



Empathy in patient care with an Islamic religious approach

Muhammad Basirun¹

¹ Gombong Muhammadiyah University Indonesia

Article details:

Received: 12 January, 2023

Revision: 12 January, 2023

Accepted: 15 January, 2023

Published: 31 January 2023



IJHES

ABSTRACT

BACKGROUND: A person is called empathetic because he is able to feel what others are feeling. Islam teaches us that fellow Muslims are brothers and sisters and as in one body, if one part of the body hurts, the other members of the body feel pain. This article describes in detail the empathy of patient care in an Islamic perspective.

AIM: Describe empathy and the benefits of empathy in patient care based on Islamic religion.

METHODS:

Systematic literature review, following database: Google search, NCBI, researchgate, PubMed, between 2010- 2022. Qualitative assessment was applied using Giacomini and Cook's criteria.

RESULTS: A rigorous systematic review process resulted in empathy in the care of patients with religious Islam being strongly supported both in the Quran and Hadith and also in conventional research results found as many as 34 articles, related to empathy in healing, facilitating patient care, facilitating communication, providing satisfaction, facilitating action, facilitating cooperation, providing warmth and increasing affection.

CONCLUSIONS:

Empathy in the care of Islamic religious patients existed 1500 years ago with the view that "Islam teaches us that fellow Muslims are brothers and are like one body and may not interfere with non-Muslims. The results of the benefits are also in accordance with the research of experts, namely useful in healing, facilitating patient care, facilitating communication, providing satisfaction, facilitating action, facilitating cooperation, providing warmth and increasing affection.

Keywords – Benefit, empathy, Islam, care, patient

To cite this article :

Muhammad Basirun. (2023). Empathy in patient care with an Islamic religious approach. *International Journal of Health, Education and Social (IJHES)*, 6(1), 43–56.



I. Introduction

Patient care carried out by doctors and nurses with empathy is important because the approach in providing care will be more in-depth and will provide peace of mind to the patient. Smile, closeness, attention, care, tenderness, affection including touch are important things to apply in providing services to patients. Empathy is a process that is always changing and depends on the clinical context of the patient (Jeffrey, 2016). Empathy is characterized by a person's informal interaction with lexical alignment and psychophysiological processes (Finset & Ørnes, 2017). Theorists define empathy as the patient's healing process (Holmes, Jeremy & Slade, 2018). Many studies have been conducted regarding empathy and its benefits, but the actual benefits have not been integrated with a combination of theoretical perspectives (1) The social baseline theory (SBT) and religious Islamic Religious Empathy (IRE).

Social Basic Theory (SBT), a perspective that integrates the study of social relations with the principles of attachment, behavior, cognitive neuroscience, and perception science. SBT shows patterns of thinking about social relations to reduce risks in meeting various goals (James A. Coan, Sbarra, 2016). This view can be stated that SBT underlies the application of empathy in patient care. This paper reveals exactly what are the advantages of applying empathy in care and looking at it from an Islamic religious perspective.

Understanding religion and community cultural principles in patient care is necessary to increase compassion (Babaei & Taleghani, 2019). Empathy is a multi-dimensional concept, it has moral, cognitive, emotional, and behavioral components. Doctors who are more empathetic are more likely to ask questions about patients, share their own religious ideas and experiences. Someone with higher empathy has a greater chance of encouraging patients at the end of their lives to seek reconciliation with God (Hamouda et al., 2021). Religion can affect better mental health including well-being, happiness, hope, optimism, and gratitude (Koenig, 2012).

Islamic Religious Empathy (IRE). Empathy in Islam has been stated in Surah Al Quran (QS) and History of Al Hadith (HR) such as; Allah SWT said Surah Al Quran An. Nisa. (Al-Quran, 2022e) "And when relatives, orphans and the poor are present at the time of distribution, then give them from the treasure (merely) and say good words to them. Allah's Messenger, Prophet Muhammad SAW said: From Abdullah ibn Umar ra: That the Messenger of Allah said: A Muslim is a brother to other Muslims, he does not wrong him and does not let him be hurt. Whoever helps his brother's needs, Allah will help his needs. Whoever removes one of the difficulties of a Muslim, Allah removes one of the difficulties for him from the troubles of the Day of Judgment. Whoever covers (the disgrace) of a Muslim, Allah will cover (his disgrace) on the Day of



Judgment (Muslim & Hadith, 2010). This statement is a very high theory of empathy in Islam. This article reviews by integrating the theory of Islamic Religious Empathy (IRE) with Social Basic Theory (SBT).

