



IMPLEMENTATION OF SERVICE MANAGEMENT BASED ON MAQASHID SHARIA AT HOSPITAL X

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ABSTRACT

Background: Islamic hospitals are hospitals where the running program refers to maqashid ash-shariah which is the goal of health services in all aspects and forms of activity both in the field of management or services in terms of medical and nursing care framed and aimed at the intentions of the Islamic sharia.

Objective: The purpose of this study was to determine the level of success of Service Management Implementation activities based on Shariah Principles at Hospital X.

Methods: The type of research conducted is qualitative research where the method used is the interview method. Informants in this study are part of the hospital management structure and patients who get services at Hospital X.

Results: The results found that in terms of Maqasyid Sharia, Hospital X has carried out treatment procedures by applying sharia standards that apply to staff and all patients, starting from the preservation of religion, soul, mind, offspring, to property.

Conclusion: Safeguarding Religion, Safeguarding the Spirit, Safeguarding the Intellect, Protecting the Offspring, and Safeguarding the Property, they have met sharia standards.

INTRODUCTION

An Islamic hospital is a hospital whose activities are based on Maqashid ash-Sharia, which is the aim of health services in all aspects and forms of activity, both in the field of management or service in terms of medical and nursing care, framed and aimed at the purposes of Islamic sharia (Laldin et al., 2021; Widiastuti et al., 2016). Islamic hospitals were created based on the call of da'wah to save human lives on the basis of Allah and Allah's law (Qorib et al., 2021; Siti, 2021). If health workers provide health services in the right way to patients and the patient's relatives, they will feel the benefits and receive blessings in their lives (Attum et al., 2018). By providing health services according to Islamic law, this is a jihad that needs to be supported by the community (Sulistiadi & Rahayu, 2017).

Islamic hospitals are currently very much needed in society, initially only voluntary (voluntary) became mandatory (mandatory) (Kusuma & Al Awwaly, 2023; Shariff & Karim, 2022; Wida, 2017). Not only food and clothing, sharia-related products are now needed everywhere, one of which is in the health service sector which applies the sharia concept, namely the existence of sharia hospitals. With the presence of sharia hospitals starting six years ago or in 2016 in Indonesia, this can complement the community's need for medicines and services in hospitals by emphasizing sharia principles (Rachmawati, 2019; Rahmanto et al., 2023; Ratnawati & Kholis, 2020). This proves that the urgency of

the need for an Islamic hospital is an indicator of the strong need of the community for halal products and services (Nikmah, 2019).

In QS Al-Ma'idah verse 2, explains that Allah SWT commands His followers to help each other or assist fellow humans in doing good deeds. As doctors and nurses who help their patients through medication and providing care to the person or patient. This verse is closely related to the application of Maqashid Syaria in hospitals (Kementrian Agama RI, 2022).

DSN Fatwa No.107/DSN-MUI/X/2016 concerning Guidelines for Organizing Hospitals based on Sharia Principles, one of which decides the terms of the contract and terms of service. The provisions of various transaction contracts according to this fatwa must comply with sharia. The relationship between hospitals and medical personnel, non-medical personnel and patients, uses an *ijarah contract* (rental of services) (Yusuf, 2018).

The reality shows that being in an environment with Islamic nuances is not always mean that the hospital run a complete Islamic Hospital based on sharia principles. One of them is the Banjarmasin Islamic Hospital. The use of the word Islam indicates that the hospital is managed in accordance with sharia values, with the aim being to implement Islamic law in a good manner. In general, Banjarmasin Islamic Hospital has fulfilled the provisions of services in accordance with the fatwa of the National Sharia Council, but there

is no Sharia Supervisory Board institution as required by the fatwa (Yusuf, 2019).

