

Non-Pharmacological Pain Management in Islamic Tenet to Reduce Labor Pain: A Literature Review

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ABSTRACT

Background: This study aims to explore kinds of non-pharmacological pain management most frequently used by nurse and to examine the effects of the non-pharmacological on health outcomes in maternity nursing. **Methods:** Databases searched for books and electronic journal that were published from the search of Science direct, CINAHL, EBSCO, Pro Quest, PubMed, OVID, google scholar, and www.cochrane.org. The inclusion criteria consist (1) articles and books, published between 2010 – 2020, as reference to applied the non-pharmacological pain management (2) English and Indonesian's references about the non- pharmacological (3) to measure of outcome: labor pain reference (4) fitting the descriptors: Kinds of the non- pharmacological pain management in maternity nursing care. Using selected keywords “non- pharmacological pain management”, " non-pharmacological intervention", "pain management ", “holistic intervention”, "cultural intervention", “non-pharmacological pain management in health”, “spiritual intervention”, “non-pharmacological pain management in maternity care”, " outcomes: labor pain". **Results:** A total of 9 scientific articles that met the inclusion criteria and addressed the non-pharmacological pain management in maternity care. The Islamic relaxation most used was: Listen the Qur'an, read the Qur'an, Islamic music, praying-*dhikr*, *do'a*/supplications, and modified Islamic relaxation like SEFT. The outcome including: relief pain, and smooth delivery. Non-pharmacological pain management that so far is still a general nature. Future research should examine or test the other kinds of non-pharmacological pain management in maternity nursing area base on Islamic tenet *Ruqyah*, *sholawat*, and *dhikr* can be done together with her family that accompanied her during childbirth based on caring practice involves six carative factors and transpersonal caring relationship, and family participation. **Conclusion:** Some evidences have shown non-pharmacological pain management as integrative energy in nursing practice to reduce labor pain in maternity care. It should be performed to support holistic care for establishing practice based on Holistic Nursing Theory and Islamic philosophy. **Keywords:** *Non-pharmacological pain management, Islamic tenet, reduce, labor pain*

1. INTRODUCTION

As a profession, nursing must give the holistic care; body, mind, and spirit to decrease of anxiety and labor pain for each patient [1]. Study in Sweden reported that the pain sometimes seems uncontrollable, so important support from nurse to decrease pain [2]. Study in Persia reported women who they were reading Quran from third trimester of pregnancy to normal spontaneous delivery (at least 30 times, n=41), there were significant differences in severity of pain score (VAS) in the first stage of labor (cervical dilatation of 3-5, 5-8, 8-10 centimeter), compared to mothers who were given routine care (control) [3] Research in Indonesia include the music therapy (Islamic music version) for 30 minutes can decrease caesarean section pain [4]. Hypnotherapy (Islamic version) was shown to relief postoperative pain [5]. Nursing based intervention integrating Islamic relaxation (SEFT and *dhikr* therapy) showed positive effects on both anxiety and perceived control in Indonesian [6]. Supplications and praying very benefit

for all of condition and very suggested in childbirth, because prediction can reduce pain and smooth delivery [7]. This paper has effort to identify the methods and kinds of non-pharmacological pain management and outcome of non-pharmacological pain management to reduce labor pain.

2. METHODS

The search literatures regarding non-pharmacological pain management by using electronic search engine and manual. More than 200 electronic articles which met the selection criteria, were retrieved, using selected key words “non-pharmacological pain management”, “non-pharmacological intervention”, “pain management”, “holistic intervention”, “cultural intervention”, “non-pharmacological pain management in health”, “spiritual intervention”, “non-pharmacological pain management in maternity care”, “outcomes: labor pain”, from the search of Science direct, CINAHL, EBSCO, Medline, Pro Quest, PubMed, google scholars, cochrane and www.science. There were several studies are found from the research reports. The

inclusion criteria consist (1) articles and books, published between 2010 – 2020, as reference to applied non-pharmacological pain management (2) English and Indonesian's references about non-pharmacological pain management (3) to measure of outcome at least one labor pain reference.

Search outcome.

Hundreds of articles came up from many fields of study. Some of them are related to “non-pharmacological pain management in health” and “non-pharmacological pain intervention” terminologies in computer and are not relevant for decrease pain and describing the idea in computer program language. Thus, they were excluded. Following selection of publications, a total of twenty-one (21) publications were selected for this review. The majority of studies used quasi-experimental design and correlational studies with a few of randomized control trial. There are form systematic review and literature review. Many books about the use of non-pharmacological pain management to reduce labor pain.

