



Infusing Islamic Ethical Ideals in Nursing Practices

¹Mohamad Firdaus Mohamad Ismail*, ¹Mohd Said bin Nurumal, ¹Muhammad Lokman bin Md Isa and ²Hashi, Abdurezak A.

¹Kulliyyah of Nursing, ²Kulliyyah of Science,
International Islamic University of Malaysia, IIUM
Jalan Sultan Ahmad Shah, 25200 Kuantan, Pahang, Malaysia

Abstract

Nurses are at the heart of healing and medical care, whose duties and responsibilities form an essential element of healthcare. Given the fact that the lives of many patients in hospitals depend on nurses' moral decency and moral responsibility, certainly moral indecency on the part of nurses impedes, and thus risks the life of millions in hospitals and other nursing places. Apart from that, the lack of the spiritual ethical dimension of life puts nurses in a difficult position to make a moral judgement on given moral issues. This paper attempts to clarify the significant of Islamic ethical ideals in nursing practices. The author tries to explain the meaning of Islamic ethics, unveil the origin of Islamic ethics, and its characteristics. In the meantime, the author tries to present Islamic ethics as an alternative by comparing it with conventional ethics. The paper concludes that the moral of Muslim nurses should be developed along with Islamic ethical ideals, and its application in nursing practices should be prioritised.

Keyword: *Islamic Ethics, Health, Nursing, Morality*

Abstrak

Jururawat merupakan satu pusat di antara penyembuhan dan rawatan perubatan, di mana tugas dan tanggungjawab mereka adalah untuk membentuk satu elemen penting dalam penjagaan kesihatan. Pada hakikatnya, kebanyakan kehidupan pesakit di hospital bergantung kepada kesopanan moral dan tanggungjawab moral para jururawat. Perbuatan yang tidak bermoral daripada jururawat tidak dihalang akan mengakibatkan jutaan kehidupan yang berisiko di hospital-hospital dan tempat-tempat kejururawatan lain. Selain itu, kekurangan dimensi etika kerohanian dalam kehidupan meletakkan jururawat dalam kedudukan yang sukar untuk membuat pertimbangan moral mengenai isu-isu moral yang dihadapi. Kertas kerja ini menjelaskan secara kesignifikan etika Islam unggul dalam amalan kejururawatan. Penulis mendefinisikan etika Islam, memperkenalkan asal-usul etika Islam, dan ciri-cirinya. Dalam pada itu, penulis membentangkan etika Islam sebagai alternatif dan membandingkannya dengan etika konvensional. Kertas ini menyimpulkan bahawa moral jururawat Islam perlu dibangunkan bersama-sama dengan etika Islam unggul, dan penggunaannya dalam amalan kejururawatan perlu diutamakan.

Kata kunci: *Etika Islam, kesihatan, kejururawatan, kemoralan*

Overview of Nursing

The term nursing is derived from 'nurse'. 'Nurse' itself can be either noun or verb depending on the word usage. According to Online Etymology Dictionary (n.d), the word 'nurse' denotes foster-mother, wet nurse, and nanny, and was recorded in English in 1580

as "a person who takes care of sick." As a verb, nurse is defined in 1530s as to suckle (an infant); and for the first time in 1736 as sense of "take care of (a sick person)." Both definitions given, "the person who takes care of sick" and "take care of a sick person", are much related in this discussion. Nursing is a "specially-trained professional field that addresses the humanistic and holistic needs of patients, families, and environments, and provides responses to patterns and/or needs of patients, families, and communities to actual and potential health problems" (Katz et al., 2009). Professional nurses have diverse roles such as healthcare provider, client advocate, educator, care

**Corresponding author: Mohamad Firdaus Mohamad Ismail
Kulliyyah of Nursing, International Islamic University of Malaysia, IIUM
Jalan Sultan Ahmad Shah, 25200 Kuantan, Pahang, Malaysia*

coordinator, primary care practitioner, and change agent. This profession emphasises the importance of morality in all of its actions because nurses' jobs require them to interact with living beings, such as patients, families, as well as the environment. A small mistake may cause undesirable moral conflict. Besides, the lack of the spiritual ethical dimension of life puts nurses in difficult position to make a moral judgment on given moral issues.