II. Methods

Systematic literature search, The following databases: Google search, SagePub, NCBI, researchgate, between 2010- 2022. Qualitative assessment was applied using Giacomini and Cook's criteria. Using the search terms "benefits, religion, empathy, care" we identified more than 2,000 research-based publications.

III. Results

Table 1. Empathy in religious Islam

No	Sumber atau Riwayat	Empati religious Islam
1.	QS. Al Isra(17) : 7	إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْئَلُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ۚ Allah SWT says: "If you do good, it means you do good for yourself. And if you do evil, then the loss of evil is for yourself [1]
2.	QS. Al Maidah: 2	وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ Allah SWT says: Help you in (doing) virtue and piety, and do not help each other in sin and enmity. Fear Allah, indeed Allah is very severe in punishment.[2]
3.	QS Al Kahfi: 19.	وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ۚ ١٩ Allah SWT said: Let him also be gentle and never tell anyone about your condition (Al-Quran, 2022a).
4.	QS. Al Mumtahanah: 13	لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۚ ٨ Allah does not forbid you to do good and act fairly towards people who do not fight you in matters of religion and do not expel you from your hometown. Verily, Allah loves those who act justly [4].
5.	QS. An-Nisa: 8	Allah SWT said, "And when at the time of the distribution there are relatives, orphans and poor people, then give them from the treasure (merely) and say good words to them [5].



6.	HR. Bukhari	Has told us Abdullah bin Maslamah has told us Malik from Thaur bin Zaid from Abu Al Ghaitis from Abu Hurairah radliallahu 'anhu he said; Rasulullah shallallahu 'alaihi wasallam said: "People who help widows and poor people are like people who strive in the way of Allah -I thought he also said -(Al Qa'nabi doubts) -: And like people who pray at night never rest - and like a fasting person who does not break his fast." [6].
7.	Hadist Riwayat: Sunan Abu Dawu	The Prophet sallallaahu 'alaihi wasallam said: Whoever shows goodness, he will get a reward like the reward of those who do it [7]
8.	HR. Bukhari	From Abdullah bin Umar ra: That the Messenger of Allah said: A Muslim is a brother to other Muslims, he does not wrong him and does not let him be hurt. Whoever helps his brother's needs, Allah will help his needs. Whoever removes one of the difficulties of a Muslim, then Allah will remove one of the difficulties for him from the difficulties of the Day of Resurrection. Whoever covers (the disgrace) of a Muslim, Allah will cover (his disgrace) on the Day of Judgment [8]
9.	HR. Bukhari	From Abu Musa ra, Rasulullah SAW said, "A believer with another believer is like a building that strengthens one another. [8]
10.	HR Abu Dawud	Abu Hurairah RA said, "Rasulullah SAW said, "Between one Muslim and another Muslim it is unlawful to damage his wealth, self-respect and blood. It is enough for a Muslim to be said that he is bad if he insults his fellow Muslim brother." (HR Abu Dawud)
11.	HR Bukhari dan Muslim	The messenger of the Prophet Muhammad SAW said: that a person should not be wrongful and should not allow others to disturb him (HR Bukhari dan Muslim).
12.	HR Bukhari dan Muslim	Abu Hurairah he said; The Prophet sallallaahu 'alaihi wasallam said: "Indeed Allah does not look at your looks and your wealth, but Allah looks at your hearts and your deeds [9]
13.	HR Bukhari dan Muslim	Rasulullah shallallahu 'alaihi wasallam said 'And between fellow Muslims do not hurt him either [9]
14.	HR Bukhari dan Muslim	The Prophet sallallaahu 'alaihi wasallam said: The parable of those who believe is in compassion, as the body, if one member of the body hurts, then the other members of the body also feel pain [9]
15.	HR Bukhari dan Muslim	Whoever relieves the difficulties of a Muslim, Allah will relieve him of one of the difficulties on the Day of Judgment [9]



