

The Concept of Nursing Care in Maqashid Sharia Perspective

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Abstract

Nursing care is the most important thing in the world of health, the existence of a nurse in health institutions has great urgency, the good or bad of a person's assessment of a health institution can be assessed by many people in terms of the nursing care provided by a nurse. In terms of the good and bad of the care provided, Islam has standards in providing nursing care for a patient. This research aims to describe the concept of nursing care in Islam by referring to the Maqashid al Shariah perspective. This research is qualitative research, research data is presented descriptively. The results of this research show that there are five things that must be fulfilled by nursing care in Islam, namely nursing care must meet the standards of safeguarding religion, safeguarding the soul, safeguarding the mind, safeguarding offspring and safeguarding property. It is hoped that this research can become a standard in the implementation of Islamic nursing care in Indonesia.

Keywords: *Nursing care, Maqashid Syariah, Nursing*

Abstrak

Asuhan keperawatan merupakan hal terpenting dalam dunia kesehatan, keberadaan seorang perawat di dalam institusi-institusi kesehatan memiliki urgensi yang sangat besar, baik buruknya penilaian seseorang terhadap institusi kesehatan dapat dinilai oleh banyak orang dari sisi asuhan keperawatan yang diberikan oleh seorang perawat. Dalam hal baik buruknya asuhan yang diberikan, Islam memiliki standarisasi dalam memberikan asuhan keperawatan bagi seorang pasien. Penelitian ini bertujuan untuk menggambarkan konsep asuhan keperawatan dalam Islam dengan mengacu pada perspektif Maqashid Syariah. Penelitian ini merupakan penelitian kualitatif, data-data penelitian disajikan secara deskriptif. Hasil penelitian ini menunjukkan bahwa terdapat lima hal yang harus dipenuhi oleh asuhan keperawatan dalam Islam yaitu Asuhan keperawatan harus memenuhi standar pen jagaan pada agama, pen jagaan pada jiwa, pen jagaan pada akal, pen jagaan pada keturunan dan pen jagaan pada harta. Penelitian ini diharapkan dapat menjadi rujukan dalam pelaksanaan asuhan keperawatan Keislaman di Indonesia.

Kata Kunci: *Asuhan Keperawatan, Maqashid Syariah, Perawat*

Introduction

In health institutions, nurses become one of the benchmarks of service users in providing assessment and trust in an institution. Good and or bad judgment can be seen from what and how a nurse provides nursing care to service users, this is none other than because in health care, there is a direct interaction between nurses and patients, so an objective assessment can be given by service users and or a patient who is being and or who has been served and the evaluation is by the actions provided by a nurse, this is in line with the definition of nursing care that has been regulated in the Minister of Health Regulation RI, where it is said that Nursing Care has the meaning as a series of nurse interactions with clients and their environment to achieve the goal of meeting the needs and independence of clients in caring for patients.¹

The definition of nursing care above describes the existence of nursing personnel who are ready and able to interact with clients or patients handled by nurses and their environment, the environment means everyone who is in the patient's environment such as doctors, nurse relatives, family and relatives of patients or people who are visiting patients, so that the ability to interact with patients becomes very important in the definition of nursing care. All of this is certainly aimed at meeting the needs of patients and the independence of patients in caring for themselves, meaning

¹ Permenkes RI, "Peraturan Menteri Kesehatan Republik Indonesia Nomor 26 Tahun 2019 Keperawatan," Permenkes RI No 26 Tahun 2019 § (2019), http://hukor.kemkes.go.id/uploads/produk_hukum/PMK_No_26_Th_219_ttg_Peraturan_Pelaksanaan_UU_No_mor_38_Tahun_2014_tentang_Keperawatan.pdf.

that nurses who provide nursing care must also meet the needs of patients, and the fulfillment of patient needs not only in bio, psycho, and social aspects but also spiritual aspects are patient needs that must be met by nurses. This is by the definition of health workers defined by the Ministry of Health of the Republic of Indonesia, where it is said that nursing staff have an important position in producing quality health services in hospitals because the services provided based on bio, psycho, social and spiritual approaches are unique services and are carried out for 24 hours and continuously, this is an advantage when compared to other health workers.²

From the above definition, the task of a nurse is very large in health services so a nurse must understand the needs of the patient as a whole and one of the patient's needs is spiritual needs. In his book, Agus Supringanto explains that spiritual needs in the context of nursing refer to aspects of spirituality that are an important part of the patient's holistic well-being. These needs include the search for meaning, moral support for patients, resolution of inner conflicts, and maintenance of relationships with God Almighty or other spiritual sources.³ So with these patient needs, a nurse must help fulfill these needs, and among these needs are spiritual needs. From this needs so we can see the relationship between physical needs and spiritual needs are a nurses need to pay attention to the spiritual needs of patients because they can affect the health and self care behavior of patients, Nurses can meet the spiritual needs of patients through empathy, compassion, listening to the patient's story, and helping patients find the meaning of life.

