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The Role of Religiosity in Type 2 Diabetes Mellitus Patients: A Phenomenological Study

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ABSTRACT

Introduction: Diabetes Mellitus is part of a chronic disease that is prolonged and causes complications in other body organs which makes the sufferer have to live together for the rest of the sufferer's life which causes the sufferer to experience depression and boredom in his life. A person who has high religious values will be able to face everything patiently.

Objective: This research aims to explore the expressions, experiences and feelings of Diabetes Mellitus sufferers in living their lives and interacting with the role of religiosity that every human being has.

Method: This research was conducted in Padangsidimpuan City. This type of qualitative research uses a phenomenological study design. The number of participants in this research was 7 participants. The method used in this research is Collaizzi.

Result: The results of this research found 4 themes which explain the role of religiosity in type 2 diabetes mellitus sufferers. These themes are: 1) The role of religion as a source of strength and hope which consists of 2 sub-themes, namely (1) Religion as motivation, (2) Religion as strength. For Health, 2) Illness as a Trial and Strengthener of Faith which consists of 2 sub-themes, namely (1) Self-Acceptance of Illness, (2) Sickness Gets Closer to God, 3) Religious Practices Help Control Disease which consists of 2 sub-themes, namely (1) Worship makes you calmer (2) Worship makes life more meaningful, and 4) Make illness a friend, not an enemy, which consists of 2 sub-themes, namely (1) religion as a guide to activities (2) religion as self-control.

Conclusion: This research can be used to increase insight for diabetes mellitus sufferers so that these patients can further increase their religiosity and this can also be applied by health workers to educate sufferers so they can increase their religiosity.

Keywords: Diabetes Mellitus Type 2; Role of Religiosity

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INTRODUCTION

Diabetes mellitus (DM) is a chronic disease whose number of sufferers continues to increase every year in the world. DM itself requires serious treatment to prevent complications from this disease (1). According to the International Diabetes Federation (IDF), the 10th Atlas reports the increasing global prevalence of diabetes and highlights that diabetes is a significant global challenge to the health and well-being of individuals, families and communities. 537 million adults (ages 20 to 79 years) have diabetes, or 1 in 10 people. This number is expected to increase to 643 million by 2030 and 783 million by 2045. More than three-quarters of adults with diabetes live in countries with low and middle education. In 2021, 6.7 million people will die from diabetes. H. Someone dies every 5 seconds. Diabetes accounts for at least $966 billion in health care spending, an increase of $316 billion over the last 15 years. Up to 541 million adults have impaired glucose tolerance (IGT), placing them at high risk of developing type 2 diabetes (2).

Indonesia ranks seventh out of 10 countries with the highest number of diabetes sufferers and is on alert status. The incidence of diabetes in Indonesia is 6.2%, which means 10.8 million people will suffer from diabetes in 2020. Perkeni said that in 2045, the number of diabetes sufferers will increase significantly to around 16.7 million people. Based on this year's data, 10 Indonesians suffer from diabetes, and 1 in 25 Indonesians suffer from diabetes (3).

Based on the results of the 2018 Riskesdas data for North Sumatra Province, it was found that the incidence of diabetes mellitus according to a doctor's diagnosis in the population aged > 15 years was 2.03%. and the prevalence of diabetes mellitus sufferers according to the results of a doctor's diagnosis in the population of all ages is 1.39%. according to gender in all age groups, men are 1.34% and women are 1.45%. Meanwhile, the prevalence according to gender in the age group > 15 years gives results of 1.97% for men and 2.09% for women. For the Padangsidimpuan City area, based on data from diagnosis results based on data from doctors' diagnosis results for residents aged >15 years, it was 0.81% and doctors for residents of all ages was 0.61% (4).

The incidence of Diabetes Mellitus sufferers in Padangsidimpuan City continues to increase, previously in 2020 there were 2,076 cases of diabetes sufferers and increased significantly in 2021 with 2,227 cases of diabetes sufferers. This data is the result of confirmation from the Health Profile of Padangsidimpuan City (5).

Complications will occur if blood glucose levels cannot be tolerated regularly. Heart disease, stroke, kidney failure, diabetes mellitus, leg amputation, vision loss and nerve damage are complications that will occur. The most common mental disorders that can be observed in patients suffering from diabetes are depression, anxiety and adjustment disorders (1).

