

Suci Aprilia-CORRELATION BETWEEN ISLAMIC SPIRITUALITY AND DISTRESS IN DIABETES MELLITUS TYPE 2 PATIENTS

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Submission date: 15-Jan-2021 01:25PM (UTC+0700)

Submission ID: 1487924915

File name: Manuscript_MMJJK_-_dr_Adang.docx (105.96K)

Word count: 4308

Character count: 22968

CORRELATION BETWEEN ISLAMIC SPIRITUALITY AND DISTRESS IN DIABETES MELLITUS TYPE 2 PATIENTS

KORELASI ANTARA SPIRITUALITAS ISLAM DAN DISTRES PADA PASIEN DIABETES MELITUS TIPE 2

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DATA OF ARTICLE:

Received:

Reviewed:

Revised:

Accepted:

*CORRESPONDENCE:

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DOI:

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TYPE OF ARTICLE:

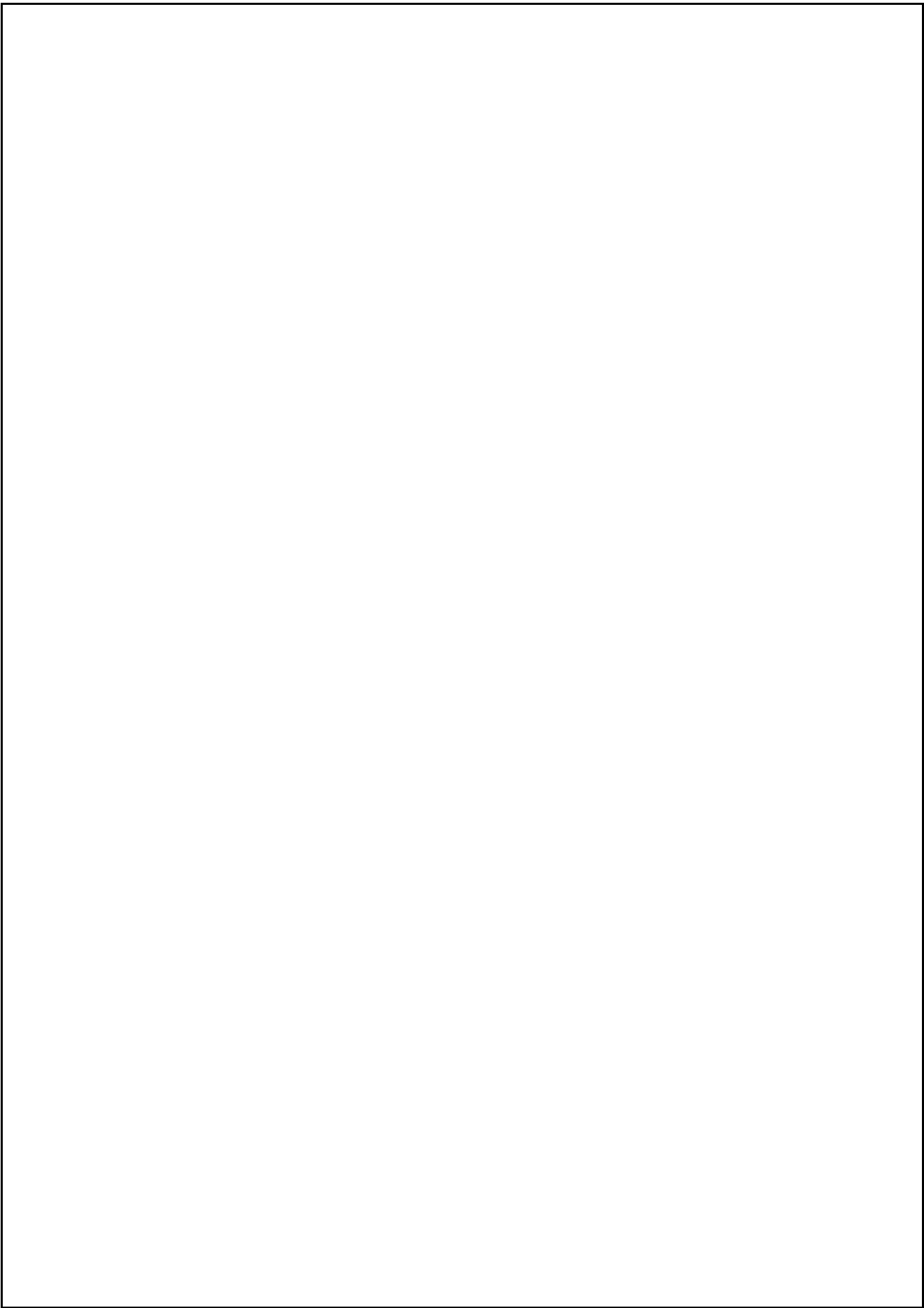
Research

Abstract: More than half of people with Diabetes Mellitus experience distress. Spirituality-religiosity strengthens mental health status through coping mechanisms for handling distress in type 2 DM patients. The majority of the population in Indonesia is Muslim, therefore the aim of this study is to determine the profile of Islamic spirituality and distress in type 2 DM patients and the correlation between the two. This research is an analytic observational study with a cross-sectional approach which was conducted at PKU Muhammadiyah Gamping Hospital. Subjects were type 2 DM patients both outpatient and inpatient diagnosed at least more than 6 months. Interviews about spirituality used the Holistic Health Care (HHC) questionnaire and distress used the The Diabetes Distress Screening Scale (DDSS) questionnaire. Analysis using the Spearman test and Somers'd test. 46 subjects were obtained with an age range between 45 to 75. The results of the Spearman test analysis between the Psychospiritual score and the DM Distress score, obtained a value of $r=0.343$ with $p=0.020$. To test the correlation between psychospiritual and distress with categorical data using the Somers' test, the value of $r=0.497$ was obtained with $p=0.001$. There is a moderate correlation between Islamic spirituality and distress in type 2 DM patients.

