression in CKD patients [10]. The results of another study explain that spirituality strengthening training is effective in reducing the level of anxiety and depression in patients receiving hemodialysis treatment [11].

The importance of spirituality aspects for CRF patients is one way to increase meaning and life expectancy, improve life quality, increase self-confidence, and reduce patient anxiety [12]. Besides that, social support is the primary support

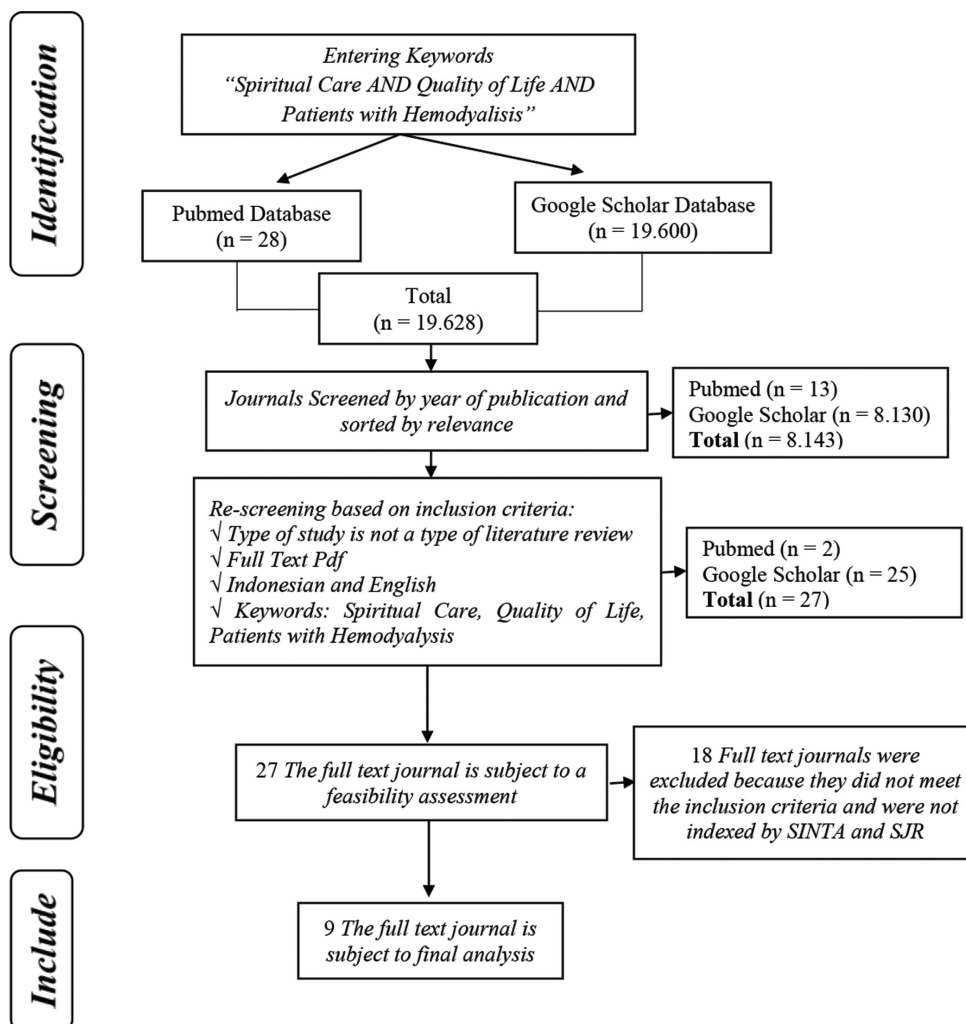


Figure 1: PRISMA flow

in managing problems faced by patients. One of the social supports comes from health workers, namely, nurses [13]. Nurses are required to provide holistic and comprehensive services, one of which includes the spiritual-religious needs of patients. The health system can include spiritual evaluation and care of hemodialysis patients [14]. The spiritual dimension is the most profound and most essential source of healing for overcoming patient problems [15].