Currently, Indonesia, as a country with a Muslim majority population (87.2 percent), has enormous potential in efforts to develop sharia health services. The existence of hospitals based on the Islamic religion has been around for a long time, but they do not yet have reference standards and legitimizing institutions. The application of Islamic values needs to be confirmed by sharia hospital certification. However, to date only around 22 hospitals are sharia certified, consisting of 18 Islamic hospitals and four government hospitals. This development is quite encouraging, but what is quite disturbing in the implementation of sharia standards for financial management is that sharia hospitals still use conventional measuring instruments for their financial performance (Anggraeni, 2020).

On this research, the chosen hospital was officially established and operates basic medical services on February 13 2001 based on the Decree of the Head of the Regional Office of the DEPKES Prop Sul-Sel No. YM82.82.62.1588 A. In the middle of 2006, precisely on June 10 2006, this hospital became wider and more strategic building on Antang. Since the operation of this new location, the response from the community, especially people in Antang and around the maternity home, has been very positive, where they use the services at this maternity home even though there were similar service

facilities previously in this area. At the beginning of 2020 the name changed from Maternity Home and Medical Center to Hospital X that serves not only mother and child patients but also general patients (Patuti, 2020).

Considering the importance of understanding Maqashid Sharia and seeing its implementation in an Islamic hospital, the author intends to find out how Maqashid Sharia is applied in Hospital X. Hospital X was chosen because the manager of this health service is one of the Islamic organizations in Indonesia. In addition, the measurement of Maqashid Sharia implementation is still minimal, especially in Makassar City. Therefore, this research aims to determine the level of success of Service Management Implementation activities based on Maqashid Sharia Principles at the Hospital X in Antang, Makassar.

METHODS

This research was conducted using a qualitative approach, which is research that is descriptive in nature and tends to use analysis. To explore the conditions for enforcing and implementing Sharia in hospitals, a case study was conducted at the Islamic Hospital in Makassar, which has already integrated Sharia principles into its health services. Direct interviews were carried out with the clinic secretary, head of the finance sub-division, staff nurses, the HR coordinator, and patients who were currently at the hospital or had

previously used its services to gain deeper insights into the patient service process. Apart from that, another method used by researchers is observation at the Hospital X based on indicators in the operational standards of sharia hospitals certified by DSN-MUI.

This research was conducted at the Hospital X on September 2022. The subjects in this research were clinic secretaries, heads of finance sub-divisions, staff or nurses, HR coordinators, as well as patients who were at the hospital and who had used the services. with a total of 6 informants, each consisting of 1 secretary as key informant, 1 nurse and 1 head of the finance sub-division as main informants, and 1 HR coordinator and 2 patients as additional informants.

The data sources used in this research are primary data and secondary data. Primary data collection in this research was carried out by in-depth interviews with relevant informants. Meanwhile, secondary data used is data obtained from unrelated parties, such as print media, library and electronic literature related to the problems discussed.

The instruments in this research used interview guidelines and documentation. Data analysis using interview results includes variables from Maqashid Syariah, namely safeguarding religion, safeguarding the soul, safeguarding reason, safeguarding offspring, and safeguarding property. The data was analyzed using the content analysis method. Researchers process the data obtained in the form of interview transcripts that are described

in detail. The results of the interview transcript are presented in narrative form

RESULTS

Primary data collection in this research was carried out by in-depth interviews with informants related to sharia health services at the Hospital X and supported by the results of observations and document reviews carried out by researchers. The characteristics of in-depth interview informants can be seen in the following table.

Table 1. Characteristics of In-depth Interview

Informant Code	Informant Subject	Education
SEK	Secretary	S1
KEU	Head of Finance Subdivision	S1
HR	Head of HR Subdivision	S1
PW	Nurse	D3
P	Patient	Senior High School
KP	Patient's Family	Senior High School

1. Religious Protection

In the operational standards of Islamic hospitals that adopt elements of religious preservation are divided into 2 (two) groups of standards, namely hospital management standards and hospital service standard (Kadir et al., 2019; Maksum et al., 2022; Shariff et al., 2018).