Keywords: Distress; Diabetes Mellitus; DM type 2; Islamic Spirituality

Abstrak: Lebih dari separuh penderita Diabetes Melitus mengalami distress. Spiritualitas-religius mengokohkan status kesehatan mental melalui mekanisme koping penanganan distress pada pasien DM tipe 2. Mayoritas penduduk di Indonesia beragama Islam, oleh karenanya tujuan penelitian ini untuk mengetahui profil spiritualitas Islam dan distress pada pasien DM tipe 2 maupun korelasi antara keduanya. Penelitian ini merupakan penelitian observasional analitik dengan pendekatan potong lintang yang dilakukan di RS PKU Muhammadiyah Gamping. Subyek merupakan pasien DM tipe 2 baik rawat jalan maupun rawat inap yang didiagnosis minimal lebih dari 6 bulan. Wawancara mengenai spiritualitas menggunakan kuesioner Holistic Health Care (HHC) dan distress menggunakan kuesioner The Diabetes Distress Screening Scale (DDSS). Analisis menggunakan uji spearman dan uji somers'd. Didapatkan 46 subyek dengan rentang umur antara 45 sampai dengan 75. Hasil analisis uji Spearman antara skor Psikospiritual dan skor Distres DM, didapatkan nilai $r=0,343$ dengan $p=0,020$. Untuk uji korelasi antara Psikospiritual dan distress dengan data kategorik menggunakan uji somers'd, didapatkan nilai $r=0,497$ dengan $p=0,001$. Terdapat korelasi sedang antara spiritualitas Islam dan distress pada pasien DM tipe 2.

Kata Kunci: Distres; Diabetes Melitus; DM tipe 2; Spiritualitas Islam



INTRODUCTION

The prevalence of people with Diabetes Mellitus (DM) worldwide is very high and tends to increase every year. DM sufferers in Indonesia based on data from the IDF (International Diabetes Federation) in 2014 amounted to 9.1 million or 5.7% of the total population (1). Risk factors associated with type 2 dm include anxiety and a history of distress (2). The state of distress continues when a person is diagnosed with DM. More than a third of diabetes patients suffer from distress and depression. More than half of DM sufferers experience anxiety (3).

