

ISLAMIC HEALTH SERVICES: MANAGEMENT'S PERSPECTIVES

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ABSTRACT:

The need for an Islamic health service also demands managers/managers to understand the concept of health services. The concept of sharia-compliant healthcare can be defined as health services offered by health care institutions that cater to the needs of Muslim patients while meeting the specific requirements of Sharia. Not only that, the establishment of an institution must be based on the protection of Maqasid al-Shari'ah. Therefore, the entire hospital "ecosystem" must comply with Sharia. This means that the management, services, products, and facilities offered must all comply with Sharia principles. Healthcare establishments that adopt Sharia-compliant status should be imbued with Islamic values in all their actions such as striving for excellence and Ihsan, apart from providing Muslim staff, patients, and the public with the opportunity to fulfill their religious duties even when they are sick or caring for people. sick. In its implementation, Islamic health services must apply standards such as the MUKISI 1436 standard which is supported by Islamic quality management.

Keywords:Health Care, Islamic, Sharia.

I. BACKGROUND

Muslims are required to obey the Sharia in all aspects of their life. Service health was appropriate sharia designed to provide care medical to patients Muslims who adhere to the principles of Islam which also includes drugs kosher. Some problems arise when discussing the types of services the health of this. For example, patients Muslims face the challenges that significant in receiving care at the hospital conventional, which includes the issue of privacy during treatment, the interaction cross-gender between patients and practitioners of medical as well as the status of drugs which are provided as treatment. Because then, many Muslims are more concerned with how they were treated when seeking services medical at the hospital, things have resulted in demands for service health which correspond sharia be increased (Shariff and Rahman, 2016).

One of the factors that determine a need for the services of health can be met is to see how the services of health are managed. In a system of health, organizations and institutions of care are responsible to provide care that is safe, congruent in culture, and compassion to individuals. The leadership of the organization is responsible for developing and maintaining infrastructure is to reflect the principles of this in the mission, vision, and values the value of the organization. Besides that, the leadership of the organization must implement policies and procedures that aim to optimize the provision of care to a population that is diverse in culture to ensure the integration of policies is in the entire organization (Douglas et. Al, 2014).

The administrator of a service's health must be aware that for the health of the fiscal and the continuity of life agency services of health, the practice of administrative-based culture is very important, and the position of strategic next of organization in society depends on labor employment service health were diverse in culture, ethnicity, language, and spiritual also reflects the number of populations of patients, families, and communities that are served. The patient expects equality in the values of the health of them, the requirements of care, and

service health. Organization services health should be able to provide programs and services that conform in clinical and linguistics are effective and safe to the customer (Marrone, 2018).

The term health service management, also known as health service administration, is defined as overseeing the actions of a health service organization. Task Manager service health include leadership, management, and direct the unit of service of health (such as hospital or system services health other) to ensure the provision of services of health the best that is available. It describes the management of hospitals, the network hospital, and / or system care health at various levels of the organization and planning of activities of clinical and process support. Besides, it refers to medical and/or health services or administration. Management of health to make sure that the goal is reached, various areas in the organization of health walk with precise, work is defined and rated by the right, and the source of power is used as efficiently. Actions to prevent, treat, and manage the disease, including the preservation of mental and physical problems, through services provided by health professionals. Health services managers, known as medical services managers or health services executives, are responsible for managing the organizations and facilities that provide health care. It directs the financial affairs of a medical or health care facility, including budgeting issues, service charge authorization, and revenue reporting; coordinate the recruitment and training of personnel of medical another, and supervise the overall performance of the work they are to maximize the efficiency and improve the quality of care that is given. At hospitals and clinics are much smaller, the manager service health top may be responsible for managing aspects of the administration of the public of various areas of the facility. Maybe there are a lot of managers who are different, with the area of clinical are different, in the great facility(Mohammadi et al, 2019).

Because it is, their needs will be a service of health Islami demanded also the manager/managers understand the concept of service of Health that. The concept of service of health care by Shari'ah can be defined as the services of health that are offered by the institution the services of health that serves the needs of patients Muslims while fulfilling the requirements of the species of the Sharia. Not only that, the establishment of an institution must be based on the protection of Maqasid al-Shari'ah. Because it was, the whole "ecosystem" hospital must be following the Shariah. This means that management, services, products, and facilities that offer everything must comply with the principles of Sharia.

II. ISLAMIC HEALTH SERVICE CONCEPTS AND COMPONENTS

Service health is one of the areas of the most important in the service public. From an Islamic perspective, medicine is seen from a physical-medical and psycho-spiritual perspective. Service health in Islam is holistic, adopting the values of Islam universal. Health services, in this case, a hospital that complies with sharia, are organizations that have a scope of work, policies, procedures, and staffing requirements that comply with sharia principles as a whole. This does not only focus on product halal or services that conform to sharia but also do not mean just providing an alternative Islam in the system conventionally. It is a system of comprehensive that everything is new, is recognized as formal, and certified by a body independent who has the authority to carry out the process of accreditation to ensure the organization follows the procedures according to the requirements of Shariah (Ismail et. Al, 2018).