Sharia standards for organizational management at the Hospital X obtained from observations and interviews show that the funding sources are in accordance with sharia, and have a sharia committee called *Dewan Pengawas Syariah (DPS)* or in English, it is

called Sharia Supervisory Board. Apart from that, Hospital X implements facility standardization in the form of using washing water, drinking water and halal kitchens in accordance with sharia rules. The employee performance assessment standards are managed in accordance with sharia principles.

"Iya disini itu sudah ada DPS-nya, tapi karena sempat berubah-ubah strukturnya jadi SK-nya itu belum sampai di kita..."(SEK)

-- "Yes, there is already a DPS here, but because the structure has changed, the SK has not yet reached us ..."

"Airnya itu standar umum sih sebenarnya, sedangkan makanan yang halal sudah pastimi ada label halalnya..."(SEK) –

"The water is actually a general standard, while halal food definitely has a halal label ...".

"Ohiya untuk sumber air kita sesuaikan dengan kaidah syariah, kita memperhatikan kualitas sumber air bersihnya, apalagi kita pakai untuk berwudhu itu air..."(PW) –

"Oh yes, we adapt the water source to Sharia rules, we pay attention to the quality of the clean water source, especially the water we use for ablution ..."

"Kan bidang SDM yang buat standar penilaian, ada juga sisi internalnya kami yang buat tapi ada juga pedomannya dilihat beberapa dari syariah..."(SEK) –

"The HR sector is the one who makes the assessment standards, there is also an internal side that we make but there are also guidelines that look at some of the sharia ...".

"Iya, kalau ada yang tidak sesuai kaidah, pada saat itu juga kita get out kan. Dari penerimaan petugas, kita sudah seleksi dari situ dan harus mengikuti aturan itu, kapan dia tidak mengikuti, kita kasi keluar atau kita buat kayak bimbingan dan kalau dia sudah tidak mau mengikuti, kita kasi keluar..."(SDM) -- "

Yes, if something doesn't comply with the rules, we'll get it out right then, right? "From the reception of officers, we have selected them from there and have to follow those rules. When they don't follow them, we give them out or we make them like guidance and if they don't want to follow them, we give them out ..."

Sharia service standards at the Hospital X found that staff and nurses ensure that efforts are made to protect the patient's private parts, provide services according to gender, and maintain elements of ikhtilath.

"Kan disana satu ruangan ada dua pasien, jadi kalau misal ada tamunya pasien sebelah pasti datang perawatnya tutup tirainya, supaya tidak dilihat sama tamu pasien sebelah..."(P) –

"There are two patients in one room, so if, for example, there are guests from the patient next door, the nurse will definitely come and close the curtains, so that the guests from the patient next door won't see them

"Disana pelayanannya sesuai jenis kelamin karena disana adaji juga perawat laki-lakinya, kecuali anak-anak yang belum baligh biasanya masih perawat perempuan yang periksaki..."(P) –

"There the services are gender appropriate because there there are also male nurses, except for children who have not yet reached puberty, usually female nurses are the ones who check them ...".

"Jadi kita berusaha untuk memberikan pelayanan yang tidak keluar dari koridor syariah...jadi sebisa mungkin kalau pasiennya itu perempuan, pegawai atau perawat yang melayani atau pelayannya itu juga perempuan begitupun dengan pasien laki-lakinya..."(SEK) –

"So we try to provide services that do not come out of the sharia corridor... so as much as possible, if the patient is a woman, the employee or nurse who serves or the waiter is also a woman, the same goes for the male patient ...".

Based on the results of the interview above, it shows that Hospital X has carried out management and services that are in accordance with sharia rules, such as maintaining patient comfort regarding the private parts. Based on the results of observations, researchers also found that during the opening period of service, the audio murattal al-Qur'an was played non-stop except during the call to prayer.

2. Soul Care

The results of the research show that the sharia standards for facility management were found for the management of worship facilities provided by the Hospital X and these were met.

