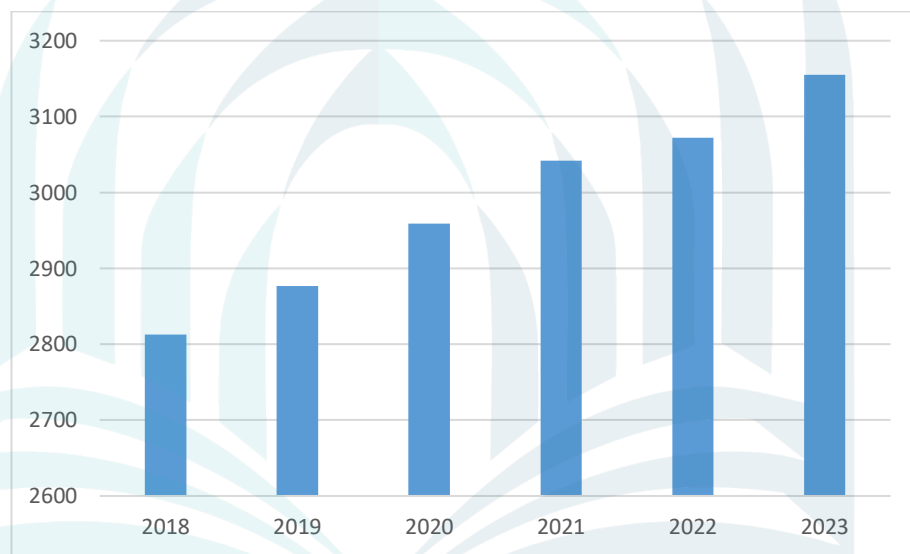


# CHAPTER I

## INTRODUCTION

### 1.1. Background of Study

The Central Statistics Agency (BPS) recorded 3,155 hospitals in Indonesia as of 2023. This number has increased by 83 units compared to the previous year, which had 3,072 units.<sup>1</sup> The number of hospitals in Indonesia continues to rise. Last year's number was the highest in the past decade.



**Figure 1. Number of Hospitals in Indonesia (2018-2023)**

According to the Mukisi website, dozens of hospitals have been Sharia certified to this day. Several other hospitals are in the process of mentoring and pre-surveys.<sup>2</sup> Many hospitals are keen to learn more about Shariah hospitals. Mukisi has successfully certified close to 100 hospitals in the archipelago in the spirit of Shariah.

<sup>1</sup> Badan Pusat Statistik, 'Jumlah Desa/Kelurahan Yang Memiliki Sarana Kesehatan Menurut Provinsi (Desa)', 2023 <<https://www.bps.go.id/id/statistics-table/3/YmlzemNGUkNVblZLVVhOblREWnZXbkEzWld0eVVUMDkjMw==/jumlah-rumah-sakit-umum-rumah-sakit-khusus-puskesmas-klinik-pratama-dan-posyandu-menurut-provinsi.html?year=2021>>.

<sup>2</sup> MUKISI, 'Jumlah RS Syariah Di Indonesia Kian Meningkat, Hampir 100 Rumah Sakit Yang Mendaftar Sertifikasi', *Mukisi.Com*, 2023 <<https://mukisi.com/6204/jumlah-rs-syariah-di-indonesia-kian-meningkat-hampir-100-rumah-sakit-yang-mendaftar-sertifikasi/>>.

All Indonesia Islamic Health Council (MUKISI) is an organization that gathers organizers and implementers of Islamic health facilities that are independent and professional based on Islam, and supports the realization of quality Indonesian human resources or *Insan Kamil*.<sup>3</sup>

As of 21 January 2023, Mukisi has recorded the number of Sharia hospitals certified and is in the process of being certified as many as 74 hospitals. Among them, 17 have been certified as Sharia hospitals, 10 have Sharia Hospital Recertification, 4 Certifications (*istiqomah* survey), 8 Pre survey, 18 Assistance, and 17 are registering for assistance.<sup>4</sup>