The condition of patients suffering from Diabetes Mellitus who are amputated will experience loss of limbs, which will affect physical, psychological, social and spiritual/religious functions, where sufferers will inevitably accept various threats and challenges (6).

Religious beliefs including practices/rituals such as prayer or meditation will have an influence in overcoming chronic illnesses. This will provide motivation/enthusiasm, self-confidence, and hope, when someone ignores self-care activities they still adhere to prayer and meditation in managing the illnesses they experience. Meanwhile, spiritual and religious beliefs have a significant overlap, this is where spiritual beliefs include a connection to superior beings and are related to the existential perspective of life and death, which is a reality (7).

Spiritual beliefs are able to foster motivation so that the patient's self-awareness will increase. Self-efficacy and spirituality can improve the quality of life for someone with chronic illness. This is what participates in increasing the patient's self-efficacy and self-care simultaneously. Self-efficacy can help someone to understand and predict behavior where good self-efficacy can improve self-care. This also has the effect of increasing commitment to undergoing diabetes treatment in caring for oneself (8).

Since religion is considered an abstract concept, it is difficult to provide an accurate definition and identify its components, especially since quantitative research cannot show the content and details of beliefs and identify the differences behind them. Thus, this highlights the need for qualitative research using a phenomenological approach that can detect aspects of religiosity and its development based on the experiences of diabetes patients (8).

From previous research it can be concluded that diabetes patients are closely related to spiritual aspects which include the spirituality section. Where the discussion regarding spirituality in diabetes sufferers is used as a coping approach and to encourage patients with chronic diabetes mellitus. Research findings show that there is a positive correlation between the personal, communal, environmental and transcendental parts with spirituality, but based on these components the most important is the relationship with the transcendental (to God) (9).

Based on the background explanation above, researchers conducted a preliminary study on a diabetes patient in Padangsidimpuan City, who experienced religious barriers. Researchers conducted direct interviews with patients at Tk Hospital. IV 01.07.03 from a brief interview conducted by researchers, a patient said "mangaji, prayer, mangaji comes out, on Friday morning at 8 o'clock I'm ready at 6 o'clock to go to the Koran, at 8 o'clock then I come out, that's what makes me calmer (reciting Al-Qur'an , praying 5 times a day, going out to recite the Koran at the taqlim assembly, now that makes me calmer)", and there is no research that specifically looks at the religious experience of

diabetes sufferers. Because this disease is a chronic disease, sufferers must be treated for life, which makes sufferers feel fed up, bored, hopeless, and like they have no hope for life. Therefore, researchers want to explore information about the religious role of type 2 diabetes patients in the city of Padangsidimpuan: a phenomenological study.

METHOD

The type of research used is qualitative research in narrative or descriptive statements. This type of research has natural characteristics or is based on phenomena that occur in the field with an emphasis on quality (10). The research design used is a phenomenological study (11). This research was conducted in the Padangsidimpuan city area. The reason the researchers chose this location was because the number of Diabetes Mellitus sufferers in the city of Padangsidimpuan had increased since 2020, namely increasing from 2,076 people to 2,227 people in 2021. The number of participants in this study was less than 10 or had reached data saturation (12).

RESULTS

Table 1. Participant characteristics

Characteristics		F	%)
Age	45-55 years old	2	28,6
	56-80 years old	5	71,4
Gender	Male	3	42,9
	Female	4	57,1
Religion	Islam	4 (Respondents 1,5,6,7)	57,1
	Christian	3 (Respondents 2,3,4)	42,9
Tribes	Batak	7	100
last education	College	6	85,7
	Senior High School	1	14,3
Work	Work	2	28,6
	Doesn't work	5	71,4
Long Suffering from Diabetes	>5 years	7	100
	Total	7	100

