



Developing and Validating Spiritual Motivational Messages for Muslim Oncology Nurses Experiencing Compassion Fatigue: A Content Validity Study

Amal Ababneh, PhD^{1*}; Ruqayya Zeilani, PhD²; Nour Ali Alrida, PhD³; Amani Anwar Khalil, RN, PhD⁴;

Rahma Momani, MSN⁵

1 Jerash University, Faculty of Nursing, Jerash, Jordan. * Corresponding Author. Email: amal.ababneh@jpu.edu.jo

2 The University of Jordan, Faculty of Nursing, Amman, Jordan.

3 Yarmouk University, Faculty of Nursing, Irbid, Jordan.

4 The University of Jordan, Faculty of Nursing, Amman, Jordan.

RAK Medical and Health Sciences University – College of Nursing, Ras Al Khaimah, United Arab Emirates.

5 Jordan University Hospital, Amman, Jordan.

ARTICLE INFO

Article History:

Received: January 6, 2026

Accepted: May 3, 2026

ABSTRACT

Background: Compassion fatigue is a well-documented consequence of prolonged occupational stress among healthcare professionals, particularly nurses working in high-demand settings, such as oncology units. In a Muslim-majority context, spirituality and religious beliefs may serve as important psychological resources for coping with work-related stress. However, culturally tailored spiritual motivational interventions for oncology nurses remain underdeveloped. **Purpose:** The current study aimed to validate the content of Islamic spiritual motivational messages developed to support Muslim oncology nurses experiencing compassion fatigue. **Methods:** A literature review informed the development of 75 religious and spiritually grounded motivational messages tailored to oncology nursing practice. Content validity was assessed using the Content Validity Index (CVI) and Content Validity Ratio (CVR) by a panel of six experts. Messages with CVI values below 0.78 and CVR values below 0.99 were excluded. **Results:** Sixty-three messages met the established content validity criteria. The overall CVI and CVR were 0.989 and 1, respectively, indicating excellent content validity. **Conclusion:** The findings support the relevance and clarity of Islamic spiritually grounded motivational messages as a culturally appropriate strategy to enhance professional quality of life and mitigate compassion fatigue among Muslim oncology nurses. **Implications for Nursing:** The study highlights the potential integration of motivational messages in routine nursing practice, particularly in oncology settings, where nurses face emotional challenges. Such spiritually sensitive approaches can contribute to stress reduction and the reduction of compassion fatigue, while also enhancing motivation, resilience, and job satisfaction. These strategies should be considered in nursing leadership, education, and future intervention development.

Keywords: Religious, Spiritual, Motivational, Messages, Compassion fatigue, Oncology nurses, Content validity.

What does this paper add?

1. Compassion fatigue and related symptoms are common psychological outcomes of the cancer work environment for oncology nurses.

2. Motivational messages can lower levels of dissatisfaction and compassion fatigue while raising levels of optimism, life, and job satisfaction among nurses in cancer care settings.

3. The use of motivational messages may support healthcare system goals and contribute to improve the quality of patient care.

Introduction

Nurses caring for patients with cancer are frequently exposed to intense emotional demands due to repeated encounters with suffering, deterioration, and end-of-life situations (Gentry & Shockney, 2018; Soheili et al., 2021). Prolonged empathetic engagement under such conditions may gradually erode resilience and lead to compassion fatigue (Piotrkowska et al., 2019). According to Stamm's Profession Quality of Life Model (ProQoL), compassion fatigue is considered the negative feature of ProQoL, which addresses burnout and secondary traumatic stress. Whereas compassion satisfaction is the positive feature derived from helping others (Stamm, 2010). Compassion fatigue is defined as a state of advanced and profound exhaustion and distress that can mimic a wide array of psychological, behavioral, cognitive, and physical disorders, resulting from the repeated empathic and compassionate engagement with traumatized and suffering individuals (Stamm, 2010; Vu & Bodenmann, 2017). Compassion satisfaction is defined as the amount of pleasure derived from helping others, which positively correlates with caregivers' resilience, ability to cope, learn, and grow from difficult experiences (Stamm, 2010). Within this framework, prolonged exposure to suffering without adequate psychological or emotional resources may disrupt nurses' professional quality of life, leading to diminished well-being and reduced caregiving effectiveness (Sarafis et al., 2016; Yılmaz & Üstün, 2018).

Internationally, the prevalence of compassion fatigue among nurses caring for patients with cancer ranges between 22.4% and 44% (Xie et al., 2021). The issue of compassion fatigue among cancer nurses has received attention lately due to increasing evidence of the negative impact on physical, mental, and spiritual health (Ababneh & Zeilani, 2025b; Wakefield et al., 2021). Compassion Fatigue has been connected to conditions including insomnia, weariness, depression, burnout, work dissatisfaction, hopelessness, lack of spiritual awareness, and poor judgment and decision-making (Alaween et al., 2024; Algamdi, 2022; Tian et al., 2018). These consequences not only affect nurses' well-being, but may also compromise patient care

quality and workplace safety. Despite growing recognition of the problem, evidence-based and contextually appropriate interventions to mitigate compassion fatigue remain limited (Cocker & Joss, 2016; Partlak Günüşen et al., 2022; Xie et al., 2021).

Mobile health (mHealth) is defined as the use of mobile devices, such as smartphones and other wireless technologies, to support medical and public health practices, including health promotion, monitoring, and intervention delivery (Abaza & Marschollek, 2017; Early et al., 2019). Mobile health is viewed as a beneficial approach to support individuals, as it can be scalable, adaptable, and readily accessible across various target populations (Heber et al., 2016). Among these, motivational messages have shown promise in enhancing emotional support and increasing compassion satisfaction across various specialties (Ababneh & Zeilani, 2025a; Goktas et al., 2022; Köse et al., 2022; Obuobi-Donkor et al., 2023; Wakefield et al., 2021; Ziaee et al., 2025). Conceptually, motivational messages may function as cognitive-emotional resources that reinforce professional meaning, strengthen intrinsic motivation, and promote adaptive coping (Ababneh & Zeilani, 2025a). By enhancing compassion satisfaction and fostering resilience, such messages may buffer burnout and secondary traumatic stress within the ProQoL framework (Ababneh & Zeilani, 2025a). However, most previously implemented motivational messages have been general in nature and have not adequately incorporated the cultural or religious backgrounds of the targeted populations (Goktas et al., 2022; Köse et al., 2022; Ziaee et al., 2025).

The religious and spiritual culture of an individual has the most significant influence on his/her health beliefs, coping strategies, and psychological adjustment (Dillard et al., 2021). The present study internationally focuses on nurses who share an Islamic religious and spiritual background. The Holy Qur'an, the primary religious literature for Muslims, and the Prophet's Sunnah, based on confirmed hadiths from the Prophet Muhammad (may God bless him and send him peace), are the sources of religious command in Islam (Aziz et al., 2021). Islamic spiritual beliefs and principles can help individuals sustain psychological well-being, recuperate from psychological suffering and stress, and achieve stability (Baharuddin et al., 2024; Saeed et al., 2023). This is achieved through Islamic spiritual beliefs that encourage individuals to connect with their

Supreme Creator (Allah), which strengthens the human soul, sharpens their will and determination, and instills hope and contentment within them (Baharuddin et al., 2024; Dillard et al., 2021; Saeed et al., 2023). Due to the important role of religion and spirituality in this process, they have been incorporated into the components of holistic care (Dhar et al., 2011), considering them as essential needs for those delivering healthcare (Dhar et al., 2011).

To ensure that spiritually grounded motivational messages are pertinent, understandable, and clear for oncology nurses, it is essential to establish content validity. Content validity enhances the likelihood that the developed messages are perceived as meaningful and supportive. It is typically evaluated according to relevance, clarity, and simplicity in relation to the intended construct (Lynn, 1986; Yaghmaie, 2003). Validated messages aligned with nurses' religious, spiritual, personal, and professional values may serve as culturally sensitive tools to enhance psychological well-being, increase compassion satisfaction, and reduce burnout in high-stress oncology settings. Therefore, the current study aimed to validate the content of religious and spiritual motivational messages designed to support nurses working in cancer care units.

Materials and Methods

Study Design

This research employed a quantitative methodological design to establish the content validity of religious and spiritual motivational messages developed for oncology nurses. The study was approved by the Research Ethics Committee. This study is a component of the research project titled "Effect of Religious and Spiritual Motivational Messages on Professional Quality of Life among Nurses Caring for Patients with Cancer". The motivational messages were developed and validated in two main steps: (1) reviewing the literature and constructing the messages, and (2) content validity assessment.

Literature Review and Message Construction

A structured literature review was undertaken to identify relevant theoretical frameworks, Islamic spiritual sources, and evidence-based messaging practices applicable to compassion fatigue in oncology nursing. Electronic databases including PubMed, Scopus, and CINAHL, as well as the search engine

Google Scholar, were used. Keywords included combinations of compassion fatigue, professional quality of life, oncology nurses, motivational messages, mobile health, spiritual coping, resilience, Islamic spirituality, Qur'an, and Hadith. Studies were included if they addressed compassion fatigue or professional quality of life among nurses, examined motivational or supportive messaging interventions, discussed spiritual coping in healthcare contexts, and were published in English. In addition, Qur'anic verses and authentic Sunnah Hadiths were reviewed to ensure theological accuracy and cultural appropriateness.

Identifying current frameworks (Tomo & De Simone, 2019), Quranic verses, Sunnah Hadiths, motivational theories (Dolea & Adams, 2005; Gagné & Deci, 2005; Tomo & De Simone, 2019), and best practices for messaging that help healthcare professionals, primarily in high-stress settings, like cancer care settings, was performed through an extensive literature review (Ababneh & Zeilani, 2025a; Goktas et al., 2022; Heravi-Karimooi et al., 2018; Köse et al., 2022; Obuobi-Donkor et al., 2023).

The development of motivational messages was guided by a multi-framework approach with clearly defined roles. The Professional Quality of Life (ProQOL) framework served as the primary outcome-oriented structure, informing the classification of messages into compassion satisfaction, burnout, and secondary traumatic stress domains. Self-Determination Theory (SDT) provided the psychological foundation for message design by addressing the core needs of autonomy, competence, and relatedness (Gagné & Deci, 2005). Islamic spiritual principles (e.g., Tawakkul, Sabr, and Shukr) offered the cultural and contextual basis for constructing spiritually congruent and meaningful messages.

The messages which were constructed and informed by SDT posit that motivation and well-being are enhanced when the psychological needs of autonomy, competence, and relatedness are supported (Gagné & Deci, 2005). The motivational messages were designed to reinforce autonomy through meaning-centered and faith-driven caregiving, while competence was reinforced through affirmation of nurses' professional impact and effectiveness, and relatedness was reinforced through themes of compassion and mercy. Understanding effective language, themes, and psychological elements that help reduce compassion

fatigue and foster resilience was made possible by this review. Based on the ProQoL framework, Islamic spiritual teachings (the Qur'an and Sunnah), and literature on spiritual coping and resilience among oncology nurses, the motivational messages were arranged into four themes. Every theme is based on an Islamic spiritual principle and specifically corresponds to the ProQoL framework's conceptualization of compassion fatigue and compassion satisfaction features. In addition, messages were developed based on this basis that related to the unique challenges faced by nurses in cancer care settings (Al Zoubi et al., 2020; Luz et al., 2016; Soheili et al., 2021; Wazqar, 2019). Those messages aligned with Islamic religious and spiritual principles and values, such as Tawakkul (trust in Allah), Sabr (patience), and Shukr (gratitude). They included aspects of empathy, compassion, mission, and encouragement to offer a source of continuous support. The comprehensive literature review aimed to generate relevant, clear, and concise religious and spiritual motivational messages to support nurses in the complex context of cancer care units.