Patients with DM have an anxiety level 20% higher than people without DM. Anxiety disorders have a close relationship with hyperglycemia in people with diabetes (4). High blood sugar levels and the risk of complications make every DM sufferer experience anxiety (5). The management strategy for type 2 diabetes that has been recommended is basically only using a biological approach. On the other hand, the holistic approach is a broader and fundamental approach, covering bio-psychospiritual aspects (6).

Spirituality / religiosity can strengthen mental health status through coping mechanisms in dealing with stress (7). Increasing spirituality is a determinant of the successful management of type 2 diabetes control (8). The basic effort to increase spirituality is to increase awareness of spirituality. Increasing awareness of spirituality also includes supporting religious ritual activities (9). According to Soudagar and Rambod, there is a relationship between spirituality and levels of anxiety and depression (3).

Indonesia is a country that has a majority Muslim population. The holistic approach to managing type 2 diabetes mellitus through Islamic spirituality is very relevant. According to Islamic spirituality is the embodiment and expression of the awareness of Allah SWT, knowledge, worship practices and various values established in Islam. Chen et al. (2014) stated that the subject of Islamic spirituality is love and closeness to God related to dedication to individual limitations (10). This closeness is accompanied by love as the essence of subjective experience which will motivate further devotion in a cycle to deepen the belief over time (10). Holistic health management is a healing effort that takes into account biological, psychological, social and spiritual aspects carried out by health workers who are used in an integrated and comprehensive service management system. Broadly speaking, the goal of holistic health management is to obtain information and descriptions related to aspects of psychospiritual, etiological, interrelationships, therapy and patient-focused care so that needs are met and get a healthier life (11). A study of the correlation between Islamic spirituality and distress in type 2 DM patients needs to be done to further strengthen the basis for its application.

2 MATERIALS AND METHOD

This research is an analytic observational study with a cross sectional approach. The research subjects were type 2 diabetes mellitus patients who were treated at PKU Muhammadiyah Gamping Hospital. This study had received approval from the Health Research Ethics Committee of the Faculty of Medicine and Health Science, Universitas Muhammadiyah Yogyakarta. The study was conducted from 3 months early September to the end of November 2020. Subjects were obtained through consecutive sampling based on inclusion and exclusion criteria and gave consent through informed consent. Subjects were type 2 DM patients both outpatient and inpatient diagnosed at least more than 6 months.

Subjects were interviewed about spirituality using the Holistic Health Care (HHC) questionnaire and distress using the Diabetes Distress Screening Scale (DDSS) questionnaire. The DDS questionnaire has a validity of 0.534-0.607 and a reliability of 0.87 (12). The data collected is primary data. Furthermore, the data were analyzed using a computer program for univariate and bivariate analysis.

RESULT

The research subjects consisted of 28 women and 18 men with an age range between 45 and 75 years old (Tables 1).

Table 1. Subject Characteristic

	Total	Percentage
Gender		
Male	28	39.1 %
Female	18	60.9 %
Age 4		
45-50 years old	6	13.0 %
51-55 years old	8	17.4 %
56-60 years old	9	19.6 %
61-66 years old	14	30.4 %
66-70 years old	6	13.0 %
71-75 years old	3	6.5 %
Acceptance		
Acceptance Positive	37	80.4 %
Acceptance Negative	9	19.6 %
Obbidient		
Obbidient Positive	33	71.7 %
Obbidient Negative	13	28.3 %
Psikospiritual Status		
Sorrow	6	13.0 %
Guide	8	17.4 %
Revive	2	4.3 %
Nirvana	30	65.2 %
Distress DM		
Not depressed/mild depression	30	65.2 %
Moderate depression	13	28.3 %
Severe depression	3	6.5 %
Total	46	100 %

The results showed that the respondents were more male than female. Most of them are aged 61-66 years as many as 14 respondents (30%). Most of the respondents had received acceptance of the DM disease (80.4%), while the rest had not received it (19.6%). Thirty three people (71.7%) performed obedience in carrying out the prayers, whereas 13 people (28.3%) did not. The Psychospiritual Status Category obtained consecutive results Nirvana (full of meaning) 30 people (65.2%), Guide (guidance) 8 people (17.4%), Sorrow (Miserable) 6 people (13%) and Revive (Awakening) 2 people (4.3%). The most distress category experienced by respondents was no depression / mild depression (65.2%), followed by moderate depression (28.3%) and the last severe depression (6.5%).

