

The Impact of Life Meaning and Spiritual Well-Being on the Quality of Life in Patients with Chronic Kidney Failure at Purbalingga Hospital

Munjiati^{1,2}

¹Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto

²Poltekkes Kemenkes Semarang

Abstract:

Chronic Kidney Failure (CKD) is a progressive and irreversible condition that necessitates lifelong renal replacement therapies such as hemodialysis or kidney transplantation. Globally, the prevalence of CKD has risen significantly, accompanied by high mortality and morbidity rates. In Indonesia, CKD continues to grow as a public health challenge, with many patients reliant on hemodialysis, which, while improving survival, brings physical, psychological, social, and financial burdens. These challenges often lead to diminished quality of life, emphasizing the need for holistic support systems.

This study highlights the critical role of spiritual well-being and the sense of meaning in life in enhancing the quality of life for CKD patients undergoing hemodialysis. Spiritual well-being fosters hope and acceptance, empowering patients to cope with chronic illness while finding meaning amidst adversity. A higher sense of spiritual and existential well-being correlates positively with improved physical, psychological, social, and environmental health domains. By integrating spiritual well-being with the concept of meaning in life, patients can achieve greater resilience and an enhanced quality of life. This therapeutic interplay underscores the need for comprehensive interventions that address not only physical health but also the psychosocial and spiritual dimensions of CKD care.

Keywords: Chronic Kidney failure (CKD), Hemodialysis, Spiritual Well-Being, Meaning in Life

1. Introduction

Chronic Kidney Failure (CKD) is a clinical condition characterized by the irreversible decline in kidney function, necessitating lifelong renal replacement therapy, such as dialysis or kidney transplantation [1]. The prevalence of chronic kidney disease has emerged as a significant global health issue. According to the report "The Global Burden of Chronic Kidney Diseases," the prevalence of CKD reached 29.3% and increased to 41.5% in 2017. CKD ranked as the 27th leading cause of death in 2010 and rose to 12th place by 2017 [2]. In Indonesia, the prevalence of CKD increased to 3.8% in 2018, affecting approximately 1,899,240 individuals, while the incidence of CKD in Central Java by 0.42% that same year, totaling 96,794 cases. The prevalence of chronic kidney failure, accounting for 0.2% of the Indonesian population of approximately 252 million, translates to about 504,000 individuals experiencing CKD [3]. Currently, only 60% of chronic kidney failure patients receive dialysis therapy. In Central Java province, chronic kidney failure cases represent 0.3% of the population [4].

Chronic kidney failure progresses slowly, potentially lasting months or even years, and is irreversible. However, the deterioration of kidney function can be mitigated through regular medication adherence [5]. Once a patient reaches the stage of kidney failure, treatment options primarily include kidney transplantation and hemodialysis (blood dialysis). Kidney transplantation remains infrequently performed due to various challenges, including donor availability, surgical techniques, and post-operative care requirements [6]. On the other hand, hemodialysis serves as a renal replacement therapy that removes metabolic waste (uremic toxins). This treatment for patients with end-stage chronic renal failure employs a dialyzer (artificial kidney) to perform the function of the kidneys. The dialyzer facilitates the transfer of unwanted substances from the blood into the dialysate. Research has demonstrated a strong correlation between the adequacy of

hemodialysis and the mortality and morbidity of CKD patients. Hemodialysis has been shown to enhance the quality of life for patients and offers significant benefits. Typically, hemodialysis for CKD patients is administered once or twice a week and continues for at least three months, necessitating that patients contend with the associated effects and risks of the procedure to sustain their well-being [7].

Patients undergoing hemodialysis for kidney disease may face several unavoidable comorbidities that lead to discomfort, anxiety, and stress, adversely affecting their quality of life [8]. Additionally, changes in the patient's condition and that of their family can further impact the quality of life of patients with chronic kidney disease (CKD). Consequently, it is crucial for CKD patients to receive support from friends, neighbors, and the surrounding community. Positive social relationships and support have a beneficial effect on the psychosocial and physiological well-being of patients. Furthermore, fostering a healthy social environment around the patient significantly contributes to their overall health and promotes sustainable well-being [9].

CKD patients undergoing hemodialysis often encounter physical, mental, financial, and social challenges. As a result of their suffering, many patients may perceive their condition as devoid of meaning. In such situations, some may seek to find purpose in life, while others may succumb to feelings of hopelessness [10]. For patients with chronic kidney failure (CKF), providing meaning-of-life therapy alone is insufficient, as these individuals often experience spiritual distress for various reasons. Patients grappling with spiritual distress frequently question the meaning of life, which can lead to feelings of anger, a sense of blame towards divine forces, a decline in religious practices, and even changes in religious affiliation. Therefore, it is essential to implement additional or combined spiritual well-being therapies [11].