Study subjects, involved women in pregnant to laboring in some countries including Indonesia. There are post section caesarean in Indonesia. They around in age from 20 to 40 years, there are primiparous and multipara also. Setting of the studies included at delivery room, prenatal class, maternity ward. Non-pharmacological pain management provided descriptions of clinical practice of non-pharmacological pain management to reduce pain.

3. RESULTS

In the review, definition and technique of non-pharmacological pain management were generally described. Interventions of non-pharmacological pain management, physiological outcomes, found in the review and are presented. Original Non-pharmacological pain management includes prayer, supplication/doa-dhikr [8]. 3). The other original Non-pharmacological pain management is read the Quran and dhikr [9,10,11,12,13,14]. Modified Non-pharmacological pain management involve Islamic music [15]. Modified Islamic relaxation that incorporates Islamic tenets in all of knowledge approach modified with spiritual like SEFT [16].

Relaxation-Meditation-hypnothis in Islam can reduce pain also [17, 18]. Zikr Meditation and Jaw Relaxation on Postoperative Pain, Anxiety and Physiologic Response of Patients Undergoing Abdominal Surgery [19,20], Nursing includes a strong educative component to help the human to fulfill patient’s capacities. Nurses must give education for patient [21], include pregnant women and women in labor [22].

During pregnancy and labor, pregnant women can obey recommended prayer such as, dhikr, remember of Allah, because prayer in healing in Islam [21]. Beside the other kinds of recommended prayer like sholawat, reading

name of Allah, etc [23]. Traditional healers is very suggested due to easy, not harm, make other health problem or complication [24].

Tabel. Summary for research paper; non-pharmacological pain management -alternative therapies; labor pain

No	Author	Subject	Key Variable & tools	Design	Major findings	Summary
1	Mardiyono, Praneed Songwathana, Wongchan Petpichetchian (2012)	The effects of the nursing based intervention integrating Islamic relaxation on anxiety and perceived control in Indonesian Patients with acute myocardial infarction admitted in ICCU	Nursing based intervention integrating Islamic relaxation (dhikr therapy and SEFT). Instruments for data collection: Demographic data questionnaire, Trait anxiety scale, numerical rating scale anxiety, and anxiety control questionnaire.	Randomize Control Trial	SEFT and dhikr therapy can be reducing psychological problem (pain, trauma, phobia, addiction), and emotional distress, anxiety, and balancing physiological outcomes: smoking cessation, migraine. 62 samples for control group and 69 samples for intervention group.	SEFT and Dhikr therapy can be to decrease labor pain too
2	Sitepu. N. S (2010)	Effect of zikr meditation on postoperative pain among Muslim patients undergoing abdominal surgery, Medan, Indonesia	Dhikr, meditation, decrease pain, post-operative	Quasy experimental	Dhikr therapy for 30 minutes was shown to relieve postoperative pain at 6-8 hours ($t=5.29, p<.01$) and 24-30 hours ($t=7.79, p<.01$) in Muslim patients.	Islamic meditation, dhikr therapy prediction can reduce labor pain also.
3	Mohammaditabar S., Rahnama P., Kiani A., & Heidari, M. (2012).	Effect of Qur'an citation during third semester of pregnancy on severity of labor pain in primiparous women: Clinical trial	Reading Quran from third trimester of pregnancy to normal spontaneous delivery. Reading Quran as part Islamic meditation-relaxation. VAS	RCT	Who they were reading Quran from third trimester of pregnancy to normal spontaneous delivery (at least 30 times, $n=41$), there were significant differences in severity of pain score (VAS) in first stage (cervical dilatation of 3-5, 5-8, 8-10 centimeter), compared to mothers who were given routine care (control). But there was no significance difference in severity of pain score in second stage	Reading Quran at least 30 times significant to reduce labor pain in first stage, but not in second stage.
4	Desmawati, 2016	Supplication during childbirth can reduce labor pain outcome	Supplication/do'a	Experimental design	Participants in the intervention group can reduce labor pain and increasing pain coping behaviors	Supplication or do'a can reducing of labor pain
5	Mullersdorf, M., Zander, V., & Eriksson, H. (2011).	The magnitude of reciprocity in chronic pain management: Experiences of dispersed ethnic populations of Muslim women.	Experiences Muslim women to overcome labor pain	Qualitative	Study in Sweden reported that the pain sometimes seems uncontrollable, so important support from professionals and family to decrease pain.	Need Non-pharmacological pain management for reduce labor pain.
6	Muyassar. P. R. (2012).	Praying & Dhikr to pregnant women and labor	Dhikr from Quran (reading <i>ayat Kursi, al-Ikhlas, al-Falaq and an-Naas</i> , praying, and do'a/supplication for pregnant women and childbirth	Book	Dhikr from Quran (<i>reading ayat kursi, alikhlas, alfalaq and amaa</i> s) praying, and do'a/supplication very benefit for pregnant women and childbirth. It is can pregnancy and childbirth is smooth. Prayer-do'a is done together with the family is better because the more people who follow to pray for someone, the sooner prayer was granted by God.	Dhikr from Quran, do'a/supplication that specific for pregnant women and childbirth can shorten labor duration.
7	Iswantoro, G. (2013).	Relaxation-Meditation-hypnotism in Islam	Islamic Relaxation, meditation, and hypnosis with sitting position " <i>bersila</i> " for pregnant women and first stage	Book	Islamic Relaxation, meditation, dhikr and hypnosis with sitting position " <i>bersila</i> " very benefit for pregnant women and women in labor at first stage (latent phase= cervical dilation 1-3 cm) because make calm and reduce duration of labor.	Dhikr with " <i>bersila</i> position" can make calm, reduce anxiety and shorten delivery time
8	Al Kahel, A. D.(2012).	Therapy in Islam.	Prayer (sholat and dhikr) benefit for health, include women in labor	Book	<i>Tasawuf</i> refer to Prayer (<i>sholat</i> and dhikr) has been shown to be enhance physical health (decrease of pain, strengthen the muscles of the uterus, abdomen, pelvis and vagina, increased bowel activity, thereby reducing constipation in pregnant women, bowing and prostrating to reduce blood to the brain and allow the return of blood flow to all organs of the body and preventing pre-eclampsia and facilitate natural childbirth) and to be enhance psychological health such as patient, calm.	Prayer, dhikr can decrease labor pain, prevent pre-eclampsia, and shorten delivery time (prevent vacuum extraction and section caesarean)
9	Hoseini, A.s.s., Alhani, F., Panah, A.H.K., & Behjatpour, A. K. (2013)	A Concept Analysis of Nursing Based on Islamic Sources: Seeking Remedy	Nursing includes a strong educative component to help the human to fulfill patient's capacities. Nurses must give education for patient	Systematic review	The role of the nurse is to assist the patients to fulfill holistic lens and spiritual development is more important than physical care	Nurses must give education and explanation about Non-pharmacological pain management for patients.

