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## **Reviving the Tradition of Islamic Hospitals: Providing Compassionate Care with a Faith-Based Approach**

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### **Abstract**

In Islam there is generally a moral obligation to treat all sick people regardless of their financial status. With the largest Muslim population in the world, it is time for Indonesia to have a large number of Islamic Hospitals. At the same time, the demand for health services or hospitals (RS) with sharia standards and principles is increasing.

This study aims to determine the motivation and level of customer satisfaction with sharia hospital services, then the standards that must be owned by an Islamic Hospitals, the study was conducted by conducting questionnaires and interviews. The research approach used is descriptive analysis with a quantitative approach and assisted by the

SPSS program. The data collection technique in this study was carried out by means of questionnaires, namely data collection techniques carried out by giving a set of questions to respondents to be answered.

The conclusion of this study was that the response to positive experiences with sharia health services, not only Muslims but non-Muslims also claimed to be happier, calmer, satisfied, and felt more protected. In this case, the services of an Islamic Hospital also include spiritual and spiritual guidance during treatment, guarantees for halal food and pharmacy, to protection of privacy and genitalia.

**Keywords:** Islamic Hospital, Motivation, Satisfaction, Sharia Standards

### **Introduction**

Islamic hospitals have a rich history dating back to the early days of Islam. These institutions were established to provide healthcare services to people regardless of their social status, race, or religion. Islamic hospitals were not only places for medical treatment but were also centers of learning and scientific research.

The first Islamic hospital was founded in Baghdad in the 8th century during the reign of Caliph Harun al-Rashid. This hospital, known as the Bimaristan of al-Mansur, had separate wards for male and female patients and employed male and female physicians. Patients received free medical care, and the hospital also provided education and training for medical students.

The concept of the Islamic hospital spread throughout the Muslim world and reached its peak during the medieval period. These hospitals were not only found in major cities but also in rural areas, making healthcare accessible to even the most remote communities.

Islamic hospitals were characterized by their holistic approach to healthcare. They not only treated physical ailments but also provided psychological and spiritual support to patients. Islamic hospitals also emphasized preventive medicine, hygiene, and nutrition.

One of the most famous Islamic hospitals was the Ahmad ibn Tulun Hospital in Cairo, Egypt. Built in the 9th century, this hospital had separate wards for different types of patients, including those with mental illnesses. The hospital also had a pharmacy, a library, and a mosque.

Today, the tradition of Islamic hospitals continues in some parts of the Muslim world. These hospitals are guided by the principles of Islam, including compassion, justice, and respect for human dignity. They provide high-quality medical care and also focus on the spiritual and emotional needs of patients.

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In Islam, there is a general moral obligation to treat all sick people regardless of their economic status. Hospitals are largely secular institutions, many of which are open to all, men and women, civilians and military, adults and children, rich and poor, Muslims and non-Muslims.

There are 300,000 hospitals in Indonesia, but only a few health facilities have sharia certification. Even though the Sharia healthcare ecosystem has many stakeholders and supporters who can develop with this sector.

The Islamic health service ecosystem includes Halal Medicine, Sharia Competent Personnel (HR), Halal Food, Islamic Finance, and Halal Medical Tourism. In fact, several countries already exist and many have begun to develop medical tourism in accordance with sharia principles.

According to the Word: "Allah will not create a disease unless He makes a cure for it." Currently, many people do not understand the concept of sharia-based hospitals. In fact, this hospital does not only offer added value through existing hospital standards, such as guaranteeing the rights of patients, workers or nurses, but also from an economic perspective. To become a sharia hospital, a hospital must meet all the standards set by the Hospital Accreditation Committee (KARS). So actually, there is no difference between sharia hospitals and conventional hospitals, what is there is added value. Therefore, Islamic hospitals follow quality standards. The fundamental difference between conventional hospitals and Islamic hospitals is the sharia values contained in their services.

So, from a business perspective, this sharia hospital can add a new business section. This is how business people realize that Indonesian Muslims now have a psychology that wants to deal with sharia. "So, if you are sick you have to go to an Islamic hospital and if you are saving you have to go to an Islamic bank and so on. This Islamic Hospital also received extraordinary support from the government, the Ministry of Health got a good impression from the start of the design concept because the sharia hospital is indeed an added value to the existing hospital concept.