The integration of spiritual well-being with the concept of meaning in life among hemodialysis patients has demonstrated that higher scores in spiritual well-being, religious well-being, and existential well-being correlate with improved quality of life across physical, psychological, social, and environmental domains. The relationship between the WHOQOL-BREF domains and the Spiritual Well-Being (SWB) scale is positive and statistically significant across all domains and subscales [12]. Endowing life with meaning through religion and spirituality can be a source of hope and a means of coping with the discomforts associated with chronic illness. Religion and spirituality play a vital role for patients undergoing hemodialysis, as they significantly influence essential aspects of an individual's quality of life [13].

A recent study found that individuals with chronic kidney disease undergoing hemodialysis often engage in spiritual and religious practices. The average score for overall spiritual well-being, as measured by the total spiritual well-being scale, is 92.16, indicating a moderate level of spiritual well-being. Specifically, the average score for religious spiritual well-being is 37.53, while existential spiritual well-being averages 45.33, both reflecting moderate levels of spiritual well-being. Given that chronic kidney disease (CKD) is considered an incurable condition, there is a heightened need for spiritual and religious support to help patients cope with their suffering [14]. Understanding the significance of life and spiritual well-being for the quality of life of patients with chronic kidney failure, as well as the factors influencing these aspects, is crucial. This knowledge can inform the development of psychological assistance programs for chronic kidney failure patients undergoing hemodialysis treatment. Ultimately, the goal is to empower these individuals to interpret life more positively and manage their treatment more effectively.

2. Materials and Methods

This research employs a qualitative methodology, specifically utilizing the case study approach, to explore the concept of the meaning of life in the treatment of chronic kidney failure on RS. Goeteng Taroenadibrata. The study examines the perspectives of therapists, the therapeutic processes employed, and the resultant effects on patients. Data collection was conducted through observation, interviews, and documentation. The analysis of the data involved a process of reduction, which entails simplifying, abstracting, and transforming the raw data obtained from field notes. Data presentation was organized to facilitate the drawing of conclusions and the formulation of actions, typically represented in qualitative research as narrative text. The final stage of data analysis involved synthesizing findings and verifying results.

3. Results

3.1 Basic concept

A. Meaning of Life

The concept of the meaning of life holds a significant and valuable position in human existence. It provides individuals with a sense of purpose, making it worthy as a life goal [15]. According to Frankl, the meaning of life can be realized through three primary domains of activity, each containing inherent values that, when fulfilled, enable individuals to discover their life's purpose. These domains are categorized into three fundamental value systems: creative values, experiential values, and attitudinal values [15].


The meaning of life is intrinsically tied to how individuals perceive their existence, define their life's purpose, and prioritize what they consider valuable. Bukhori[16] identifies several key factors that influence an individual's sense of life's meaning, including:

- a. Work,
- b. Religion and secular philosophy
- c. Aesthetic appreciation,
- d. Love and interpersonal relationships, and
- e. Life experiences.

To uncover the true meaning of life, it is essential to refer to an authoritative and reliable source, such as the Quran. The Quran provides profound insights into the essence of life, which can be understood through the following key principles:

a. Life as Worship

In Islam, life is fundamentally understood as an act of worship. The primary purpose of human existence is to worship Allah, as stated in the Quran:

 لِيَعْبُدُونَ إِلَّا وَالْإِنْسَانَ الْجِنَّ خَلَقْتُ وَمَا


"And I did not create the jinn and mankind except to worship Me" (QS Az-Zariyat: 56).

This concept of worship extends beyond the traditional acts of prayer, fasting, zakat, and hajj. Worship in Islam encompasses every aspect of life. Therefore, all activities should be approached with the intention of worship, ensuring they align with Islamic teachings and avoid any actions prohibited by sharia.

b. Life as a Test

The Quran also emphasizes that life is a test. Humans are tested by Allah to determine their deeds and resilience in facing challenges. As mentioned in the Quran:


عَمَلًا أَحْسَنُ أَيُّكُمْ لَوْ كُنْتُمْ لَيِّدًا وَالْحَيَاةَ الْمَوْتِ خَلَقَ الَّذِي


الْعَزِيزُ وَهُوَ 

"(Allah) created death and life to test you as to which of you is best in deed. And He is the All-Mighty, the Most Forgiving" (QS Al-Mulk: 2).