Nursing Practices and the Conventional Moral Theories

Nursing ethics denotes a system of principles governing the conduct of nurses that distinguished between those is morally good and bad, or right and wrong. In nursing practices, this system of principles adopted much from conventional moral theories to help nurses figure out what actions are right and wrong. Indeed, nurses are always called to take part in decision making on a broader scale, thus these moral theories worth to guide them. It is also worth to note here that these moral theories have been designed as a standard ethical framework for cohesive and consistent ethical reasoning and decision making in nursing practices, up to this day.

Virtue ethics is a moral philosophy that emphasising on moral character building. Some literatures denotes virtues ethics as the practice of moral righteousness (Davis, Fowler, & Aroskar, 2010; Fry & Johnstone, 2005). Another nursing work entitled *Nursing Ethics*, Thompson, Melia, Boyd, & Horsburgh (2007) more or less shares similar idea of virtue ethics, but they highlight the person or nurses as the moral agent best to inculcate the moral righteousness in themselves, like integrity, trustworthiness, and respectfulness. The essential point here is, some nursing scholars implies that nurses with virtue will act according to principles. They argue that developing good spirit from the inner part of nurses, somehow may influence their way of thinking to become more sensible, rational, critical and creative. In the end, each decision made by nurses are going to be morally acceptable. It is reasonable to say that moral righteousness is the cornerstone of good nursing. However, the question like, is it possible for the virtue ethics to stand on its own to assess things, either they are good or bad? On what basis should someone make their ethical decision? Obviously, this ethics does not have a benchmark, thus it is something worth to ponder.

Principle-based ethics provide approaches for people to meet their desired outcome. Let's say someone is hungry for food, thus eating denotes the approach to fulfil their basic need. Alternatively, principle-based ethics set a benchmark to evaluate the decision or

action whether or not it is morally acceptable. In nursing, utilitarianism and deontology are two commonly moral theories mainly applied in patient care. Utilitarianism, is a term derived from the word utility, which denotes the benefit, usefulness, and advantage. Numerous scholarly work associate utilitarianism with the consequences likely to result from one's decision and action (Choe & Min, 2011; Mepham, 2006). In this stance, we note that any consequences of decision or action that would provide greater benefit to the greatest number of people is deemed as an ethical conduct. In nursing, nurses apply this moral theory in a broader scope in which whatever maximizes the greatest benefit and cause the least amount of harm to patient care should be pursued (Butts & Rich, 2015; Davis et al., 2010; Hanssen & Alpers, 2010). Though this consideration may provide advantages for the patient, it opens the space for someone to justify the means according to an end. Thus, what is the position if the decision or action would violate the laws and moral norms? This inquiry, however, is a very serious matter to look upon.

Next is, deontology. The term deontology is derived from a Greek word for duty. This moral theory evaluates the decision or action, whether it is right or wrong depending on the nature of the work itself, rather than its consequences (Burkhardt & Nathaniel, 2008; Mepham, 2006). The nature of the work itself denotes a set of moral duties applicable to everyone (Sanderson, 2014). In this point, we note that the decision or action which is in line with a set of moral duties, is considered as an ethical conduct. It is worth to mention here that the act of telling the truth is viewed as universal law for everyone, therefore, telling a lie violates the norms, which can be considered as immoral. However, how about if someone have to violate these set of moral duties to save a patient's life during patient care, for instance? Would this scenario also be considered as immoral?

No doubt we have to be somewhat suspicious of theories of morality, all of which are reductionist in one way or another. As we present the majority of moral theories applied in nursing practices, the approaches tend to open a series of questions and arguments to confirm its reliability. The concern is, how far these moral theories could be applied as a foundation of moral judgment in nursing practices? It is very difficult to explain whether it's right or wrong (Nor 'Azzah Kamri, 2008). Alternatively, we present an Islamic ethical ideals as an alternative to the other moral philosophies. As it is divinely guided, we believe it provides an answer for every single of question relate to morality.