16.	HR. Bukhari	Rasulullah shallallahu 'alaihi wasallam said; Whoever covers (the disgrace) of a Muslim, Allah will cover his (disgrace) on the Day of Judgment [8]
17.	HR. Ahmad, ath-Thabrani, ad-Daruqutni	The Prophet sallallaahu 'alaihi wasallam said: The best human being among you is the most beneficial for others [9]
18.	HR. Ibnu Baabawih	The Prophet sallallaahu 'alaihi wasallam said: Allah Azza wajalla obliges a believer to seven rights over another believer, namely: (1) to see his fellow believers with respect in his eyes; (2) love him in his heart; (3) sponsor him with his wealth; (4) not backbiting his friends or hearing gossip about his friends; (5) visit him when he is sick; (6) mourn his corpse; (7) and do not mention except his goodness after he died. (HR. Ibnu Baabawih).
19.	HR. Imam Al-Baihaqi	The Hadith of Imam Al-Baihaqi's history is "Indeed, the Messenger of Allah said: Those who are merciful will be loved by Allah, the Most Merciful. So love the creatures on earth, surely the creatures in the sky will love you."
20.	HR. Sunan Abu Dawud	From Abdullah bin Amru RA he heard, Rasulullah SAW said, "The merciful will be loved by ar-Rahman. Love the inhabitants of the earth, then you will be loved by anyone in the sky [7]
21.	HR. Bukhari, no. 5742;	My Lord, God of mankind, remove disease. Give healing because You are the healer. No one can cure disease except You with healing that leaves no pain [8].

Table 2. Results of research selection based on Giacomini and Cook's criteria on conventional clinical care empathy

No	Sumber/ peneliti	Empathy research results
1.	Jeffrey, 2016	Empathy is a process that is always changing and depends on the clinical context of the patient and high nurse empathy will make it easier to dig up patient data such as; to gain insight into the patient's concerns, feelings, and distress [10].
2.	Finset & Ørnes, 2017	Empathy is characterized by a person's informal interaction with lexical alignment and psychophysiological processes [11].
3.	Holmes, Jeremy & Slade, 2018	Theorists define empathy as the patient's healing process [12].



4.	Tan et al., 2021	Clinical empathy as a result of imaginative, affective and cognitive processes, which are expressed through behavior, communication skills and sincere concern [13].
5.	Schliesman, 2018a	Empathy, improving the quality and sometimes the quantity of data obtained from patients helps improve the doctor's diagnostic abilities [14].
6.	Jani et al., 2012	Research on doctors in service to the results that the empathy of doctors supports health with better clinical therapeutic results [15].
7.	Derksen et al., 2013	Empathy delivers clinical results by reducing patient anxiety and distress [16].
8.	Decety & Fotopoulou, 2015	Empathy can influence the beliefs and experiences of patients and their health [17]
9.	Mercer & Reynolds, 2017	Empathic care improves patient satisfaction as well as clinical outcomes [18].
10.	Robert Elliott, Arthur C. Bohart, 2018	The results also show that empathy is a fairly strong predictor of treatment outcome [19]
11.	Howick et al., 2018	Therapeutic empathy is beneficial in growing and developing, reducing patient anxiety and doubts [20]
12.	Sperandeo et al., 2021	Empathy can predict good treatment outcomes [21].
13.	Yan et al., 2021	Empathy is not correlated with depression [22].
14.	Guidi & Traversa, 2021a	Empathic concern contains a more cognitive perspective and a dimension of emotional involvement and is essential to healing the patient [23].
15.	Brouzos et al., 2015	Group leaders who show empathy are liked by children and do not cause anxiety [24]
16.	Naji et al., 2020	Empathy as a factor that can help reduce anxiety during and after treatment [25]
17.	Shah et al., 2021	Brief empathetic phone calls during the waiting period by the doctor result in lower levels of patient anxiety and distress [26].
18.	Moon et al., 2017	Verbal empathy and touch given before bronchoscopy reduces patient anxiety [27].
19.	Weiss et al., 2017	Responding empathetically when patients express negative emotions is associated with decreased anxiety [28].