Table 2. Holistic Health Care (Acceptance)

	Total	Percentage
What is currently thinking		
Sick	21	45.7 %
Problems in the family	3	6.5 %
Cost	8	17.4 %
Others	14	30.4 %
Perseption of the disease		
Sick as normal	11	23.9 %
Sick as the injustice of Allah SWT	2	4.3 %
Sick as fate	13	28.3 %
Sick as a trial, a warning and a grace	20	43.5 %
The Feeling illness		
Not accept	2	4.3 %
Angry	3	6.5 %
Sad	13	28.3 %
Acceptance	28	60.9 %
Views on the future		
Pessimist	2	4.3 %
Silent	3	6.5 %
Doubt	20	43.5 %
Optimistic because of Allah SWT	21	45.7 %
Total	46	100 %

Table 2 shows some of the items on the reception desk. Most respondents thought that their current state was sick (45.7%). The most respondents (43.5%) expressed the perception of pain as a trial, warning and grace. The most respondent item response to respondents is that most of them receive (60.9%). The last item regarding the hope of the respondent is optimistic about Allah SWT (45.7%).

Table 3. Holistic Health Care (Obbidient)

	Total	Percentage
Pray as long as healthy and sick		
Never pray	2	4.3 %
Sometimes	13	28.3 %
When healthy pray, when sick do not pray	8	17.4 %
Always pray	23	50.0 %
Things that can help healing		
Do not know	1	2.2 %
Family motivation	11	23.9 %
Doctor	5	10.9 %
Efforts, prayers and support from all parties	29	63.0 %
The meaning of Allah SWT		
Unfair	4	8.7 %
Tie and organize	9	19.6 %
Protect lovingly	33	71.7 %
Total	46	100 %

Table 3 shows several items on the obedience in worship. half of the respondents reported always praying when they were healthy or sick (50%). Effort / prayer and support were the most expressed by respondents in helping healing (63%). God / religion is in a sick condition, the most respondents expressed the meaning of being full of love (71.7%).

Table 4. Kruskal-Wallis Test between Age with Psikospiritual Status

		Psikospiritual Status								Total		p
		Sorrow		Guide		Revive		Nirvana		n	%	
		n	%	n	%	n	%	n	%			
Age	45-50 years old	1	2.2	3	6.5	0	0	2	4.3	6	13	0.544
	51-55 years old	1	2.2	1	2.2	1	2.2	5	10.9	8	17.4	
	56-60 years old	2	4.3	0	0	1	2.2	6	13	9	19.6	
	61-66 years old	2	4.3	2	4.3	0	0	10	21.7	14	30.4	
	66-70 years old	0	0	2	4.3	0	0	4	8.7	6	13	
	71-75 years old	0	0	0	0	0	0	3	6.5	3	6.5	
Total		6	13	8	17.4	2	4.3	30	65.2	46	100	

The results of the test for different psychospiritual status between the age groups obtained $p=0.544$ ($p>0.05$), which means that there is no significant difference in psychospiritual status between age groups.

Table 5. Mann-Whitney Test between Gender with Psikospiritual Status

		Psikospiritual Status								Total		p
		Sorrow		Guide		Revive		Nirvana		n	%	
		n	%	n	%	n	%	n	%			
Gender												
	Male	3	6.5	2	4.3	2	4.3	11	23.9	18	39.1	0.709
	Female	3	6.5	6	13	0	0	19	41.3	28	60.9	
Total		6	13	8	17.4	2	4.3	30	65.2	46	100	

The results of the psychospiritual status difference test between the sex groups obtained $p=0.709$ ($p>0.05$), which means that there is no significant difference in psychospiritual status between the sex groups.