Understanding of Islamic Ethics

The term 'Islamic ethics' is derived from two words, Islamic and ethics. According to Merriam-Webster Dictionary (n.d), ethics is a set of rules or behaviours based on the ideas about what is morally good and bad. A similar definition is provided by An Encyclopaedia Britannica Company (Singer, 2015) which states that ethics is a "discipline dealing with what is good and bad, or right and wrong with moral duty and obligation." In short, both definitions point out that ethics is a philosophical discussion about good and bad actions and evaluation of whether something is moral or immoral. In addition, ethics also refers to an Arabic word which is *akhlaq*, (singular: *khuluq*). *Akhlaq* means character, disposition, nature, manner or moral. Besides, the word ethics is also often associated with another Arabic word, *adab*. *Adab* is translated literally to the English language to denote behaviour or morality. Sometimes, the words *akhlaq* and *adab* are used interchangeably. Nevertheless, both words carry a different conceptual meaning. *Akhlaq* is a philosophy which is related to good actions, such as telling the truth, respecting people, and helping people, whereas *adab* actually describes the action itself. A similar view is shared by Hashi (2011) in his article entitled *Islamic ethics: An outline of its principles and scope*, who defines *akhlaq* (ethics) as a philosophy of moral and *adab* (morality) as referring to the actual practice of moral philosophy. He also defines *akhlaq* in two conceptual meanings, (1) a science that deals with the standard of right and wrong in human action and, (2) good character (Hashi, 2011). So, ethics captures the essence of *akhlaq*, whereas *adab* embodies behaviour or morality.

Some traditional Muslim scholars like al-Ghazali, al-Razi, al-Tusi, and al-Dawani, denotes *akhlaq* as a set of the features for the human souls, or state of the soul (Rahim, 2013). This state is not the soul nor action, but rather is made by two aspects. The first one is, the good characters which are inborn not acquired (*sifah mahmudah*). Another dimension of this state is acquired characters, which are not inborn. In order to acquire certain character, internal factors, such as the desire, education, family, etc., have significant influence. For example, a person would be tempted to engage in immoral activities when offered with instant luxuries by friends or colleagues, whenever the internal sense becomes weak, *sifah mazmumah* will take over and becomes dominate oneself to the path of immoral activities. *Sifah mazmumah* is in contrast to *sifah mahmudah* which denotes undesirable attitudes and weaknesses of human character.

In his book entitled *Ethics and Fiqh for Daily Life: An Islamic Outline*, Haneef (2005) defines Islamic ethics as "abstaining from what is censured by God and

His Prophet, doing what is enjoined by them, and signifies those traits of behaviour that are regarded by Islam as good." Some literature describes Islamic ethics as "the individual personality reflected in an individual's behaviour towards God and other human beings, towards himself and other beings in accordance with the rules of God and the guidance of the Prophet." A similar view also is expressed by Al-Attar (2010) in her book entitled *Islamic Ethics: Divine Command Theory in Arabo-Islamic Thought*, highlights the *Qur'an* and the sunnah consists rules of conduct and moral values for people to refer. Both literatures claimed that Islamic ethics is based on guidance from God as prescribed in the *Qur'an* and Prophetic tradition. As primary sources of Islamic ethics, the *Qur'an* and the Sunnah play a significant role for providing guidelines and regulations to man. Both God's law expressed in the *Qur'an* and the Sunnah and the objective circumstances in which man must strive them are divinely ordained.

Origins of Islamic Ethics

Historically, the foundation of Islamic ethics started since the time of Prophet Muhammad (PBUH). The people during those time are described as ethnocentric, tribal, temperamental, and immoral in their actions regarded to be the social norms in their uncivilised society (Haque et al., 2012). Among the immoral activities they are known to have performed include killing, lying, robbing, and adultery. However, those activities were abandoned after the introduction of Islam as a way of life, and the *Qur'an* as a code of moral conduct.

The *Qur'an* became the primary source of Islamic ethics during that time. Generally, it contains numerous verses inviting people to do good deeds and to prevent evil, as well as to promote good moral values. In other words, the *Qur'an* provides the characteristics of moral people. According to Haque et al. (2012), in a book entitled *Ethics and Fiqh for Everyday Life: An Islamic Perspective*, the Qur'anic revelation has successfully transformed the moral and spiritual landscape of pagan Arabs to one that embodies positive qualities such as patience, kindness, and freedom from blind passion. Moreover, these positive qualities have enabled them to become a strong group in the community and help to spread Islam more rapidly. Therefore, it is clear that the *Qur'an* is the only answer for the enhancement of morality. In addition, Fazlur Rahman (1983) in his book entitled *Law and Ethics in Islam* describes the importance of the roles of the *Qur'an* to morality. The *Qur'an*, according to Fazlur Rahman, is not a book of abstract ethics, nor is it a legal document that Muslim lawyers have made it out to be. It is fundamentally a

work of moral admonitions. A large part of its content, which deals with human relations, is a host of remarks concerning the necessity of justice, fair play, goodness, kindness, forgiveness, guarding against moral peril, and so on. It is clear that these are general directives and not specific rules. Nevertheless, they are not abstract moral propositions either; they have a driving power in which abstract propositions cannot yield.