This perspective calls for patience and steadfastness in navigating the trials of life. The tests faced by humans are further elaborated in Surah Al-Baqarah, which highlights the various forms of trials designed to assess faith and character.

The Quran teaches that human life is characterized by trials designed to strengthen faith and cultivate patience. These tests may manifest as fear, hunger, loss of wealth, lives, or produce. Allah reminds believers:

 الْأَمْوَالِ مِّنْ وَنَفْسٍ وَالْجُوعِ الْخَوْفِ مِّنْ بَشِيءٍ وَلَنَبْلُوَنَّكُمْ
الصَّابِرِينَ وَبَشِيرٍ وَالنَّمْرَاتِ وَالْأَنْفُسِ

 رَاجِعُونَ إِلَيْهِ وَإِنَّا لِلَّهِ إِنَّا قَالُوا مُصِيبَةٌ أَصَابَتْهُمْ إِذَا الَّذِينَ


"And We will surely test you with something of fear, hunger, loss of wealth, lives, and fruits. But give good tidings to the patient, who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.'" (QS Al-Baqarah: 155-156).

This verse highlights the virtue of patience and submission to Allah's will as essential qualities for overcoming life's challenges.

c. Prioritizing the Afterlife

The Quran emphasizes that the life of the Hereafter holds greater significance than worldly existence. Believers are urged to focus on preparing for the Hereafter without neglecting the responsibilities of worldly life. As stated in the Quran:

الْحَيَاةَ مَتَّعُ ذَلِكَ وَالْحَرْثِ وَالْأَنْعَامِ وَالْخَيْلِ صَوَّالُوا الذَّهَبِ مِنَ الْمُقَنْطَرَةِ وَالْقَنْظِيمِ وَالْبَنِينَ النِّسَاءِ مِنَ الشَّهَوَاتِ حُبُّ لِلنَّاسِ زِينِ الْمَكَابِ حُسْنٌ عِنْدَهُ وَاللَّهُ الدُّنْيَا

"Beautiful in the eyes of men is ve of things they covet: women, children, treasures of gold and silver, horses branded, cauae, and well-tilled land. These are the pleasures of the present world's life, but Allah has the best return (Heaven)." (QS Ali Imran: 14).

This perspective encourages a balanced approach—using worldly life as a means to earn eternal rewards.

d. Life is Temporary

The Quran consistently reminds believers of the transient nature of worldly life. It calls for sincerity in good deeds and warns against complacency, idleness, or procrastination. Allah says:



الْأَجْرَةَ وَإِنَّ تَعَمَّ الدُّنْيَا الْحَيَاةُ هَذِهِ إِنَّمَا يَقَوْمُ

"O my people, the life of this world is only a (temporary) enjoyment, and indeed the Hereafter is the eternal dwelling." (QS Al-Mu'min: 39).

Furthermore, the inevitability of death and the transient nature of earthly pleasures are reiterated:



تُرْجَعُونَ وَإِلَيْنَا فِتْنَةٌ وَالْخَيْرِ بِالشَّرِّ وَتَبْلُوكُمْ الْمَوْتِ دَائِقَةُ نَفْسِ كُلِّ

"Every soul will taste death. And We test you with evil and with good as a trial; and to Us, you will be returned." (QS Al-Anbiya': 35).

This reminder serves as a call for believers to strive for excellence in their deeds and to prioritize spiritual growth and preparation for the eternal life in the Hereafter.

B. Spiritual Well-Being

The term spirituality originates from the Latin word *spiritus*, meaning "breath," and it generally refers to the non-material essence of the human body. Throughout human history, spirituality has been a fundamental and integral aspect of life at both individual and social levels. From a developmental perspective, theories suggest that as individuals age, they tend to shift their focus from a materialistic worldview toward a more cosmic and transcendent perspective. Spirituality plays a pivotal role in achieving such a worldview and is believed to significantly contribute to positive human development [17].

The spiritual dimension encompasses three key relationships: the relationship between humans and nature, the relationship with oneself, and the relationship with God. This realm involves the pursuit of meaning and answers to fundamental aspects of life through sacred and transcendent experiences, which have been shown to enhance overall health and well-being. Conversely, profound disappointment and loss of spiritual inspiration can lead to heightened susceptibility to sadness, stress, and anxiety. A lack of clarity or direction in life often leaves individuals feeling isolated, disconnected from others, and devoid of meaning or motivation.