In Islam, Spirituality is known as the formation of the soul which is carried out with Islamic values.⁴ Islamic values will be fulfilled if a person can maintain the five things contained in Maqashid al Sharia, namely the preservation of Religion, life, Intellect, Descendants, and Wealth. This is reflected in the scholars' views on *Maqashid al Sharia* where it is said that *Maqashid al Sharia* is a set of commands, prohibitions, and legal permissions for something, which is also the purpose of achieving the sources of Islamic law, namely the Book of Allah and the Sunnah of His Messenger. In addition, it is said that Maqashid al Sharia is the benefit to be achieved by implementing the objectives of Sharia.⁵ To achieve a benefit, three needs must be met, the three needs include *Dhoruriyyah*⁶ and fulfill the needs of *dhoriyyah*, the five aspects of care must be maintained and maintained by someone, especially in providing nursing care, and these five aspects of care will then be used as indicators and standards in the implementation of Nursing Care based on Islam. In addition, these five aspects are very much in line with the purpose of nursing care, which is to achieve the needs and welfare of patients. Than these five aspects are used fo analyse the implementation of Nursing Care.

Research methods

This research is a qualitative study, which focuses on the nursing care standards set by the Ministry of Health of the Republic of Indonesia. After the descriptive description of the guidelines for the implementation of nursing care is obtained by the researcher, then the description is analyzed from the perspective of Maqashid al Sharia, so that Maqashid al Sharia in this study becomes an analysis tool used by researchers to achieve the concept of nursing care based on Islamic values. Thus, the research method used is qualitative or naturalistic method which means

² Departemen Kesehatan RI, *Evaluasi Penerapan Standar Asuhan Keperawatan* (Jakarta, 2005).

³ Agus Supringanto and Azka Razaqa Gushadyantoro, *Menghidupkan Harapan Spiritualitas Sebagai Pendamping Dalam Perawatan Kanker*, 1st ed. (Purbalingga: CV Eureka Media Aksara, 2024), p. 1.

⁴ Yahya Jaya, *Spiritualitas Islam: Dalam Menumbuh Kembangkan Kepribadian Dan Kesehatan Mental* (Jakarta: Ruhama, 2014), p. 51, <https://api.semanticscholar.org/CorpusID:166183132>.

⁵ Haerul Akmal et al., "Analisis Maqashid Syariah Dalam Transaksi Akad Qiradh," *JES (Jurnal Ekonomi Syariah)* 9, no. 1 (2024): p. 50–63.

⁶ Mulyono Jamal et al., "Implementasi Wisata Syari'ah Lombok Dalam Perspektif Maqashid Syari'ah," *Al-Istinbath: Jurnal Hukum Islam* 4, no. 2 (2019): p. 143–60, <https://doi.org/10.29240/jhi.v4i2.1002>.

the method used to research in a natural place because the data collection is emic, emic means based on the views obtained from data sources and not because of the views of researchers.⁷

Based on the above background and based on the need to improve the patient's spirituality, a nurse must have standards in providing nursing care to their patients. So, it is necessary to analyze Islamic-based nursing care which certainly does not come out of the nursing values that have been regulated by the Ministry of Health and agencies related to the health sector.