Patients with terminal conditions such as CRF have high hopes of recovering from their illnesses. That expectation can appear as hope to God because God is the highest source of substance/strength [16]. For a Muslim, putting trust and strong belief in God is believed to be a factor that can help cure a patient's illness. Nurses also play an essential role in helping achieve patient well-being, one of which is the practice of spiritual service by providing a sense of security and a relationship of trust where nurses trust the beliefs and beliefs that patients have.

The researcher felt interested and thought about doing a journal study related to whether there was a relationship between spiritual caring and the life quality of hemodialysis patients.

Methods

The research design in this study used a literature review. This research was conducted by searching literature from the PubMed database and Google Scholar about the topic of spiritual caring with the life quality of hemodialysis patients. The article search strategy by the PICO framework uses English terms with keywords: Spiritual care AND Life quality AND Patients with Hemodialysis. Research articles compiled will be sorted according to inclusion and exclusion criteria, and then, a review or analysis will be conducted.

Searching data by entering the keywords Spiritual Care AND Life quality AND Patients with Hemodialysis obtained 19,628 research articles with details including PubMed database (28 articles) and Google Scholar database (19,600 articles). Then, the researchers screened through the publication year and sorted based on the relevance, obtained 8143 research articles. The remaining articles were screened again based on inclusion criteria that have been determined, leaving 27 articles, and then, a feasibility study was conducted to leave nine research articles. That article is analyzed thoroughly to

Table 1: Differences in the research journals

No.	Article title	Researcher name, year	Journal name	Differences in research articles/journals		
				Research design	Research place	Number of samples
1.	The Effect of Spiritual Care Based on Sound Heart Model on Life quality in Hemodialysis Patients	Mazandarani et al. (2018)	Journal of Psychiatry and Behavioral Health Forecast (Q3)	Semi-experimental study	RS Baqiyatallah Tehran, Iran	32 patients
2.	Influence of Religiosity and Spiritual Coping on Health-Related Life quality Saudi Hemodialysis Patients	Cruz et al. (2016)	Hemodialysis International (Q2)	Descriptive	Tiga rumah sakit di Provinsi Riyadh, Saudi Arabia	168 patients
3.	Peningkatan Kualitas Hidup Patients Hemodialisa Ditinjau dari Perilaku Caring Perawat di RSUD dr. Soetomo Surabaya	Fadilah et al. (2016)	Jurnal Kesehatan Manarang (S3)	Cross-sectional study	RSUD Dr. Soetomo Surabaya	70 patients
4.	Hubungan Spiritualitas terhadap Kualitas Hidup Patients Chronic Kidney Disease (CKD) yang Menjalani Hemodialisis	Yunita (2019)	Seminar Nasional Keperawatan	Cross-sectional study	Rumah Sakit Pusri Palembang	59 patients
5.	The Effects of Spiritual Care on Depression and Meaning in Life in the Clients with Kidney Failure Receiving Hemodialysis in Rumah Sakit Islam Surabaya	Wijayanti and Joni (2017)	International Journal of Science and Research (IJSR)	Quasi-experiment dengan pendekatan pretest-posttest with control group design	RS Islam Surabaya	34 patients
6.	Effect of Sleep Hygiene and Deep Breathing Exercise with Spiritual Care on Sleep Quality and Life quality Hemodialysis Patient in Ahmad Yani Islamic Hospital Surabaya	Hasina et al. (2018)	Indonesian Journal of Nursing and Midwifery (S3)	Quasi-experiment dengan pendekatan pretest-posttest with control group design	Rumah Sakit Islam Ahmad Yani Surabaya	38 patients
7.	The Effectiveness of Spiritual Therapy on Spiritual Well-Being, Self-Esteem and Self-Efficacy in Patients on Hemodialysis	Darvishi et al. (2019)	Journal of Religion and Health (Q1)	Quasi-experiment dengan pendekatan pretest-posttest with control group design	RS Pemerintah Shahid Mostafa di Ilam, Iran	24 patients
8.	The Effect of Religious Relaxation Therapy on Improving Sleep Quality of Patients Chronic Kidney Failure: A Pilot Study in Surabaya	Purwanti et al. (2020)	Bangladesh Journal of Medical Science (Q3)	Quasi-experiment dengan pendekatan pretest-posttest with control group design	RSI Surabaya	60 patients
9.	Terapi Islamic Self-Healing terhadap Life quality pada Klien Gagal Ginjal Kronis dengan Terapi Hemodialisa	Cita et al. (2016)	Indonesian Journal of Nursing Practices (S3)	Kualitatif	Daerah Yogyakarta	5 patients