4. DISCUSSIONS

Islamic philosophy

In Islam, the human life in the earth based on the holy Qur'an (scripture) and the Hadis (prophet Muhammad life's way) as guidance in daily life. One of the strongest Islamic beliefs is, 'Islam seeks to firmly implant in one's heart the conviction that one's dealing with God, who sees him at all times and in all places. A person may hide him- self from the whole world but not from God (Hadis Muslim).

Ontology; Islam is monotheistic religion, surrender and submission to will of God. Islam learned about relationship with God (Khalik=creator) and relationship with human being and others in the earth (Makhluk = that are created). God is called Allah by Muslims. Allah created the heaven and earth and the all between of both. Epistemology; There were two phenomena in nature, namely 1) the phenomenon can be thought of by human beings (by logic= philosophical way) and 2) there is no conceivable by man, only with prophetic way. Human as created Allah, obligatory obey to the will of Allah.

Methodology of Islamic philosophy; Purpose human are in the world to worship with follow the Qur'an. Qur'an is the word of God (in Arabic language). In the Qur'an explain five pillar in Islam such as; 1) Shahadah: Bearing witness that there is no one who deserves to be worshipped save Allah and that Muhammad (pbuh=s.a.w) is the messenger of Allah, 2) Sholat: Five daily prayers, 3) Fasty: Abstinence from food, drink, and sexual intercourse during daytime throughout the ninth lunar month (Ramadan), 4) Thiting: Almsgiving, 5) Hajj: Pilgrimage to Mecca once in lifetime by those who are financially and physically able. True faith in Islam consists; 1) Faith to Allah, 2) Faith to Angels, 3) Faith to Prophets (Adam up to Muhammad/25 person), 4) Faith to Scriptures (Qur'an, Ingil, zabur, Torah); Qur'an for Muhammad, Ingil for Isa, Zabur for Daud, and Torah for Musa, 5) Faith to day of judgment (here after, rise of humanity), and 6) Faith to divine predestination, attribute the occurrence of pleasure and suffering to the will of Allah. In the Qu'ran, Islam set: 1) all activities of human life (sharia = law system), 2) all human attitudes and behavior (*Aqeedah* = attitude), 3) everything there is a dhikr and supplications (do'a) which is part of the Islamic relaxation [7]