Results and Discussion

A. Concept of Nursing Care

As health workers, nurses, who have been at the patient's side for a long time, have the primary task of understanding the forms and causes of unmet basic human needs. They provide nursing care from the functional organ system level to the molecular level, to help patients fulfill their needs and achieve independence in self-care. Ideally, all aspects of basic human needs are the focus in determining the scope of work of a nurse.⁸ As such, nurses can also be defined as the largest human resource in hospital healthcare as they work 24 hours a day to provide comprehensive and professional nursing care, and are ready to assist patients at any time. Nurses have a very important role as they have the most time to interact with patients. Therefore, the quality of health services in hospitals is largely determined by the nursing staff.⁹

Nursing care is a nursing activity that is practiced directly on patients in various health services, the implementation of which is based on the rules of the nursing profession and is the core of nursing practice. Nursing care is carried out based on nursing science and tips, which are humanistic and based on the objective needs of patients so that these activities can then be accounted for based on scientific substance, which is logical, systematic, and structured.¹⁰ The nursing process practiced by a nurse is interpreted as a method used by nurses based on meeting the needs of patients and also to maintain maximum biological, psychological, social, and spiritual conditions starting with stages, where the first stage is the assessment stage, the next stage is identifying a nursing diagnosis, then determining a nursing plan and finally evaluating nursing actions.¹¹

The following are the stages that will be passed in nursing care, which is carried out by a nurse or nursing staff:

1. Assessment

A good interpersonal relationship between the nurse and the patient is necessary for the study of spiritual aspects, so after the nurse establishes a good relationship with the patient or the person closest to him, an assessment must be carried out. The assessments that must be done in spiritual nursing care include:¹²

- a. Subjective data assessment: The concept of faith in God, sources of courage and hope, religious rituals and practices, and the relationship between spiritual beliefs and the patient's health condition are among the guidelines for subjective data assessment in spiritual nursing care in general.

⁷ Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif Dan R&D)* (Bandung: Alfabeta, 2013), p. 12.

⁸ Ah Yusuf et al., *Kebutuhan Spiritual; Konsep Dan Aplikasi Dalam Asuhan Keperawatan* (Jakarta: Mitra Wacana Media, 2016), p. 1.

⁹ Norman Alfiat Talibo, Tri Kurniati, and Giri Widakdo, "Penerapan Bentuk Perilaku Islami Terhadap Kemampuan Perawat Mengimplementasi Asuhan Keperawatan Islami Di Ruang Rawat Inap," *Journal of Telenursing (JOTING)* 1, no. 2 (2019): p. 324–33, <https://doi.org/10.31539/joting.v1i2.966>.

¹⁰ A. Muhlisin, *Dokumentasi Keperawatan* (Yogyakarta: Gosyen Publishing, 2011), p. 5.

¹¹ D Dermawan, *Proses Keperawatan Penerapan Konsep Dan Kerangka Kerja* (Yogyakarta: Gosyen Publishing, 2012), p. 15, <https://api.semanticscholar.org/CorpusID:202257138>.

¹² Saharuddin, Safrullah Amir, and Rosmina, "Penerapan Model Pelayanan Keperawatan Berbasis Spiritual Ditinjau Dari Aspek Proses Asuhan Keperawatan Spritual Di Rumah Sakit Islam Faisal Makassar," *Hospital Majapahit* 10, no. 1 (2018): p. 8–22, <http://ejournal.stikesmajapahit.ac.id/index.php/HM/article/view/155>.

- b. Objective Data Assessment: Objective data assessment is done through a clinical assessment which includes an assessment of attachment and attitude, behaviour, verbalization, interpersonal relationships, and environment. Evaluation of objective data is usually done through direct observation.

2. Diagnosis

According to the North American Nursing Diagnosis Association (NANDA), the nursing diagnosis associated with spiritual problems is spiritual distress, which can be identified as an impaired ability to integrate meaning and purpose in life as it relates to oneself, others, art, music, nature, or forces greater than oneself.¹³

The specific features of spiritual nursing diagnoses can be described as follows:

- a) Lack of hope, meaning of life, ability to express peace, acceptance, love, self-forgiveness, etc., self-related, courage, anger, and guilt.
- b) Referring to others, such as trying to refuse contact with religious leaders, refusing to socialize with friends or family, showing disconnection from support systems, or feeling isolated.
- c) Matters related to art, music, and nature. This includes the inability to express creative states and indifference to nature or religious reading.
- d) Forces outside the self, including the inability to worship, participate in religious activities, express disregard or anger towards God, inability to experience transcendence, sudden changes in religious practices, inability to self-reflect, etc. They also experience hopeless suffering.

Changes in the psychological characteristics of patients may affect various health conditions. These conditions may be diagnosed as self-isolation, loneliness or social isolation, anxiety, socio-cultural deprivation or deprivation, death and dying, pain, life changes, and chronic illness.