Table 2. Thematic Analysis

Theme	Subtheme	Category
The Role of Religion as a Source of Strength and Hope	(1) Religion Becomes Motivation	*"...try to get treatment so we can worship, even though we can't walk, I still pray, don't stay, our religion is light, the Islamic religion can't sit, sleep, can't lie down, can't do ablution, but there's this (while rubbing/patting his hands on the wall like wiping away dust) there's nothing you can't do while doing tayammum".* ***(P1)*** *"...This God makes me more enthusiastic so I am activated in worship activities"* ***(P2)*** *"Even if we drink this medicine, it is actually God who saves us, medicine as an intermediary. I don't feel sick".* ***(P3)*** *"...Apart from maintaining my diet, I hope to stay healthy in the future, I continue to pray. The most important thing is to pray for me.."* ***(P4)*** *"...Yes, if I pray more Sunnah prayers, it will really affect me when I feel healthy"* ***(P5)*** *"praying, worshiping, sometimes I imagine I'm dead, I imagine in the grave at night I think of my husband, often remember death".****(P6)***
	(2) Religion as a Strength for Health	*"...Morning prayer so that Allah will give us health ..."* ***(P1)*** *"..the one who gives healing is also the Almighty, that is the medicine.."* ***(P2)*** *"...When I go to worship, I pray to God so that God will give me health, that's all ..."* ***(P3)*** *"...belief and praying, God will definitely heal, God will help, that's all, every day I pray"* ***(R4)***

		*"..If I feel weak, I leave the house, walk to the mosque, go up and down to the mosque, thank God, I've recovered, that's the point, we have time to catch up on." **(P5)***
		*"...I hope you stay healthy and stay healthy" **(P6)***
		*"...If I can't sleep, I read the Koran because it can slow down aging. I recite the Koran regularly. I hope I will always be healthy because I have felt that the pain is extraordinary, I am afraid of falling ill again...."**(P7)***
Illness as a Trial and Strengthener of Faith	(1) Self-Acceptance of Illness	*"...Indeed, if you are sick, it is a trial, so tell me a little first ..."**(P1)***
		*"I'm not worried ..."**(P2)***
		*"..because I have this disease, it's all a trial given by God.." **(P3)***
		*"..For motivation, I just use my own self-awareness.." **(P4)***
		*"...Yes, that's normal, but if I feel weak I force myself to make it to the mosque and that's all." **(P5)***
		*"....This, because this is a serious disease. So I have to have high awareness. My disease is a serious disease, diabetes is the king of all diseases. This means that if I get diabetes, complications will definitely eat away at the organs in the body..." **(P7)***
	(2) Pain Gets Closer to God	*"There is no blaming Allah, it is from Allah, we return it to Him (Allah)" **(P1)***
		"**..instead I drew closer to God"**(P2)
		*"...Basically we have to surrender to God, us".**(P3)***
		*"...the important thing is there is God, wherever I go/step I remain in God's name, that's all, I think if I don't surrender to God I don't know what else I will do". **(P4)***
		*"...If you are sick, immediately give alms, don't wait until you get better before giving alms". **(P5)***
		*"....I can do this too, a gift from Allah SWT".**(P7)***
Religious Practices Help Control Disease	Worship Makes You Calmer	*"...almsgiving makes the mind calm", "...when you give alms you become happy...", "...listen to the lecture, if you have heard the lecture you will be calm...", "...if you have done the dhikr, your feelings will be calm, nothing will disturb your mind" **(P1)***
		*"..if I pray I communicate with God I feel comfortable.." **(P2)***
		*"...Pray, if we are serious in praying, calm my soul. ..." **(P3)***
		*"...If I pray for peace of mind it will definitely be there." **(P4)***
		*"..Giving charity so that the soul feels calm. If it is calm then everything is stable." **(P5)***
		*"... I often listen to the Ustad's lectures. If I want to sleep, take ablution, read a short surah from the Qur'an. Every time we breathe, I do the deep breathing trick until I fall asleep. I do it regularly. I note that I read Surah Al-Ikhlas 100 thousand times facing the Qibla. I note, for example, after dawn, I get 50 I have written down this surah Al-Ikhlas 4 times, now I feel calm, dhikr. When I go to recitation I bring a book, I note down what the ustad says." **(P6)***
		*"...If I can't sleep, I read the Koran because it can slow down aging. I recite the Al-Qur'an regularly. I hope I will always be healthy because I have felt that the pain is extraordinary, I am afraid of falling ill again...." **(P7)***
	Worship Makes Life More Meaningful	*"I'm a Christian, I follow every worship activity regularly at church so I can join in, it makes me more enthusiastic, just enjoy it more, just be grateful for what God has given us" **(P2).***
		*"...if I don't pray or I don't go to church I feel like something is missing. So I always go to church regularly every week. If I take medicine without praying I feel it's useless" **(P3).***
		*"If I don't give myself up, it seems like there's something missing, like I haven't had quiet time, that's what fuels my life, because I'm alone at home and I don't have any friends, the important thing is that there's God, wherever I go/step I'm still in God's name, that's all, I think If I don't surrender to God, I don't know what else I will do, that's why I sometimes think about being healthy until our limits in the journey of life in our duties in this world..."**(P4).***
		*"...Yes, if I pray more sunnah prayers, it really affects how healthy I feel, I imagine that praying is the same as exercising, I compare it to if I walk I'm better off praying, Ramadan fasting is never always full, Rajab fasting, Syakban fasting, fasting. I do Muharram, Hajj fasting, Arafat fasting" **(P5).***