Islamic Hospital health services do not only offer added value through service standards, such as guaranteeing patient rights in transactions, menus and drug halalness. Sharia hospitals also ensure that hospital management is based on sharia principles. In its implementation, sharia

hospitals are guided by Sharia maqashidus or Sharia goals, such as: how to support religion, protect lives, protect offspring, protect souls and protect property. In addition, Islamic Hospital must also pay attention to and refer to the fatwa of the MUI National Sharia Council which refers to contemporary Islamic medical law. Inpatient services also follow basic standards such as spiritual assessment, observance of mandatory worship including prayer, recitation, recitation, spiritual guidance, ensuring Sharia-compliant conversation and burial. The government continues to encourage the development of the sharia health industry in Indonesia, starting from hospitals, medical devices, medicines and pharmaceuticals. Currently, 500 hospitals are members of the All-Indonesia Islamic Health Effort Council (Mukisi). It is hoped that in the future there will be more standardized sharia health services and halal health products. At the same time, the spirit of the sharia community is increasing in all sectors, including health services. Currently, many hospitals are responding to the need for sharia community hospitals. Therefore, the hospital is trying to get a sharia certificate to become a sharia hospital.

Law Number 36 of 2009 states that health is a human right and one of the objectives of social welfare according to the Constitution of the Republic of Indonesia (1945) and the Pancasila philosophy. The goal of health development is to increase everyone's awareness, willingness and ability to live a healthy life as an investment in the development of productive human resources, both socially and economically. Therefore, all efforts to improve public health must be in line with the principles of non-discrimination, participation, protection and sustainability related to the development of human resources and the competitiveness of the Indonesian nation. In addition, Presidential Decree No. 72 of 2012 concerning the Public Health System as outlined in Law no. 36 of 2009. This regulation regulates the organization and delivery of health activities and services from the central government to the regions/cities (President of the Republic of Indonesia, 2012b).

At the same time, in 2010, the Ministry of Health published the National Strategic Plan for Health Sector 2010-2014, which sets out six goals for the health system:

1. increasing public, private and civil society participation in health development through national and global cooperation;
2. Increasing the availability, equity, affordability, quality and equity of health services and evidence-based health services, particularly regarding promotive and preventive services;
3. Improving health services, especially for the formation of national social health insurance;
4. Strengthening community development and empowerment with fair and quality human resources in the health sector;
5. Increasing the availability, equity and affordability of drugs and medical devices as well as guaranteeing the safety/effectiveness, efficiency and quality of drugs, medical devices and food; And
6. Increase accountability, transparency, and effective and efficient management of the health system to strengthen the decentralization of the health system (Menkes)

There are a number of indicators that show the achievement of the Goals.

One of the most important programs is "Desa Siaga"

(Waspada Village), which aims to increase community awareness and participation. Risks and barriers associated with pregnancy and childbirth. Has been further developed as "Active Alert Village"

**Literature Review**

Important factors that determine the image of the organization/company. To meet customer expectations in the service management process, companies, especially Islamic hospitals, must be able to prepare 5P, namely product strategy, price, place, promotion and personnel, Peters quoted in Farida Jaspas Kanaidi (2010: 82).

Customer satisfaction is a measure of the quality of services provided, even though the company's goal is to make a profit, but if the customer is not satisfied, the company will not make a profit.

Loyalty is a purchase behavior response that can be found consistently by decision makers by looking at one or more alternative brands from a series of similar brands, and is a function of psychological processes.

Griffin (in Diah Dharmayati, 2006: 38) claims that loyal customers are customers who are very satisfied with a particular product or service and are therefore happy to introduce it to everyone they know. Purchases are not random events. Loyal customers have certain biases about what to buy and from whom. In addition, loyalty shows conditions of duration and requires action less than twice (Jill Griffin, 2003:5). At the same time, the decision-making process implies that more than one person can make a buying decision. In such cases, purchasing decisions can reveal trade-offs made by individuals within the unit and explain why consumers are sometimes disloyal to the product or service they like best. The following is the size of the formation according to Hermawan Kartajaya (in Infobank December 2003: 14 & 19), the essence of customer loyalty is Customer Journey-M.