3. Planning

Once the nursing diagnosis and associated factors are identified, the nurse and patient develop outcome criteria and an intervention plan. The goal of caring for patients with mental distress is to create an environment that supports commonly held religious practices and beliefs. Goals are set individually by the carer, taking into account the patient's medical history, areas of risk, signs of dysfunction, and relevant objective data. The plan for patients with spiritual distress helps patients fulfill their religious obligations to cope with their situation. It is designed to meet the spiritual needs of the patient by helping them make more effective use of their inner resources. To help the patient maintain or foster a dynamic personal relationship with his/her Almighty Creator in the face of unpleasant events; to help the patient find meaning in his/her existence and the situation they are in.¹⁴

4. Implementation

At the implementation stage, the nurse implements the intervention plan by applying the principles of nursing care, such as examining personal spiritual beliefs, focusing on the patient's perception of their spiritual needs, avoiding assumptions that the patient does not have spiritual needs, understanding non-verbal cues related to spiritual needs, providing brief, specific and relevant responses, actively listening and showing empathy towards the patient's concerns, helping to facilitate the fulfillment of the patient's religious obligations, and providing information on spiritual services available in the hospital.

In the implementation stage, nurses should also consider the 10 basic human spiritual needs, which include: the need for basic beliefs, meaning and purpose of life, commitment to

¹³ Nanda, *Panduan Diagnosa Keperawatan North American Nursing Diagnosis Association (NANDA): Definisi Dan Klasifikasi* (Jakarta: Prima Medika, 2006), p. 1–11.

¹⁴ Barbara Kozier et al., *Buku Ajar Fundamental Keperawatan: Konsep, Proses & Praktik*, Volume 2, (Jakarta: Buku Kedokteran EGC, 2010), <https://api.semanticscholar.org/CorpusID:238072705>.

worship and its relation to daily life, regular replenishment of faith through a relationship with God, freedom from guilt and sin, self-acceptance and self-esteem, a sense of security and safety related to future expectations, achievement of higher degrees and dignity as a whole person, maintenance of interaction with nature and others, and social life based on religious values.¹⁵

The nurse acts as a liaison when the patient wants to meet with the clergy or if the nurse assesses that the patient needs the clergy's help to overcome their spiritual problems. According to Bulechek et al in the *Nursing Interventions Classification* (NIC), one of the nursing interventions for a diagnosis of spiritual distress is spiritual support, which helps patients achieve balance and feel connected to a greater power.¹⁶

5. Evaluation

To determine whether the patient has achieved the outcome criteria set out in the planning phase, the nurse needs to collect data relating to the achievement of the goals of spiritual care. Spiritual nursing care is considered successful if the patient is generally:

- a. Can rest in peace
- b. Expresses a sense of peace in relationship with God
- c. Has a warm and open relationship with religious leaders
- d. Expresses positive meaning to their situation and existence
- e. Exhibits positive feelings without guilt or anxiety

B. Maqashid al Sharia and the Five Concepts of Preservation

Maqashid al Sharia consists of two elements, Maqashid and Sharia. Maqashid is the *jama'* form of the word *Qoshoda* which means intention or purpose, while Sharia comes from the word *Syaro'a* which means path or rule, so Sharia can be interpreted as a path to the source of water. Based on this understanding, Maqashid al Sharia is a rule or path made by Shari' (Allah SWT) with the aim that humans achieve happiness or benefit in the world and the hereafter. This is in line with Ahmad ar Raisuni's view that Maqashid Sharia is the goal set by Shari' (Allah Ta'ala) so that a person can achieve benefits in his life.¹⁷

In addition to the above understanding, there are several other understandings relating to Maqashid al Sharia, as Ali al Afasi views that Maqashid al Sharia is the secrets placed by Allah Ta'ala, in every law that has been stipulated, it aims to protect the earth and maintain the discipline of life in it, upholding *maslahat* and carrying out the obligations that have been determined, fairly, *istiqomah*, with a pure mind and making improvements on earth for all mankind.¹⁸ In addition, there is another opinion that says that the purpose of Shari'ah in the Shari'ah stipulated is to realize human benefits by fulfilling *Dhoruriyyah's* needs, *Hajjiyyah's* needs, and *Tabsiniyyah's* needs.¹⁹

Tabsiniyyah needs are additional needs that a person needs in life and can also be called decoration in life, and this need does not have an element of evil if it is not owned and or done by someone in life, and if this need is achieved by someone then there is satisfaction or completeness in life that will be felt by someone. As for the needs of *Hajjiyyah*, they are all things that are needed by a person to bring convenience and prosperity in life and eliminate difficulties that at any time will be the cause of damage, danger, and threats in life. If this need cannot be achieved in his life, then this need will not damage a person's life system.²⁰ The last need is *Dhoruriyyah* needs or primary needs, this need then becomes the main or foundation of a person's life, this means that if this need cannot be fulfilled, then evil or damage will arise and will cause damage to the order of a person's life. So, this need is very important to be fulfilled in a person in his life.