Spirituality is particularly significant in the context of health-related quality of life, especially for individuals with life-limiting illnesses. It is an inseparable component of overall well-being and plays a critical role in the lives of chronic kidney failure patients undergoing hemodialysis. For such patients, spirituality encompasses the individual's relationship with God, often expressed through acts of worship such as prayer, fasting, zakat, hajj, and other religious practices [18].

Spiritual well-being is a critical factor in enhancing the quality of life for patients undergoing hemodialysis. A higher level of spiritual well-being positively influences attitudes, beliefs, hopes, and values, enabling individuals to find greater meaning in life and foster gratitude. This spiritual strength instills a sense of motivation and belief in recovery, empowering patients to live life with enthusiasm and fulfill their roles effectively. Consequently, the four dimensions of life—physical, psychological, social, and environmental—can be addressed more comprehensively, leading to improved quality of life.

Numerous studies have highlighted the close relationship between spirituality and overall well-being. Spiritual well-being not only enhances a patient's resilience in coping with illness but also facilitates faster recovery. The concept of spiritual well-being is assessed based on individuals' subjective understanding of their beliefs and the sense of purpose they derive from their actions. For hemodialysis patients, spiritual well-being plays a pivotal role in promoting mental relaxation, reducing disease-related stress, and improving sleep quality [18].

A study involving family doctors revealed that 96% of respondents recognized spiritual health as a vital factor in overall health. Spiritual health encompasses two dimensions: the vertical dimension, which involves metaphysical communication, and the horizontal dimension, which pertains to communication with the environment and other individuals. Research on dialysis patients has shown that listening to prayers during treatment serves as an effective form of spiritual health intervention [18].

Additionally, studies have demonstrated a strong correlation between spiritual well-being and the quality of life among hemodialysis patients. Higher scores in spiritual well-being, including religious and existential dimensions, are associated with improved quality of life across physical, psychological, social, and environmental domains. The positive and statistically significant relationship between the World Health Organization Quality of Life (WHOQOL-BREF) domains and the Spiritual Well-Being (SWB) scale underscores the integral role of spirituality in enhancing patient well-being [12].

C. Quality Of Life

The quality of life among patients with chronic kidney disease (CKD) often declines due to feelings of resignation and lack of motivation to improve their condition [19]. Self-efficacy is a significant determinant of quality of life, as it influences how individuals think, motivate themselves, and choose behaviors to achieve desired outcomes. Patients with strong confidence in their ability to manage self-care are more likely to actively engage in behaviors that enhance their well-being. Consequently, individuals with high self-efficacy are generally better equipped to manage and improve their quality of life [20].

The quality of life for CKD patients undergoing hemodialysis is a multifaceted issue influenced by diminished physical health, unstable psychological conditions, dependency, altered social relationships, and reduced personal beliefs regarding future aspirations [21]. The quality of life for CKD patients can be broadly categorized into two components: mental health and physical health, which are further analyzed through various dimensions:

a. Quality of Life from the Perspective of Physical Health

CKD patients prior to dialysis often experience significant disruptions in daily activities, including work and social interactions, alongside difficulties in sleeping due to persistent pain [22]. Physical complaints vary depending on the severity of the disease and accompanying complications. According to theoretical perspectives, CKD patients frequently report discomfort, breathlessness, edema, chest pain, nausea, vomiting, and muscle cramps, which cause considerable physical distress.

b. Quality of Life from the Perspective of Psychological Health

In the psychological dimension, CKD patients often feel heightened anxiety, particularly during the initial stages of hemodialysis therapy. Patients who have undergone prolonged hemodialysis may report a gradual decline in their quality of life. This can become a significant burden for both patients and their families, as dependence on dialysis machines limits their daily activities and gradually diminishes their physical and psychosocial well-being [23].

c. Quality of Life from the Perspective of Environmental Health

Patients with CKD often perceive a poor quality of life in the environmental dimension, feeling marginalized within their homes and workplaces. Many report a diminished sense of purpose, feeling undervalued, and excluded from decision-making processes. This sense of isolation exacerbates their challenges in adapting to their condition.

d. Quality of Life from the Perspective of Social Health

The social dimension of quality of life is heavily influenced by the level of support received by patients. Emotional support from family members and social groups plays a critical role, as does instrumental and informational support. Dependence on social networks for assistance during critical moments significantly affects the patient's ability to cope with the demands of their condition [22].