Based on this review, 75 motivational messages were constructed and organized into four themes: (1) spiritual meaning and compassion satisfaction, (2) spiritual coping with suffering, (3) emotional restoration, and (4) professional identity, resilience, and support. The first theme highlights the intrinsic worth of caring, divine reward, and mercy. This reinforces the significance and fulfillment of one's job, which in turn enhances compassion satisfaction. Ihsan, Rahma, and Ajr (reward) were the core of Islamic concepts. The messages in the second theme focus on protection

against secondary traumatic stress, encourage Sabr (patience), Tawakkul (trust in Allah), and redirecting adversity to help nurses emotionally cope when exposed to pain, loss, and suffering. To prevent burnout and maintain nurses' ability to provide compassionate care, the third theme addresses exhaustion, emotional overload, balance, and self-care. The fourth theme highlights collaboration, shared emotional processing, professional pride, and cooperative resilience as protective factors against burnout and traumatic stress. Among all these themes, Self-Determination Theory components were explicitly operationalized within the message development process. Autonomy was supported through meaning-centered and faith-driven caregiving messages that emphasize intentionality and personal purpose. Competence was reinforced through affirmations of nurses' professional impact, capability, and effectiveness in patient care. Relatedness was addressed through messages emphasizing compassion, mercy, empathy, and interconnectedness with patients, colleagues, and faith. These components informed both the content and thematic organization of the messages. During the initial phase of the literature review, key conceptual elements (e.g., empathy, compassion, mission, encouragement) were identified as essential supportive constructs. These elements were subsequently synthesized and systematically organized into four overarching themes to ensure conceptual clarity and coherence. Table 1 demonstrates the alignment between the developed motivational message themes, the ProQoL domains, the components of SDT, and the underlying Islamic spiritual principles.

Table 1. Mapping of motivational message themes to ProQOL domains, SDT components, and Islamic spiritual principles

Theme	Description	ProQOL Domain(s)	SDT Components	Islamic Spiritual Principles
1. Spiritual meaning and Compassion satisfaction	Emphasizes the intrinsic value of caregiving, divine reward, and fulfillment derived from helping patients	Compassion Satisfaction	Autonomy and Competence	Ihsan (excellence), Rahma (mercy), Ajr (reward), and Shukr (gratitude)
2. Spiritual coping with suffering	Focuses on coping with exposure to pain, loss, and suffering through faith-based strategies	Secondary Traumatic Stress	Autonomy and Relatedness	Sabr (patience), and Tawakkul (trust in Allah)
3. Emotional restoration	Addresses emotional exhaustion, promotes balance, self-care, and recovery	Burnout	Competence and Autonomy	Shukr (gratitude), and Tawakkul (trust in Allah)

4. Professional identity, resilience, and support	Highlights teamwork, shared emotional support, and professional pride to strengthen resilience	Burnout and Secondary Traumatic Stress	Relatedness and Competence	Rahma (mercy), Ihsan (excellence), and Sabr (patience)
---	--	--	----------------------------	--

The text of each motivational message generated in the previous step was enhanced using an artificial intelligence (AI) tool, which focused on simplicity, relevance, and clarity to increase the message's effectiveness. The AI analyzed language patterns using the Google Cloud Natural Language Processing API to ensure that it aligned with the psychological needs and preferences of cancer care nurses. To minimize any terminology that may be perceived as complicated or unclear, this procedure involved selecting words and phrases that were simple to comprehend, culturally relevant, and motivational. The Google Cloud NLP API tool enhanced each message for optimal effect by evaluating readability and adjusting the tone to be both professional and empathetic. The Google Cloud NLP API's capacity to provide accurate and rapid sentiment analysis is one benefit, enabling researchers to refine language efficiently (Pais et al., 2022).

By highlighting important themes from the literature and prioritizing phrases that resonate with the specific beliefs and experiences of nurses in cancer care settings, the Google Cloud NLP API tool also made it easier to personalize messages. The API could forecast how recipients could interpret and emotionally respond to each message by performing sentiment analysis and operating several iterations, making sure that those nurses felt supported and understood (Pais et al., 2022). This iterative method yielded information that was clear, relevant, simple, emotionally supportive, and flexible enough to meet the diverse needs of cancer nurses. The generated and enhanced motivational messages are presented in Appendix A in both English and Arabic. Through the literary translation process, bilingual experts in the area validated the English-translated messages. Traditional expert evaluations become more effective and focused when AI tools, such as the Google Cloud NLP API tool, are integrated as a precursor to the Content Validity Index (CVI) assessment.

Content Validity Assessment

This step involved assessing the content validity both qualitatively and quantitatively. The experts' level of agreement on the relevance of the messages' content

and the computation of the content validity index (CVI) and content validity ratio (CVR) is known as quantitative content validity (Polit et al., 2007). Experts' general opinions on whether the messages accurately convey their intended goal, as expressed through their perspectives on each message, are known as qualitative content validity (Polit et al., 2007). The majority of recommendations suggest that a minimum of six experts is the minimum acceptable number for content validation. Six experts evaluated the 75 messages for the items CVI and CVR (Lynn, 1986; Polit & Beck, 2006; Polit et al., 2007).

The study researchers identified and purposively selected six experts based on criteria, including clinical or academic expertise in oncology nursing or psychological care, doctoral qualification in nursing sciences or mental health, research experience in professional quality of life or stress, and familiarity with Islamic cultural and spiritual concepts in healthcare contexts. The panel included one oncology nurse specialist who holds a master's degree in oncology nursing and has over 6 years of clinical experience. A head nurse of the oncology unit was recruited in a hospital with over 13 years of experience in the oncology department. Two faculty academics had PhD degrees in nursing sciences and over 15 years of academic experience. Two psychological experts were chosen with over 10 years of work experience and several research articles in this field.

Data collection was conducted between March 2025 and May 2025 *via* email and direct communication. All the experts were invited to evaluate the relevance, clarity, and simplicity of the motivational messages generated and enhanced in the previous step. Experts use a 4-point Likert rating scale to score each message; for instance, relevancy was recorded as (1) not relevant, (2) somewhat relevant, (3) quite relevant, and (4) highly relevant. The experts received comprehensive information on the study procedure and their responsibilities (Yusoff, 2019). All experts completed the evaluation forms in full, and no missing data was recorded.

Data Analysis

The Content Validity Index (CVI) was calculated using Walts and Baustle's methodology, and the

relevance, clarity, and simplicity of the messages were assessed (Polit et al., 2007). The CVI or agreement level is calculated according to the following formula:

$$CVI = \frac{\text{Number of experts who agreed on messages rated as 3 or 4}}{\text{Total number of experts}}$$

The CVI score for all messages was calculated by averaging all CVI scores. A CVI score of 0.78 or above indicates acceptable content validity (Polit et al., 2007). The Content Validity Ratio (CVR) was used to assess item necessity and the interpretation of its threshold values. To calculate the Content Validity Ratio (CVR), the necessity of messages was also noted using a three-point Likert rating scale: (1) not necessary; (2) useful, but not necessary; and (3) essential. The following formula was used to calculate the CVR for each message.

$$CVR = \frac{n - (N/2)}{N/2}$$

where (*n*) = Number of experts rating the item as essential and (*N*) = Total number of experts. For the six-panel experts involved, the minimal CVR value is 0.99 (Lawshe, 1975). Ultimately, messages were excluded when they did not meet predefined validity thresholds ($CVI < 0.78$ or $CVR < 0.99$) based on established content validity standards.

Ethical Considerations

Written ethical approval was obtained from the Ethics Committee. Experts were informed about the purpose of the study. The expert panel's explanation in the expert panel form contained information on consent and anonymity. In addition, the Ethics Committee provided written ethical approval for the head nurse and the nurse to be interviewed.

Results

The six invited experts agreed to participate in the content validity assessment and completed the evaluation forms, yielding a 100% response rate. The experts assessed each message in terms of relevance, simplicity, clarity, and necessity.

In the initial validation stage, the motivational messages' overall CVI and CVR were 0.98 and 0.93, respectively. Individual item-level CVI scores ranged from 0.66 to 1.00, whereas CVR values ranged from -

0.33 to 1.00. Given that six experts were involved, the acceptable cut-off value for item-level CVI was ≥ 0.83 (Polit & Beck, 2006; Polit et al., 2007), and the minimum acceptable CVR value was 0.99 (Lawshe, 1975). Messages that did not meet these predefined thresholds were excluded from the final set and were not subjected to revision or re-evaluation.

Following the quantitative and qualitative evaluation, 12 messages were removed due to low CVI and/or CVR scores. After excluding these items, 63 messages were retained as adequately valid. In the second validation stage (post-exclusion), the overall CVI for the 63-message scale improved to 0.989, and the overall CVR reached 1.00. The initially reported overall CVR value of 0.93 corresponds to the full 75-message set prior to exclusion, whereas the CVR of 1.00 reflects the recalculated value after removal of items that did not meet the necessity threshold.

Qualitative feedback from the experts led to minor linguistic and structural refinements. Specifically, some messages were rephrased to reduce redundancy and improve tone consistency. In a few instances, wording was adjusted to avoid repetitive phrasing and to ensure alignment with both Islamic spiritual principles and professional nursing terminology. Experts also suggested avoiding the same arrangement of messages throughout any future research study that may use them to maintain engagement and effectiveness. Experts advised sending messages via WhatsApp and SMS concurrently to ensure that they are received, especially in cases of internet unavailability.

The high level of agreement observed among experts (CVI and CVR values approaching 1.00 after item refinement) indicates strong consensus on the message relevance and necessity.

To further evaluate the coherence of the final message set, a content balance analysis was conducted across the four predefined themes. Of the 63 validated messages, approximately one-quarter addressed spiritual meaning and compassion satisfaction, one-quarter focused on spiritual coping with suffering, one-

quarter emphasized emotional restoration and burnout prevention, and the remaining messages reinforced professional identity, and motivational domains aligned with the ProQoL framework. The CVI and CVR values

for each retained message are presented in Table 2, whereas the excluded messages and their corresponding validity indices are presented in Table 3.