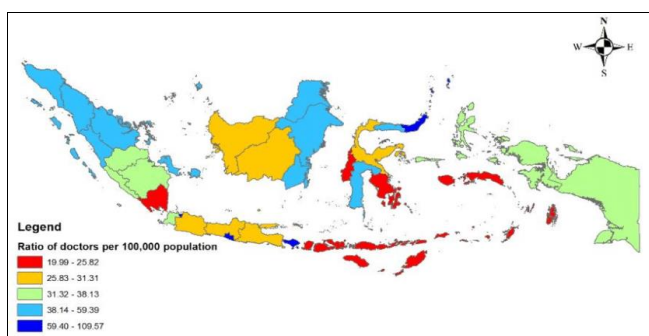


Fig 1

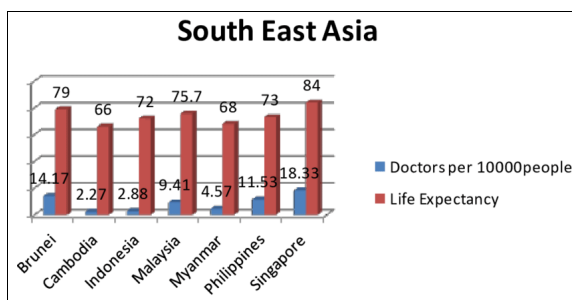


Fig 2

**Methodology**

The research method is descriptive analysis with a quantitative approach and using the SPSS program. In this study, data collection techniques were carried out as follows:

1. Questionnaires are data collection techniques in which respondents are asked a series of questions.
2. Documentation, where the author receives information in the form of documents about company history, regulations, etc.

The validity of items or articles can be tested using SPSS software. The Pearson product moment correlation test was used. In this test, the relationship of each item to the total value of this variable is tested. In this case the relationship of each variable element X and Y to the total variable value is tested. In order for this research to be more detailed, the correlation (r) of items with a total score of each variable must be ≥ 0.25.

Reliability testing was carried out using the Cronbach alpha test. Jene Cronbach's alpha formula:

$$r_i = \left( \frac{k}{k-1} \right) \left( 1 - \frac{\sum \sigma_b^2}{\sigma_t^2} \right)$$

$\sum \sigma_b^2$  = jumlah varians butir  
 $\sigma_t^2$  = varians total

Note:

$\alpha$  = Cronbach's alpha reliability coefficient  
 K = number of questionnaire items tested  
 $\sum \sigma_i^2$  = total variance of item values  
 $SX^2$  = variance of test results (all K items)  
 If alpha value > 0.7 means sufficient reliability (sufficient reliability)

Product reliability was tested by looking at the alpha coefficient by performing a reliability analysis using SPSS version 15.0 for Windows. We checked Cronbach's alpha values for the reliability of all items in the variable. More specifically, with SPSS you can also see the Corrected Total Item Correlation column. The score of each item must be ≥ 0.40 to indicate that the item has internal consistency reliability. If all the constituent elements of the variables pass the validity and reliability tests, then all variables can be analyzed further (by regressing the independent variables on the dependent variable).

Tests can be carried out using SPSS software. The Pearson product moment correlation test was used. In this test, the relationship of each item to the total value of this variable is tested. In this case the relationship of each variable element X and Y to the total variable value is tested. In order for this research to be more detailed, the correlation (r) of items with a total score of each variable must be ≥ 0.25.

**Results & Discussion**

All items forming variables should have a correlation (r) with a total score of each variable ≥ 0.25. Because all items have a total score greater than 0.25, all items are said to be valid.

The reliability test was carried out by the X variable, which obtained an alpha of 0.847, so high reliability

The reliability test was carried out by the variable Y, which obtained an alpha of 0.738, which means high reliability

Table 1

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4,255	1,524		2,792	,008
	X	,773	,083	,825	9,343	,000

a. Dependent Variable: Y

The null hypothesis ( $H_0$ ) which says that X does not affect Y is rejected, because the sig  $< 0.05$ . So, it can be concluded that X affects Y.

### Conclusion

1. Islamic hospitals have a rich history and have played an important role in the development of healthcare in the Muslim world. These institutions provide a model for healthcare that emphasizes compassion, holistic care, and a faith-based approach. As the world faces new challenges in healthcare, the lessons of Islamic hospitals can inspire us to create more humane, compassionate, and effective healthcare systems.
2. Huge government support for hospitals that operate with the concept of sharia is an important asset for the institution. The Ministry of Health welcomed him at the start of the development of the Islamic Hospital concept. Among the obstacles to fulfilling sharia hospital requirements are the standards set by the Hospital Accreditation Committee (KARS). long queues for visits.
3. Satisfaction in receiving Sharia services has been associated with increased public awareness of Islamic principles. Sharia-compliant health services not only help improve and maintain health, but also increase the comfort and confidence of a Muslim in seeking treatment.
4. When sick Muslims have to go to sharia hospitals, this is the motivation of Indonesian Muslims who currently want anything related to sharia. The results of the quantitative and regression analysis show that  $H_0$  is rejected, which means that the level of satisfaction affects the motivation to seek syar's health services

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