The quality of life of an individual can be measured by the level of prosperity they experience. According to the Indonesian Dictionary, prosperity refers to a state of safety, security, and well-being, free from various forms of hardship, disturbance, or difficulty. It denotes a favorable condition where individuals or communities enjoy health, peace, and overall contentment.

From an Islamic perspective, the concept of prosperity is deeply rooted in the Quran. Several terms are used in the Quran to denote prosperity, including Sa'ada (happiness), Faza (joy), Falaha (tranquility), and Roghodan (contentment or pleasure). Among these, Al-Falah and Roghodan most profoundly represent the essence of prosperity [24]. Al-Falah signifies success, happiness, and glory, encompassing not only worldly achievements but also eternal success in the afterlife. Roghodan refers to satisfaction and pleasure derived from enjoying blessings or circumstances that bring joy and contentment. In the Indonesian context, the term happiness or contentment is interpreted as a state of being pleased, satisfied, or relieved, often associated with joy and hobbies.

The Quran outlines specific mechanisms to achieve Al-Falah or true prosperity. This formula emphasizes living by pure and noble elements, including:

1. Strong Faith (Iman): A deep and unwavering belief in Allah.
2. Good Deeds (Amal Saleh): Actions that align with moral and religious principles.
3. Taqwa: Awareness and mindfulness of Allah, leading to a life guided by divine principles.
4. Enjoining Good and Forbidding Evil (Al-Amr bil Ma'ruf wa An-Nahy 'an Al-Munkar): Encouraging virtuous behavior and discouraging immoral acts.
5. Commendable Morals (Akhlak Mahmudah): Reflecting noble values in all human interactions.

This verse emphasizes the spiritual and moral framework necessary to achieve a prosperous and meaningful life. By adhering to these principles, individuals can attain both worldly satisfaction and eternal happiness. Islam, as the final and universal religion, aims to guide its adherents toward true happiness and fulfillment in life. It emphasizes the importance of achieving both material and spiritual well-being, reflecting a holistic approach to human prosperity in this world and the hereafter.

The Quran highlights the concept of well-being in **Surah Quraaisy (106: 3–4)**:

الْبَيْتِ هَذَا رَبِّ فَلْيَعْبُدُوا
خَوْفٍ مِّنْ وَءَامَنَهُمْ جُوعٍ مِّنْ أَطْعَمَهُمُ الَّذِي

"So let them worship the Lord of this House (Kaaba), who has given them food to relieve hunger and protected them from fear."

Based on this verse, the Quran identifies three key indicators of well-being: worship of Allah, elimination of hunger, and elimination of fear.

1. **Worshipping Allah**

The verse underscores the complete dependence of humans on Allah, the Lord of the Kaaba, as a foundation for mental and spiritual well-being. This reliance on divine guidance and the practice of sincere worship signify that material fulfillment alone does not guarantee true happiness. The acknowledgment and devotion to Allah provide a sense of purpose and a cornerstone for comprehensive well-being.

2. Elimination of Hunger (Fulfillment of Consumption Needs)

The verse states that Allah provides sustenance to relieve hunger, emphasizing the importance of meeting basic consumption needs. In the context of Islamic economics, this fulfillment should be adequate to meet essential needs without excessiveness. Islam prohibits hoarding wealth or using unethical means to accumulate resources, as these practices undermine societal welfare.

3. Elimination of Fear (Establishment of Security and Peace)

The eradication of fear represents the creation of a secure and peaceful society. This involves ensuring protection from crimes such as robbery, murder, theft, and other acts that disrupt social harmony. A society plagued by such issues cannot achieve a sense of comfort, peace, or well-being. Thus, the establishment of justice, security, and societal harmony is integral to achieving true prosperity.

In conclusion, Islam advocates a comprehensive concept of well-being that integrates spiritual devotion, fulfillment of basic needs, and societal security. These elements collectively aim to foster a balanced and prosperous life, both materially and spiritually, for individuals and communities [24].

D. Chronic Kidney Failure

Chronic kidney disease is a pathophysiological process with various etiologies that leads to a progressive decline in kidney function and generally ends in kidney failure. In addition, kidney failure is a clinical condition characterized by an irreversible decline in kidney function so that permanent kidney replacement therapy is needed in the form of dialysis or kidney transplantation [1]. The description and stage of chronic kidney failure can be seen in Table 1.