A hospital that complies with sharia law is a place for health services to be provided by Sharia principles. What that became characteristic hospital that complies with sharia, which makes it different from the home hurt others? Here's are some of the features unique of the hospital that appropriate sharia. Implementation of the components of this will truly reflect Islam as a way of life that is comprehensive:

1. understand the basic principles of sharia;
2. understand the principles of halal and haram;
3. understand muamalah principles;
4. applying the concept of quality in Islam;
5. set values of Islam's core within the organization hospital (Shariff and Rahman, 2016).The components on the top and then translated into the management of operational and service in a standard (MUKISI, 2015).

Some of the characteristics of these standards are:

1. Board of Trustees Sharia appointed to oversee the operation of hospital;
2. RumahSakitBy law covers aspects of sharia;
3. Mission and vision of hospitals is explicitly stated goal of Islam;
4. perform sharia contracts (contracts) with staff, patients, logistics suppliers, financial institutions, and others;
5. management of resources the power of man to apply the principles of sharia in practice;
6. accounting and financial management using sharia principles;
7. provide physical facilities and facilitate the performance of worship to patients,staff,and visitors;
8. provide guidance spiritual for patients and training spiritual specifically for patients whose pain severe;
9. ensure food and nutritional therapy is halal, hygienic, and safe;
10. ensuring efforts to cover the patient's aura (private part), services such as gender and ikhtilat prevention (free);
11. infection control and prevention using the principle of taharah (cleanliness);
12. conducts mandatory religious training for all staff;
13. handle complaints, conflicts, or differences in opinions, following Sharia;
14. providing Islamic reproductive health services;
15. the hospital pays the institutional zakat (compulsory alms) which is used to help patients in need.

III. PRINCIPLES OF ISLAMIC QUALITY MANAGEMENT SYSTEMS FOR HEALTH SERVICES

For a standard to be applied to both, as well as standard MUKISI 1436, then the manager should have a system of management of quality that is good. The Islamic quality management system is built on three basic principles, namely (i) adherence to the principles of halal and haram; (ii) value-based work; and (iii) that the measures were taken and the decisions that are taken should be referred to MaqasidShari'ah (Ali et al, 2016).

Compliance with Halal and Haram Principles

The basic principle in the law of Islam is that Allah (SWT) creates all things as lawful and permitted, but become illegal when they are contrary to the evidence of the texts are clear from the Qur'an and Sunnah. Every item that is unlawful or illegal or anything else associated with illicit or things illegal is regarded as illegitimate or illegal from the perspective of Islam. If the danger is more substantial than the benefits, it is haram (ie illegal), and if the benefit is more substantial than the dangers, it is kosher. In Islam, the routine of life and worldly affairs can be turned into worship and obedience to Allah if accompanied by good intentions. As a result, actions are performed by the people of Islam and is accompanied by faith well regarded as an article of faith. On the other hand, an illegal item remains illegal no matter how good the intentions are, how noble the goal is, or how high the goal is. Islam guides that if all things are harmful, it is forbidden. The goods are not feasible for rated not approved (ie. Makruh) and the things that bring benefit-driven.

Value-Based Work

Islam is a universal religion that offers many noble values. The value of Islam have properties that are relevant and dynamic, consistent with the needs of man to organize and promote the organization. The value that both should be included in the development of the organization. Islam has set guidelines about the values that should be adopted by an administrator or employee to ensure that the ethical core of shaping the affairs of the services that they provide and rated by Allah SWT. The concept of management and administration in Islam must fulfill the contract genuine between God and man, where man is as a servant and representative of God on earth is. Type of management is ensuring the elimination of corruption, damage, and injustice to establish equality and order within the organization and community. Attributes are important in doing operations organization based on values of trust, sincerity, discipline, and dedication.

Decision and Action Taken Supposedly in Refer to Maqasid Sharia

MaqasidShariah can be defined as the purpose of the law of Islam to preserve nature and keep people from engaging in activities or actions that damage. Because of it, the purpose of Maqasid Sharia is for the benefit of humans and to avoid danger. There are three main aspects in MaqasidSyariah, namely to educate individuals, uphold justice in the Islamic community, and to put aside damage. Yusuf al-Qaradawi (2008) stated that the interests of human beings are categorized into the three categories in Islam, namely the need (Daruriyyah), needs (Hajiyah), and completeness (luxuries). Darruriyyah is obligatory for human existence. There are five things in

the Darurriyyah category and they are religion, life, intelligence, property, and lineage. While it is, Hajjiyat facilitates the implementation of Daruriyyat and including providing a place to provide space for the activities of businesses that are in Daruriyyat. Finally, Tahsiniyyat was placed at the last level because of its function to maintain social ethics. Efforts luxuries included in sharia, and included visiting the sick, reading the Koran, thrifty when shopping, and do not throw garbage anywhere. Thus, the concept of Maqasid Sharia must be empowered and understood clearly by each Muslim. Making decisions that centered on Islam guaranteed to provide justice for all parties and elevate humanity in the places most important.