"Ada tapi kecil jadi tidak ada lembaga khusus yang kelola..."(SEK) –

"There are but they are small so there is no special institution that manages them ...".

The study results also show that sharia standards for infection prevention and control have not been implemented, such as infection control programs such as hand washing, cough and sneeze etiquette and drinking etiquette.

"Tidak ada na arahkan seperti itu karena saya dulu fokusnya saya hanya pas melahirkan..." (P) –

"There was no direction like that because in the past my focus was only on giving birth..."

"Tidak karena selama adaka di rumah sakit ini tidak pernah lihat ada program kesehatan..." (KP) –

"No, because while I was in this hospital I never saw any health program ..."

The results of interviews that we have conducted show that there are sharia service standards in the service process from arrival to

discharge of patients as well as procedures for caring for deceased patients.

"Iya ada, kalau orang melahirkan disini dikasih banyaki mengingat Allah, banyak beristighfar, ada juga dzikirnya, ada buku dzikir yang dikasih sama pasien..." (SDM) –

"Yes, there is, when people give birth here they are given lots of remembrance of Allah, lots of Istighfar, there is also dhikr, there is a dhikr book given to the patient..."

"Iya diberikan, untuk pasien meninggal itu kita diberikan pelayanan jenazah sesuai dengan prosedur..."(P) –

"Yes, it is given, for dead patients we are provided a corpse services according to procedures ...".

3. Mind Guard

Based on the results of research that has been carried out, sharia standards for human capital management at the Hospital X, it was found that there is a policy regarding mandatory religious training for all staff.

"Iya selalu..." (SEK) –

"Yes, always..."

Sharia standards for patient and family education are found in providing a library containing Islamic literature, resolving complaints or conflicts of difference of opinion, and providing Islamic education to visitors.

"Memang perpustakaan tidak ada tapi pada ruang tunggu adaji buku-buku literasi keislaman..." (SEK) –

"Indeed, there is no library, but in the waiting room there are Islamic literacy books..."

"Iya dilakukan secara syariah karena biasa memang ada konflik sedikit, biasa muncul komplain toh..." (PW) –

"Yes, it is done according to sharia because usually there is a little conflict, complaints usually arise anyway...".

"Ada memang satu bidang yang selalu ke kamar pasien, nah diami itu yang selalu tanya-tanya pasien apakah selalu ada keluhannya atau ada yang buatki tidak nyaman, nah itu biasanya di sampaikan pada bidang pemasaran atau SDM untuk jadi bahan evaluasi selanjutnya..." (SEK) --

"There is indeed one area that always goes to the patient's room, so that person is always asking the patient whether there are always complaints or something that makes them uncomfortable, so this is usually conveyed to the marketing or HR sector to be used as material for further evaluation...".

"Biasa dari satu bidang itu (pemasaran) stay di depan, jadi kalau adami pengunjung dia yang biasa yang bagi pamflet, brosur, atau biasa juga ditanya langsung keluarga pasien..." (SEK) --

"Usually from that one field (marketing) they stay at the front, so if there are visitors, they usually hand out pamphlets, brochures, or usually ask the patient's family directly...".

4. Care of Offspring

Based on the results of interviews conducted, it was found that there are sharia standards for maternal and infant health and Islamic reproductive health patient services at the Hospital X.

"Iya diberikan, semacam edukasi terkait kesehatan ibu dan anak..." (PW) --

"Yes, it was given, a kind of education regarding maternal and child health...".

"Untuk pelayan reproduksi itu, seperti penggunaan alat kontrasepsi atau KB kita berikan edukasi juga..." (PW) --

"For reproductive services, such as using contraception or family planning, we also provide education...".

Based on the results of interviews and observations conducted by researchers, it was found that Hospital X really maintains the honor of staff and patients in preventing the occurrence of adultery, such as by providing sexual education to patients and by maintaining the appearance of doctors, nurses and other clinic staff.