Table 1. Description and stages of chronic kidney disease

Chronic Kidney Failure Stage	GFR (mL/min/1.73 m ²)	Description
1	≥90	Normal or increased GFR, but with other evidence of kidney damage
2	60-89	Slight decrease in GFR, with other evidence of kidney damage
3A	45-59	Moderate decrease in GFR, with or without other evidence of kidney damage
3B	30-44	
4	15-29	Severe decrease in GFR, with or without other evidence of kidney damage
5	<15	Chronic kidney failure

Chronic kidney disease occurs when the Glomerular filtration rate is 15-59 ml/min/1.73 m² calibrated using serum creatinine calculations. Chronic kidney disease is characterized by a progressive and irreversible decline in kidney function, as a result of various causes and various factors that cause changes in the structure and function of the kidneys. Chronic kidney failure is a prolonged disease, very dangerous, asymptomatic since its early stages [23]. Based on various epidemiological data, chronic kidney failure affects an average of 10% of the population worldwide. This is due to population growth and increased diseases such as diabetes mellitus, hypertension and obesity [13].

The fundamental mechanism underlying Chronic Kidney Disease (CKD) is tissue injury, which leads to a cascade of adaptive and maladaptive responses. Partial injury to kidney tissue results in a reduction in kidney mass, triggering an initial adaptation process characterized by hypertrophy of the remaining healthy kidney tissue and hyperfiltration. However, this compensatory mechanism is temporary and eventually transitions into a maladaptive phase, culminating in sclerosis of the remaining nephrons [25]. In the early stages of CKD, the kidney compensates by utilizing its reserve capacity, often maintaining a normal or slightly elevated basal Glomerular Filtration Rate (GFR). Over time, however, nephron function progressively declines, leading to worsening kidney function and advancing disease stages.

a. Hemodialysis as a Therapeutic Intervention

Hemodialysis is a critical therapeutic intervention for patients with CKD, particularly those in the terminal stages of the disease. This treatment acts as a replacement therapy, wherein a device known as a dialyzer (artificial kidney) substitutes kidney function. During hemodialysis, solutes and excess fluid are exchanged between the blood and a dialysis solution via a semi-permeable membrane.

The process of hemodialysis has been shown to significantly benefit CKD patients by improving their quality of life and prolonging survival. Typically, CKD patients undergo hemodialysis 1–2 times per week for a duration of at least three months or longer, depending on the severity of their condition.

b. Risks and Impacts of Hemodialysis

Despite its benefits, hemodialysis is not without risks and challenges. Complications arising during or after hemodialysis can negatively impact patients, leading to discomfort, increased anxiety, and stress. Such complications can affect various quality-of-life domains, including family dynamics and social interactions.

Changes in the patient's physical and emotional health invariably influence their family and support network. Therefore, creating a supportive and healthy social environment is critical. Positive relationships with friends, neighbors, and the broader community play a pivotal role in enhancing the patient's well-being.

c. Importance of Social Support

Social support has been shown to positively influence the behavioral, psychosocial, and physiological aspects of CKD patients. A supportive environment fosters better health outcomes, contributing to the overall sustainability of the patient's health. By providing emotional and practical support, communities can significantly alleviate the burden of CKD and improve the long-term prognosis for patients undergoing hemodialysis.

Hemodialysis (HD) has been consistently shown to improve survival rates and extend the life expectancy of patients with stage V Chronic Kidney Disease (CKD). According to the National Institute of Diabetes and Digestive and Kidney Diseases (NIDDKD), the survival rates for dialysis patients are approximately 80% at one year, 64% at two years, 33% at five years, and 10% at ten years. Hemodialysis alleviates the burden on the cardiovascular system by removing uremic toxins and reducing volume overload, leading to improvements in systolic function and left ventricular wall movement [25]. As such, HD is recognized as a critical intervention for end-stage renal failure, significantly enhancing both survival and quality of life [23].

Hemodialysis plays a vital role in improving the quality of life for patients with chronic renal failure. Quality of life refers to the degree to which individuals can access and enjoy opportunities that are significant in their lives. For CKD patients, effective hemodialysis not only mitigates physical symptoms but also reduces emotional and social burdens, allowing for greater participation in daily activities and improved overall well-being.

The level of knowledge regarding hemodialysis among CKD patients is influenced by several factors, including age, education level, access to information, and personal or communal experiences. Supportive environmental conditions, such as communities familiar with CKD and

hemodialysis, facilitate the dissemination and absorption of relevant information. This process of knowledge transfer between individuals within the community plays a pivotal role in enhancing understanding and awareness of the disease and its management.