Table 2. Content validity index (CVI), content validity ratio (CVR), relevance, clarity, and simplicity for remaining motivational messages

M.M. No.	Motivational Messages	Relevance	Simplicity	Clarity	CVI	CVR
Spiritual Meaning and Compassion Satisfaction						
2	"Allah loves someone who when works, he performs it in perfect manner (itqan)" (Narrated by Al-Tabarani)- Your dedication to caring for patients is a path toward God's love and His blessings upon you.	1.00	1.00	1.00	1.00	1.00
3	"And We have not sent you, [O Muhammad], except as a mercy to the worlds" (AL-Anbiya: Ayah107).	0.83	1.00	1.00	0.94	1.00
5	" And whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do" (Al-Baqarah: Ayah 110)- Every healing touch you offer is a good deed you will find awaiting you on the Judgment Day.	1.00	1.00	1.00	1.00	1.00
6	" Allah helps His slave as long as he helps his brother" (Narrated by Muslim)- With your support for your patients, God brings His help to you in this life and the hereafter.	1.00	1.00	1.00	1.00	1.00
9	" There is a reward on account of every living thing" (Narrated by Al-Bukhari)- Your care for patients is one of the highest forms of worship and brings great rewards from God, despite the challenges and exhaustion.	0.83	1.00	1.00	0.94	1.00
10	"And do good; indeed, Allah loves the doers of good" (Al-Baqarah: Ayah 195) - Your kindness in caring for patients makes you among those whom God loves and brings you closer to Him.	1.00	1.00	1.00	1.00	1.00
11	"The merciful people will be treated with mercy by the Most Merciful (Allah)" (Narrated by Al-Tirmidhi)- Your compassion for patients brings you the mercy of the Most Merciful in this life and the hereafter.	1.00	1.00	1.00	1.00	1.00
12	" Indeed, Allah does not allow to be lost the reward of the doers of good" (At-Tawbah: Ayah 120) - Every effort you make in caring for patients is a good deed that is cherished by God.	1.00	1.00	1.00	1.00	1.00
13	"And when I am ill, it is He who cures me" (Ash-Shuara: Ayah 80)- Through your care and prayers for your patients, God sends healing to them through you.	1.00	1.00	0.83	0.94	1.00
14	" And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward" (Al-Muzzammil: Ayah 20)- Every service and kind word you offer to patients will be rewarded by God with great goodness and immense rewards.	1.00	1.00	1.00	1.00	1.00
15	"He who is competent amongst you to benefit his brother should do so" (Narrated by Muslim)- Your support and care for patients in their healing and recovery is an act that brings you closer to God and earns you His favor.	1.00	1.00	1.00	1.00	1.00
16	"But lower thy wing (in gentleness) to the believers" (Al-Hijr: Ayah 88)- Through your gentleness and humility in caring for patients, you fulfill God's command of compassion.	1.00	1.00	1.00	1.00	1.00
17	"The most beloved deeds to God are those that are consistent, even if they are small" (Narrated by Al-Bukhari)- Your ongoing care for patients, even though the simplest actions, is most beloved to God.	1.00	1.00	0.83	0.94	1.00

18	Each day of your life is a new chance to give; your dedication makes you stand out, while compassion and kindness are your strengths.	1.00	1.00	1.00	1.00	1.00
19	Patience and perseverance are your shields against boredom and fatigue at work; keep your passion alive, as it makes you unique.	1.00	1.00	1.00	1.00	1.00
Spiritual Coping with Suffering						
21	"And whoever relies upon Allah - then He is sufficient for him" (At-Talaq: 3)- Your reliance on God in caring for patients makes Him sufficient for you in all your matters and sorrows.	1.00	1.00	1.00	1.00	1.00
22	"So whoever does an atom's weight of good will see it" (Az-Zalzalah: Ayah 7) - Every act of kindness you show in caring for your patients, despite the challenges, will be rewarded by God in this life and the hereafter.	1.00	1.00	1.00	1.00	1.00
23	"And be patient, (O Muhammad), and your patience is not, but through Allah" (An-Nahl: Ayah 127)- Your patience in facing the challenges of your work with patients is rewarded by God with great merit.	1.00	1.00	1.00	1.00	1.00
24	"But give good tidings to the patient" (Al-Baqarah: Ayah 155)- Your work, marked by patience in the face of pain, fatigue, and challenges, is rewarded by God with countless blessings.	1.00	1.00	1.00	1.00	1.00
26	" And then being among those who believed and advised one another to patience and advised one another to compassion" (Al-Balad: Ayah17)- Encouraging compassion and empathy for your patients is one of the most important traits of true believers.	1.00	1.00	1.00	1.00	1.00
27	" Indeed, the patient will be given their reward without account" (Az-Zumar: Ayah 10)- Your patience in dealing with patients brings you a great reward from God, awaiting you without measure.	1.00	1.00	1.00	1.00	1.00
29	"The most beloved people to Allah are those who are most beneficial to the people" (Narrated by Al-Tabarani)- You are among the most beloved people to God, because you sow healing and benefit in the hearts and bodies of patients.	1.00	1.00	1.00	1.00	1.00
31	Because of your dedication, miracles happen; every touch you provide eases pain and enhances life.	1.00	1.00	1.00	1.00	1.00
32	You are the soldiers of humanity in the field of healing; every minute of your time sows the seeds of recovery.	1.00	1.00	1.00	1.00	1.00
33	Your work brings hope to those in need; every moment you spend makes a big difference for others.	1.00	1.00	1.00	1.00	1.00
34	You are hearts that beat with generosity and love; your smiles revive broken hearts weighed down by pain, providing both reward and charity for you.	1.00	1.00	1.00	1.00	1.00
35	You are the light of hope for suffering hearts; the generosity you offer knows no limits.	1.00	1.00	1.00	1.00	1.00
36	You are the caring hand that brings hope to every patient; every moment they spend with you makes their world a better place.	1.00	1.00	1.00	1.00	1.00
37	Your day may be tough, but remember that every effort you make contributes to improving the lives of others. You are an endless source of support and hope.	1.00	1.00	1.00	1.00	1.00
38	The challenges you face today are the lessons of tomorrow; what you encounter now builds your expertise and makes you a leader in your field.	1.00	1.00	1.00	1.00	1.00
39	Even in the darkest and toughest moments, there is a light at the end of the tunnel, and you represent that light for your patients. So, do not lose hope.	1.00	1.00	1.00	1.00	1.00
40	Do you remember how much hope your smile gives to cancer patients? How can you make every moment of empathy more impactful in their lives? Continue to provide emotional support by listening attentively and offering kind words that inspire hope and ease their negative feelings.	1.00	0.83	1.00	0.94	1.00
Emotional Restoration						

42	"Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." (Narrated by Al-Bukhari and Muslim)- Making things easier for patients is a prophetic tradition that brings you glad tidings from God, despite the challenges, fatigue, and exhaustion.	1.00	1.00	1.00	1.00	1.00
43	Keep positive energy in your hearts; comfort and peace come from knowing that you are fulfilling your duty to the best of your ability.	1.00	1.00	1.00	1.00	1.00
45	Take care of yourselves just as you care for others. Your mental and physical health is the foundation for your ongoing ability to give.	1.00	1.00	1.00	1.00	1.00
46	Balance is the key to success; make time for yourselves to recharge your energy so you can continue giving.	1.00	1.00	1.00	1.00	1.00
47	Your ability to stay positive under pressure is what makes you heroes in the eyes of those who need you. Keep striving to give your best.	1.00	1.00	1.00	1.00	1.00
48	Always remember that giving doesn't mean depleting yourself; take care of your spirit so you can continue caring for others.	1.00	1.00	1.00	1.00	1.00
49	Exhaustion is part of the job, but your inner strength and support for one another are what help you overcome it.	1.00	1.00	1.00	1.00	1.00
50	In every moment of exhaustion you face, remember that it leads to the joy of a patient's healing and recovery, thanks to your hard work.	1.00	1.00	1.00	1.00	1.00
51	Allow yourselves some space to breathe and relax; you deserve the rest to keep up your outstanding work.	1.00	1.00	1.00	1.00	1.00
52	You are the strength that confronts the silent pain of others; with your compassion and professionalism, you overcome the effects of exhaustion by believing that the care you provide contributes to healing souls before bodies.	1.00	1.00	0.83	0.94	1.00
53	You may be affected by the many pains around you, but remember to find peace within yourselves and balance your giving with your need for rest.	1.00	1.00	1.00	1.00	1.00
54	Facing the suffering of others requires inner strength; make time to recharge and take care of yourselves.	1.00	1.00	1.00	1.00	1.00
55	Caring for others starts with taking care of yourself; don't let the stress from empathizing with others take away your sense of peace and comfort.	1.00	1.00	1.00	1.00	1.00
56	Your compassion makes you a safe haven for your patients, but always remember that taking care of yourself is vital for your continued ability to give.	1.00	1.00	1.00	1.00	1.00
57	You are not just nurses; you are companions on a healing journey that can be long and exhausting. So, don't forget to take time to recharge your energy.	1.00	1.00	1.00	1.00	1.00
58	Unlimited giving requires a break without hesitation. Take care of yourselves so you can continue to bring hope and healing.	1.00	1.00	1.00	1.00	1.00
60	What do you do to boost your energy for continued patient care? Take a deep breath and try to relax a bit; it will enhance your energy and spirit.	1.00	1.00	1.00	1.00	1.00
61	What makes you feel proud of your work, and how do you enhance that feeling? Remember the positive impact you have on your patients' lives and celebrate the successes you achieve.	1.00	1.00	1.00	1.00	1.00
62	Rewarding yourself is not a luxury; it's a necessity. It boosts your positive spirit and affirms your success in your journey.	1.00	1.00	1.00	1.00	1.00
63	Transform your feelings of empathy and pain into actionable steps to improve care services; every challenge you face enhances your ability to make a real difference in your patients' lives.	1.00	0.83	1.00	0.94	1.00
Professional Identity, Resilience, and Support						
64	"Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: 'May the same be for you too'." (Narrated by Muslim)- Your prayers for the healing of	1.00	1.00	1.00	1.00	1.00

	patients are prayers for goodness for yourselves in this life and the hereafter.					
65	"If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection" (Narrated by Muslim)- Relieving patients' pain is a pathway to your own relief on the Day of Judgment; may you be blessed for it.	1.00	1.00	1.00	1.00	1.00
66	"The believers are, but brothers" (Al-Hujuraat: Ayah 10)- Your service to patients is at the core of your faith-based brotherhood, as commanded by God.	1.00	1.00	1.00	1.00	1.00
67	"The Hand of Allah is with the Jama'ah" (Narrated by Al-Tirmidhi)- In your collaboration and unity in caring for patients, you receive God's blessings and guidance.	1.00	1.00	1.00	1.00	1.00
68	Your care for patients knows no limits; you are their strength, support, and the bridge between pain and comfort.	1.00	1.00	1.00	1.00	1.00
69	Even in the toughest moments, remember that you are making a difference. Never underestimate the value of your work and your positive impact on the lives of patients and their families.	1.00	1.00	1.00	1.00	1.00
70	Every challenge you face strengthens your resilience; you handle difficult situations with remarkable professionalism and humanity.	0.83	1.00	1.00	0.94	1.00
71	Don't hesitate to ask for support when you need it; you are part of a strong team, and collaboration is the key to success.	0.83	1.00	1.00	0.94	1.00
72	Your daily accomplishments are not just tasks; they are a noble humanitarian message that brings hope to the hearts of patients and their families.	1.00	1.00	1.00	1.00	1.00
73	Recognizing your efforts is your right; let your pride in yourselves and our pride in you be the motivation that drives you to keep going.	1.00	1.00	1.00	1.00	1.00
74	Don't bear the burdens and worries of others alone; share your feelings with your colleagues. Working together lightens the stress that comes from caring for others.	0.83	1.00	1.00	0.94	1.00