Apart of that, Prophet Muhammad (PBUH) also acts as a role model to practice the code of moral conduct. Everything related to the Prophet's life, including speeches, actions, and silent approvals, is known as Sunnah. Sunnah is the second primary source after the *Qur'an*. After the Prophet's demise, the Muslim scholars endeavoured a compilation of prophetic traditions to ensure that the information is valid and reliable. There are six books of authentic hadiths such as the compilations of Imam Bukhari, Imam Muslim, Imam Tirmizi, Imam Abu Daud, Imam Ibnu Majah, and Imam Nasa'i. However, the compilation of Imam Bukhari and Imam Muslim are considered as the most authentic references (Haque et al., 2012).

The legacy then was continued by the companions which were Abu Bakar (r.a), Omar (r.a), Usman (r.a), and Ali (r.a). After Ali's (r.a) demise, the legacy was governed by the inheritance of caliphate including the Umayyad Caliphate, Abbasid Caliphate, and Ottoman Caliphate. Islam was spread in advance during this time and known as Islamic civilization. The Abbasid Caliphate is regarded as the greatest empire and has left monumental contributions to the Islamic history particularly in the sectors of administration, defence, agriculture, and education. Apart from that, ethics had been one of the most interesting subjects explored by the Muslim scholars including al-Kindi, al-Farabi, Ibn Sina, and Miskawayh. Among them, Miskawayh is recognised as the first Muslim scholar to introduce Islamic ethics and as the originator of the movement that solidifies the subject as a discipline.

Characteristics of Islamic Ethics

Islamic ethics has several characteristics that distinguish from conventional ethics. It includes the following:

Firstly, ethics is inseparable from religion. In Islam, any good conduct (*amal salih*) have strong relationship with faith (*iman*). In Chapter 2 of the *Qur'an*, verse 82, God states that there are two prerequisites for man in order to enter paradise: they must have a strong faith to God and do what is considered a good conduct. Faith (*iman*) is not a matter of word, but a concept that urges man to realise the presence of God in every conduct to ensure that it is good (Ali, 2009). A book entitled *Ethico-Religious Concepts in the Qur'an*, by Izutsu (2004), who is a well-known Japanese scholar on

Islam, provides an in-depth discussion of this issue. This book elaborates that good conduct is a manifestation of man's faith. Thus, whoever confesses that he or she is a believer, the confession is still not valid unless they showcase their inner faith through good conduct. In regards to this matter, Izutsu (2004) defines good conduct as "those works of piety that have been enjoined by God upon all believers." Apart from that, faith (*iman*) is also closely related to the concept of unity of God (*Tawheed*). In the pillars of faith (*iman*), belief in the concept of unity of God is ranked at the first place to show that Islam emphasises this concept to people in order to be a true believer. The concept of *Tawheed* refers to the belief that God is one, and God is the one who creates everything on the Earth and in the Heaven. The creation of man on the earth is to worship God and as a preparation for the eternal afterlife. Therefore, worldly life is a medium for people to secure as much rewards as possible in preparation of the afterlife. To realise these goals, the conducts should be steered ethically in line with the demands of religion which is doing things in which God has commanded and leaving the prohibition, as well as doing *amal salih*. Muslims are required to worship God, be good to parents, near kinsmen, orphans, and the needy, to speak kindly to everyone, to perform the prayers, and to pay the alms (Ali, 2009). Apart from that, Muslims are prohibited to drink alcohols and eat the animals that kill the canine, reptiles and carrion. Muslims are also prohibited from gambling, committing adultery, and sodomy. In brief, everything that is commanded by God is morally good, whereas everything that is prohibited by God is immoral. In other words, ethics is steered by the divine law of *Shariah*, which are above the selfish likes and dislikes of moral agent.

Secondly, Islamic ethics is explained in the broader framework of human beings who have been entrusted as the vicegerents on Earth. In Chapter 33 of the *Qur'an*, verse 72, God explains that He has offered the *amanah* unto the heavens, the earth, and the mountains. All of them refused to hold this heavy responsibility except for humans (Ali, 2009). Human appointment as vicegerent is opposed by angels and *jiin*, however, God knows everything and He provides empowering knowledge to man. The arrangement resulted in angels to respect human. As vicegerent, humans are entrusted with *amanah* to inhabit the earth and live in accordance with the *Shariah*. Ethics itself is one of a *Shariah* guidelines, apart from faith (*aqidah*) and jurists (*fiqh*). Muslims should refer to the *Qur'an* and the Sunnah to ensure the highest ethical standards to be implemented on this earth. This *amanah* involves not only in personal matters, but also worldly affairs such as working, shopping, and recreation should be reflecting to the *amanah* that has been mandated. By performing

this *amanah*, motivation will come alongside to carry out their duties with sincerity, honesty, and dedication. Without the awareness of this *amanah*, every single action will be carried out without considering the possible consequences in the world and in the hereafter.