Table 6. Kruskal-Wallis Test between Age with Distress

		Distress DM						Total		p
		Not depressed/mild depression		Moderate depression		Severe depression		n	%	
		n	%	n	%	n	%			
Age	45-50 years old	3	6.5	2	4.3	1	2.2	6	13	0.322
	51-55 years old	7	15.2	1	2.2	0	0	8	17.4	
	56-60 years old	6	13	3	6.5	0	0	9	19.6	
	61-66 years old	8	17.4	5	10.9	1	2.2	14	30.4	
	66-70 years old	5	10.9	1	2.2	0	0	6	13	
	71-75 years old	1	2.2	1	2.2	1	2.2	3	6.5	
Total		30	65.2	13	28.3	3	6.5	46	100	

The results of the distress difference test between age groups obtained p value = 0.322 ($p > 0.05$), which means that there is no significant difference in distress between age groups.

Table 7. Mann-Whitney Test between Gender with Distress

		Distress DM						Total		p
		Not depressed/mild depression		Moderate depression		Severe depression		n	%	
		n	%	n	%	n	%			
Gender										
	Male	12	26.1	5	10.9	1	2.2	18	39.1	0.851
	Female	18	39.1	8	17.4	2	4.3	28	60.9	
Total		30	65.2	13	28.3	3	6.5	46	100	

The results of the distress difference test between the gender obtained $p = 0.851$ ($p > 0.05$), which means that there is no significant difference in distress between the gender groups.

Table 8. Correlation between Psikospiritual with Distress

	Median	Minimum	Maximum	r	p
Psikospiritual Score	21	12	24	-0.343	0.020
Distress Score	1.74	1	4.35		

The correlation test between psychospiritual scores and distress scores used the Spearman test because the data were not normally distributed. Correlation test obtained $p = 0.020$ ($p < 0.05$) and $r = -0.343$, it can be concluded that there is a correlation between the two. There is a weak correlation strength which is inversely proportional, the higher the Psychospiritual score, the lower the distress score.

Table 9. Correlation between Psikospiritual with Distress

		Distress DM						Total		r	p
		Not depressed/mild depression		Moderate depression		Severe depression		n	%		
		n	%	n	%	n	%				
Psikospiritual Status	Sorrow	0	0	4	8.7	2	4.3	6	13.0	-0.497	0.001
	Guide	4	8.7	4	8.7	0	0	8	17.4		
	Revive	2	4.3	0	0	0	0	2	4.3		
	Nirvana	24	52.2	5	10.9	1	2.2	30	65.2		
Total		30	65.2	13	28.3	3	6.5	46	100		

Psychospiritual and DM distress were also used as categorical data and analyzed the correlation test using the Sommers'd test. The analysis results showed the value of $p = 0.001$ ($p < 0.05$) and the value of $r = -0.497$. These results can be concluded that there is a correlation between psychospiritual and distress with the strength of a moderate correlation that is inversely proportional, meaning that the higher the subject's psychospiritual, the lower they DM distress.

DISCUSSION

The proportion of the number of subjects in this study was more in women than men in line with the prevalence of DM patients more in women (13). According to Irawan (2010) an increase in risk for women is related to an increase in the Body Mass Index (14). In the study, this age range group was more in the 61-66 age group as much as 30.4%. The incidence of insulin resistance and decreased insulin products increases with age (15). Increased risk of diabetes with increased age, especially at the age of 45- 64 years (16). The dominance of the 61-66 years age group in this study is related to the volunteerism of the subjects participating in this study.

Most of the respondents had received acceptance of the DM disease (80.4%), while the rest had not received it (19.6%). The subject's perception of the illness that they suffer shows that their appreciation of the faith (Islam) is not yet complete. The impact of this phenomenon is seen that less than half of the subjects (43.5%) think that their illness is a warning and a blessing. The majority of subjects thought that illness was believed to be just fate, an ordinary event even as a form of God's injustice. Subjects who had an optimistic attitude towards Allah regarding their illness recovery were only 45.7%. The majority of subjects were doubtful, silent and pessimistic. Only 60.9% of the moods related to diabetes mellitus suffered were already fielded, while the rest were sad, angry and rejected.