IV. IMPLEMENTATION OF ISLAMIC HEALTH SERVICE MANAGEMENT

In practice, there are several areas of specialty that needs to be emphasized to show how providers of services of health are keen to provide services health Islami can ensure that the management, products, facilities, and services that are offered already comply with the Shari'ah (Zawawi and Othman, 2017).

1. Corporate Responsibility Management

The heart of a hospital who abides by the law of Sharia is located on team management. In connection with the management of hospital that abide by the laws of Sharia, there are guidelines for general which includes process management hospital that qualified along with the system of management of financial Islam. The sole responsibility of the management of other covers care facilities hospital, care of patients, service the customer, the source of the power of man and management of food and beverages as well as the administration of drugs, which all must be in line with the sharia. Besides that, the management hospital who dutifully Sharia also have to meet the standards that are set in the Standard one of the only standard MUKISI that which provides guidance for system management of quality based on Sharia.

2. Servicing

Allah SWT said in Surah Al- Anam:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ

"... and do not kill a soul that is haraam by Allah (kill it) but with something (cause) that is true" (Al-Anam: 151)

By because it was, the service core that offered by hospitals will include bear responsibility of doctors to provide diagnosis, treatment, and care medical are sincere and true to the patient to save lives them. The doctor must perform every effort to ensure that they perform the task they are following the principles of ethical medical Islam so that they avoid omissions that could endanger the life of patients or cause injury. Doctors' job is to provide the best possible care to reduce the pain and suffering of their patients. In Islam, several categories of diseases must be treated. The disease can be divided into three categories: can be cured, is expected to be cured and the cure has not been found. When the disease can be cured, then the rejection medication is prohibited in Islam. While it was, when the disease can be cured, but treatment may have the effect of the side that dangerous or not there is a guarantee that the treatment will be able to cure the disease, then, treatment is not contrary to the teachings of Islam because it leans on God, patients are encouraged to seek treatment. For category three, the treatment can cause effects side dangerous as cauterization, in cases like that, the disease may be left so alone, but the treatment is allowed for the modernization of science knowledge and technology.

The hospital that complies with Shari'ah, in general, should strive hard to provide services care health with a price that is reasonable, aware of the responsibility and trust to each member of staff that hospital is not just a place of work but also a place of worship to Allah (to do all things-the good and to avoid all malpractice), give a contribution to the community through the activities of Islam (da'wa), especially in the education of health to help people become more healthy and balanced, integrating the care of physical, psychological, mental with elements of religion

In addition to that, the service hospital who abides by the law of Sharia also will include bearing the responsibility of nurses to help doctors and patients when it was needed. In both aspects, the organization must ensure that patients' rights are protected. For example, Islam maintains the simplicity of Muslims. Institutions service health must strive hard to prepare enough doctors and nurses to care for patients according to the type of sex of the patient (especially for obstetric and gynecology). Although Islam does not completely prohibit treatment opponent types, provide the patient with a nurse or doctor on the kind of sex that is common when allowing

highly recommended. Besides that, all the procedures, especially procedures of nursing, (SOP) must incorporate the needs of the Sharia, has guidelines for dealing with patients Muslim and patients more and have staff trained to advise patients Muslims of worship and ruksah (exceptions to the law generally, given to preserve life or eliminate difficulties).

3. Products

In terms of products, hospital who abide by the law of Sharia needs to make sure the two types of products main are offered to the patients they are following the principles of Shariah and lawful and good (tayyib) for the use and consumption of them. Its first is about the needs of the food they are currently being treated at the hospital. Not only food and drink that is offered must be following the requirements of the diet of patients according to the disease that they are suffering, it also must be Halal. The use of personal care and patient sanitation must also be Halal. Terms This also applies to the food and drinks were offered to staff and visitors at the hospital.

Concerns second of course is a drug that is provided by physicians to cure diseases. Management hospital who abide by the laws of Sharia must ensure that the product pharmaceuticals are supplied to the patient adhere to the requirements of Halal tight and safe for consumption Muslims. Maybe there are some concessions were made in the case dharurah or need extreme where drugs non-Halal can be used if not there is a large selection of other available and restrain himself from drinking the drug is going to result in the death of the patient.