20.	Terezam et al., 2017	Efektifitas dalam asuhan seperti dengan pendekatan empati perawat akan lebih mudah dalam melakukan pengkajian dan perawatan pasien[29].
21.	Kahriman et al., 2016	empati akan membangun sikap positif dalam hubungan interpersonal, karena dapat lebih memahami pasiennya [30]
22.	Moudatsou et al., 2020	On the other hand, it has been shown that healthcare professionals with high levels of empathy operate more efficiently to fulfill their role in eliciting therapeutic change.[31]
23.	Sanchez, 2021	An important capacity for cooperation depends on the ability to understand others through representations of their mental and emotional states and without empathy, we lose the ability to be compassionate. [32].
24.	Gleichgerricht & Decety, 201	The ability to engage in awareness of others and regulate one's emotions and inclinations to help others, contributes to compassion in helping patients in clinical practice [33].
25.	Guidi & Traversa, 2021b	Clinical empathy has a positive impact on multiple levels to foster trust, communication, and mutual understanding [34].
26.	Schliesman, 2018	Empathy makes it easy to communicate with patients [35].
27.	Weiss, Rachel Vittinghoff, Eric Anderson, 2016	Responding emphatically when patients express negative emotions is associated with higher communication ratings [36].
28.	Walsh et al., 2019	The empathy of doctors who are assessed by patients is highly correlated with patient satisfaction in pain clinic consultations [37].
29.	Basirun, 2021	The patient nursing care approach with empathy will provide satisfaction to the patient [38].
30.	Derksen, Bensing, & Lagro-janssen, 2013	There is a good correlation between physician empathy and patient satisfaction with a direct positive relationship [39]
31.	Ayuso-murillo et al., 2020	Empathy reduces patient anxiety [40]
32.	Hojat et al., 2017	Physician empathy has an important role in assessing the patient-doctor relationship [41].
33.	Huda et al., 2017	Empathy increases awareness with the ability to interact and care [42]



-
34. Atzil-Slonim et al., empathic accuracy (EA) facilitates the client's emotional well-being [43].
2019
-

IV. Discussion

Strengthening empathy is an effort to control yourself so that you can understand what others are feeling. Empathy is a form of faith and piety. Become a symbol of compassion for others. Rasulullah SAW has taught us to attach empathy to ourselves. Religious Islam views that among a Muslim are brothers, give affection and may not hurt him. Then between humans even though non-Muslims are also not allowed to disturb, hurt and kill them [44].

Nursing care services with these two approaches are important, in SBT theory; Patients are social beings who are sick and need help, love, care and others. In religious Islam it includes the theory of SBT which is the umbrella of the theory itself. SBT is a perspective that integrates the study of social relations with the principles of behavioral attachment, cognitive neuroscience, and perceptual science [45]. When visiting, the Prophet Muhammad SAW usually approached the sick and sat near his head. He also asked about his illness while rubbing his head in prayer. "O God, God of all mankind, heal this disease. No one can heal it except You! Heal Your servant, You are the healer with medicine that leaves no scars. Clinical empathy in Islam is taught by participating in feeling what patients feel and manifesting it by helping to provide healing prayers. This has been taught as narrated from Aisyah RA, She said that Rasulullah SAW once prayed for his friend with the following reading:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ أَشْفِ أَنتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا

It means, "My Lord, God of mankind, remove disease. Give healing because You are the healer. No one can cure disease except You with healing that leaves no pain, [8]" (HR. Bukhari, no. 5742; Muslim, no. 2191)

Clinical empathy involves the ability to: informal human interactions characterized by mutuality of lexical alignment, mutual adjustment, synchrony of movement, and psychophysiological processes [11]. Clinical empathy as a sense of connection between health workers and patients as a result of imaginative, affective and cognitive processes, which is expressed through behavior and communication skills, genuine concern [13].

Empathy is grouped into three different components: cognitive component, emotional component and action component. The cognitive component is the ability of health workers to understand patients from a patient perspective. The emotional component is the ability to feel the patient's anxiety and anxiety. And the clinical action component is the ability to take part as a patient for the actions taken. Some research results explain this. Empathy is important for improving patient health outcomes [14]. Research on doctors in service to the results that the



empathy of doctors supports health with better clinical therapeutic results [15]. Empathy provides much better clinical outcomes [16]. Decety also said that empathy can affect their health [17].

Physician empathy can influence patients' beliefs and experiences and ultimately their health [17]. Empathic care improves clinical outcomes [18]. The results also show that empathy is a fairly strong predictor of treatment outcome [19]. Empathy as a therapeutic process [12]. Evidence that therapeutic empathy benefits new patients in growing and developing [20]. Client's empathic perceptions represent a more accurate measure of empathic relationship and, in general, can predict good treatment outcomes [21]. In contrast, research results show that empathy is not correlated with depression [22]. Empathic concern contains a more cognitive perspective and dimensions of emotional involvement and responsiveness than empathy, which are important for healing patients [23].