With so many Islamic hospitals in Indonesia, it is unfortunate that the number of hospitals that have Sharia status is very small. Therefore, it is necessary to raise awareness among Muslims, in particular, that Sharia hospitals are a necessity because of the importance of a Muslim maintaining his faith even though he is sick, maintaining the halalness of goods that enter through his mouth or body and maintaining his worship even though he is in an unhealthy condition, even in a critical condition.<sup>5</sup>

Health services by Sharia principles are increasingly needed by Muslims and the general public because the development of the halal health industry not only covers Sharia hospitals but also the ecosystem of Sharia Health services such as medical devices, pharmaceuticals, and halal food and beverages. Therefore, the government strongly encourages and supports the development of the Sharia Health industry in Indonesia. Because the existence of Sharia hospitals can encourage patients to believe that medical treatment is under Islamic rules. Given that amid society today there are teachings not to trust medical treatment and switch to using alternative medicine in the name of religion. In addition, health services under Sharia

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<sup>3</sup> Zustaka Nada Mahmudah, 'Penerapan Standar Rumah Sakit Syariah Di Bidang Akuntansi Dan Keuangan Pada RS. Muhammadiyah Lamongan', *Proceeding of National Conference on Accounting & Finance*, 4 (2022), p. 537.

<sup>4</sup> MUKISI, p. 1.

<sup>5</sup> Rochmiati, 'Faktor-Faktor Yang Mempengaruhi Keputusan Pilihan Pasien Rawat Inap Di Rumah Sakit Syariah', *JKM : Jurnal Kesehatan Masyarakat STIKES Cendekia Utama Kudus*, vol 8.2 (2021), 11 (pp. 8-10).

principles not only help cure and maintain health but also increase the comfort and faith of a Muslim when undergoing treatment.<sup>6</sup>

In Islam, the privacy of a person of the opposite sex who is not a mahram is very much guarded. Therefore, the presence of Sharia hospitals to maintain the honor of patients, and avoid Ikhtilat. Ikhtilat is a state of mingling of non-mahram members of the opposite sex in one place. Ikhtilat can occur in various places, including hospitals. One of the reasons for the emphasis on the implementation of standards in Sharia hospitals is that Sharia hospitals seek to uphold the dignity of patients by accompanying patients with one or two mahrams so that patients avoid fitnah, and strongly protect the honor of patients. One of the patient's rights is to be honored, in hospital services. This means that patients are not underestimated, not humiliated, and are highly upheld by their dignity. Not only honoring patients, Sharia hospitals also honor the dead. Glorifying the patient is not only when he is undergoing a healing process, but when he dies and becomes a corpse, his honor must be maintained or his *aurat* must not be exposed.<sup>7</sup>

Sharia hospitals have principles that must be applied as in the DSN MUI Fatwa No. 107 of 2016 concerning guidelines for Sharia hospitals which explains the standards for applying Sharia principles. The standard Sharia principles that must be applied in Sharia hospitals are provisions related to the agreement, provisions related to services, provisions related to the use of medicines, food, beverages, cosmetics, and goods, and provisions related to the placement, use and development of hospital funds.<sup>8</sup>

The application of services based on Sharia principles has not been fully realized to the maximum due to several factors that have become

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<sup>6</sup> Nadia Saefina, 'Implementasi Fatwa DSN MUI No 107/DSN-MUI/2016 Tentang Pedoman Penyelenggaraan Rumah Sakit Berdasarkan Prinsip Syariah (Studi Kasus Rumah Sakit Sari Asih Ciledug)' (UIN Sultan Maulana Hasanuddin Banten, 2023), p. 18.

<sup>7</sup> Mukisi, 'Hindari Ikhtilat, Rs Syariah Ingin Jaga Kehormatan Pasiennya', *Mukisi.Com*, 2024 <<https://mukisi.com/922/hindari-ikhtilat-rs-syariah-ingin-jaga-kehormatan-pasiennya/>> [accessed 16 July 2024].