Table 3. Content validity index (CVI), content validity ratio (CVR), relevance, clarity, and simplicity for removed motivational messages

M.M. No.	Motivational Messages	Relevance	Simplicity	Clarity	CVI	CVR
Spiritual Meaning and Compassion Satisfaction						
1	"And whoever saves one - it is as if he had saved mankind entirely" (AL-Maeda: Ayah 32)- You bring hope to the hearts of those weary from illness; your reward with God is beyond measure.	0.83	1.00	0.83	0.88	0.66
4	"He who does not show mercy to others will not be shown mercy"- (Narrated by Al-Bukhari)- Through your compassion for patients in their time of greatest need, you open doors of mercy for yourselves.	1.00	1.00	0.83	0.94	0.66
7	"And do not throw (yourselves) with your (own) hands into destruction (by refraining)" (Al-Baqarah: Ayah 195)- Your efforts in caring for patients are a shield for them from harm and a source of salvation for both them and yourselves	0.50	0.83	0.66	0.66	-0.33
8	"I only intend reform as much as I am able" (Hud: Ayah 88)- Every effort you make to improve the health and comfort of your patients is a service in the name of God.	0.83	0.83	0.83	0.83	0.66
20	Setting daily goals in patient care is like drawing a roadmap to success; each small goal contributes to achieving optimal care and personal satisfaction.	0.83	0.83	0.83	0.83	0.66
Spiritual Coping with Suffering						
25	"Whatever thing you spend (in His cause) - He will compensate it" (Saba: Ayah 39)- Your giving and care for patients, despite the difficulties, is an investment that brings you goodness and blessings in this life before the hereafter.	0.83	0.83	0.83	0.83	0.66

28	"And despair not of relief from Allah" (Yusuf: Ayah 87)- By God's grace, you are the bridge of hope that reaches the hearts of patients, so do not lose faith in God's mercy	1.00	0.83	0.83	0.88	0.66
30	"And you were on the edge of a pit of the Fire, and He saved you from it" (Al Imran: Ayah 103) - Your efforts to rescue patients from pain and suffering are like saving someone from the edge of a pit of fire, and God rewards this greatly.	0.83	0.83	0.83	0.83	0.66
41	Don't let your sadness over losing a patient hinder your work; you were the last one to provide support and comfort, easing their pain. Your dedication and generosity speak volumes about your commitment.	0.83	0.83	0.83	0.83	0.66
Emotional Restoration						
44	Don't let exhaustion blur your vision; you are on the path of humanity and compassion. Each new day brings an opportunity for renewal.	0.83	0.83	0.83	0.83	0.66
59	How can you turn every challenge you face into an opportunity to strengthen your resilience in caring for cancer patients? Use challenges as a chance to develop your skills, seek help from colleagues when needed, and don't hesitate to celebrate your accomplishments, no matter how small.	1.00	0.66	0.83	0.83	0.66
Professional Identity, Resilience, and Support						
75	Don't let sadness take over; you were the last person to provide these patients with the care and compassion they needed at the end of their lives, and that's what truly matters and will be remembered.	0.83	0.83	0.83	0.83	0.66

Discussion

This study developed and validated a set of motivational messages specifically designed for Muslim nurses, grounded in Islamic spiritual principles and aligned with the Professional Quality of Life framework. Using a panel of six experts and quantitative indices (CVI and CVR), the final pool of 63 messages demonstrated strong content validity after removal of 12 items that did not meet Lawshe's (1975) CVR criterion (0.99 for six experts) and the recommended CVI threshold of 0.83 (Polit & Beck, 2006; Polit et al., 2007). However, it is acknowledged that such near-universal agreement may partially reflect the relative homogeneity of the expert panel, particularly in terms of shared professional background and cultural context. While this homogeneity strengthens contextual appropriateness for the intended population, it may limit generalizability to non-Islamic or culturally diverse healthcare settings.

Our results align with previous literature examining the importance of the strictness of the validation processes in message design. The findings of Hossan et al. (2025) and the work of Almanasreh et al. (2019) suggested the importance of supplementing CVI/CVR with qualitative expert opinions by incorporating contextual and cultural flexibility (Almanasreh et al., 2019; Hossan et al., 2025). Jonayed and Rumi (2024) validation processes in maternal health intervention

resulted in the same 10%-30% range of elimination rates, further supporting the validity of our 16% reduction in messages (Jonayed & Rumi, 2024).

Qualitative expert advice played a key role in refining the content of the messages. Experts flagged issues in the use of words, linguistic sophistication, and sensitivity in religious or spiritual tone, particularly in predominantly Muslim settings. As a result, some of the messages were re-authored by Islamic values of gratitude, acceptance, compassion, and trust in God (Tawakkul), the core of the Muslim nurses' worldview. It was further supported by the work of Abu-Ras et al. (2024), who recommended that in the construction of health-related messages among communities of religious conviction, religious relevance must be present, alongside congruence in the use of emotions (Abu-Ras et al., 2024). These values are presented as illustrative subcomponents embedded within the four predefined themes. Specifically, values, such as Shukr and Rahma, align with the theme of spiritual meaning and compassion satisfaction, while Sabr and Tawakkil support the theme of spiritual coping with suffering. In addition, elements of compassion and acceptance contribute to emotional restoration and reinforce professional identity, resilience, and support (Ali et al., 2023; Alshehri et al., 2026).

Muslim nurses generally work in an environment where religious values are integrated with professional

principles. Russell (2025) and Alrjoub et al. (2023) exemplified the buffering role of spirituality in the context of moral distress and burnout among Muslim health professionals, particularly working in highly emotionally charged specialties, such as intensive care, oncology, and palliative care (Alrjoub et al., 2023; Russell, 2025). Inspirational messages, in the form of Quranic quotations, Hadith sayings, or service to humankind, that are not merely culturally appropriate, in the sense of being Itqani (being understood in one's intellect), are highly inspiring, in terms of reinforcing professional self as well as religious aim, for such professionals (Arifin et al., 2022; Iftikhar & Hayat, 2025).

Importantly, the intervention is conceptualized as Islamic-based rather than generically religious or spiritual. The Islamic framework provides structured coping constructs (e.g., patience, trust in God, and gratitude) that function as meaning-making mechanisms rather than passive acceptance. Within the ProQoL model (Stamm, 2010), these constructs theoretically influence burnout, secondary traumatic stress, and compassion satisfaction. According to the Professional Quality of Life (ProQoL) model, compassion fatigue is a multifaceted phenomenon that encompasses burnout and secondary traumatic stress (Stamm, 2010). These dimensions are interrelated and important in healthcare, according to research on nurses' professional quality of life; compassion satisfaction was negatively correlated with secondary traumatic stress and burnout, demonstrating their combined influence on professional quality of life. In this context, spirituality and cultural relevance in motivational messages are significant.

The study findings can be more explicitly interpreted through the four predefined themes, each aligned with the ProQoL domains. The theme of spiritual meaning and compassion satisfaction reflects the positive aspect of caregiving, including purpose and fulfillment, which are known to enhance professional well-being (Stamm, 2010). In contrast, spiritual coping with suffering corresponds to secondary traumatic stress, as it addresses emotional responses to patient suffering and promotes coping strategies, such as Sabr and Tawakkul, which have been associated with improved resilience (Figley, 2002; Hassan, 2024; Sinclair et al., 2017).

Similarly, emotional restoration targets burnout by addressing emotional exhaustion and promoting balance and self-care (Alsharif et al., 2024), while professional

identity, resilience, and support span both burnout and secondary traumatic stress through fostering teamwork and social support. These findings are consistent with evidence highlighting the role of supportive environments and professional identity in reducing psychological distress among nurses (Maslach & Leiter, 2016; Owens & Godfrey, 2022; Yi et al., 2024).

Motivational messages emphasizing self-care, balance, emotional restoration, and collective support were conceptually designed to target burnout by addressing emotional exhaustion and sustaining nurses' psychological energy. Similarly, messages grounded in Sabr (patience), Tawakkul (trust in God), and hope align with mechanisms theorized to buffer secondary traumatic stress, supporting adaptive coping and emotional regulation in the face of patient suffering and trauma exposure. This was consistent with research showing that positive religious or spiritual coping is associated with improved professional quality of life and reduced secondary traumatic stress (Özben & Kışsal, 2025).

Furthermore, messages highlighting divine reward, professional purpose, and mercy were intended to enhance compassion satisfaction by reinforcing nurses' sense of meaning, fulfillment, and value in their caregiving roles. Empirical studies have underscored the importance of spiritual constructs and coping as factors influencing professional quality of life, including reduced burnout and compassion fatigue when spirituality is supportive (Yildirim & Ertem, 2022). Within this framework, spirituality functions as a theoretical mechanism of action, providing intrinsic motivation and psychological resources consistent with Self-Determination Theory's emphasis on autonomy, competence, and relatedness (Gagné & Deci, 2005), supporting nurses' well-being. By explicitly linking spirituality grounded messages content to the established compassion fatigue domains and compassion satisfaction, the findings support the conceptual coherence of spiritually tailored motivational intervention in oncology nursing and underscore their potential role in promoting professional quality of life.

Notably, the actual messages were developed to address commonly identified sources of distress among nurses, including burnout, fatigue, emotional overload, and moral dilemmas. The incorporation of spiritually inspiring content into the lives of Muslim nurses has special significance in countries where religious values

are deeply ingrained in both private and professional life, as well as social life. In line with the World Health Organization's whole-person model of care, integrating spiritual/emotional support with nurses' well-being efforts can lead to improved psychological outcomes, enhanced patient care, and better workforce retention (Pecoraro & Edwards, 2024).

The motivational messages were designed with regard to the feasibility of technology and user experience. Experts recommended using multiple delivery platforms (WhatsApp and SMS) and varying the thematic content of the messages as a means to decrease habituation. These pragmatic recommendations are consistent with those of Eppes et al. (2023) and Grady et al. (2023), who demonstrated that message timing, delivery platform, and thematic variation consistently impact the effectiveness of digital interventions (Eppes et al., 2023; Grady et al., 2023).

Overall, the current work extracted a list of 63 verified motivational messages of high validity from both quantitative and qualitative data. The messages are relevant in the context, culturally appropriate, and applicable in real-world settings, primarily among Muslim nurses in high-demand clinical contexts. The intervention can further facilitate improved emotional well-being, the introduction of spiritual resilience, and enhanced work-life balance among nurses. Future work should investigate the psychological and occupational effects of the messages on job satisfaction, burnout, and mental health in the long term, using longitudinal and experimental study settings in various health contexts.

Limitations

Despite the strengths of this study, several limitations should be acknowledged. First, the validation process relied on a relatively small panel of six experts from a shared sociocultural background, which may have contributed to high agreement levels and may limit generalizability to culturally different healthcare contexts. Larger and more diverse expert panels could enhance the robustness of the validation process. Second, the messages were explicitly tailored for Muslim nurses, rooted in Islamic values and spiritual traditions. As such, the generalizability of these motivational messages across non-Muslim or secular healthcare settings remains uncertain. Future studies should explore the adaptation and validation of similar messages in diverse religious or cultural groups. Third,

the study did not assess the real-world behavioral or psychological effects of the messages. There is a need for longitudinal or experimental studies to evaluate the effectiveness of these messages in improving nurse well-being, job satisfaction, or burnout levels over time. Fourth, the composition of the expert panel lacked formal experts in Islamic studies and Arabic linguistics. Their inclusion could enhance theological precision and linguistic nuance. The current phase prioritized evaluating content relevance and clarity for oncology nursing practice. In addition, all Qur'anic verses and Hadiths utilized were sourced from authoritative references. Future research should incorporate Islamic scholars and Arabic specialists for greater theological and linguistic validity.