1) Empathy in Care Effectiveness

Effectiveness in care, such as an empathetic approach, will make it easier for nurses to assess and treat patients [29], because they can better understand their patients [30] also because empathy will build a positive attitude in interpersonal relationships [30]. High nurse empathy will also make it easier to dig up patient data such as; to gain insight into the patient's concerns, feelings, and distress [10]. On the other hand, it has been shown that healthcare professionals with high levels of empathy operate more efficiently to fulfill their role in eliciting therapeutic change. [31]. Empathy improves the quality and sometimes the quantity of data obtained from patients, which helps improve the diagnostic abilities of doctors [14].

2) Lowers Anxiety

The results of research in groups, group leaders who show empathy are liked by children and do not cause anxiety [24]. An empathetic approach by communicating understanding is needed to reduce patient anxiety and doubt [20]. Informal human interaction is characterized by mutuality of lexical alignment, mutual adjustment, movement synchrony, and psychophysiological processes [11].

Empathy as a factor that can help reduce anxiety during and after treatment [25]. Brief empathetic phone calls during the waiting period by the doctor result in lower levels of patient anxiety and distress [26]. Empathy reduces the patient's anxiety and distress [16]. Empathy reduces patient anxiety [40]. Verbal empathy and touch given before bronchoscopy reduces patient anxiety [27]. Responding empathetically when patients express negative emotions is associated with decreased anxiety [28].

2) Increase cooperation

Empathy can increase behavior and kindness [13]. Empathy facilitates cooperation, research results show that there is informal human interaction characterized by lexical mutuality, harmony, mutual adjustment, movement synchronization, and psychophysiological



processes[11]. An important capacity for cooperation depends on the ability to understand other people through representations of their mental and emotional states [32].

3) Give satisfaction

There is a good correlation between physician empathy and patient satisfaction with a direct positive relationship [16]. The empathy of doctors who are assessed by patients is highly correlated with patient satisfaction in pain clinic consultations [37]. The patient nursing care approach with empathy will provide satisfaction to the patient [37], [30], [38]. Empathic care improves patient satisfaction as well as clinical outcomes [18]. There is a good correlation between physician empathy and patient satisfaction with a direct positive relationship (Derksen et al., 2013).

4) Empathy to Improve effective communication

Clinical empathy has a positive impact on multiple levels to foster trust, communication, and mutual understanding (Guidi & Traversa, 2021b). Empathy makes it easier to communicate with patients (Schliesman, 2018b). So that health workers, both doctors and nurses, with an empathetic approach in the process of extracting data will be easier. Responding emphatically when patients express negative emotions is associated with higher communication ratings [36]. Empathy is important for patient communication and health outcomes [14]. Communication with an empathetic approach will facilitate the care process which includes reviewing data, planning with them, implementing actions and evaluating the results of care.

5) Improve relationships and provide warmth

The basic foundation in Islam is the Word of Allah SWT in (QS. Al Imran: 7) i.e. "If you do good, it means you are doing good for yourself. And if you do evil, then the loss of evil is for yourself [1]". This verse encourages Muslim nurses to always do good in providing care, because

Good deeds and attitudes such as; Empathy will provide warmth and give patients a feeling that they are important [10], Empathy is also able to build a positive attitude in interpersonal relationships [30]. The patient's perception of the doctor's empathy has an important role in the assessment of the patient-doctor relationship [41].

The doctor-patient's reciprocal patterns provide quality relationships with vocal synchronization, as well as synchronization of movements and psychophysiological processes.[11] dan [30]. [30](Kahriman et al., 2016)(Kahriman et al., 2016)(Kahriman et al., 2016)(Kahriman et al., 2016)[33][34](Kahriman et al., 2016)(Kahriman et al., 2016)(Kahriman et al., 2016)(Kahriman et al., 2016), Physician empathy has an important role in assessing the patient-doctor relationship [41]. This is also because empathy will build a positive attitude in interpersonal relationships [30]. The patient's perception of the doctor's empathy has an important role in the assessment of the patient-



doctor relationship [41]. Empathy increases awareness with the ability to interact and care [42]

Empathy facilitates the client's emotional well-being [43]. The study also found that physicians who were more empathetic were more likely to inquire about their patients' religion, share their own religious ideas and experiences, and encourage patients in their own religious beliefs and practices.[46].