<sup>8</sup> Dewan Syariah Nasional MUI, Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia No: 107/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Rumah Sakit Berdasarkan Prinsip Syariah, 2016, p. 6.

obstacles to its application. One of the factors that become an obstacle comes from the attitude and behaviour of health care workers, as well as the small number of health workers available, so it is difficult to carry out treatment by distinguishing gender. As in Shofiatun Nikmah's research conducted at the Muhammadiyah Lamongan hospital, the Muhammadiyah Lamongan hospital has obtained Sharia certification in the application of services but not fully because one of the factors that become an obstacle comes from the attitudes and behavior of health service workers.<sup>9</sup>

The fact is that currently, in Indonesia, hospitals that have been certified by Sharia still find some services and management that are not by Sharia principles.<sup>10</sup> This occurs in services such as the absence of a Sharia Supervisory Board, not differentiating between male and female patient rooms, and so on. Another example is payment; the Sharia hospital still uses conventional banks to transact.<sup>11</sup> This is a problem that needs to be researched.

The need for this type of hospital is very high, this is because all aspects of service, from the smallest to the largest, apply the main principles of Islamic values.<sup>12</sup> Not only do they provide health services to patients, but they must also be balanced with efforts to maintain faith, worship, and *muamalah* in accordance with Islamic principles.<sup>13</sup>

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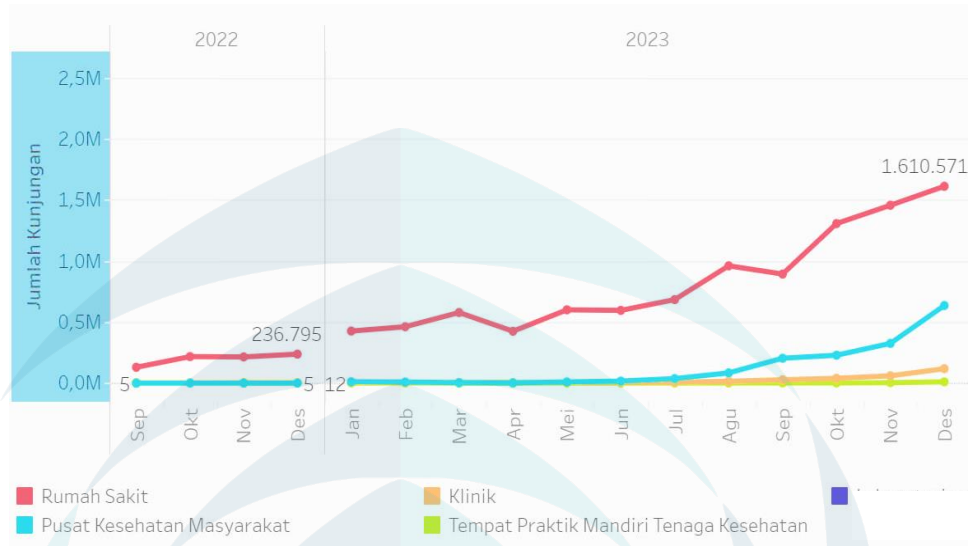
<sup>9</sup> Shofiatun Nikmah, 'Konsep Rumah Sakit Syariah Dan Implementasinya Di Rumah Muhammadiyah Lamongan' (UNIVERSITAS ISLAM NEGERI UIN SUNAN AMPEL SURABAYA, 2019), p. 18.

<sup>10</sup> Ariani Oktavianti, 'Penerapan Prinsip Syariah Terhadap Pelayanan Rawat Inap Di Rumah Sakit Umum Daerah Kota Tangerang' (UNIVERSITAS ISLAM NEGERI SYARIF HIDAYATULLAH JAKARTA, 2022), p. 35.

<sup>11</sup> Saefina, p. 45.

<sup>12</sup> Putra M. Akbar, 'Rumah Sakit Syariah Makin Dibutuhkan', *Republika*, 2022 <<https://www.republika.id/posts/25557/rumah-sakit-syariah-makin-dibutuhkan>> [accessed 3 March 2024].

<sup>13</sup> Nanik Putpitasari, 'Implementasi Fatwa DSN-MUI No.107/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Rumah Sakit Berdasarkan Prinsip Syari'ah' (UNIVERSITAS ISLAM NEGERI RADEN INTAN, 2018), p. 13.