¹⁵ Hawari Dadang, *Dimensi Religi Dalam Praktek Psikiatri Dan Psikologi* (Jakarta: : Balai Penerbit Fakultas Kedokteran, Universitas Indonesia, 2005), p. 46.

¹⁶ Bulechek, dkk, *Nursing Intervention Classification (NIC)* (St Louis Missouri: Mosby Elseiver, 2013), p. 24.

¹⁷ Ahmad Al-Raysuniy, *Nazariyyah Al-Maqasid 'Inda Al-Imam Al-Syatibi*, 4th ed. (Herndon: Al-Ma'had al-Alami li al-Fikri al-Islamiy, 1995), p. 7.

¹⁸ 'Alal Al-Fāsī, *Maqāsid Al-Shari'ah Wa Makārimuhā*, 5th ed. (Daar al Ghorb Al Islamy: Muassasah Al 'Ilal Al 'Afasy, 1993), 45, <https://down.ketabpedia.com/files/bkb/bkb-fi06284-ketabpedia.com.pdf>.

¹⁹ Abdul Wahab Khalaf, *Ilmu Ushul al Fiqh*, (Kuwait: Daar al Qolam, 1990), p. 197.

²⁰ Ika Yunia Fauzia, *Prinsip Dasar Ekonomi Islam Perspektif Maqashid Syariah*, (Jakarta: KENCANA, 2014), p. 68.

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Seeing the importance of *dhoriyyah* needs for a person's life, one needs to know the indicators of the fulfillment of *Dhoriyyah* needs, these indicators are called *Kuliyat al Khoms* or Five aspects of preservation, namely guarding religion, guarding the soul, guarding the mind, guarding the glory or offspring, and guarding the property. Wahbah Zuhaily and Maqashid scholars such as Al Baidhawi, Ibn al Hajib, Al Amidi, and others agree that the five aspects of preservation, namely Din, Soul, Intellect, Descent, and Wealth are part of the *Dhoriyyah* needs.²¹

Religion is a teaching, a system that regulates the system of faith or belief and worship of God Almighty and the rules relating to human-human relationships and the environment.²² Yusuf al Qordhowi revealed four things that became the reason, why humans in general cannot be separated from religion. First, there is the need for a person's mind to answer big questions that are very basic in life. Second, because of the needs of human nature. Third, a need for mental health and spiritual strength. Fourth, because of the need for a code of ethics.²³ This shows the human need for the existence of religion, so one must maintain religion by carrying out the teachings in it relating to beliefs, worship, and relationships with humans and the environment. And can also be done by keeping away from all forms of shirk.²⁴

The life is a substance that includes the spirit and body, and the spirit gives life to the body and soul at the same time.²⁵ So that the soul must be guarded and not be harmed. As for keeping it Jamaluddin 'Athiyyah confirms how to keep the soul, namely by presenting a sense of security from all threats and hostility such as beating and killing the soul. Providing the soul with all the things it needs such as food and drink, clothing, and a place to live. Also, by keeping it away from everything that can damage it and by giving freedom of honour over humans. When seen, this is by the meaning of *Takrim* or glorification given by Allah SWT to humans, to distinguish them from other creatures.²⁶

The intellect is one of the most expensive gifts given by Allah to humans, with the intellect that then humans can distinguish between good and bad, between truth and falsehood, so humans have the responsibility to maintain and care for it. The way to protect the mind is by maintaining the health of the mind and keeping it away from something that can damage it and lose its sanity,²⁷ If the mind is damaged and sanity then the mind can no longer distinguish between good and evil, between truth and falsehood. For this reason, Islam obliges people to study so that they can use their minds to think, accept, and manage what their minds capture, and for this reason, Islam also forbids everything that can damage it such as liquor or *khamr*.