find out the contents of each article. Explanation with the PRISMA diagram as follows (Figure 1):

in dealing with problems and by surrendering to God will produce hope and positive thinking in individuals.

Results

The entire literature obtained in this study has similarities in the research sample of patients undergoing hemodialysis. The difference in research articles/journals lies in the design, location, and number of research samples (Table 1).

Spiritual treatment shape

Spiritual treatment with interventions in the form of breathing relaxation exercises *Shukr* (thankful) and many times of remembrance has been proven to reduce the level of depression and improve the meaning of life of patients who are undergoing hemodialysis [17]. Breathing *Shukr* (thankful) is done by advising the patient to breathe in a deep breath while giving thanks for all the blessings gained during life. When relaxing deep breaths, there will be a process in which oxygen flows in blood vessels and body tissues so that the body becomes relaxed. Meanwhile, repeatedly saying the dhikr phrases such as *Astaghfirullah*, *Subhanallah*, and *Alhamdulillah* that focus on asking for forgiveness from God will make a person feel stronger

Fulfillment of sleep needs

CRF patients who are undergoing hemodialysis generally have problems in the functional aspects of the body. One of them is the physical aspect. Participants claimed that they experienced decreased activity due to physical fatigue, decreased body function due to weak muscles and bones, and discomfort due to symptoms such as nausea and pain. The disruption of sleep activity can be nightmares, waking up at night, and waking up until the morning. As a result, disruption of sleep activity will have an impact on low quality sleep [18]. Bad habits or rituals before going to sleep are also one of the causes of a decreased sleep quality of an individual [19].

Using indicators such as expressing gratitude to God by saying *Alhamdulillah* and expressing surrender to Allah can bring one's feelings closer to Allah SWT, resulting in a calm mind and the effects of relaxation. The final result is the creation of a good quality of sleep so that the impact will lead to a good life quality [20].

Religious relaxation, which includes preparation for sleep, performing relaxation techniques, and saying prayers, can create a calm mind and comfort that helps trigger drowsiness. The individual can start sleeping early and feel comfortable when waking up in the morning [19]. The creation of good sleep quality will have an impact on improving life quality.

Coping stimulation

Besides experiencing disturbances in the physical aspect, CRF patients undergoing hemodialysis have problems in psychological aspects. Maladaptive coping mechanisms arise in themselves, such as feeling sadness, anxiety, and emotional instability. Participants also expressed feelings of uselessness and decreased self-esteem because they felt that they were unable to do activities like people in general [18].

Spiritual therapy has the goal to increase the strength of individuals by applying positive thinking, guiding individuals in solving problems, and encouraging individuals to learn to forgive, which of course is implemented by using a spiritual approach [21].

Participants with CRF disease undergoing hemodialysis also revealed that they experienced disruption in relationships and social interactions. Participants confessed that they felt ashamed to interact with others because of the problem of bad breath experienced and felt left out by family members [18]. An adaptive coping will be formed in the individual so that the life quality will improve [22].

Quality of life improvement

One of the factors that can affect the life quality of individuals is the support or support from the social environment. Caring behavior referred to is merely interacting and therapeutic communication continuously in the sense that the nurse is only physically present or has been presented holistically both physically, mentally, emotionally, and spiritually [23].