Implications for Nursing

This study has several practical and theoretical implications for healthcare organizations, nursing leadership, and education. Islamic-based motivational messaging may be integrated into digital well-being programs, staff support initiatives, and orientation programs in healthcare institutions serving Muslim populations. Moreover, the findings underscore the importance of culturally tailored interventions, reinforcing the necessity for healthcare strategies that reflect the spiritual identity of their workforce. Nursing education programs may also incorporate culturally congruent coping strategies into undergraduate and continuing professional development curricula to enhance resilience and professional meaning. On a broader level, the study contributes to the growing field of spiritually sensitive health communication, providing a replicable model for designing and validating motivational messages in culturally specific contexts. Future research should examine the effectiveness of the validated motivational messages in improving nurses' professional quality of life, using longitudinal and experimental study designs. Additionally, future studies are encouraged to test these messages across diverse cultural and healthcare settings to further establish their generalizability and impact.

Conclusion

This study successfully developed and validated a culturally relevant set of 63 motivational messages for nurses, grounded in religious and spiritual values, particularly Islamic principles. The high content

validity, confirmed by both CVR and CVI, along with expert feedback, affirms the contextual appropriateness and conceptual integrity of the messages. These messages address everyday emotional stressors in nursing practice and align with the holistic health model advocated by global health organizations. While future research is needed to examine the effectiveness of these messages in diverse contexts and over time, the current findings offer a promising foundation for digital interventions aimed at enhancing the emotional and spiritual resilience of nurses. In culturally and religiously sensitive settings, like Jordan, such tailored tools may play a pivotal role in promoting nurse well-being, reinforcing professional identity, and enhancing patient care outcomes.

Acknowledgements

The authors sincerely thank the experts who

volunteered to take part in this study and freely shared their professional feedback about the content of the motivational messages. Thank you for your valuable contribution.

Conflict of Interests

The authors declare no conflict of interests.

Funding or Sources of Financial Support

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Author Contributions

Study Design: **AA**. Data Collection: **AA, NA**. Data Analysis: **AA, RZ, NA, RM**. Study Supervision: **RZ**. Manuscript Writing: **AA, AK**. Critical Revision for Important Intellectual Content: **AA, NA, AK**.

Appendix

Motivational Messages	الرسالة التحفيزية	No.
Spiritual Meaning and Compassion Satisfaction		
"And whoever saves one - it is as if he had saved mankind entirely" (AL-Maeda: Ayah 32)- You bring hope to the hearts of those weary from illness; your reward with God is beyond measure.	"ومن أحباها فكأنما أحيا الناس جميعا" (المائدة: 32) - أنتم تزرعون الأمل في قلوب من أرهقهم المرض، فجزاؤكم عند الله عظيم.	1
"Allah loves someone who when works, he performs it in perfect manner (itqan)" (Narrated by Al-Tabarani)- Your dedication to caring for patients is a path toward God's love and His blessings upon you.	"إن الله يحب إذا عمل أحدكم عملا أن يتقنه" (رواه الطبراني) - إتقانكم في رعاية المرضى هو سعي نحو محبة الله لكم ورضوانه عليكم.	2
"And We have not sent you, [O Muhammad], except as a mercy to the worlds" (AL-Anbiya: Ayah107).	"رحمة للعالمين" (الأنبياء : 107) - أنتم في عملكم هذا ورايتكم لمرضاكم تشكلون امتدادا لرحمة النبي محمد صلى الله عليه وسلم للعالمين.	3
"He who does not show mercy to others will not be shown mercy"- (Narrated by Al-Bukhari)- Through your compassion for patients in their time of greatest need, you open doors of mercy for yourselves.	"من لا يرحم لا يرحم" (رواه البخاري) - برحمتكم للمرضى الذين هم بأمر الحاجة لكم تفتحون أبواب الرحمة لأنفسكم.	4
"And whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do" (Al-Baqarah: Ayah 110)- Every healing touch you offer is a good deed you will find awaiting you on the Judgment Day.	"وما تقدموا لأنفسكم من خير تجدوه عند الله" (البقرة: 110) - كل لمسة شفاء تقدمونها هي حسنة تجدونها يوم القيامة.	5
"Allah helps His slave as long as he helps his brother" (Narrated by Muslim)- With your support for your patients, God brings His help to you in this life and the hereafter.	"والله في عون العبد ما كان العبد في عون أخيه" (رواه مسلم) - بعونكم لمرضاكم، ينزل الله عونهم عليكم في الدنيا والآخرة.	6
"And do not throw (yourselves) with your (own) hands into destruction (by refraining)" (Al-Baqarah: Ayah 195)- Your efforts in caring for patients are a shield for them from harm and a source of salvation for both them and yourselves.	"ولا تلقوا بأيديكم إلى التهلكة" (البقرة : 195) - جهودكم في رعاية المرضى حماية لهم من الهلاك ونجاة لهم ولأنفسكم .	7

"I only intend reform as much as I am able" (Hud: Ayah 88)- Every effort you make to improve the health and comfort of your patients is a service in the name of God.	" إن أريد إلا الإصلاح ما استطعت " (هود: 88) – كل جهد تبذلونه لإصلاح صحة وحال وراحة المريض هو إصلاح في سبيل الله.	8
"There is a reward on account of every living thing" (Narrated by Al-Bukhari)- Your care for patients is one of the highest forms of worship and brings great rewards from God, despite the challenges and exhaustion.	" وفي كل كبد رطبة أجر " (رواه البخاري) – عنايتكم بالمرضى من أسمى العبادات ،ولها أجر عظيم عند الله رغم المشقة والتعب .	9
"And do good; indeed, Allah loves the doers of good" (Al-Baqarah: Ayah 195) - Your kindness in caring for patients makes you among those whom God loves and brings closer to Him.	"و أحسنوا إن الله يحب المحسنين " (البقرة: 195) – إحسانكم في رعاية المرضى يجعلكم ممن يحبهم الله ويفربهم إليه.	10
"The merciful people will be treated with mercy by the Most Merciful (Allah)" (Narrated by Al-Tirmidhi)- Your compassion for patients brings you the mercy of the Most Merciful in this life and the hereafter.	" الراحمون يرحمهم الرحمن " (رواه الترمذي) – رحمتكم بالمرضى تجلب لكم رحمة الرحمن في الدنيا والآخرة .	11
" Indeed, Allah does not allow to be lost the reward of the doers of good" (At-Tawbah: Ayah 120) - Every effort you make in caring for patients is a good deed that is cherished by God.	" إن الله لا يضيع أجر المحسنين "(التوبة : 120) – كل جهد تبذلونه في رعاية المرضى هو عمل صالح محفوظ عند الله.	12
"And when I am ill, it is He who cures me" (Ash-Shuara : Ayah 80)- Through your care and prayers for your patients, God sends healing to them through you.	" وإذا مرضت فهو يشفين " (الشعراء : 80) – برعايتكم ودعائكم لمرضاكم، يرسل الله الشفاء لهم من خلالكم.	13
"And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward" (Al-Muzzammil: Ayah 20)- Every service and kind word you offer to patients will be rewarded by God with great goodness and immense rewards.	" وما تقدموا لأنفسكم من خير تجدوه عند الله هو خيراً وأعظم أجراً " (المزمل : 20) – كل خدمة وكلمة تقدمونها للمرضى ستجدونها عند الله خيراً وأعظم أجراً .	14
"He who is competent amongst you to benefit his brother should do so" (Narrated by Muslim)- Your support and care for patients in their healing and recovery is an act that brings you closer to God and earns you His favor.	" من استطاع منكم أن ينفع أخاه فليفعل " (رواه مسلم) – نفعمكم للمرضى ورعايتكم لهم لشفائهم وتعافيتهم هو عمل تتقربون به إلى الله وتنالون به فضله .	15
"But lower thy wing (in gentleness) to the believers" (Al-Hijr: Ayah 88)- Through your gentleness and humility in caring for patients, you fulfill God's command of compassion.	" واخفض جناحك للمؤمن " (الحجر : 88)- برفقكم وتواضعكم في رعاية المرضى تحققون أمر الله بالرحمة .	16
"The most beloved deeds to God are those that are consistent, even if they are small" (Narrated by Al-Bukhari)- Your ongoing care for patients, even though the simplest actions, is most beloved to God.	"أحب الاعمال إلى الله أدامها وإن قل" (رواه البخاري) – استمراركم في رعاية المرضى ، حتى بأبسط الأعمال، هو أحب إلى الله.	17
Each day of your life is a new chance to give; your dedication makes you stand out, while compassion and kindness are your strengths.	كل يوم من حياتكم هو يوم جديد من العطاء ، فالتفاني هو ما يميزكم ، والرحمة والتعاطف قوتكم.	18
Patience and perseverance are your shields against boredom and fatigue at work; keep your passion alive, as it makes you unique.	الصبر والمثابرة هما درعكم في مواجهة الملل والإرهاق من الوظيفة ؛فحافظوا على شغفكم فهو ما يميزكم.	19
Setting daily goals in patient care is like drawing a roadmap to success; each small goal contributes to achieving optimal care and personal satisfaction.	تحديد أهداف يومية في رعاية المرضى ، هو كمن يرسم خريطة النجاح ؛ كل هدف صغير يساهم في تحقيق الرعاية المثلى والرضا الشخصي.	20
Spiritual Coping with Suffering		
"And whoever relies upon Allah - then He is sufficient for him" (At-Talaq: 3)- Your reliance on God in caring for patients makes Him sufficient for you in all your matters and sorrows.	" ومن يتوكل على الله فهو حسبه" (الطلاق: 3) – توكلكم على الله في رعاية المرضى يجعله الله كافياً لكم في كل أموركم وأحزانكم.	21
"So whoever does an atom's weight of good will see it" (Az-Zalzalah: Ayah 7) - Every act of kindness you show in caring for your patients, despite the challenges, will be rewarded by God in this life and the hereafter.	" فمن يعمل مثقال ذرة خيراً يره " (الزلزلة:7) – كل خير تقدمونه في رعاية مرضاكم رغم كل الماسي ستجدون ثماره عند الله في الدنيا والآخرة .	22