In Arabic, descendants are called *Nasab*, *Nasab* is a solid support on which a family relationship is placed based on blood unity or the consideration that one is part of the other. In other words, descendants are obtained from the relationship between a man and a woman, so that someone is born who is a descendant of the relationship. In Islam, the existence of this relationship is due to the marriage process that has been gone through by a pair of men and women, and relationships that are carried out outside of marriage are called adultery, which is an act that is prohibited and forbidden in Islam because from this act a child will be born whose lineage is unclear. So, descendants must be protected, to protect descendants Yusuf Hamid views that a person must protect themselves from mixing between men and women outside of marriage or

²¹ *Ibid*, Mulyono Jamal, et al, p. 153.

²² Kamus Besar Bahasa Indonesia.

²³ Yusuf al Qordhowi, Al Din Fi 'Asr al 'Ilm, (Yordan: Daar al Furqon Li aN Nasyr wa al Tauzi', 1993), p. 65-81.

²⁴ Yusuf Ahmad Muhammad Badawi, Maqashid Syariah 'Inda Ibnu Taiyimiyyah, (Yordan: Daar an Nafis, 1999), p. 447.

²⁵ Moh Asy 'Ari Muthhar et al, Konsep Jiwa Menurut al Ghazali dan Sigmund Freud, Jurnal Pendidikan Islam dan Komunikasi, Vol 6, No 2, September, 2023, p. 410.

²⁶ Jamaluddin 'Athiyyah, Nahwu At Ta'fil Maqashid Syariah, (Damaskus: Daar al Fikr, 2001), p. 144.

²⁷ *Ibid*, p. 145

looking at someone who is not their mahram or anything that can lead to adultery which will later damage descendants.²⁸

Wealth is a collection of valuable or valuable items owned by a person, such as money, land, buildings, vehicles, electronic devices, clothing, and so on. Islam teaches that all wealth must be owned in a good and lawful way, and forbids someone to own it in an improper way such as through corruption, stealing, robbing, or in other ways such as *pesugihan*, pellet, black magic, and others. Not only getting, but when someone wants to spend the wealth they have, it should be used for good and not for bad things such as gambling, buying something that is forbidden, *risyah*, and other actions that are contrary to Sharia.²⁹

C. Implementation of Nursing Care in the Concept of *Maqashid al Sharia*

In its implementation, nursing care refers to government regulations on nursing, in these regulations, nurses are defined as health workers who have the responsibility and authority to provide nursing care based on science, technology, and the art of nursing. Several stages must be carried out by a nurse in providing nursing care, the first stage is assessment, diagnosis stage, planning stage, implementation stage, and evaluation.³⁰ All of these stages must be carried out based on the principles of nursing care, namely, the principles of humanity, scientific evidence, teamwork, and professional ethics.³¹ In Maqashid al Shariah's conception, all stages carried out by a nurse must fulfill the five concepts above, namely protecting the patient's religion or spirituality, protecting the patient's soul, protecting the patient's mind or spirit, protecting the patient's offspring or glory and protecting the patient's wealth by not deceiving him or lying about something the patient experienced.

Assessment and diagnosis in nursing care are the first and second stages of the assessment are carried out by collecting data on the patient's physical, psychological, social, and spiritual conditions. The data collection is carried out to make a care plan that is to the patient's needs. While the diagnosis is intended to identify specific problems in the patient. In the concept of Maqashid al Sharia, the first two stages (Assessment and Diagnosis) are the implementation of preservation of soul, guarding the soul is one of the goals of implementing Sharia, for that the soul must be protected by not hurting it and/or not damaging it, including those related to the soul, namely the physical, psychological patient. This refers to one of the verses that read "And do not kill the soul that Allah has forbidden (killing it), except for a justifiable reason".³²

In addition to preservation the soul, this stage also includes guarding religion, because even when sick a patient must carry out the commands of his religion (Islam), in realizing this, the role of nurses is needed in providing nursing care so that a nurse must practically master the worship of a patient which includes *Istinja'*, *Thabarab* and Prayer. With this assessment and diagnosis stage, a nurse will not be wrong in providing nursing care to the patient and if there is no error in the assessment and diagnosis, the patient's soul will be protected and not harmed and hurt.