Source: <https://satusihat.kemkes.go.id/data/dashboard/616370ef-58e4-48d0-b0a4-24829120184c>

**Figure 2. Patient Visits to Health Facilities by Type of Facility (2022-2023)**

There is a huge difference between general hospitals and hospitals whose services and management apply Sharia values. The difference lies in the hospital's attention to the religious side, where Maqashid Sharia is present to protect the honour and glory of Muslims.<sup>14</sup>

Researchers chose Klaten Islamic General Hospital because it was established on September 19, 1986, with the Klaten Hajj Pilgrims Foundation. The basis for establishing this Islamic Hospital is the desire of the Klaten Hajj Pilgrims to maintain the kemabruan of their hajj by establishing a charity that benefits many people by doing good, namely by establishing a hospital.<sup>15</sup> Klaten Islamic General Hospital has approximately 61 inpatients every day, with services such as 27 outpatient clinics and 265 inpatient beds with presidet room, suite room, VVIP, VIP, Class I, Class II, Class III, Isolation Room, PICU, NICU, and stroke unit.<sup>16</sup>

Klaten Islamic General Hospital has developed into a type B hospital, Plenary Accreditation by the Hospital Accreditation Committee

<sup>14</sup> Nikmah, p. 15.

<sup>15</sup> RSU Islam Klaten, 'Profil RSU Islam Klaten', *RSU Islam Klaten*, 2024 <<https://rsuislamklaten.co.id/tentang-rumah-sakit-umum-islam-klaten>> [accessed 5 September 2024].

<sup>16</sup> Murni, Unit Rekam Medis, *Wawancara Pribadi*, 24 September 2024, Pukul 11.00 WIB

(KARS), and has been certified as a Sharia hospital in 2019.<sup>17</sup> Since then, Klaten Islamic General Hospital has always strived to remain *istiqomah* in terms of service to patients, for example, in the minimum service standards, namely every time before taking action, you have to say bismillah, Patients hijab education, including ECG according to gender. So that after obtaining Sharia certification in 2019, 2 years after that or in 2021, Klaten Islamic General Hospital conducted an *istiqomah* survey and re-certification in 2023 by DSN MUI and MUKISI so that it has proven its *istiqomah* in applying Sharia principles.<sup>18</sup>

Klaten Islamic General Hospital applies Sharia principles in patient care, which are implemented through Islamic services by the minimum service standards based on Islamic law. Among them are reading bismillah when administering action drugs, mandatory fiqh training for the sick, Islamic education for patients who are treated, ECG installation according to gender, wearing hijab for nursing mothers, wearing hijab in the operating room, and using Sharia contracts in agreements.

Klaten Islamic General Hospital strives to maintain the Islamic faith of patients and hospital staff by fostering the ummah and *syiar da'wah* and organizing services for patients and partners who collaborate with Sharia contracts.<sup>19</sup> These quality aspects are expected to build quality services by referring to the Fatwa of the National Sharia Council of the Indonesian Ulema Council or DSN MUI.

The application of sharia principles in hospitals is very important, this is supported by the results of research conducted by Nadia Rizkia, which shows the importance of implementing Islamic values in increasing patient satisfaction and overall quality of health services.<sup>20</sup>

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<sup>17</sup> RSU Islam Klaten, 'Diklat RSU Islam Klaten', *RSU Islam Klaten*, 2024 <<https://rsuislamklaten.co.id/tentang-diklat-rumah-sakit-umum-islam-klaten>> [accessed 5 September 2024].

<sup>18</sup> Mukhlis, Selaku Komite Syariah, *Wawancara Pribadi*, 02 September 2024 Pukul 10.00 WIB

<sup>19</sup> RSU Islam Klaten, 'Pelayanan RSU Islam Klaten', *RSU Islam Klaten*, 2024 <<https://rsuislamklaten.co.id/pelayanan-rumah-sakit-umum-islam-klaten>>.

