



ASSISTANCE OF MUSLIM HEALTHCARE WORKERS TO PATIENTS PERFORM WUDU AND PRAY

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Abstract :

This paper discusses the role of healthcare workers in assisting patients to perform ablution (wudhu) as part of their spiritual needs during hospitalization. In Islam, wudhu is a prerequisite for prayer that must still be observed even in illness. However, patients physical limitations often hinder them from performing wudhu independently, making healthcare assistance essential. This study aims to identify patients ability to perform wudhu, analyze the role of healthcare workers in providing spiritual assistance, and examine the influencing factors. The findings show that healthcare support has a positive impact on patients inner peace, motivation for recovery, and satisfaction with hospital services. Nevertheless, challenges such as heavy workloads, limited understanding of fiqh thaharah, and the lack of hospital policies on spiritual care remain obstacles. Therefore, training and institutional support are needed to integrate spiritual and medical services. The involvement of healthcare workers in assisting wudhu reflects a holistic care model that harmonizes patients physical and spiritual dimensions.

Keywords : Accompaniment, health workers, patients, ablution, prayer

INTRODUCTION

Health is a complete state of well being, encompassing physical, mental, social, and spiritual aspects. In health services, the spiritual aspect is often an important part that supports the patient's healing process (Hayati, 2020). One form of spiritual need for Muslim patients is the ability to perform worship, including thaharah (purification) and prayer. Thaharah plays a major role because it is a requirement for valid worship of prayer. For inpatients, physical limitations often become obstacles to performing ablution independently, so assistance and understanding from health workers are needed.

Health workers, especially nurses, have responsibilities not only in medical aspects, but also in providing spiritual support to patients. Research results show that many health workers rarely provide spiritual services, even though the majority of patients need daily worship guidance, including related to thaharah, especially for patients who are CJH (Hajj Pilgrims) in Masya'ir. This indicates the importance of improving the competence of Muslim health workers in providing services that suit patient needs, especially in personal hygiene (Amiruddin dkk., 2023) such as nails, mouth, teeth, purification



procedures, assisting istinsyaq ablution or requiring tayammum for certain patients (Avicenna dkk., 2025; Wulandari dkk., 2025).

Health workers, especially nurses, have responsibilities not only in medical aspects, but also in providing spiritual support to patients. Research results show that many health workers rarely provide spiritual services, even though the majority of patients need daily worship guidance, including related to thaharah (Nuridah & Yodang, 2020). This indicates the importance of improving the competence of health workers in providing services that suit patient needs, especially in ablution procedures for sick patients. In this context, improving the quality of work life of health workers greatly influences their involvement and commitment in providing holistic services, including patient spiritual aspects (Indrawan, 2020).

In addition, Islam provides concessions (rukhsah) in the implementation of thaharah for sick patients, for example, tayammum is allowed or wiping bandages when ablution with water is not possible (Imran Muhammad Yunus dkk., 2023). This understanding needs to be socialized to patients so that they can still perform worship according to sharia even in a state of illness. Therefore, research on patient ablution with the involvement of health workers is important to ensure that spiritual services can run in line with medical services.

FINDINGS AND DISCUSSION

Ablution is one of the requirements for valid prayer that must be fulfilled by every Muslim. For inpatients, physical limitations such as weakness, surgical wounds, IV installation, or movement restrictions often hinder the perfect performance of ablution. Without assistance, patients have the potential to abandon worship or perform it not in accordance with sharia provisions. In the study (Putri dkk., 2023), only 22% of patients could perform ablution independently, while the majority needed help or even tayammum. This shows the urgency of assistance from health workers so that patient worship can still be carried out correctly. This assistance is not just helping physical activities, but also providing moral support that illness is not an obstacle to worship, so patients feel calmer and motivated to undergo treatment. In addition, as explained by (Isroqunnajah, 2020), the practice of ablution in Islam not only functions as spiritual purification, but also reflects a tradition of clean and healthy living that has benefits for physical and mental health.

Health workers have responsibilities in providing holistic services, namely care that covers not only physical aspects, but also psychological and spiritual. In the context of ablution, nurses act as facilitators who bridge patient limitations with worship demands. According to (Yusuf dkk., t.t.), fulfilling patient spiritual needs can improve quality of life and accelerate the healing process. Nurses can assist patients by teaching ablution procedures according to the condition of illness, helping patients who are unable to move, or providing education about concessions such as tayammum. (Nuridah & Yodang, 2020) emphasize that the role of health workers in spiritual guidance

also impacts reducing patient anxiety. In other words, this assistance not only provides practical solutions, but also brings empathy and attention that strengthens the therapeutic relationship between patients and health workers.