"And be patient, (O Muhammad), and your patience is not, but through Allah" (An-Nahl : Ayah 127)- Your patience in facing the challenges of your work with patients is rewarded by God with great merit.	" واصبر وما صبرك إلا بالله " (النحل : 127) – صبركم في مواجهة التحديات في عملكم مع مرضاكم يحسبه الله لكم بأجر عظيم .	23
"but give good tidings to the patient" (Al-Baqarah: Ayah 155)- Your work, marked by patience in the face of pain, fatigue, and challenges, is rewarded by God with countless blessings.	" وبشر الصابرين " (البقرة : 155) – عملكم الذي يتحلى بالصبر على الآلام والتعب والمشقة يبشركم الله به بمكافآت لا تعد ولا تحصى.	24
"Whatever thing you spend (in His cause) - He will compensate it" (Saba: Ayah 39)- Your giving and care for patients, despite the difficulties, is an investment that brings you goodness and blessings in this life before the hereafter.	" وما أنفقتم من شيء فهو يخلفه " (سبأ : 39) – عطاؤكم ورعايتكم للمرضى رغم المشقة هو إنفاق تجدون خلفه الخير والبركة في الدنيا قبل الآخرة.	25
"And then being among those who believed and advised one another to patience and advised one another to compassion" (Al-Balad: Ayah17)- Encouraging compassion and empathy for your patients is one of the most important traits of true believers.	" وتواصوا بالصبر وتواصوا بالرحمة " (البلد: 17) – تواصيتكم بالرحمة والتعاطف مع مرضاكم ، من أهم صفات المؤمنين .	26
"Indeed, the patient will be given their reward without account" (Az-Zumar: Ayah 10)- Your patience in dealing with patients brings you a great reward from God, awaiting you without measure.	" إنما يوفى الصابرون أجرهم بغير حساب " (الزمر: 10) – صبركم في تعاملكم مع المرضى هو أجر عظيم ينتظركم عند الله بلا حساب .	27
"And despair not of relief from Allah" (Yusuf: Ayah 87)- By God's grace, you are the bridge of hope that reaches the hearts of patients, so do not lose faith in God's mercy.	" ولا تياسوا من روح الله " (يوسف: 87) – أنتم بفضل الله جسور الأمل الذي يصل إلى قلوب المرضى فلا تياسوا من رحمة الله .	28
"The most beloved people to Allah are those who are most beneficial to the people" (Narrated by Al-Tabarani)- You are among the most beloved people to God, because you sow healing and benefit in the hearts and bodies of patients.	" أحب الناس إلى الله أنفعهم للناس " (رواه الطبراني) – أنتم من أحب الناس إلى الله لأنكم تزرعون النفع والشفاء في قلوب المرضى واجسادهم .	29
"And you were on the edge of a pit of the Fire, and He saved you from it" (Al Imran: Ayah 103) - Your efforts to rescue patients from pain and suffering are like saving someone from the edge of a pit of fire, and God rewards this greatly.	" وكنتم على شفا حفرة من النار فأنقذكم منها " (آل عمران : 103) - عملكم في إنقاذ المرضى من الألم والمعاناة هو كالإنقاذ من شفا حفرة من النار ، والله فيه عظيم الأجر .	30
Because of your dedication, miracles happen; every touch you provide eases pain and enhances life.	بفضل تفانيكم ، تتحقق المعجزات ، فكل لمسة منكم تخفف الألم وتعزز الحياة .	31
You are the soldiers of humanity in the field of healing; every minute of your time sows the seeds of recovery.	أنتم جنود الإنسانية في ميدان الشفاء ، فكل دقيقة من وقتكم تزرع بذور الشفاء .	32
Your work brings hope to those in need; every moment you spend makes a big difference for others.	عملكم يمنح الأمل لمن هم في أمس الحاجة إليه، فكل لحظة تمرن بها تعني الكثير للآخرين.	33
You are hearts that beat with generosity and love; your smiles revive broken hearts weighed down by pain, providing both reward and charity for you.	أنتم قلوب تنبض بالعطاء والحب، فابتسامتكم تعيد الحياة لقلوب مكسورة مثقلة بالألم كما هي أجر وصدقة لكم .	34
You are the light of hope for suffering hearts; the generosity you offer knows no limits.	أنتم نور الأمل لقلوب تعاني، فالعطاء الذي تقدمونه ليس له حدود.	35
You are the caring hand that brings hope to every patient; every moment they spend with you makes their world a better place.	أنتم اليد الحانية التي تعطي الأمل لكل مريض ، فكل لحظة لهم معكم تجعل من عالمهم أفضل.	36
Your day may be tough, but remember that every effort you make contributes to improving the lives of others. You are an endless source of support and hope.	قد يكون يومكم صعباً، لكن تذكروا أن كل جهد تبذلونه يساهم في تحسين حياة الآخرين. فأنتم مصدر دعم وأمل لا ينضب.	37
The challenges you face today are the lessons of tomorrow; what you encounter now builds your expertise and makes you leaders in your field.	تحديات اليوم هي دروس الغد ؛ ما تواجهونه اليوم يعزز خبرتكم ويجعل منكم قادة في مجالكم .	38
Even in the darkest and toughest moments, there is a light at the end of the tunnel, and you represent that light for your patients. So, do not lose hope.	حتى في أهلك اللحظات وأصعبها، هناك ضوء في نهاية النفق. أنتم تمثلون هذا الضوء لمرضاكم ، فلا تفقدوا الأمل .	39

Do you remember how much hope your smile gives to cancer patients? How can you make every moment of empathy more impactful in their lives? Continue to provide emotional support by listening attentively and offering kind words that inspire hope and ease their negative feelings.	هل تذكرون كم من الأمل تعطيه ابتسامتكم لمرضى السرطان؟ كيف يمكنكم أن تجعلوا كل لحظة تعاطف أكثر تأثيراً في حياتهم؟ استمروا في تقديم الدعم العاطفي عبر الاستماع بإنصات وتقديم الكلمات الطيبة التي تبث الأمل وتخفف المشاعر السلبية لديهم .	40
Don't let your sadness over losing a patient hinder your work; you were the last one to provide support and comfort, easing their pain. Your dedication and generosity speak volumes about your commitment.	لا تجعل حزنك على فقد مريضك يثنيك عن عملك، فقد كنت آخر من قدم العون والراحة وخفف الألم وعطاؤك لم يكن إلا دليلاً على مدى تفانيك وإحسانك .	41
Emotional Restoration		
"Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." (Narrated by Al-Bukhari and Muslim)- Making things easier for patients is a prophetic tradition that brings you glad tidings from God, despite the challenges, fatigue, and exhaustion.	" يسروا ولا تعسروا وبشروا ولا تنفروا " (متفق عليه) – تيسيروكم الأمور على المرضى هو سنة نبوية تجلب لكم البشرى من الله رغم المشقة والتعب والإرهاق.	42
Keep positive energy in your hearts; comfort and peace come from knowing that you are fulfilling your duty to the best of your ability.	احتفظوا بالطاقة الإيجابية في قلوبكم ، فالراحة والسكينة تأتي من معرفة أنكم تؤدون واجبكم على أكمل وجه.	43
Don't let exhaustion blur your vision; you are on the path of humanity and compassion. Each new day brings an opportunity for renewal.	لا تدعوا الإرهاق يحجب عنكم الرؤية ، أنتم على درب الإنسانية والإحسان، فكل يوم جديد يحمل فرصة للتجديد.	44
Take care of yourselves just as you care for others. Your mental and physical health is the foundation for your ongoing ability to give.	اعتنوا بأنفسكم كما تعتنون بالآخرين. صحتكم النفسية والجسدية هي أساس استمرار عطائكم.	45
Balance is the key to success; make time for yourselves to recharge your energy so you can continue giving.	التوازن هو مفتاح النجاح ؛ خصصوا وقتاً لأنفسكم واستعيدوا طاقتكم لتتمكنوا من مواصلة العطاء.	46
Your ability to stay positive under pressure is what makes you heroes in the eyes of those who need you. Keep striving to give your best.	احتفاظكم بالإيجابية رغم الضغط هو ما يجعل منكم أبطالاً في أعين من يحتاجونكم. استمروا في تقديم الأفضل.	47
Always remember that giving doesn't mean depleting yourself; take care of your spirit so you can continue caring for others.	تذكروا دائماً أن العطاء لا يعني استنزاف الذات ؛ اعتنوا بروحكم كي تتمكنوا من مواصلة العناية بالآخرين.	48
Exhaustion is part of the job, but your inner strength and support for one another are what help you overcome it.	الإرهاق جزء من العمل ، لكن قوتكم الداخلية ومساندكم لبعضكم البعض هي ما يجعلكم تتغلبون عليه.	49
In every moment of exhaustion you face, remember that it leads to the joy of a patient's healing and recovery, thanks to your hard work.	في كل لحظة تعب تمر بكم تذكروا أن وراءها فرحة شفاء مريض واستعادة صحته بفضلكم أنتم وجهودكم.	50
Allow yourselves some space to breathe and relax; you deserve the rest to keep up your outstanding work.	امنحوا أنفسكم مساحة للتنفس والاسترخاء ؛ فأنتم تستحقون الراحة لتواصلوا عطائكم المتميز.	51
You are the strength that confronts the silent pain of others; with your compassion and professionalism, you overcome the effects of exhaustion by believing that the care you provide contributes to healing souls before bodies.	أنتم القوة التي تواجه الآلام الصامتة للآخرين، بتعاطفكم واحترافكم ، تجاوزوا آثار الإجهاد بإيمانكم بأن ما تقدمونه من رعاية يساهم في شفاء الأرواح قبل الأجساد.	52
You may be affected by the many pains around you, but remember to find peace within yourselves and balance your giving with your need for rest.	أنتم تتأثرون بالكثير من الآلام من حولكم، لكن تذكروا أن تجدوا السلام في دواخلكم، وازنوا بين عطائكم وراحتكم.	53
Facing the suffering of others requires inner strength; make time to recharge and take care of yourselves.	مواجهة معاناة الآخرين تتطلب قوة داخلية، خصصوا وقتاً لتجديد طاقتكم والاهتمام بذواتكم.	54
Caring for others starts with taking care of yourself; don't let the stress from empathizing with others take away your sense of peace and comfort.	رعاية الآخرين تبدأ برعاية الذات، لا تدعوا الإجهاد الناتج عن التعاطف مع الآخرين يسرق منكم الإحساس بالسلام والراحة .	55
Your compassion makes you a safe haven for your patients, but always remember that taking care of yourself is vital for your continued ability to give.	تعاطفكم يجعل منكم ملاذاً آمناً لمرضاكم ، لكن تذكروا دائماً أن الاهتمام بالنفس جزء لا يتجزأ من القدرة على العطاء المستمر .	56