While information from external sources provides valuable insights, firsthand experience often serves as a more effective means of acquiring knowledge. Personal experiences, particularly those gained by patients and their families in managing kidney failure and undergoing hemodialysis, contribute significantly to their understanding of the condition. The reciprocal sharing of experiences within community settings further amplifies this knowledge, fostering a supportive and informed environment for both patients and caregivers.

In conclusion, hemodialysis not only improves survival and quality of life for CKD patients but also serves as a catalyst for knowledge transfer within communities. By leveraging both formal information sources and experiential learning, individuals and their families can achieve better outcomes and enhanced preparedness in managing chronic kidney disease.

3.2 Discussion

The meaning of life can be understood as the motivation and purpose that give significance to human existence. For patients with chronic kidney disease (CKD), a condition characterized by long-term impairment of kidney function, the search for life's meaning becomes particularly vital. CKD impacts not only physical health but also the emotional, psychological, and social dimensions of life. Thus, exploring and understanding life's purpose can provide essential motivation and resilience for those facing this challenging condition.

Patients undergoing hemodialysis often endure mental, financial, physical, and social suffering, which can leave them feeling that life has lost its meaning. This existential void may prompt patients to search for meaning or, conversely, lead them into despair. Viktor Frankl's concept of finding meaning emphasizes deriving satisfaction from three primary values: creativity, self-esteem, and attitudinal values. When individuals successfully fulfill their desire for a meaningful life, they perceive their existence as purposeful, valuable, and fulfilling [6].

The process of finding meaning often requires time, particularly as patients come to terms with new limitations and realities. Self-understanding—an individual's awareness of their existence and the implications of their health condition—plays a significant role in this journey. Nuraini's (2013) research highlights how patients with CKD experience physical changes and emotional challenges, often necessitating a reassessment of their expectations and goals to align with their new reality. Accepting these adjustments can help individuals adapt and develop a more positive perspective on life despite their health challenges.

Romadloni's (2013)[26] research underscores the profound connection between self-change and the meaning of life. The study found that individuals who embrace change and adjust to their circumstances tend to find greater meaning in life. Conversely, resistance to change correlates with a diminished sense of purpose. Directed activities, such as family-oriented tasks and pursuits that align with personal goals, can instill motivation and meaning, even for individuals facing physical limitations.

Factors Influencing the Meaning of Life

Several factors contribute to how individuals derive meaning from life:

1. **Work:** Employment and purposeful activities can provide direction and meaning, offering a sense of achievement and utility.
2. **Beliefs and Motivation:** Spirituality, religious beliefs, and intrinsic motivation play significant roles in reinforcing a sense of purpose.
3. **Social Support:** Motivation and encouragement from family, friends, and community members deepen interpersonal relationships, fostering a sense of belonging and empathy. Strong interpersonal connections, such as those within a marital relationship, can help reduce stress and enhance the sense of purpose.

Sahara's (2017)[27] research demonstrates that effective interpersonal communication significantly reduces stress in patients with CKD. Strong relationships offer emotional support, love, and opportunities to share experiences, all of which are crucial for maintaining hope and resilience.

Life Experiences and Gratitude

Life experiences, both positive and challenging, teach valuable lessons that contribute to a sense of gratitude and acceptance. Patients who focus on gratitude and embrace their circumstances are better equipped to navigate the emotional complexities of living with CKD. These experiences remind individuals of the value of perseverance and the importance of living life fully, even in the face of adversity.

The Meaning of Life According to the Qur'an

In Islamic teachings, the meaning of life is often centered on worship, with life in this world serving as an opportunity to worship Allah through spiritual activities. The Qur'an emphasizes that life is a test, with challenges, including health conditions, as trials from Allah. Believers are encouraged to trust that healing comes from Allah, achieved through a combination of effort and prayer. The belief in a better afterlife gives meaning to the temporary nature of life in this world.

This understanding aligns with Purwaningrum's (2013)[28] study, which found that spiritual activities performed by patients can foster positive perceptions of life's meaning, strengthen religiosity and hope, and provide resilience in managing stress and the healing process for chronic kidney disease (CKD). For patients facing CKD, these trials can be profound but also provide an opportunity to discover deeper meaning and purpose in life with the right support and perspective.