The aim Islamic relaxation-meditation program include (1) health: catalyze healing & invigorating body at cellular level (2) mind: increase mental calm, concentration and perform any task using the full potential of mind (3) emotions; to become emotionally intelligent, and how to instantly shift into a proper paradigm leading to happiness and joy (4) relationships: to express true love, so become the recipient of the love and good will of others (5) spirit: develop a deep and unshakable inner peace by being rooted, and (6) finances; become a magnet for prosperity and abundance [17,18].

Relaxation and meditation by concentrating on Allah's creatures (plants, animals, space, human body, etc.) is considered one of the most efficient and powerful

forms of Islamic worship. "Those who remember Allah standing and sitting and lying down on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created (all) this in vain! Glory be to God (Allah); Give us salvation from the chastisement of the fire." (Quran 3: 191).

Meditation in Hindu with Yoga, meditation in Budhisme with Samadi, meditation in Taoisme with meditasi, meditation in Yahudi with Kaballah, meditation in Christiani with mistisisme, and meditation in Islam with *tasawuf*. *Tasawuf* refer to Prayer (*sholat and dhikr*) has been shown to be enhance physical health (decrease of pain, strengthen the muscles of the uterus, abdomen, pelvis and vagina, increased bowel activity, thereby reducing constipation in pregnant women, bowing and prostrating to reduce blood to the brain and allow the return of blood flow to all organs of the body and preventing pre-eclampsia and facilitate natural childbirth) and to be enhance psychological health such as patient, calm [8]

Praying (*sholat*) in Islam

Praying can be used as an alternative therapy as successfully as meditation, exercise, or herbal treatments. "when prayer uplifts or calms, it inhibits cortisol, epinephrine, and norepinephrine - hormones that flow out of the adrenal glands in response to stress. These fight-or-flight chemicals, released over time, can improve the immune system, decrease of pain, overcoming any number of illnesses, including heart disease, stroke, peptic ulcers, and inflammatory bowel disorder". The immune system is strengthened and nourished by a sense of peace are elicited during praying. Many doctors believe that praying with their patients before and after surgery or childbirth and before administering a course of powerful drugs might actually assist to decrease anxiety and in the patient's recovery [19].

The movements of sholat are similar to the yoga movements and exercises recommended to pregnant women and during first stage in labor (only latent phase). The comparable yoga positions to sholat positions, showing that five positions in Islamic prayer, each having a corresponding position to yoga. The Islamic prayer can provide the similar benefits of yoga to Muslims. Each position in prayer activates all seven chakras, energy fields, in the body. These correlate to the five major nerve ganglia in the spine. Because the different organs in the body are connected, moving one can affect the other. Studies point out that certain body movements can evoke emotional and physical responses, such as increased circulation after smiling. The *takbir*, raising hands to the level of the head, and *qiyam*, standing upright, together parallel the mountain pose in yoga, found to improve posture, balance, and self- awareness. Such movements help asthma and heart patients as it stabilizes blood pressure and breathing. *Ruku*, bending at ninety degrees with the hands on the knees, is like the forward bend position in yoga; it stretches the muscles of the lower back, thighs,

leg, calves, and allows for free circulation to the upper torso. It increases blood flow to the brain and lungs, improving brain function. The *julus*, sitting on both legs, fingers on the thighs, knees, and toes. Furthermore, it aids digestion, detoxification of the liver, and stimulates action in the abdominal, uterine, and intestine. This makes it necessary to perform the movements correctly [19]. "O you who believe! seek assistance through patience and prayer; surely Allah is with the patient." (Qur'an 2:153).