Thirdly, ethics is an inborn character of human beings. Inborn character means that people are born into this world as pure, innocent, and sin-free, better known as *fitrah*. This has been stated in Chapter 30 of the *Qur'an*, verse 30 (Ali, 2009). Thus, only good qualities are found in man such as trust, justice, and patience. When these qualities prevail in people, life in this world will be peaceful and prosperous. However, there are many factors such as desire, ego, and culture that can affect the human soul and turn it into the opposite. Bad qualities will become dominant in a person and are shown through actions such as lying, deception, and procrastination. From the Islamic perspective, good qualities should be realised and practiced every day for consistency. Meanwhile, the bad qualities should be avoided by getting closer to God.

Fourthly, Islamic ethics is a moral philosophy that is relevant to be applied at any times and anywhere. It transcends cultural, socioeconomic, and status of a person. In other words, ethical conduct should be practiced by everyone either when they are on their own or within societal interaction. In Islam, Muslims are commanded to disclose the identity of Islam and good moral conduct even when they are staying in depraved society. This is demonstrated by the teachings of Prophet Muhammad (PBUH) through his life story. Although living in the dark ages in the beginning of the apostolic, he did not get influenced by the condition at all. Instead, he exemplified a good moral conduct to the society suitable to the purpose of his mission to the world to rectify human morality and be the best role model. Indirectly, he also taught ethics to Muslims in every aspect of life, such as good manners, when entering the toilet, while eating, while interacting with the community, and even in leading a good governance.

Fifthly, Islamic ethics is the way to achieve virtuous deeds (*amal salih*). Every action must be accompanied by sincere intention to God, and such actions must be in line with the demands of *Shariah*. If an act is not done for the sake of God, then the act is considered to be in vain. In his book of *Hadith 40: Terjemah dan Syarahnya*, Imam al-Nawawi (2008), explained that intention plays a role in differentiating something either as customary or an act of worship. Any action accompanied by sincere intention to God will have those acts rewarded, and are regarded as virtuous deeds. This situation illustrates that God is merciful to

simplify all human affairs. In nursing practices, numerous acts such as administering a medication are directly considered as good deeds. Meanwhile, the Islamic act of helping those in need and visiting the sick are part of responsibilities of Muslims to other Muslims. Without a clear intention, all practices are only regarded as a mere custom. As a result, there is no difference between the practice done by nurses who are Muslims and vice versa. Therefore, every act done by nurses must be accompanied by a sincere intention directed to pleasing God. In addition to their obligations to be fulfilled, all these things will be rewarded by God.

Implementation of Ethics Nursing

The implementation of Islamic ethical ideals in nursing practices can be seen in given moral issues. For the purpose of this article, we choose an abortion issue to see the implementation of Islamic values in nursing practices.

According to the *Concise Oxford English Dictionary*, abortion means deliberate termination of a human pregnancy (Stevenson & Waite, 2011). There are two opinions about the morality of abortion, namely pro-life, which argues against abortion, and pro-choice, which defends the morality of conducting an abortion. From the view of pro-life, the concern is on the sanctity of life, or when life begins (Baranzke, 2012; Jali, 2001; Jones & Chaloner, 2007; Marquis, 1989). Life is viewed as a valuable thing where it begins once the conception occurs (Marquis, 1989). In this regards, the foetus is conceived as an innocent human being. Thus, all forms of taking its life are rejected (Jones & Chaloner, 2007), and are akin to murder (Medoff, 2016). Whereas, pro-choice views the beginning of life at the moment the child has been delivered. Thus, the foetus, which has not yet been born is considered as not a living organism, or a human being, and thus does not have any moral stance. Therefore, any forms of terminating the foetus are not morally wrong (Jones & Chaloner, 2007).

However, in Islam, life is considered as a gift that is very sacred and priceless. In chapter 5 verse 32, the *Qur'an* states that: "On that account: We ordained for the Children of Israel that if anyone slew a person unless it is for murder or for spreading mischief in the land it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people." In this verse, the sanctity of life is confirmed, whereby the murder of one life is like killing all humankind. All forms of life taking are prohibited.