Nurse caring behavior can be applied in the form of attendance such as communicating with sensitivity and empathy, listening to complaints, and understanding the needs that are very necessary for patients related to their condition. Spiritual needs are usually more pronounced when individuals experience emotional stress pressure due to chronic illness. It is intended that by recognizing the spiritual needs of patients and responding correctly to those needs, we would be able to strengthen adaptive coping and improve patients' spirituality, resulting in the creation of well-being for all. Religiosity and spiritual coping with spiritual coping HRQOL for hemodialysis patients [24].

In line with that research, there is a significant relationship between a person's spirituality and the life quality of patients who undergoing hemodialysis [25]. If the needs of spirituality are not fulfilled, the impact will also affect the patient's life quality. Islamic self-healing therapy has been shown to effectively improve the life quality of patients undergoing hemodialysis, as evidenced by an increase in life quality values before and after therapy implementation. In addition, the participants feel changes after the intervention, such as the physical aspects of the participants feel a lighter body, decreased blood pressure, increased appetite,

feel excited in the activity, and sleep becomes easier and more restful [18]. Psychologically, individuals reported feeling secure, relaxed, and unconcerned. Participants said that they were able to be more patient with their anger, that they were able to accept the conditions they encountered by surrendering to God's provisions, and that their spirituality and believe in God increased. In terms of social contacts and environment, the participants felt as though they had dared to leave the house to just meet and converse with neighbors.

Discussion

Spiritual caring can be done by teaching breathing relaxation accompanied by gratitude and remembrance

Spiritual caring is the behavior of nurses in giving attention to their patients through a spiritual approach by teaching breathing relaxation as the fastest and easiest way to overcome anxiety. The way to do this is to take a deep breath, then exhale slowly through your mouth like you're about to blow up a balloon. Spiritual caring can also be done by teaching patients to be grateful, as well as dhikr. Gratitude is a picture of pleasure and shows it on the surface, there are many ways of expressing gratitude in Islam, such as praying, dhikr, and always thinking positively to Allah SWT, while dhikr is a way to get closer to Allah SWT, with dhikr someone will be good and happy.

Spiritual therapy is able to overcome the problem of decreasing sleep quality in CKD patients

Sleep quality is a measure of the ease with which a person can initiate sleep and maintain sleep, including how to prepare for sleep, sleep depth, ability to stay asleep, ease of falling asleep without assistance. Spiritual therapy by teaching the patient to get closer to the creator and submission to the creator makes the patient more accepting of his situation, thus making the patient more comfortable and calmer, thus having an impact on improving the patient's sleep quality.

Spiritual caring has been able to stimulate the coping of CKD patients into adaptive coping

Coping is a method used by individuals in solving problems, adjusting to change and responding to threatening situations, adaptive coping is a coping mechanism that supports the integrase function of growth, learning and achieving goals. Sincere attention from a nurse by instilling deep spiritual values fosters the patient's enthusiasm to immediately accept his situation and try to obtain his health status through a good program, and divert his discomfort with positive things such as getting closer to God, and improve his relationship with God

Caring behavior of nurses can affect the quality of life of CKD patients

Quality of life is an individual's perception of his position in life, in the context of the culture, value system in which they are located and their relationship to life goals, expectations, standards, and other related matters. Quality of life as the level of individual life satisfaction in the areas of physical, psychological, social, activity, material, and needs. Quality of life is directly affected by positive parenting experiences, negative parenting experiences, and chronic stress. Caring for nurses is a positive parenting experience and social resource that has a direct impact on quality of life. Other factors that affect the quality of life include self-awareness, adaptation, feeling the suffering of others, feelings of love and affection, being optimistic, developing an attitude of empathy.

Conclusion

Spiritual caring can be done by teaching breathing relaxation accompanied by gratitude and remembrance. Spiritual therapy can overcome the problem of decreasing sleep quality in CKD patients. Spiritual caring has been able to stimulate the coping of CKD patients into adaptive coping. The caring behavior of nurses can affect the quality of life of CKD patients.

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