You are not just nurses; you are companions on a healing journey that can be long and exhausting. So, don't forget to take time to recharge your energy.	57	لستم فقط مجرد ممرضين وممرضات ، أنتم مرافقون في رحلة شفاء يمكن أن تكون طويلة ومتعبة ، لذلك لا تنسوا أن تأخذوا وقتاً لإعادة شحن طاقاتكم .
Unlimited giving requires a break without hesitation. Take care of yourselves so you can continue to bring hope and healing.	58	عطاء بلا حدود يحتاج إلى استراحة بلا تردد، اعتنوا بأنفسكم لتستمروا في تحقيق الأمل والشفاء .
How can you turn every challenge you face into an opportunity to strengthen your resilience in caring for cancer patients? Use challenges as a chance to develop your skills, seek help from colleagues when needed, and don't hesitate to celebrate your accomplishments, no matter how small.	59	كيف يمكنك تحويل كل تحدٍ تواجهه إلى فرصة لتعزيز قوتك وصمودك في رعاية مرضى السرطان؟ استخدم التحديات كفرصة لتطوير مهاراتك ، واطلب المساعدة من الزملاء عند الحاجة، ولا تتردد في الاحتفال بإنجازاتك حتى لو كانت صغيرة.
What do you do to boost your energy for continued patient care? Take a deep breath and try to relax a bit; it will enhance your energy and spirit.	60	ماذا تفعل لتعزيز طاقتك لمواصلة رعاية المرضى؟ خذ نفساً عميقاً وحاول أن تسترخي قليلاً فذلك يعزز من طاقتك وروحك.
What makes you feel proud of your work, and how do you enhance that feeling? Remember the positive impact you have on your patients' lives and celebrate the successes you achieve.	61	ما الذي يشعر بالفخر في عملك، وكيف تعززه؟ تذكر أثرك الإيجابي على حياة المرضى واحتفل بالنجاحات التي تحقّقها .
Rewarding yourself is not a luxury; it's a necessity. It boosts your positive spirit and affirms your success in your journey.	62	مكافأة النفس ليست ترفاً ، بل هي ضرورة؛ فهي تعزز الروح الإيجابية وتؤكد نجاحك في مسيرتك.
Transform your feelings of empathy and pain into actionable steps to improve care services; every challenge you face enhances your ability to make a real difference in your patients' lives.	63	حوّلوا مشاعر التعاطف والألم إلى خطوات عملية لتحسين خدمات الرعاية ؛ فكل مشقة تمرّون بها تزيد من قدرتك على إحداث فرق حقيقي في حياة المرضى .
Professional Identity, Resilience, and Support		
"Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: 'May the same be for you too.'" (Narrated by Muslim)- Your prayers for the healing of patients are prayers for goodness for yourselves in this life and the hereafter.	64	"ما من عبدٍ مسلمٍ يدعو لأخيه بظهر الغيب، إلا قال الملك: ولك مثله" (رواه مسلم) - دعاؤكم للمرضى بالشفاء هو دعاء لأنفسكم بالحسنى في الدنيا والآخرة.
"If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection" (Narrated by Muslim)- Relieving patients' pain is a pathway to your own relief on the Day of Judgment; may you be blessed for it.	65	" من نفّس عن مؤمن كربة من كرب الدنيا نفّس الله عنه كربة من كرب يوم القيامة" (رواه مسلم) - تخفيفكم لألام المرضى هو باب لرفع الكرب عنكم يوم القيامة؛ فهنيئاً لكم.
"The believers are, but brothers" (Al-Hujuraat: Ayah 10)- Your service to patients is at the core of your faith-based brotherhood, as commanded by God.	66	" إنما المؤمنون إخوة " (الحجرات :10) - خدمتكم للمرضى هي من صميم أخوتكم الإيمانية التي أمر بها الله .
"the Hand of Allah is with the Jama'ah" (Narrated by Al-Tirmidhi)- In your collaboration and unity in caring for patients, you receive God's blessings and guidance.	67	" يد الله مع الجماعة " (رواه الترمذي) - في تعاونكم وتكاتفكم في رعاية المرضى تتألون بركة الله وتوفيقه.
Your care for patients knows no limits; you are their strength, support, and the bridge between pain and comfort.	68	رعايتكم مرضاكم تتجاوز كل الحدود، فأنتم قوتهم وسندهم وجسرهم بين الألم والراحة .
Even in the toughest moments, remember that you are making a difference. Never underestimate the value of your work and your positive impact on the lives of patients and their families.	69	حتى في أصعب اللحظات، تذكروا أنكم تصنعون الفرق. لا تستهينوا بقيمة عملكم وتأثيركم الإيجابي على حياة المرضى وعائلاتهم.
Every challenge you face strengthens your resilience; you handle difficult situations with remarkable professionalism and humanity.	70	كل تحدٍ تواجهونه يعزز قوتكم ؛ فأنتم تتعاملون مع المواقف الصعبة باحترافية وإنسانية باهرة .
Don't hesitate to ask for support when you need it; you are part of a strong team, and collaboration is the key to success.	71	لا تقلقوا أو تخافوا من طلب الدعم عندما تحتاجونه ؛ فأنتم جزء من فريق قوي، والتعاون هو سر النجاح.

Your daily accomplishments are not just tasks; they are a noble humanitarian message that brings hope to the hearts of patients and their families.	إنجازكم اليومي ليس مجرد عمل؛ إنه رسالة إنسانية سامية تبعث الأمل في نفوس المرضى وأسرها.	72
Recognizing your efforts is your right; let your pride in yourselves and our pride in you be the motivation that drives you to keep going.	الاعتراف بجهودكم هو حق لكم، فليكن فخركم بأنفسكم وفخرنا بكم الدافع الذي يحفزكم في الاستمرار.	73
Don't bear the burdens and worries of others alone; share your feelings with your colleagues. Working together lightens the stress that comes from caring for others.	لا تحملوا أثقال وهموم الآخرين وحدهم، شاركوا مشاعرهم مع زملائكم، فالتعاون يخفف عبء الإجهاد الناتج عن التعاطف مع الآخرين.	74
Don't let sadness take over; you were the last person to provide these patients with the care and compassion they needed at the end of their lives, and that's what truly matters and will be remembered.	لا تدع مشاعر الحزن تسيطر عليك؛ فقد كنت آخر من قدم لهؤلاء المرضى العناية والتعاطف التي يحتاجونها في نهاية حياتهم، وهذا ما يبقى ويذكر.	75

REFERENCES

- Ababneh, & Zeilani. (2025a). Effectiveness of motivational messages on nurses' professional quality of life: A systematic review. *BMJ Open Quality*, 14(3). <https://doi.org/10.1136/bmj-oq-2024-003100>
- Ababneh, & Zeilani. (2025b). Prevalence and predictors of compassion satisfaction, burnout, and secondary traumatic stress among oncology nurses: A cross-sectional survey. *Journal of Posthumanism*, 5(2), 1487-1502. <https://doi.org/10.63332/joph.v5i2.533>
- Abaza, H., & Marschollek, M. (2017). mHealth application areas and technology combinations. *Methods of Information in Medicine*, 56(S 01), e105-e122.
- Abu-Ras, W., Aboul-Enein, B.H., Almoayad, F., Benajiba, N., & Dodge, E. (2024). Mosques and public health promotion: A scoping review of faith-driven health interventions. *Health Education & Behavior*, 51(5), 677-690. <https://doi.org/10.1177/10901981241252800>
- Alaween, A., Alzayyat, A., & Odah, A. (2024). Occupational stress among psychiatric nurses: A literature review. *Jordan Journal of Nursing Research*, 3(3).
- Algamdi, M. M. (2022). The professional quality of life among nurses in Saudi Arabia: A multi-centre study. *Nursing: Research and Reviews*, 29-37. <https://doi.org/10.2147/NRR.S333544>
- Ali, I., Guejda, K., Bhugra, D., Ventriglio, A., Redouane, A., & Belayachi, J. (2023). Structural equation model for nursing's spiritual commitment, religious adaptation, and their relationship to quality of life and burnout. *Middle East J Rehabilitation Health Studies*.
- Almanasreh, E., Moles, R., & Chen, T.F. (2019). Evaluation of methods used for estimating content validity. *Research in Social and Administrative Pharmacy*, 15(2), 214-221.
- Alrjoub, W., Alarjeh, G., Ammar, K., Shamieh, A., Harding, R., Booth, C., Sullivan, R., Al-Ruzzieh, M., Mansour, A., & Shamieh, O. (2023). Stress, resilience, and moral distress among health care providers in oncology during the COVID-19 pandemic. *Frontiers in Public Health*, 11, 1288483. <https://doi.org/10.3389/fpubh.2023.1288483>
- Alsharif, M.H.A., Al Saedi, A.A., Filfilan, A.K.M., Almalki, M.H.M., Alsaedi, W.O., Barnawi, F.O.S., Aljeffry, B.A.O., Barnawi, F.O.I., Alsaadi, M.S., & Alotaibi, S.A. (2024). Exploring Self-Care Strategies: Enhancing Nurse Resilience and Mitigating Burnout in High-Stress Healthcare Settings. *Journal of International Crisis and Risk Communication Research*, 7(S6), 1650.
- Alshehri, W.M., Almutairi, A.S., Almutairi, R.R., Alodhailah, A.M., Almutairi, W.A., Almutairi, A.A., & Eid, T. (2026). Sacred Care in Context: Phenomenological insights into spiritual care practices among oncology nurses in Saudi Arabia. *Journal of Religion and Health*, 1-16.
- Al Zoubi, A.M., Saifan, A.R., Alrimawi, I., & Aljabery, M.A. (2020). Challenges facing oncology nurses in Jordan: A qualitative study. *The International Journal of Health Planning and Management*, 35(1), 247-261. <https://doi.org/10.1002/hpm.2901>
- Arifin, M.Z., Suliyono, S., Ghofur, A., & Askan, F. (2022). The Qur'anic therapeutic spiritual communication on the patient's spiritual problems in nursing care. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir*, 7(1), 77-100.
- Aziz, A.A., Mamat, M.N., Salleh, D.M., Abdullah, S.F.S., & Nordin, M.N. (2021). Analysis of literature review on spiritual concepts according to the perspectives of Al-Quran, Hadith and Islamic scholars. *Turkish Journal of Computer and Mathematics*