		'...Prayer is the number one sport, if I pray the midnight prayer regularly, sometimes I pray up to 10 rak'ahs of Duha prayer, that's already considered exercise if I do it seriously. Often listening to lectures, attending recitations regularly, fasting on Mondays and Thursdays is a cure for diabetes. number 1" ***(P6).*** *"...I do Monday and Thursday fasting regularly after returning from Mecca, before going to Mecca I fasted David. For me now Monday and Thursday fasting is a necessity for me. I also explained that I always take a shower at 3 in the morning, after bathing I pray Tahajjud, after that I go to the mosque .well this is also a necessity for me. if I don't do it I feel something is missing, I feel there is something strange if I don't do this"* ***(P7).***
	(1) Religion as Self-Control.	*"Firstly, it is religious advice, if cupping therapy during Rasulullah's time was already available as a treatment, that's what I would do ...."****(P1)*** *"Maintaining a diet should not be excessive, because excess is the nature of the devil,..."* ***(P2)*** *"..with eating patterns, it can trigger diabetes. 3J but no matter what I consume, I don't feel like anything is happening to my body, I assume that I don't have the disease.".* ***(P3)*** *"...I don't think about whether my blood sugar rises. I just maintain my diet and don't eat sweet things"* ***(P5)*** *"keep getting treatment, taking medicine regularly. I'm afraid to stop".* ***(P6)*** *"For the 3J diet, the first is a meal schedule, the second is a schedule of types of food, the third is the amount of food for food is limited to more drinking, there is no more to eat 3 times a day, according to the schedule, for example."****(P7)***
Make disease a friend, not an enemy		
	(2) Religion as a guide to activities	*If I shower at 04.00 (four) WIB, sometimes it's 04.30 WIB (mid-five), at 4 I want to go to the mosque to take a shower, if I don't shower in the morning I don't feel well, which is normal. So, when I came home from the mosque, I took my shoes and went around the village. If bathing is a religious teaching, that's the medicine, but* ***(R1)*** *"The exercise is walking twice a week for about half an hour,..."****(R2)*** *"....Exactly at 4 in the morning I went to clean myself and then I did my "quiet time" prayer which was comfortable until this moment, that's my activity, doing the good habits that we already have, even though I suffer from diabetes, I hope I don't feel any pain."* ***(R4)*** *"...I woke up at 04.00 WIB".****(R5)*** ***"****never disturbed, if I feel weak I leave the house to walk to the mosque.."****(R5)*** *"I pray the tahajjud prayer regularly, and sometimes I pray up to 10 rak'ahs, including exercise"* ***(R6)*** *"..I always shower at 3 in the morning, after showering I pray Tahajjud, after that I go to the mosque".* ***(R7)*** *"...I can walk no more than 1 km with exercise, take a leisurely walk 4 times a week, which I do after the morning prayer I go for a walk"* ***(R7)***

DISCUSSION

Based on the research results, the majority of respondents were in the late elderly category aged 56-80 years with 5 respondents (71.4%). Data produced by the 2018 Basic Health Research shows that there has been a very significant increase in the incidence rate in diabetes mellitus sufferers (aged > 15 years) from 6.9% in 2013 to 10.9% in 2018 (7). It is estimated that there are still (around 50%) diagnosed unconfirmed diabetes sufferers in Indonesia. By age group: The age group <45 years has a lower risk of developing type 2 DM. Those aged over 45 years have a higher risk than those aged under 45 years (4).

Age is closely related to an increase in the amount of glucose levels in the blood, where the older you get, the greater the risk of suffering from type 2 DM. The stages of aging can bring about changes in the anatomical, physiological and biochemical systems of the body which result in increased insulin resistance (13).

Human physiological functions decline drastically when they reach the age of 40 years and over. Now, diseases such as Diabetes mellitus often appear when a person enters the vulnerable age range, after the age of 45 years. More than 3 thousand type 2 DM sufferers were found to be in the age range of 60-64 years, the elderly were at 2.28 times greater risk of suffering from DM, elderly aged over 65 years were in the elderly category at high risk of developing DM. This means that the older you get, the more cases of DM there are (14).