The halal aspect can not be separated from the Toyyib aspect in all situations. The Tayyib aspects include safety and cleanliness. For example, when the patient wants to do the prayer, they should make sure the place and the clothes they are clean of dirt anything else, especially for patients who lay in a place to sleep or who have been bound with bag wastewater small. Because it is, it is the sole responsibility of nurses in helping patients to cleanse themselves before doing worship mainly perform prayers. Includes other hygienic issues related to food preparation and handling.

Another medical treatment related to awareness protection is imperative to ensure that pharmaceutical products are halal and free from hazardous substances. However, if alcohol is used as a solvent in the treatment, then the things that are allowed in Islam.

4. Facilities

Aspects are other than the institution the services of health care obedient sharia is the need to provide facilities which include accommodation and facilities others who help staff and patients to perform worship everyday them, with a panel of experts to advise the management of the house sick of the adherence of sharia, and had rating routine includes a feed behind the client to ensure compliance with Shariah are.

The basic accommodation mainly for patients in the hospital is the wardroom. Some hospital accommodates the space that is different based on the needs of the patient and the status of socially them. Although the rooms differ as significantly in the patients, the criteria important which should be maintained in Service Health jaws Muslims is privacy. Institutional health in preferably separate room care between the patient men and women. However, there is little privacy that occurs when a guardian or relative of a patient of different sex visits the patient. The obligation to respect the privacy of others is not only borne by the hospital, it is important for visitors to also know the privacy of other patients. On the side of the other, when nurses and doctors with the type of sex differently wanted to enter the room, much better to give the signal before the arrival of them to knock on the door to ensure that the privacy of the patient remains awake.

One of the aspects of the main to the house sick who abide by the law of Sharia is to make sure the facilities are adequate for the patients as well as staff to perform worship them like prayer and liabilities other with comfortably. Institutions of health should provide facilities ablution like space ablution in the toilet or mushala and for patients who lay in a place to sleep, the hospital should prepare dust purely for tayammum (activity ablution dried using sand or dust pure, which can be done in place washing ritual (wudu) or spray water on them because they are not able to perform ablution as normal. to perform prayers, the hospital must provide space to pray or mushala are inadequate, the board marks Qibla especially in the rooms and apparel prayer as mukena (female clothing prayer) and a prayer rug. Furthermore, the guidelines manual for prayer is also important both in the form of a booklet or poster to help and encourage the patient to perform prayers based on the ability of them.

5. The Principle of Necessity (Dharurah)

Islam is a religion of Mercy and God in grace infinite His has allowed some concessions to the people of Islam when confronted with a situation that is known as dharurah. According to Wahbah Zuhayli as cited by (Luqman, 2012) dharurah is a situation of necessity in which a Muslim is faced with the choice to commit acts that violate the law or face the consequences were terrible against religion, life, dignity, intelligence and also his property. In situations like this, where any one of the five objectives important in his life would be threatened with extinction, he was allowed to violate the rules that are set by the Shariah. An example can be seen in one of the challenges for hospitals that comply with Sharia. One of the values important who want to be protected by the Shari'ah is the dignity of the patient. This can be realized in the protection of aurah or decency someone. By this, the hospital was obedient to the Sharia should ensure that aurah patients are protected by ensuring that doctors and nurses have the kind of sex that is equal to the patient. However, it may be not possible. by because of it, the concept of dharurah can be applied to the conditions specified by Shari'ah; patients can be treated with the kind of sex that is the opposite when it does not exist specialist else can examine the patient. If this situation occurs, the patient should be accompanied by a mahram during the treatment.

For example, others can be seen in the administration of the drug. The doctors have to prescribe medications that do not contain substances of food which is forbidden in Islam. However, the concept of necessity may apply as long as the following conditions are met:

- a. The lives of patients in danger if he does not take medication such.
- b. No no treatment alternatives or substitutes that are made from a completely kosher source.
- c. The medicine is prescribed by doctors Muslims who are knowledgeable broad and too afraid of God.

Because it is, the concept needs to be used if the conditions specified are met which acts as an exception to the rules of the common and not considered as the norm.

V. CONCLUSION

Need the services of health that adopt the status of obedient Sharia must be imbued with the values of Islam in all the actions they like striving for excellence and Ihsan, apart from the provision of staff Muslim, patients and the public with an opportunity to fulfill the task of religious them even when they are sick or caring for people hurts. In its implementation, Islamic health services must apply standards such as the MUKISI 1436 standard which is supported by Islamic quality management.

Management quality of Islam is based on 3 concepts:

1. Compliance with the principles of halal and haram;
2. Value-based work;
3. That the action that was taken and the decisions that are taken should be referred to Maqasid Shari'ah. As for the practice management service, health Islami must ensure that the management, products, facilities, and services that are offered already comply with the Shari'ah.

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