



Public Perception Of Spiritual Guidance In Malaysian Worship-Friendly Hospitals

Adlina Ramzan^{1*}, Abdur Razzaq², Neni Noviza³

^{1,2,3}Bimbingan Penyuluhan Islam, Universitas Islam Negeri Raden Fatah Palembang

*Email: adlinary0904@gmail.com

Article Info

Article history:

Received 02 Oct, 2025

Revised 21 Nov, 2025

Accepted 27 Dec, 2025

Keywords:

Perception, Spiritual Guidance,
Worship-Friendly Hospital,
Gombak Community

ABSTRACT

This study aims to analyze the perception of the people of Gombak, Malaysia towards spiritual guidance at Persra Ibadah Hospital. The background of the research departs from the importance of spiritual services in supporting the patient's healing process, along with a holistic approach that includes physical, psychological, social, and spiritual dimensions. The research method used is qualitative with a descriptive approach, involving interviews and observations of the Gombak community. The results of the study show that the majority of people have a positive perception of spiritual guidance, because it is considered to be able to provide inner peace, spiritual motivation, and help patients in carrying out worship when sick. However, some people also consider that socialization and promotion regarding the role of spiritual guidance is still not optimal. This study concludes that spiritual guidance at Persra Ibadah Hospital needs to be strengthened through the development of more systematic programs and the dissemination of information to the community.

INTRODUCTION

Human health is not only limited to physical aspects, but also includes psychological, social, and spiritual dimensions (WHO, 1984). In the context of modern healthcare, the spiritual aspect is often considered a complement capable of strengthening the patient's resistance to disease. Spiritual guidance in the hospital is present as a form of psychospiritual support that helps patients accept their destiny, increase patience, and continue to carry out worship even when they are sick. Previous research has proven that spirituality plays an important role in the recovery process of patients (Robinson et al., 2003; Asadzandi, 2017; Abdullah, 2017).

In Malaysia, the Ministry of Health introduced the concept of Worship-Friendly Hospitals (HMI) that integrates Islamic values in medical services. This concept not only emphasizes medical treatment, but also combines worship and spiritual aspects as an effort to build patient welfare holistically. Although this program has been implemented in several hospitals, its use by the community still varies.

Several previous studies have provided an overview of the implementation of spiritual guidance in various hospitals (Yuliproyono, 2017; Wardana, 2016; Yuliani, 2018; Wijayanti, 2017). However, the study emphasizes more on the technical aspects of services or their impact on certain patients. This study is different because it examines the perception of the community directly, especially the Gombak community, on the existence and role of spiritual guidance at Pesra Ibadah Friendly Hospital.

Based on this background, this study aims to analyze the perception of the Gombak community towards the implementation of spiritual guidance at Mesra Ibadah Hospital and find out the community's expectations for the development of spiritual guidance in sharia-based hospitals in Malaysia.

METHODS

This study uses a descriptive qualitative approach to deeply understand the public's perception of spiritual guidance at Persra Ibadah Hospital. The research location was conducted in Gombak Area, Selangor, Malaysia in August 2023. The research data consists of primary data (interviews and observations) and secondary data (documents, reports, previous research). A total of five informants were selected using

purposive sampling techniques, namely people who live in Gombak, are Muslim, and understand the issue of spiritual guidance in hospitals.

Data collection techniques include direct observation and in-depth interviews. Data analysis was carried out with a qualitative descriptive approach through data reduction, data presentation, and conclusion drawn.

RESULTS AND DISCUSSION

The majority of the people of Gombak have a positive perception of spiritual guidance at the Mesra Ibadah Hospital. This service is considered to be able to provide inner peace, increase spiritual motivation, and assist patients in carrying out worship when sick. However, some people also revealed that the socialization of spiritual guidance services is still not optimal.

In addition, the community hopes that spiritual guidance services will be more structured, systematic, and sustainable, with the support of professional counselors and adequate worship facilities. The results of this study are in line with Yuliani (2018) who found that spiritual guidance increases patient motivation, as well as Robinson et al. (2003) who emphasized the role of spirituality in recovery. The novelty of this research is that it focuses on the perception of the wider community, different from previous research that focused on specific patients.

CONCLUSION

This research shows that the people of Gombak have a positive perception of spiritual guidance at Persra Ibadah Hospital. These services help provide inner peace, spiritual motivation, and worshipful guidance for patients. However, the limitations of socialization cause some people to not optimally understand the benefits of this service.

Spiritual guidance needs to be strengthened with systematic programs, improved quality of counselors, and effective communication strategies. These findings can be a reference for hospital managers in strengthening the integration of spiritual aspects in health services.

BIBLIOGRAPHY

- Abdullah, A. (2017). Religious perspectives in patient recovery: A study in Banda Aceh. *Journal of Islamic Health Studies*, 5(2), 112–124.
- Adzaki, A. (2002). *Islamic Psychology: Concepts and Applications*. Jakarta: PT Raja Grafindo Persada.
- Asadzandi, M. (2017). Spiritual health and its role in patient resilience. *Iranian Journal of Nursing and Midwifery Research*, 22(5), 325–330.
- Faqih, A. (2001). *Guidance and Counseling in Islam*. Bandung: Pustaka Setia.
- Hawari, D. (1999). *Al-Quran, Psychiatric Science, and Mental Health*. Yogyakarta: Bhakti Prima Yasa Fund.
- Masyuri, A. (2012). Tazkiyah al-Nafs in the development of Islamic personality. *Journal of Da'wah Science*, 6(1), 45–60.
- Potter, P. (2005). *Fundamentals of Nursing: Concepts, Processes, and Practices* (Terj. Y. Asih). Jakarta: EGC.
- Robinson, J., Kendrick, A., & Brown, A. (2003). Spirituality and recovery: Patients' perspectives. *Journal of Clinical Nursing*, 12(6), 843–852.
- Riyadi, A. (2014). A spiritual approach in Islamic hospital services. *Journal of Islamic Guidance and Counseling*, 8(2), 77–92.
- Samsudin, S. (2005). *Patient Spiritual Guidance: Efforts to Synergize Spiritual Services in Hospitals*. Semarang: Learning Library.
- Setiadi, A. (2017). The role of Islamic spiritual guidance in increasing the patient's mental endurance. *Journal of Islamic Counseling*, 11(1), 1–12.
- Wardana, A. K. (2016). Implementation of Islamic spiritual guidance for inpatients at the Sultan Agung Islamic Hospital Semarang. *Journal of Islamic Guidance and Counseling*, 7(2), 55–70.
- Wijayanti, R. (2017). Islamic spiritual guidance services in supporting the healing of inpatients. *Journal of Islamic Studies*, 9(1), 15–30.
- Yuliani, M. (2018). The role of Islamic spiritual guidance in the psychic motivation of inpatient heart patients. *Journal of Nursing Sciences*, 12(3), 189–197.
- Scott, N. B. (2017). Implementation of spiritual guidance for inpatients at Harapan Ibu Purbalingga Hospital. *Journal of Da'wah and Community Development*, 5(2), 201–218.