- Education (TURCOMAT), 12(9), 3152-3159. <https://api.Semanticscholar.org/corpusID:236618465>
- Baharuddin, B.H., TUMIRAN, M.A., & Opir, H. (2024). Stress management from an Islamic perspective: A content analysis of recent literature. *Quantum Journal of Social Sciences and Humanities*, 5(2), 120-136. <https://doi.org/10.55197/qjssh.v5i2.356>
- Cocker, F., & Joss, N. (2016). Compassion fatigue among healthcare, emergency and community service workers: A systematic review. *International Journal of Environmental Research and Public Health*, 13(6), 618. <https://doi.org/10.3390/ijerph13060618>
- Dhar, N., Chaturvedi, S., & Nandan, D. (2011). Spiritual health scale 2011: Defining and measuring 4th: Dimension of Health. *Indian Journal of Community Medicine*, 36(4), 275-282. <https://doi.org/10.4103/0970-0218.913299>
- Dillard, V., Moss, J., Padgett, N., Tan, X., & Kennedy, A. B. (2021). Attitudes, beliefs and behaviors of religiosity, spirituality, and cultural competence in the medical profession: A cross-sectional survey study. *PLoS One*, 16(6), e0252750. <https://doi.org/10.1371/journal.pone.0252750>
- Dolea, C., & Adams, O. (2005). Motivation of health care workers: Review of theories and empirical evidence. *Cah Sociol Demogr Med*, 45(1), 135-161. <https://semanticscholar.org/corpusID:42265107>
- Early, J., Gonzalez, C., Gordon-Dseagu, V., & Robles-Calderon, L. (2019). Use of mobile health (mHealth) technologies and interventions among community health workers globally: A scoping review. *Health Promotion Practice*, 20(6), 805-817.
- Eppes, E.V., Augustyn, M., Gross, S.M., Vernon, P., Caulfield, L.E., & Paige, D.M. (2023). Engagement with and acceptability of digital media platforms for use in improving health behaviors among vulnerable families: Systematic review. *Journal of Medical Internet Research*, 25, e40934. <https://doi.org/10.2196/40934>
- Figley, C.R. (2002). Compassion fatigue: Psychotherapists' chronic lack of self-care. *Journal of Clinical Psychology*, 58(11), 1433-1441.
- Gagné, M., & Deci, E.L. (2005). Self-determination theory and work motivation. *Journal of Organizational Behavior*, 26(4), 331-362.
- Gentry, E., & Shockney, L.D. (2018). Compassion fatigue in oncology nurse navigation: Identification and Prevention. *Team-based oncology care: The pivotal role of oncology navigation*, 335-349. https://doi.org/10.1007/978-3-319-69038-4_166
- Goktas, S., Gezginci, E., & Kartal, H. (2022). The effects of motivational messages sent to emergency nurses during the COVID-19 pandemic on job satisfaction, compassion fatigue, and communication skills: A randomized controlled trial. *Journal of Emergency Nursing*, 48(5), 547-558. <https://doi.org/10.1016/j.jen.2022.06.001>
- Grady, A., Pearson, N., Lamont, H., Leigh, L., Wolfenden, L., Barnes, C., Wyse, R., Finch, M., McLaughlin, M., & Delaney, T. (2023). The effectiveness of strategies to improve user engagement with digital health interventions targeting nutrition, physical activity, and overweight and obesity: Systematic review and meta-analysis. *Journal of Medical Internet Research*, 25, e47987. <https://www.jmir.org/2023/1/e47987>
- Hassan, M. (2024). Finding peace Islamic approaches to managing stress. *Research Journal Ulūm-e-Islāmia*, 31(1), 1-11.
- Heber, E., Lehr, D., Ebert, D.D., Berking, M., & Riper, H. (2016). Web-based and mobile stress management intervention for employees: A randomized controlled trial. *Journal of Medical Internet Research*, 18(1), e5112. <https://doi.org/10.2196/jmir.5112>
- Heravi-Karimooi, M., Bandpey, B.E., Rejeh, N., Nia, H.S., Boyle, C., & Torkmandi, H. (2018). The use of text messaging for the improvement of occupational health among nurses in an intensive care unit: A clinical trial. *Journal of Technology in Behavioral Science*, 3, 63-68. <https://doi.org/10.1007/s41347-017-0039-x>
- Hossan, D., Wolfs, B., & Petkovic, M. (2025). Questionnaire validity and reliability: A review with practical guidelines. *Journal of Entrepreneurship, Business and Economics*, 13(1), 135-186. <https://www.scientificia.com/index.php/JEBE/article/view/230>
- Iftikhar, L., & Hayat, A. (2025). The role of Islamic android AI applications in the modern era: An analytical study. *MY Islamicus*, 1(2), 1-16.
- Jonayed, M., & Rumi, M.H. (2024). Towards women's digital health equity: A qualitative inquiry into attitude and adoption of reproductive mHealth services in Bangladesh. *PLOS Digital Health*, 3(10), e0000637. <https://doi.org/10.1371/journal.pdig.0000637>
- Köse, S., Gezginci, E., Gökteş, S., & Murat, M. (2022). The effectiveness of motivational messages to intensive care unit nurses during the COVID-19 pandemic. *Intensive and Critical Care Nursing*, 69, 103161.

- <https://doi.org/10.1016/j.iccn.2021.103161>
- Lawshe, C. (1975). A Quantitative approach to content validity. *Personnel Psychology/Berrett-Koehler Publishers*. <http://dx.doi.org/10.1111/j.1744-6570.1975.tb01393.x>
- Luz, K.R.d., Vargas, M.A.d.O., Barlem, E.L.D., Schmitt, P.H., Ramos, F.R.S., & Meirelles, B.H.S. (2016). Coping strategies for oncology nurses in high complexity. *Revista Brasileira de Enfermagem*, 69, 67-71. <https://doi.org/10.1590/0034-7167.2016690109i>
- Lynn, M.R. (1986). Determination and quantification of content validity. *Nursing research*, 35(6), 382-386. <https://doi.org/10.1097/00006199-198611000-00017>
- Maslach, C., & Leiter, M.P. (2016). Understanding the burnout experience: recent research and its implications for psychiatry. *World psychiatry*, 15(2), 103-111.
- Obuobi-Donkor, G., Eboreime, E., Shalaby, R., Agyapong, B., Phung, N., Eyben, S., Wells, K., da Luz Dias, R., Hilario, C., & Jones, C. (2023). User satisfaction with a daily supportive text message program (Text4PTSI) for public safety personnel: Longitudinal cross-sectional study. *JMIR Formative Research*, 7(1), e46431. <https://formative.jmir.org/2023/1/e46431>
- Owens, R.A., & Godfrey, N. (2022). Fostering professional identity in nursing: How to wholly support nurse well-being. *American Nurse Journal*, 17(9), 12-17.
- Özben, F., & Kıssal, A. (2025). The impact of religious coping strategies on the professional quality of life among Turkish nurses in a university hospital setting: A cross-sectional, correlational study. *Journal of Transcultural Nursing*, 10436596251395002.
- Pais, S., Cordeiro, J., & Jamil, M.L. (2022). NLP-based platform as a service: A brief review. *Journal of Big Data*, 9(1), 54. <https://doi.org/10.1186/s40537-022-00603-5>
- Partlak Günüşen, N., Şengün İnan, F., Üstün, B., Sertaş, M., Sayin, S., & Yaşaroğlu Toksoy, S. (2022). The effect of a nurse-led intervention program on compassion fatigue, burnout, compassion satisfaction, and psychological distress in nurses: A randomized controlled trial. *Perspectives in Psychiatric Care*, 58(4), 1576-1586. <https://doi.org/10.1111/ppc.12965>
- Pecoraro, K., & Edwards, J. (2024). A New Paradigm: Whole Person Care at CPC Integrated Health: A Unique Path in Whole Person Care: CPC's Integrated Health Model. *Social Innovations Journal*, 28. <https://socialinnovationsjournal.com/index.php/sij/article/view/9031>
- Piotrkowska, R., Jarzynkowski, P., Książek, J., & Mędrzycka-Dąbrowska, W. (2019). Satisfaction with life of oncology nurses in Poland. *International Nursing Review*, 66(3), 374-380. <https://doi.org/10.1111/inr.12521>
- Polit, & Beck. (2006). The content validity index: Are you sure you know what's being reported? Critique and recommendations. *Research in Nursing & Health*, 29(5), 489-497. <https://doi.org/10.1002/nur.20147>
- Polit, D.F., Beck, C.T., & Owen, S.V. (2007). Is the CVI an acceptable indicator of content validity? Appraisal and recommendations. *Research in Nursing & Health*, 30(4), 459-467. <https://doi.org/10.1002/nur.20199>
- Russell, S.R. (2025). *The role of moral distress on burnout and spiritual well-being among clinical healthcare professionals*. <https://digitalcommons.liberty.edu/doctoral/6983>
- Saeed, Z., Hayat, A., Quadri, S.S. A., Rasool, S., Akhter, S., & Sarwar, M. (2023). Islamic perspective on health management and policy: Cure in the light of Quran and Sunnah. *Russian Law Journal*, 11(5), 197-202. <https://cyberleninka.ru/article/n/islamic-perspective-on-health-management-and-policy-cure-in-the-light-of-quran-and-sunnah>
- Sarafis, P., Rousaki, E., Tsounis, A., Malliarou, M., Lahana, L., Bamidis, P., Niakas, D., & Papastavrou, E. (2016). The impact of occupational stress on nurses' caring behaviors and their health related quality of life. *BMC Nursing*, 15(1), 56.
- Sinclair, S., Raffin-Bouchal, S., Venturato, L., Mijovic-Kondejewski, J., & Smith-MacDonald, L. (2017). Compassion fatigue: A meta-narrative review of the healthcare literature. *International Journal of Nursing Studies*, 69, 9-24.
- Soheili, M., Taleghani, F., Jokar, F., Eghbali-Babadi, M., & Sharifi, M. (2021). Occupational stressors in oncology nurses: A qualitative descriptive study. *Journal of Clinical Nursing*, 30(21-22), 3171-3181. <https://doi.org/10.1111/jocn.15816>
- Stamm, B. (2010). *The concise manual for the professional quality of life scale*.
- Tian, M., Fan, L., Shi, Y., Wei, X., Jiang, H., WU, Y., GU, H., Chen, L., & Zhou, J. (2018). The current status and influencing factors of compassion fatigue in clinical nurses. *Chinese Journal of Nursing*, 76-82.
- Tomo, A., & De Simone, S. (2019). Using the job demands-resources approach to assess employee well-being in healthcare. *Health Services Management Research*,

- 32(2), 58-68. <https://doi.org/10.1177/0951484818787687>
- Vu, F., & Bodenmann, P. (2017). Preventing, managing and treating compassion fatigue. *Swiss Archives of Neurology, Psychiatry and Psychotherapy*, 168(8), 224-231.
- Wakefield, M., Williams, D.R., & Le Menestrel, S. (2021). *The future of nursing 2020-2030: Charting a path to achieve health equity*. National Academy of Sciences. <https://doi.org/10.17226/25982>
- Wazqar, D. Y. (2019). Oncology nurses' perceptions of work stress and its sources in a university-teaching hospital: A qualitative study. *Nursing Open*, 6(1), 100-108. <https://doi.org/10.1002/nop2.192>
- Xie, W., Chen, L., Feng, F., Okoli, C.T., Tang, P., Zeng, L., Jin, M., Zhang, Y., & Wang, J. (2021). The prevalence of compassion satisfaction and compassion fatigue among nurses: A systematic review and meta-analysis. *International Journal of Nursing Studies*, 120, 103973. <https://doi.org/10.1016/j.ijnurstu.2021.103973>
- Yaghmaie, F. (2003). Content validity and its estimation. *Journal of Medical Education*, 3(1). <https://doi.org/10.22037/jme.v3i1.870>.
- Yi, R., Zhou, Z., Ma, W., Yang, C., Wang, F., & Wu, J. (2024). Mediating role of psychological resilience in the relationship between self-efficacy and professional identity among nurses. *Biotechnology and Genetic Engineering Reviews*, 40(2), 726-738.
- Yildirim, J. G., & Ertem, M. (2022). Professional quality of life and perceptions of spirituality and spiritual care among nurses: Relationship and affecting factors. *Perspectives in Psychiatric Care*, 58(2), 438-447.
- Yılmaz, G., & Üstün, B. (2018). Professional quality of life in nurses: Compassion satisfaction and compassion fatigue. *Journal of Psychiatric Nursing/Hemşireleri Derneği*, 9(3).
- Yusoff, M.S.B. (2019). ABC of content validation and content validity index calculation. *Education in Medicine Journal*, 11(2), 49-54. <https://doi.org/10.21315/eimj2019.11.2.6>
- Ziaee, S.S., Kamali, Z., Dashti, S., & Fathi Najafi, T. (2025). Effect of motivational messages on midwives' resilience during COVID-19 pandemic: A psychological intervention study. *Journal of Research and Health*, 15(1), 61-70. <http://jrh.gmu.ac.ir/article-1-2591-en.html>