The admission condition is an important thing to pay attention to, because it involves a basic psychological condition and becomes a foothold in managing long-running type 2 DM patients. From the research of Krause & Hayward (2015) it is proven that economic difficulties that affect low health, increased depression, and low life satisfaction can be overcome with high trust in God (17). Research conducted by Jamil (2008) proved that being *Ridho* with destiny reduces stress on post-traumatic victims (18). *Ridho* is in line with the concept of acceptance and commitment therapy in overcoming distress (19). The RCT study conducted by Gregg et al (2007) proved the effectiveness of the intervention "acceptance" against DM in increasing DM self-management and reducing HbA1c (20).

Thirty three people (71.7%) performed obedience in carrying out the prayers, while the rest had no awareness of the importance of worship. Furthermore, in the sick condition, only half of the subjects continued to pray, while the other half prayed occasionally and some made sickness an excuse not to perform worship. With regard to the belief that the main determinant of healing, those who answered prayer were accompanied by 63% effort, while the rest stated that the main factors were doctors, medicine and family motivation. Regarding the meaning of God's presence in a sick condition, the majority (71.7%) were of the opinion that God was protective and full of compassion, while the rest stated that God's injustice or God was binding and controlling.

Basically, this form of obedience has great benefits for the perpetrator because it will have an impact on dependability and calmness. Worship regulates how humans can relate to God (21-23). Prayer (as the peak of worship) has an important impact in coping distress (24). The holistic approach through prayer significantly improves diabetes self-care efforts (25).

Based on the category of psychospiritual status, it was found that the majority of subjects (65.2%) had an optimal state, namely nirvana (full of meaning), while the rest (34.8%) had a psychospiritual status that needed attention and support. The condition of the guide (guidance) as much as 17.4% were patients who were not psychologically problematic but needed spiritual guidance regarding obedience. Sorrow conditions (miserable) as much as 13%, patients need psychological and spiritual support. The condition of revive (awakening) as much as 4.3% needed psychological support and spiritual strengthening (11).

In this study, there was no difference in psychospiritual status between age groups and gender. This finding is in line with the statement of Taylor et al., (2010), where spirituality is not influenced by gender or age group (26). Although this is different from research conducted by Rita Hadi (2014) which found that female have a higher level of spirituality (27). It is also different from the results of research from Wika Nida (2016) which found that male have a higher level of spirituality (28). This study was found that there was no difference in score or level of distress for gender or age group. This result is different from the research of Saad et al (2014) which states that more female experience distress than male (29).

Type 2 patients experienced moderate depression were 28.3% while severe depression was 6.4%. This is in line with the research of Na et al (2019) which states that 40% of DM sufferers experience distress (30). Even Saad (2014) got even more, where 73.3% occurred in female and 61.4% in male (29). In detail the research conducted by Derek et al. (2017) found that distress in type 2 diabetes mellitus patients, severe

stress as many as 38 respondents (50.7%) moderate stress as much as 36.0% and mild stress as much as 13.3% (31).

There is a correlation between spirituality and distress. The correlation that occurs is a negative correlation, meaning that the higher the score or level of spirituality, the lower the score or level of distress. This finding is in line with Achour et al (2015) that religiosity is the best way for believers to overcome life's problems (32). The approach of religiosity through worship (eg prayer) and other religious practices becomes a coping strategy that focuses on managing emotions. The results of this study strengthen the foundation of holistic patient management, especially through a spirituality approach.

CONCLUSION

The majority of subjects have had acceptance of their illness, while the rest have not received their illness. The majority of subjects have obedience in praying, while the rest do not obey. The Holistic Health Care Questionnaire category received the most results with Nirvana (full of meaning), followed by Guide, then Sorrow and finally Revive. Subjects experienced the most mild depression, then moderate depression and the least severe depression. There is a correlation between spirituality and DM distress. Based on the profile of spirituality and distress in type 2 DM patients, it is necessary to manage distress through Islamic spirituality intervention.

ACKNOWLEDGEMENT

We thanks to LP3M Universitas Muhammadiyah Yogyakarta, Faculty of Medicine and Health Science Universitas Muhammadiyah Yogyakarta, PKU Muhammadiyah Gamping Hospital.

CONFLICT OF INTEREST

None declared

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