Assistance with patient ablution provides broad positive impacts. For patients, this assistance becomes a form of spiritual support that strengthens their beliefs and enthusiasm for recovery. Patients feel appreciated because their needs are viewed not only from the medical side, but also spiritual. Research by Rupini et al. (2025) shows that nurse involvement in supporting patients emotionally and spiritually increases their satisfaction and loyalty to hospital services. This is in line with the findings of who identified that therapeutic communication patterns carried out by nurses play an important role in creating empathetic relationships and a sense of security for patients, thereby increasing the effectiveness of nursing care, including in worship assistance. For health institutions, assistance with patient ablution can improve the image as a humane and Islamic service provider. This is in accordance with sharia hospital standards that emphasize integration between medical services and patient worship needs. Thus, the practice of ablution assistance can be an indicator of holistic service quality that distinguishes hospitals in providing excellent services.

Although important, the implementation of patient ablution assistance faces various challenges. First, the high workload of health workers often limits time to assist patients in worship. Second, not all health workers have adequate knowledge about *fiqh thaharah* for sick patients, such as tayammum provisions or ablution with special medical conditions, for example patients with surgical wounds or medical device installation. Third, the limited hospital regulations that explicitly regulate worship assistance procedures, so spiritual assistance often depends on individual health worker initiatives. These obstacles have the potential to reduce the quality of spiritual services. Therefore, basic fiqh training for health workers and hospital policies that support the implementation of patient worship assistance are needed, so that spiritual aspects can run in line with medical services (Listiyana dkk., 2024)



Figure 1 : First reading basmallah



Figure 2 : Second clapping both hands to sacred soil



Figure 3 : Third wiping the face



Figure 4 : Fourth wiping soil on both hands

Ablution is not just a physical process to clean oneself, but also a means of inner purification and forming spiritual awareness. (Muhtadillah, 2024) explains that every movement in ablution contains tasawuf values that calm the heart and foster a sense of closeness to Allah. In the context of patients, this meaning becomes deeper the water touching the skin not only cleans dirt, but also erases anxiety, fear, and uncertainty often experienced when ill. Therefore, assistance from health workers is not just ensuring the ablution process runs correctly, but also providing inner space for patients to feel the presence of the Divine. When nurses help patients perform ablution with gentleness, they are actually guiding patients back to spiritual tranquility spiritual. This approach is in line with the concept of healing touch in nursing, where gentle touch not only heals the body, but also calms the soul.

(Nurafrizal, 2025) highlights ablution as a means of forming the spiritual character of Muslims. According to him, the practice of ablution performed with full awareness can instill values of discipline, cleanliness, and sincerity. When this principle is applied in health services, medical personnel play a dual

role as assistants as well as educators. They not only help patients technically, but also teach that worship can remain meaningful in limitations. For example, when a nurse explains how to perform tayammum to a patient who cannot touch water, he is instilling values of patience and acceptance of Allah's destiny. This attitude of patience, according to (Nurafrizal, 2025) is an important part of spiritual character formed through worship routines such as ablution. Therefore, assistance from health workers is not just additional services, but part of spiritual education that fosters patient worship awareness.

According to Amzah Aziz (2023), understanding of fiqh worship, especially thaharah and ablution, needs to be integrated with modern contexts, including the medical world. He emphasizes that Islam provides ease in worship for sick people through concessions such as tayammum, assisted ablution, or the use of medical devices that do not invalidate ablution. This understanding becomes an important foundation for Muslim health workers to be able to assist patients correctly according to sharia. When health workers understand this fiqh principle, they not only carry out professional duties, but also perform worship through services. In practice, many patients feel calmer when health workers explain that their worship remains valid even if done with adjustments. This shows that the combination of medical science and fiqh worship can create complete health services touching the body, mind, and spirit of patients. Thus, ablution is not just a cleansing ritual, but a form of spiritual therapy that strengthens faith and supports patient psychological recovery.

Assistance with patient ablution can be interpreted as a form of social worship, where health workers not only work to obtain medical results, but also carry out humanitarian mandates. In the tasawuf perspective put forward by (Muhtadillah, 2024), every action done with sincere intentions and full of love can become worship of high value in the sight of Allah. When a nurse helps a patient perform ablution, he is actually reviving the sunnah of the Prophet while exemplifying the attitude of rahmah (compassion) in services. This assistance shows that the health profession has a deep spiritual dimension that helping others worship is as valuable as worshipping oneself.

The value of empathy becomes an important foundation in the implementation of patient worship assistance. (Nurafrizal, 2025) affirms that spiritual awareness can form a character full of compassion and empathy in health workers. In the ablution assistance process, empathy is seen when medical personnel adjust the way to help without hurting patient dignity, respecting privacy, and providing calming verbal support. This approach is in line with the principle of humanized care, where patients are treated not just as care objects, but as whole humans with spiritual needs. When health workers combine medical science with gentleness of heart, the services provided will feel more meaningful and have a profound impact on patient recovery.