The third and fourth stages are the planning and implementation stages, in these two stages a nurse determines the goals of nursing care and prepares an appropriate action plan so that the goals of care can be achieved. As for the implementation stage, a nurse carries out nursing actions according to the plan that has been prepared, the implementation of this stage includes administering medication, psychosocial interventions, and health education to patients.³³ In the concept of Maqashid al Sharia, the goals and implementation of nursing care must be inseparable from the five concept of Preservation, namely religion, soul, mind, descendants, and property.

In nursing care, maintaining religion can be done by not acting during prayer times except in very urgent conditions, improving the patient's spirituality by reminding and guiding the patient to

²⁸ Yusuf Hamid al 'Alam, *al Maqashid Asy Syariah al Islamiyyah*, (Riyadh: Daar al 'Alamiyyah, 1994), p. 162

²⁹ *Ibid*, p. 152.

³⁰ Potter PA, et al, *Fundamentals of Nursing*, (St Louis: Mosby, 2017), p. 15.

³¹ Indoensian National Nurses Association (INNA), *Kode Etik Keperawatan*, (Jakarta: INNA, 2020), p. 35.

³² Qur'an Surah al Isra' ayat 33.

³³ *Ibid*, Potter PA, et al, *Fundamentals of Nursing*, p. 15.

perform the prayer, and helping the patient in the *taharah* process. Maintaining religion can also be done by arranging the patient's bed so that it is easy to perform prayer in its position and providing *taharah* tools so that they can be used practically. Maintaining the soul can be done by not hurting the patient's soul either physically, mentally, or psychologically, it can also be done by providing vitamin intake that can help speed up the patient's recovery. Maintaining the mind can be done by not damaging it, a nurse is not allowed to give drugs in excessive doses which can ultimately damage the patient's brain nervous system, resulting in the loss of a patient's mind, except at certain times. Maintaining offspring can be done by separating patients based on their gender, as well as a nurse who will provide nursing care, in Maqashid al Sharia a nurse must maintain offspring or the glory of herself and the patient. The protection of property can be done by not cheating, blackmailing, or taking the patient's property rights.

The last stage in nursing care is the evaluation stage, this stage is intended to evaluate the results of the intervention that has been carried out at the implementation stage so that a nurse can know the achievements that have been achieved. In the concept of Maqashid al Sharia, evaluation is very important to do. In the Qur'an, it is stated that "everyone should pay attention to what he has done for tomorrow". Indirectly, this verse orders that every believer should guard his soul, the purpose of guarding the soul is so that the soul remains alive and healthy because no bad things happen to it,³⁴ With the evaluation in all stages of nursing care above, a person can guard the soul so that it can be better in the future and the soul will not be pessimistic when facing many problems when carrying out nursing care, because every potential in the soul tends to form a human personality even though it is influenced by external and internal factors.³⁵

Thus, this research was created with the hope that in the future there will be recommendations for every health agency that provides nursing care to patients, of course nursing care that is based on Sharia values, namely the realization of preservation of Din, preservation of soul, preservation of mentality, preservation of descent and preservation of wealth in implementation of nursing care.

Conclusion

Nursing care is a form of action carried out specifically by someone who has a profession as a nurse, nursing care can also be carried out under the guidance of a nurse, as well as the patient's family and/or the patient's closest person. From the perspective of Maqashid al Sharia, nursing care must include five aspects, namely nursing care carried out by a nurse must be able to maintain religion by carrying out the command to pray and other religious commands and avoiding actions that can damage Religion. Able to maintain the soul by caring for sick patients and helping them to achieve recovery from their illness and not by hurting and injuring or damaging the patient's soul physically, psychologically, and mentally. Able to maintain reason by keeping patients away from various types of drugs that can paralyze the minds of patients who are being given nursing care actions. Able to maintain offspring by separating male and female patients and providing nursing care services according to gender. And Able to maintain assets by not blackmailing and/or deceiving patients and/or patients' families to pay more than the costs that have been agreed upon at the beginning, by the applicable administration.

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³⁴ Nadian al Mukhtar al Khadimi, *Al Munasabah Asy Syariyyah Wa Tatbiquha al Mu'ashiroh*, (Beirut: Daar Ibnu Hazm, 2006), p. 77.

³⁵ Aay Siti Raohatul Hayat, *Implementasi Pemeliharaan Jiwa (Hifz al Nafs) Pada Pengasuhan Anak Berbasis Keluarga*, FOKUS: Jurnal Kajian Keislaman dan Kemasyarakatan, Vol 5, No 2, 2020, p. 155.

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