Characteristics of respondents based on the length of time they have suffered from diabetes. Overall, participants showed that 7 people (100%) had suffered from diabetes for a long time, namely >5 years. The length of time they have suffered from diabetes mellitus is one of the important characteristics, where the longer someone suffers from a chronic disease, the more bored the sufferer will be. A person who suffers from a chronic disease for a long time will affect the individual's experience and knowledge in treating diabetes mellitus (DM). The longer a person suffers from diabetes mellitus (DM), the more they will experience a decrease in enthusiasm for their life because it is triggered by the patient's boredom in undergoing therapy. which continues throughout their life, for example, sufferers who have had diabetes mellitus for 10 years will feel hopeless about their current situation because they have tried to undergo treatment but have not succeeded in recovering from the disease they suffer from, but this is inversely proportional to DM sufferers who Having just experienced this disease, he still has the enthusiasm to be able to recover from the disease he is suffering from (15).

The majority were female, 4 respondents (57.1%). This is in line with previous research that has been conducted which states that more women are affected by Type 2 Diabetes Mellitus (16). This is contrary to the theory which states that the prevalence of T2DM may increase in both sexes, but men are more affected. The risk in women increases due to obesity, psychosocial stress, menstrual cycle syndrome, pregnancy, and postmenopausal (17).

Theme 1. The role of religion as a source of strength and hope

Based on the results of interviews conducted with the five participant respondents, it was found that religion is a source of strength and hope as follows: (1) God is a force for health (2) religion is a motivation.

1. God as a force for health

Based on interviews conducted, 7 respondents stated that God as a force for health is very important, where the role of religion is as a source of strength and hope for sufferers to live their lives. If someone has God, they tend to have more positive strategies and problem management, which in the end will foster subjective well-being.

Allah is a person's psychological healer and solves the problems of every human being's life, as we all know, Maryam bint Imran has a weak psychology, but she has a very strong and great power of faith in Allah SWT where she is devoted throughout her life with full devotion to Allah. SWT so that he remains steadfast and steadfast in living a life full of trials and tribulations with several stages enshrined in the Al-Qur'an (18). Religiosity plays a role in maintaining mental harmony in facing life problems including health, as well as maintaining a calmer, safer and more peaceful inner condition (19).

The results of previous studies stated that the strength of the relationship between the human aspect and the Creator (God) and the spiritual had a higher relationship strength than other aspects (0.727). 90% of diabetes sufferers recognize that they themselves and God are the center of health control in managing their diabetes, this helps them overcome chronic disease so they are able to manage their lives well (20).

2. Religion becomes motivation.

Based on interviews, 6 participants stated that religion is a very important motivation where the role of religion is a source of strength and hope for sufferers to live their lives.

Spirituality is very effective in helping change a person's negative habit patterns. Spirituality is something that is very important for individuals because spirituality itself is the only support and source of strength in a person's life that is held tightly in overcoming illness when a person is sick compared to other moments. This also motivates a person to be healthy, strong within himself even though he is sick (8).

Each individual will experience different and stressful circumstances in their life, and sometimes even the individual themselves cannot accept it, causing inner suffering. However, each individual will not feel this happens when the individual himself is able to deeply interpret his life goals when internalizing religious values. On the other hand, individuals who cannot internalize religious values will be more likely to experience inner turmoil. Religiosity is the activity of worshiping God according to one's beliefs while mentally being in a relaxed, calm and peaceful state (21).

Theme 2. Illness as a trial and strengthening of faith

Based on the results of interviews conducted with the five participant respondents, it was found that illness as a trial and strengthening faith is as follows: (1) self-acceptance of illness (2) illness brings closer to God.

Diabetes causes complications when blood sugar levels are often intolerable. Complications that may occur include heart disease, stroke, kidney failure, diabetes mellitus, leg amputation, vision loss, and nerve damage. Complications result in psychosis, which is characterized by denial of what is happening, leading to long-term depression. However, if he accepts everything with grace, then this mental disorder will not appear. The most common mental disorders seen in people with diabetes are those that can cause depression, anxiety, and adjustment disorders (22).

religiosity helps reduce and significantly reduce the negative impact of stress. Religion has the ability to create positive hope and optimism and encourage preventative care practices that prevent suffering. Religion can make

people more optimistic and tough, accept their situation, take control of their lives, and be firm (23) Therefore, type 2 DM sufferers must be able to accept themselves psychologically and adapt to the disease they suffer from (24).