6) Empathy increases affection

Without empathy, we lose our ability to be compassionate [32]. The ability to engage in the awareness of others and regulate one's emotions and inclinations to help others, appears to contribute to the compassion that comes from helping patients in clinical practice[33].

Once upon a time, the Prophet also visited a Jew. At the beginning of the story, a Quraysh infidel hired a Jew to harass Rasulullah SAW. In the aisle, where the Prophet used to pass him when he was about to go to the Kaaba, the Jews would call the Prophet. The Prophet never failed anyone who called him. At that moment, the Jew spat on him. What happened? The Messenger of Allah was not the least bit angry or rebuked him, this is an example of unlimited compassion.

Nursing care for patients requires a touch of affection, which is the deepest empathy. In Islam this is highly recommended as stated in Surah Al Kahf: 19; "Also let him be gentle and never tell anyone about your situation[3]".

V. Conclusion

Empathy in the care of Islamic religious patients existed 1500 years ago with the view that "Islam teaches us that fellow Muslims are brothers and are like one body and may not interfere with non-Muslims. The results of the benefits are also in accordance with the research of experts, namely useful in healing, facilitating patient care, facilitating communication, providing satisfaction, facilitating action, facilitating cooperation, providing warmth and increasing affection.

References

- [1] Al-Quran, "Surah Al Imran," *Kemenag RI*, vol. Surah 17, no. ayat 7, 2022, [Online]. Available: <https://quran.kemenag.go.id/surah/17/7>
- [2] Al-Quran, "Al Maidah," *Kemenag RI*, vol. surah ke 5, no. ayat 2, 2022.
- [3] Al-Quran, "Al-Kahfi," *Kemenag RI*, vol. surah 18, no. ayat 19, 2022, [Online]. Available: <https://quran.kemenag.go.id/surah/18/19>
- [4] Al-Quran, "Surah Al Mumtahanah," *Kemenag RI*, vol. surah 60, no. ayat 13, 2022, [Online]. Available: <https://quran.kemenag.go.id/surah/60/8>
- [5] Al-Quran, "Surah An. Nisa," *Kemenag RI*, no. 4, 2022, [Online]. Available:



-
- <https://quran.kemenag.go.id/surah/4%0A4:1>
- [6] S. Muslim and K. Hadits, "Shahih bukhari," *Telkom Hadits9 Imam*, no. d, pp. 1–3314, 2010, [Online]. Available: <http://telkom-hadits9imam.com>
 - [7] HR. Sunan Abu Dawud, *Menunjukkan kepada kebaikan*, vol. 4, no. 4468. [Online]. Available: <https://www.hadits.id/hadits/dawud/4464>
 - [8] M. bin I. Al-Bukhari, *Shahih Bukhari (e-book version)*, no. d. 2010. [Online]. Available: www.ibnumajjah.com
 - [9] Muhammad fuad abdul baqi, *shahis bukhori muslim*, vol. 4, no. 1. 2017. [Online]. Available: <http://pustaka-indo.blogspot.com>
 - [10] D. Jeffrey, "Empathy, sympathy and compassion in healthcare: Is there a problem? Is there a difference? Does it matter?," *J. R. Soc. Med.*, vol. 109, no. 12, pp. 446–452, 2016, doi: 10.1177/0141076816680120.
 - [11] A. Finset and K. Ørnes, "Empathy in the Clinician–Patient Relationship: The Role of Reciprocal Adjustments and Processes of Synchrony," *J. Patient Exp.*, vol. 4, no. 2, pp. 64–68, 2017, doi: 10.1177/2374373517699271.
 - [12] A. Holmes, Jeremy & Slade, *Attachment in therapeutic practice*, vol. 20, no. 4. 2018. doi: 10.1080/13642537.2018.1532947.
 - [13] L. Tan *et al.*, "Defining clinical empathy: A grounded theory approach from the perspective of healthcare workers and patients in a multicultural setting," *BMJ Open*, vol. 11, no. 9, pp. 1–9, 2021, doi: 10.1136/bmjopen-2020-045224.
 - [14] E. E. Schliesman, "Patient Empathy & Effects on Health Outcomes Minnesota," 2018.
 - [15] B. D. Jani, D. N. Blane, and S. W. Mercer, "The role of empathy in therapy and the physician-patient relationship," *Forsch. Komplementarmed.*, vol. 19, no. 5, pp. 252–257, 2012, doi: 10.1159/000342998.
 - [16] F. Derksen, J. Bensing, and A. Lagro-Janssen, "Effectiveness of empathy in general practice: A systematic review," *Br. J. Gen. Pract.*, vol. 63, no. 606, pp. 76–84, 2013, doi: 10.3399/bjgp13X660814.
 - [17] J. Decety and A. Fotopoulou, "Why empathy has a beneficial impact on others in medicine : unifying theories," vol. 8, no. January, pp. 1–11, 2015, doi: 10.3389/fnbeh.2014.00457.
 - [18] S. W. Mercer and W. J. Reynolds, "Empathy and quality care Empathy and quality of care," no. November 2002, 2017, doi: 10.1007/0-387-33608-7.
 - [19] J. C. W. D. Robert Elliott, Arthur C. Bohart, "Therapist Empathy and Client Outcome: An Updated Meta-analysis," *Psychother. relationships that Work (3rd ed.)*. New York Oxford Univ. Press. Interdivisional APA Task Force Evidence-Based Psychother. Relationships Responsiveness was cosponsored by APA Div. Psychother. Ad, pp. 274–282, 2018.
 - [20] J. Howick, V. Bizzari, and H. Dambha-Miller, "Therapeutic empathy: what it is and what it isn't," *J. R. Soc. Med.*, vol. 111, no. 7, pp. 233–236, 2018, doi:



-
- 10.1177/0141076818781403.
- [21] R. Sperandeo *et al.*, "Exploring the Question: 'Does Empathy Work in the Same Way in Online and In-Person Therapeutic Settings?,'" *Front. Psychol.*, vol. 12, no. September, pp. 1–8, 2021, doi: 10.3389/fpsyg.2021.671790.
- [22] Z. Yan, X. Zeng, J. Su, and X. Zhang, "The dark side of empathy: Meta-analysis evidence of the relationship between empathy and depression," *PsyCh J.*, vol. 10, no. 5, pp. 794–804, 2021, doi: 10.1002/pchj.482.
- [23] C. Guidi and C. Traversa, "Empathy in patient care: from 'Clinical Empathy' to 'Empathic Concern,'" *Med. Heal. Care Philos.*, vol. 24, no. 4, pp. 573–585, 2021, doi: 10.1007/s11019-021-10033-4.
- [24] A. Brouzos, S. P. Vassilopoulos, and V. C. Baourda, "Members' perceptions of person-centered facilitative conditions and their role in outcome in a psychoeducational group for childhood social anxiety," *Pers. Exp. Psychother.*, vol. 14, no. 1, pp. 32–46, 2015, doi: 10.1080/14779757.2014.965843.
- [25] Z. Naji, P. Salamati, and S. A. Koutlaki, "The importance of empathy to alleviate patients' anxiety," *Burns*, vol. 46, no. 4, p. 987, 2020, doi: 10.1016/j.burns.2020.02.018.
- [26] J. S. Shah, L. E. Dodge, Sc.D., D. A. Vaughan, K. L. Rooney, A. S. Penzias, and A. D. Domar, "Impact of Empathic Physician Contact on Patient Anxiety and Distress During the Waiting Period After Embryo Transfer (Et): a Randomized Controlled Study," *Reprod. Biomed. Online*, vol. 116, no. 3, p. e72, 2021, doi: 10.1016/j.fertnstert.2021.07.203.
- [27] S. Moon, S. Y. Jeong, and Y. Choi, "Moderating Effects of Trust on Environmentally Significant Behavior in Korea," pp. 1–19, 2017, doi: 10.3390/su9030415.
- [28] R. Weiss *et al.*, "Associations of physician empathy with patient anxiety and ratings of communication in hospital admission encounters," *J. Hosp. Med.*, vol. 12, no. 10, pp. 805–810, 2017, doi: 10.12788/jhm.2828.
- [29] R. Terezam, J. Reis-Queiroz, and L. A. K. Hoga, "The importance of empathy in health and nursing care," *Rev. Bras. Enferm.*, vol. 70, no. 3, pp. 669–670, 2017, doi: 10.1590/0034-7167-2016-0032.
- [30] I. Kahriman, N. Nural, U. Arslan, M. Topbas, G. Can, and S. Kasim, "The effect of empathy training on the empathic skills of nurses," *Iran. Red Crescent Med. J.*, vol. 18, no. 6, 2016, doi: 10.5812/ircmj.24847.
- [31] M. Moudatsou, A. Stavropoulou, A. Philalithis, and S. Koukouli, "The Role of Empathy in Health and Social," *Healthcare*, vol. 8, no. 36, pp. 7–9, 2020.
- [32] H. Sanchez, "Empathy and Our Contentment, Cooperation, and Compassion," *Am. J. Heal. Promot.*, vol. 35, no. 4, pp. 592–593, 2021, doi: 10.1177/08901171211002328c.
- [33] E. Gleichgerricht and J. Decety, "Empathy in Clinical Practice: How Individual Dispositions, Gender, and Experience Moderate Empathic Concern, Burnout, and Emotional Distress in Physicians," *PLoS One*, vol. 8, no. 4, pp. 1–12, 2013, doi:



- 10.1371/journal.pone.0061526.
- [34] C. Guidi and C. Traversa, "Empathy in patient care: from 'Clinical Empathy' to 'Empathic Concern,'" *Med. Heal. Care Philos.*, vol. 24, no. 4, pp. 573–585, 2021, doi: 10.1007/s11019-021-10033-4.
- [35] E. E. Schliesman, "Patient Empathy & Effects on Health Outcomes Minnesota," 2018, [Online]. Available: <https://cornerstone.lib.mnsu.edu/etds>. <https://cornerstone.lib.mnsu.edu/etds/825/>
- [36] W. Weiss, Rachel Vittinghoff, Eric Anderson, "Hospitalist Empathy Is Associated with Decreased Patient Anxiety and Higher Ratings of Communication in Admission Encounters," *J. Hosp. Med.*, vol. 11, no. supplement 1, pp. 0–2, 2016, [Online]. Available: <http://www.shmabstracts.com/abstract/hospitalist-empathy-is-associated-with-decreased-patient-anxiety-and-higher-ratings-of-communication-in-admission-encounters/>
- [37] S. Walsh, A. O'Neill, A. Hannigan, and D. Harmon, "Patient-rated physician empathy and patient satisfaction during pain clinic consultations," *Ir. J. Med. Sci.*, vol. 188, no. 4, pp. 1379–1384, 2019, doi: 10.1007/s11845-019-01999-5.
- [38] M. Basirun, "MULTIDIMENSI KUALITAS PELAYANAN PERAWAT TERHADAP KEPUASAN PASIEN," vol. 12, no. 1, pp. 395–405, 2021.
- [39] F. Derksen, J. Bensing, and A. Lagro-janssen, "Effectiveness of empathy in general practice ;," no. January, pp. 76–84, 2013, doi: 10.3399/bjgp13X660814.
- [40] D. Ayuso-murillo, A. Colomer-s, and C. R. Santiago-magdalena, "Effect of Anxiety on Empathy: An Observational," *Healthcare*, vol. 8, no. 140, pp. 1–11, 2020.
- [41] M. Hojat, J. DeSantis, and J. S. Gonnella, "Patient Perceptions of Clinician's Empathy: Measurement and Psychometrics," *J. Patient Exp.*, vol. 4, no. 2, pp. 78–83, 2017, doi: 10.1177/2374373517699273.
- [42] M. Huda *et al.*, "Nurturing Compassion-Based Empathy," no. August 2017, pp. 154–173, 2017, doi: 10.4018/978-1-5225-2960-6.ch009.
- [43] D. Atzil-Slonim *et al.*, "Therapists' Empathic Accuracy Toward Their Clients' Emotions," *J. Consult. Clin. Psychol.*, vol. 87, no. 1, pp. 33–45, 2019, doi: 10.1037/ccp0000354.
- [44] *Al Quran. Kementrian Agama RI*. All Rights Reserved – LPMQ Kementrian Agama RI, 2022. [Online]. Available: <https://quran.kemenag.go.id/>
- [45] J. A. Coan and D. A. Sbarra, "Social Baseline Theory," *Curr. Opin. Psychol.*, vol. 1, pp. 87–91, 2015, doi: 10.1016/j.copsyc.2014.12.021.Social.
- [46] M. A. Hamouda, L. L. Emanuel, and A. I. Padela, "Empathy and Attending to Patient Religion/Spirituality: Findings from a National Survey of Muslim Physicians," *J. Health Care Chaplain.*, vol. 27, no. 2, pp. 84–104, 2021, doi: 10.1080/08854726.2019.1618063.