<sup>20</sup> Nadia Rizkina, 'SCOOPING REVIEW: PELAYANAN KESEHATAN SYARIAH', *Jurnal Penelitian Perawat Profesional*, vol 6.5 (2024), 1 (p. 1).

Based on Muhammad Ikhlassul Amal's research, JIH Yogyakarta Hospital has made every effort to adjust the implementation of indicators by the Fatwa of the National Sharia Council of the Indonesian Ulema Council Number 107 of 2016. It's just that there are still some things that are not optimal such as Sharia services that are not evenly distributed, because there are those who have not received these services, then the food in the canteen is not halal certified and has not been certified as a Sharia hospital by DSN MUI and the last is that JIH Yogyakarta Hospital has not been approved as a Sharia hospital by the National Sharia Council of the Indonesian Ulema Council, but factually it is still supervised by the Sharia Supervisory Board and still practiced by DSN MUI Fatwa Number 107 of 2016.<sup>21</sup>

In this research, the author conducted research in one of the Islamic hospitals, Klaten Islamic General Hospital, which has become one of the Islamic hospitals certified by Sharia since 2019. Furthermore, researchers will observe whether Klaten Islamic General Hospital has implemented Sharia principles in its implementation by DSN MUI Fatwa No. 107 of 2016. With that, the researcher is interested in conducting research on implementing Sharia Principles at Klaten Islamic General Hospital Based on Fatwa Dsn Mui No 107 of 2016.

## **1.2. Problem Formulation**

1. How is the implementation of Sharia principles in Klaten Islamic General Hospital?
2. How to analyze the implementation of Sharia principles in Klaten Islamic General Hospital based on DSN MUI Fatwa N0 107 of 2016?

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<sup>21</sup> Muhammad Ikhlassul Amal, 'Analisis Penerapan Konsep Syariah Rumah Sakit "JIH" Menurut Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia Nomor 107 Tahun 2016' (Universitas Islam Indonesia, 2020), p. 90.

### **1.3. Research Objectives**

1. To find out whether Klaten Islamic General Hospital implements implementation according to Sharia principles.
2. To determine whether Sharia principles are implemented in Klaten Islamic General Hospital by DSN MUI Fatwa NO 107 of 2016.

### **1.4. Research Purpose**

Through this research, researchers hope to provide benefits, among others:

#### **1.4.1. Theoretical Benefits**

- a. To provide an understanding of hospitals based on shari'ah principles and the assessment of Islamic Law is expected to expand Islamic thought in general, students of the Faculty of Shari'ah in particular.
- b. It is hoped that it will encourage further research so that the assessment process can continue and obtain maximum results.

#### **1.4.2. Practical Benefits**

- a. This research is intended so that the DSN-MUI Fatwa NO 107/ DSN MUI/X/2016 concerning Guidelines for Operating Hospitals Based on Sharia Principles can add insight and information for researchers.
- b. Providing input and reference for hospital business actors, especially for Klaten Islamic General Hospital to implement Shari'ah hospitals by DSN MUI Fatwa NO. 107/DSN-MUI/X/2016 concerning the organization of hospitals based on Shari'ah principles.



## **1.5. Systematization of the Discussion**

### **CHAPTER I : INTRODUCTION**

This chapter contains the background of the problem, problem formulation, research objectives, research usefulness, research methodology, previous literature review, and systematic discussion.

### **CHAPTER II : LITERATURE REVIEW AND THEORETICAL FOUNDATION**

This chapter contains Islamic Hospitals and the implementation of Sharia Hospitals based on Fatwa DSN MUI NO 107/DSN-MUI/X/2016.

### **CHAPTER III : RESEARCH METHODS**

This chapter contains research methods, types of research, types of research data, and data collection techniques.

### **CHAPTER IV : DISCUSSION**

This chapter contains the profile and history of the hospital, how the organization of Klaten Islamic General Hospital, and the suitability of the organization of Klaten Islamic General Hospital based on Shari'ah Hospital according to Fatwa DSN-MUI NO 107/DSN-MUI/X/2016.

### **CHAPTER V : CLOSING**

This chapter contains conclusions and recommendations.