Chronic diseases such as diabetes expand patients' beliefs, activities, spirituality, and religion, which can help them cope, give them support, confidence, and hope, or, conversely, sometimes prevent them from successfully coping. Most people ignore self-care activities and replace them with prayer and meditation as alternative ways to cure their illnesses (25). This empirical evidence shows that there is a very close relationship between spirituality and diabetes self-management. They believe that God is at the center of what gives them the strength to overcome, overcome, and face everyday challenges. This is their way of drawing closer to God (9).

Theme 3. Religious practices help control disease

Based on the results of interviews conducted with seven respondents, it was found that religious rituals help control disease as follows: (1) worship makes you calmer (2) worship makes life more meaningful.

This is because people who become more religious can reduce their stress levels. People with high religious beliefs believe that life is controlled by the Almighty (God) and religion can provide protection to avoid stress and depression (23).

Religiosity is very important when an individual is affected by an illness because religiosity is the only support and source of strength for the individual in overcoming the illness compared to other moments in his life. Religiosity is also an excellent therapeutic drug because religiosity can increase coping, social support, optimism and hope, increase healthy behavior, reduce depression and anxiety, and create relaxation in patients experiencing chronic diseases, such as diabetes mellitus (8).

Theme 4. Make illness a friend, not an enemy

Based on the results of interviews conducted with the seven respondents, it was found that make illness a friend, not an enemy, as follows: (1) religion as a guide to activities (2) religion as self-control.

Based on interviews with participants, they have the desire to continue their lives even though they have diabetes, and in order to be healthy after suffering from diabetes, they have a strong desire to cure diabetes. Stay alive. This research found a relationship between religiosity and hope in diabetes sufferers. This is proven by research which shows that even though they are sick, patients do not give up on their illness and do not lose their enthusiasm. Patients do not feel hopeless about their illness and try to recover. Hope is the source of life energy that drives life and creates things (26).

Movements in worship such as prayer, apart from being a worship activity that must be carried out by Muslims, from various studies conducted reveal that prayer activities provide many benefits for body health as well as doing other physical exercise activities that can improve body fitness. Therefore, prayer is the right alternative choice to increase physical exercise activity in DM sufferers which can help glycemic control in DM sufferers ,(27).

CONCLUSION

Based on the research results, it was found that the role of religiosity in diabetes mellitus patients is able to control the disease they are suffering from, thereby creating peace of mind in the Islamic religion, such as: reciting the Al-Qur'an , praying (5 daily prayers), routine tahajjud prayers, duha prayers), fasting (routine Monday and Thursday fasting, David fasting, Ramadan fasting, Rajab fasting, Syakban fasting, Muharram fasting, Hajj fasting, Arafah fasting) giving alms, praying, dhikr, listening to lectures, And in non-Muslim religions, such as quiet time, regularly going to church every week.

Based on the research results, it was found that the role of religiosity in religious activities for diabetes mellitus sufferers has increased significantly, where religiosity is able to reduce stress levels and create peace of mind.

Based on research results obtained from the Role of Religiosity in Diabetes Mellitus sufferers, every movement in the implementation of worship can increase physical exercise activity in DM sufferers which can help glycemic control in DM sufferers.

Based on research results on the Role of Religiosity, it was found that individuals who suffer from diabetes mellitus are closely related to religiosity so that it cannot be separated as a source of strength and hope for the desire to recover from the diabetes mellitus they suffer from as they experience life.

The themes determined from the interview results were 4 themes which explained the role of religiosity in type 2 diabetes mellitus patients. These themes were (1) The religious role of religion as a source of strength and hope, (2) illness as a trial and strengthening of faith, (3) Religious Rituals Help Control Disease, (4) Make Disease a Friend, Not an Enemy.

SUGGESTION

This research can be used to increase insight for diabetes mellitus sufferers so that these patients can further increase their religiosity and this can also be applied by health workers to educate sufferers so they can increase their religiosity.

The weakness of this research is that the exploration of information is still not extensive regarding religiosity in patients with type 2 diabetes mellitus, so the researchers suggest that this research still needs to be developed regarding deeper exploration of the level of religiosity of patients with type 2 diabetes mellitus.

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