Spiritual Well-being in Chronic Kidney Disease

Spiritual well-being refers to an individual's sense of peace, inner harmony, and connection to a higher power—whether it is Allah, the universe, or other beliefs. It encompasses the understanding of life's purpose and meaning. In the context of CKD, spirituality is often a critical factor in maintaining quality of life and coping with the disease. Practices such as prayer, fasting, zakat, and other acts of worship are key components of spiritual engagement.

Wiyahya's (2023) study highlighted the importance of spirituality in CKD patients. Among patients undergoing hemodialysis, 67.6% reported high spiritual well-being, 26.8% reported moderate levels, and 5.6% had low levels. Spiritual well-being is associated with stronger resilience, greater motivation, and a deeper sense of purpose, helping patients build a closer relationship with Allah and those around them. Conversely, when spiritual well-being is lacking, patients may experience emotional challenges such as anxiety, lack of motivation, and hopelessness.

Quality of Life and Its Determinants

Quality of life refers to an individual's subjective evaluation of their overall well-being, encompassing physical, psychological, social, and spiritual dimensions. For CKD patients, factors such as physical symptoms, emotional stress, social dynamics, and spirituality play significant roles in determining their quality of life.

Wiyahya's (2023)[29] study revealed a strong relationship between spiritual well-being and quality of life among CKD patients. Of those with low spiritual well-being, 17.6% reported a poor quality of life. In contrast, 83.3% of patients with high spiritual well-being experienced good quality of life. Research conducted at PKU Muhammadiyah Gombong Hospital corroborated this finding, with a p-value of 0.000 (<0.05), indicating that patients with high spiritual well-being are better equipped to adapt to the challenges of CKD.

Interestingly, most patients in the study were male (60.6%). While factors like income, age, gender, education level, and social support influence quality of life, the role of spirituality emerges as particularly significant. While education level itself may not directly impact quality of life, the way patients acquire information about their disease—shaped by their educational background—can vary significantly, influencing their coping mechanisms and attitudes.

The Role of Meaning in Life and Spiritual Well-Being in Quality of Life

Meaning in life and spiritual well-being are crucial determinants of an individual's quality of life, particularly for patients with chronic kidney disease (CKD). Patients who find meaning in their suffering and maintain high levels of spiritual well-being often exhibit a better quality of life compared to those who lack these aspects. Such individuals are typically more equipped to manage the physical, emotional, and social challenges associated with chronic illness and its treatments.

Research by Makiyah (2018)[18] highlights the relationship between religious beliefs and overall well-being. The study found that individuals with strong religious beliefs often adopt healthier lifestyles and report a higher quality of life. This finding aligns with observations in Brazilian society, where a profound belief in

God is common. Many individuals attribute health improvements more to spiritual strength than to medical interventions, underscoring the perceived importance of spirituality in healing.

For CKD patients, addressing spiritual needs is essential for fostering a deeper understanding of life, sustaining hope, and enhancing quality of life. Spiritual practices such as prayer, supplication, and other forms of worship not only provide emotional solace but also boost self-confidence, enabling patients to face health challenges with resilience. Furthermore, such practices can alleviate anxiety and reduce the fear of death, offering patients a sense of peace and purpose amidst adversity.

4. Conclusion

The meaning of life can be discovered within life itself, whether one is experiencing happiness or facing challenges such as illness or failure. It is an inherent aspect of reality that can be found in every individual's existence. Spiritual well-being is regarded as a means to impart meaning to life, fostering hope and acceptance in the face of adverse events, such as chronic illness. A stronger sense of meaning in life and greater spiritual well-being among patients are associated with an enhanced quality of life. The interplay between the meaning of life and spiritual well-being represents a therapeutic approach that can significantly improve the quality of life for patients with GGK.

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Declaration of Interest

The autor declares there is no conflict of interest.

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Author Profile



Munjiati, S.Kep., Ns., MH, born in Cilacap, July 17, 1967 Diploma III in Nursing at the Otten Health Department Nursing Academy graduated in 1989. Graduated from Unpad Bandung FIKES S1 in 2002, Unsoed Nursing Education in 2003, Master of Health Law Science in 2010. SPK Teacher at the Purwokerto Health Department in 1990–1998. Currently as a Lecturer in the Purwokerto Nursing Study Program, Diploma Program of Three Nursing Departments of the Ministry of Health, Semarang for the subjects of Nursing Concepts, Nursing Ethics and Law, Medical Surgical Nursing 1 & 2, Urology Nursing, Kidney Nursing, Critical Nursing, and others. Experience in writing the book "Kidney and Urology Nursing Module," and active in various national and international journals in the field of Medical Surgical Nursing