The prophetic traditions from the compilation by the Imam Abul Hussain Muslim Ibn al-Hajjaj (Al-Hajjaj, 2007) as narrated by Abdullah in *hadith* number of

6723 mentioned that the creation of man goes through three stages, including *nutfah*, *‘alaqah*, and *mudghah*, whereby each stage approximately consumes 40 days, thus constituting to a total of 120 days. In an article entitled *Abortion from an Islamic Ethical Point of View*, written by Demirel (2011), he concluded that the scholars came to an agreement that the ensoulment will only take place after all the three stages have been through completely. So, based on this *hadith*, majority of scholars agree that the ensoulment occurs immediately after 120 days of conception or within the following ten days. In other words, the beginning of life begins after the 120th day. This period implies the significant cut-off points between the prohibition and permissibility of abortion from Islamic perspective. Islamic law forbids the termination of pregnancy, however, the flexibility in Islam provides the room for people who are really in need of an abortion, which intends to continue the lifespan and health of the female parent. The Egyptian Fatwa Institution (*Dar-al Ifta Misriyyah*) detailed the prohibition criteria and the tolerance in this issue. Grounded along the public inquiry on abortion towards this institution via its formal website, we summarise a few points as an overall conclusion of this argument. Some of which are as follows:

1. Abortion is completely prohibited whether it is taken before or after the ensoulment except for any legal necessity.
2. The abortion is forbidden if the ground merely due to congenital malformation, the medical test has shown some malformation, low likelihood for a normal delivery or unplanned pregnancy.
3. The abortion is permissible to carry out before 120 days of pregnancy if the doctor confirmed the presence of a foetal malformation or the foetal is in lethal condition.
4. The only acceptable reason to abort the foetus is if the pregnancy would threaten the mother's health and life after seeking an opinion from a trustworthy Muslim physician (Dar al-Ifta al-Misriyyah, 2016).

In the abortion process, nurses play a vital role starting from helping in decision-making (Botes, 2000; Coombe, 2013; Sjöstrand, 2015), participating in abortion procedures, and providing post-care after abortion (Sjöstrand, 2015) where the controversy in the termination of life only takes place in the first two roles. In the decision process, nurses are responsible for informing the pros, cons, and the effects of each decision taken by the patient. During this time, nurses do not act as the decision-makers, but more as facilitators (Botes, 2000). The second task requires nurses to make a moral judgment whether or not to participate in the abortion procedure. Therefore, the

nurses may require additional education or updates about the laws regarding end-of-life treatment (Saevareid & Balandin, 2011), to help them in forming their moral judgments and preparing them with the relevant information.

The nurses are in dilemma of whether or not to take part in abortion procedures. Even though the policies and law allow nurses to refuse, Lachman (2014) argues that the reason for the decline should not be based on self-interest, discrimination, or prejudice, but must only be based on moral judgment, which is also supported by the religious and secular views. In this regards, Islamic views on this issue give a clear-cut idea on the conditions for Muslim nurses whether to proceed or decline in participating in the abortion procedure. If the given abortion cases violates *Shariah's* norm, Muslims nurses should avoid from participating in the procedure.

Conclusion

Studies have shown that the perspective of religion on the arising issues play a major role among the patients to make a related decision (Awoyemi & Novignon, 2014; Petersen & Mauss, 1976; Stein, Kolidas, & Moadel, 2015; Tumwesigye et al., 2013). Indeed, a local study carried out among outpatients at the University Malaya Medical Centre, Malaysia showed the majority of the patients, and mainly Muslims pointed out that every health plan needs to be in line with their religious views (Htut, Shahrul, & Poi, 2007). Since the nurses instruct and assist individuals in making a decision as they engage in nursing care, using a comprehensive view of given moral issues based on Islamic ethical ideals would provide them with some information as they interact with Muslim patients. As holding a role of an advocate, nurses must be fitted with an excellent understanding and knowledge of given moral issues, including the Islamic position, to educate the patients. Insufficient explanation regarding this issue may put a patient in doubt and confusion that may lead to difficulty in the decision-making process. Besides, Islamic ethical ideals forms a concrete foundation for nurses in making judgment on given moral issues. For the future direction of this study, it is highly recommended to investigate and explore the knowledge of Islamic ethical ideals on given moral issues among nurses.

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