Amzah Aziz (2023) emphasizes that fiqh worship must be able to dialogue with modern science, including in medical contexts. In terms of ablution assistance, the synergy between these two fields becomes the key to successful services. Health workers who understand concession principles can adjust

patient worship practices without violating medical rules, for example with tayammum for patients with severe wounds or ablution using minimal water for patients with IVs. This synergy shows that Islam is very flexible and rational, teaching balance between sharia and human benefit. Therefore, health workers need to see themselves not just as medical executors, but also as guardians of spiritual values that help patients maintain their relationship with Allah.

(Muhtadillah, 2024) adds that worship practices such as ablution have therapeutic values that can affect patients' physiological and psychological conditions. Water in ablution plays a role not only as a physical cleanser, but also as a symbol of inner purification that can reduce stress and create peace of mind. In this context, assistance from health workers helps patients feel spiritual benefits as well as relaxation effects from every ablution movement. This approach is in line with the concept of healing touch in nursing, where empathetic touch from nurses can accelerate patient emotional and physical recovery.

Furthermore, (Nurafrizal, 2025) highlights the importance of internalizing spiritual values in medical practice. He argues that health workers who have spiritual awareness tend to work with more patient, empathetic, and compassionate hearts. In the ablution assistance process, this is reflected through gentle attitudes, respect for patient privacy, and sincerity in helping without expectation. Behavior like this reflects the essence of rahmah (compassion) values taught by Prophet Muhammad SAW in serving fellow humans. Therefore, ablution assistance is not just professional obligations, but also a means of building spiritual character for the health workers themselves.

(Amatullah dkk., 2024) explain that in services for patients with chronic diseases such as cancer, spiritual needs have a major influence on recovery motivation. When patients feel cared for from the spiritual aspect, they show higher enthusiasm for life and have positive views on the treatment process. In this case, ablution assistance becomes part of spiritual care strategies that help patients maintain connection with Allah and foster sincerity in facing illness trials. Thus, ablution assistance has dual functions: as physical assistance as well as spiritual therapy that strengthens patient psychological resilience.

Rupini et al. (2025) also found that hospitals that integrate spiritual services into their medical systems show higher levels of patient satisfaction. Patients feel warmer services because they are not only treated as healing objects, but also as individuals with souls and beliefs. The implementation of ablution assistance becomes one important indicator of spiritual service quality in hospitals. In addition to increasing patient satisfaction, this practice can also strengthen the institution's image as a humane and Islamic hospital, in accordance with Islamic hospital management principles.

(Nuridah & Yodang, 2020) affirm that the main obstacles in implementing spiritual services in hospitals come from the lack of supporting policies and limitations of competent human resources in religious fields. Therefore, ongoing training for health workers is needed to improve their understanding

of fiqh thaharah, assistance ethics, and spiritual communication with patients. This training can be a form of long-term investment in building a service culture based on religious and humanitarian values.

By understanding the importance of spiritual dimensions in medical contexts, health workers can see their profession as a mandate that covers two responsibilities at once: professional responsibility and worship responsibility. (Nurafrizal, 2025) mentions that every action done with the intention of helping others for Allah has worship value as high as ritual worship. Therefore, when a nurse helps a patient perform ablution with sincere intentions, he is actually worshipping and carrying out Allah's commands through his profession.

Ultimately, the synergy between fiqh and medicine as explained by the views of (Muhtadillah, 2024) and (Nurafrizal, 2025) shows that ideal health services not only heal the body, but also heal the soul. Services like this will give birth to a religious hospital atmosphere, full of compassion, and foster spiritual closeness for both patients and health workers. Ablution assistance becomes a real manifestation of *rahmatan lil 'alamin* services, where Islamic values are applied not only in theory, but in daily humanitarian practice.

CONCLUSION

Based on the previous discussion, it can be concluded that assistance from health workers for patient ablution is an important part of holistic services in hospitals. Ablution as a requirement for valid prayer must not be abandoned even in a state of illness. However, patients physical conditions often limit their ability to perform ablution perfectly. Therefore, the role of health workers is very needed in providing guidance, practical assistance, and education regarding concessions such as tayammum.

This assistance not only facilitates worship needs, but also provides positive impacts on patients' psychological conditions. Patients who feel their spiritual needs are cared for will be calmer, more enthusiastic, and optimistic in undergoing treatment. For hospitals, this practice strengthens the image of humane, Islamic services oriented towards patient satisfaction. However, there are still various challenges that must be addressed, such as health worker workload, limitations in knowledge about fiqh thaharah, and suboptimal hospital policies in regulating spiritual services.

It is suggested that health workers improve their understanding related to basic fiqh thaharah for patients who are ill, so they are able to provide worship assistance, especially ablution, in accordance with sharia and patient medical conditions. Hospitals are also expected to formulate policies and organize routine training programs related to spiritual guidance, to ensure that ablution assistance can be carried out systematically and professionally by health workers. In addition, patients and their families are expected to be more open in conveying worship needs to health workers, so that the assistance process can run optimally and in accordance with expectations. For scientific development, qualitative research on patient experiences in receiving ablution assistance from health workers is still very relevant to be conducted, to obtain a

deeper and more comprehensive understanding of spiritual care in health services.

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