Dhikr therapy

Meditation can also be performed by concentrating on one word or a few words that give the person a sense of internal peace and calm; for example, by repeating the words *Subhanallah* (glory be to Allah) or *Alhamdulillah* (all praise be to Allah) or *Astagfirullah* (forgive me o Allah). Deep and silent repetition of such words produces the same physiological effects of meditation. It also adds an additional factor that helps in stress elimination and that is giving the individual the feeling that he or she is in extreme proximity with Allah, the Controller of the whole world. "Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest." (Qur'an 13:28) Sufism or *tasawuf* is a perennial philosophy of and metareligious phenomena. *Tasawuf* began as a science, in its center is a charity, and the end is the gift of God. Attitude-behavior everyday referred to as *dhikr* (Iswantoro, 2013). The *dhikr* consists of three levels: 1) *dhikr bilqalbi* (in heart), 2) *dhikr billisani* (be spoken), 3) *dhikr jawariah* (each saw the heavens and earth and between both as God's creation, human beings always remember God) (Qur'an 39: 22-23., 2: 200., 62:9). The *dhikr*, means "mention", designates already in the Koran and Hadith the ritual repetition of divine names. This is can be to therapy by Muslim in some live problem, including childbearing situation. The Sufi or *tasawuf* method of healing uses spiritual power and has been practiced by Sufis for centuries. That methods include meditation, *dhikr*, *tefekkur*, contemplation about the universe and the life hereafter. This can be done by oneself or with a group. The group or person should make *dhikr* in a quiet and uncluttered room. The person would close his or her eyes, relax the body, and breathe deeply [19].

Support for the healing power of prayer can be found in the Qur'an. And your Lord says, "Call on Me; I will answer your (prayer) (Qur'an 40:60). And when (Hi Prophet) My servants ask you about Me, then surely I am near. I answer the prayer of the supplicant when he prays to me. So let them respond to My call (without hesitation), and believe and trust in Me (in the way required of them), so that they may be guided to spiritual and intellectual excellence and right conduct

(Qur'an 2:186). Call upon your Lord (O humankind) with humility and in the secrecy of your hearts. Indeed, your Lord does not love those who exceed the bounds. (Qur'an 7:55). Say, "My Lord would not care for you were it not for your prayer. Now that you have denied (His Message), the inescapable punishment will cleave to you." (Qur'an 25:77).

Muslim believe that prayer, supplications, Qur'anic recitation, and *dhikr* (remembrance of Allah) play an important role in healing and recovery, but they also recognize the benefits of modern medicine [7, 19] Based on this literature review search, I have learned regarding many kinds of non-pharmacological pain management in Islamic tenet. The Non-pharmacological pain management include praying (*sholat*), fasting, listening Quran, *dhikr*, SEFT, hypnotherapy Islamic version, etc. *Dhikr* therapy that have done were say: *Astagfirullah* (forgive me o God), *Subhanallah* (Most holy God), *Alhamdulillah* wa *syukurillah* (praise be to God, thank you God), *Allahuakbar* (God is great), *Laila hailallah* (there is no god but Allah).

Prayer and *dhikr* is general; There is obligatory prayers and *sunnah* prayers, there is general *dhikr* for all conditions and special *dhikr* is adapted to the purpose and specific conditions called *wirid*. *Wirid* is part of the *dhikr*, which can be packaged for a specific purpose and a specific time based on the Qur'an and hadith.

Sholawat is mean send greetings and prayers to the prophet Muhammad by saying: "*sallallaahu' alaa muhammadin*" means may Allah bestow blessings on top of Muhammad. *Ruqyah* is the Arabic word which means specific of prayer that is interpreted by the energy and strength from Allah SWT. Energy *ruqyah* blessing and a miracle comes from reading verses of the Qur'an and prayer Prophet Muhammad in accordance with a particular disease. *Ruqyah* is the art of healing from all kinds of diseases, disorders or physical and psychological discomfort that has been passed by the Prophet Muhammad. In addition, *ruqyah* is also an art of resistance, self-protection and fortification of all kinds of physical distress and psychological.

Conceptual framework this study is based on the theory of human caring in the descriptive study of caring practice in relief pain, holistic care, and Islamic philosophy. The caring practice involves six carative factors and transpersonal caring relationship: 1) human-faith-hope and sensitivity, 2) helping-trusting, caring relationship, 3) teaching-learning process, 4) supportive, protective, or corrective mental, physical, societal, and spiritual environment, 5) expression of feeling, and 6) existential phenomenological-spiritual dimensions of caring (Watson, 1988). This study applied six carative factors are include in opening, core, and termination phase.

5. CONCLUSION

Non-pharmacological pain management has been conducted in clinics. But non-pharmacological pain management that so far is still a general nature. Nurses need to develop Islamic praying through research like *ruqyah*, *sholawat*, and *dhikr* for pregnant women and childbirth. Present study ideas for further development of better theoretical nursing regarding holistic care and strategies to consolidate a practice that is in harmony with the cultural and spiritual model in nursing care, so that it can meet the holistic nursing in nursing practice. Implications for practice: the study presented ideas towards improved theoretical foundations as holistic care (psychological, spiritual, physical, social and cultural).

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