These results are in line with research by Ali (2018) which found that the variable maintaining offspring in the services of RSI Sultan Agung had an effect on patient problems, because doctors and nurses served patients politely and maintained patient honor so that patients at RSI Sultan Agung always felt comfortable and looked after.

Rasulullah SAW once said, "*Whoever tries to protect his honor, Allah will protect his honor, and whoever feels that he has enough, Allah will give him enough*" (HR. Al-Bukhari).

Shaykhul Islam Ibn Taymiyyah (rahimullah) said, "The person who maintains his honor is the one who does not ask with his words, while the person who feels sufficient is the one who does not expect with his heart, because actually feeling sufficient is a higher level than maintaining honor, and the most noble wealth is riches of soul."

Maintaining honor is an attitude that can protect someone from committing sinful acts, whether committed with their hands, their mouth or their private parts. This includes abandoning evil things, to protect oneself from things that are inappropriate or excessive.

In this case, it means that Allah will reward every action depending on what humans do. Everyone who protects themselves from false actions will always be protected by Allah SWT. And for those who often forget and often act freely, bad things will come to them. Even with gratitude, the greater a person's gratitude, the deeper his heart accepts shortcomings and is grateful for what he feels is enough.

From this hadith, we can understand that doctors, nurses, or staff in health services are all human beings who have the same level of respect for each other. Maintaining honor is an attitude of respect for fellow human beings in order to avoid sinful acts, whether verbally or by hand. In accordance with the hadith above, Allah SWT has promised those who protect their honor, Allah SWT will also protect it until the end of their lives.

DISCUSSION

The achievement of maqashid sharia through the realization of justice and balance in society (Karimullah, 2023; Maghfirah, 2023; Malik, 2015). This maqashid sharia is the 'spirit' in the practice of buying and selling (Anggraeni, 2020). One of them can be applied in health services, in this case hospitals. Where the hospital prioritizes the comfort of patients and also the community around the hospital (Susanti et al., 2021).

5. Safeguarding of Property

The research results show that the Sharia standards for accounting and financial management at the Hospital X have cooperation in managing funds with BSI and BPJS and policies for patients who are unable to pay.

“Kalau bank iya, BSI. Kalau asuransi itu belum, tapi segi nasionalnya itu BPJS Ketenagakerjaan, tapi rata-rata pegawai disini BPJS kesehatan...”(KEU) –

“If it's a bank, yes, BSI. "There's no insurance yet, but from a national perspective it's BPJS Employment, but the average employee here is BPJS Health ...".

“Ada kebijakannya, tergantung dari keputusannya bagian atas contoh bisa dicicil dengan catatan meninggalkan jaminan seperti KTP, atau surat-surat yang ada penjaminannya...”(KEU) --

"There is a policy, depending on the decision, the above part can be paid in installments provided that you leave collateral such as an ID card, or letters that have a guarantee ...".

1. Religious Protection

Religious protection is a crucial aspect of maqashid sharia, which refers to the objectives and goals of Islamic law (Wahyudi et al., 2021). It emphasizes the importance of safeguarding and promoting the religious rights and freedoms of individuals and communities (ul Hassan, 2024; Witte Jr & Green, 2011). This protection extends to various aspects of religious practice, including the maintenance of one's faith, the preservation of religious rituals and customs, the protection of religious institutions and spaces, and the

promotion of religious harmony and tolerance (Monzur-E-Elahi, 2012).

This research is in line with the results of Yumna (2021) which found that the services at Sari Asih Ciledug Hospital had not been carried out consistently and thoroughly, such as stopping service activities when prayer time arrived but installing prayer warning audio and Al-qur'an reading audio still playing in the hospital and can be accessed by visitors and hospital staff while they are in the hospital environment.

Previous study by Rulyandari et al (2020) stated that performing services according to the patient's gender, interacting and having social principles, having a comfortable environment according to Islamic law. Most need to continue to adapt sharia-based health service updates, thereby increasing patient satisfaction.

On the other hand, study conducted by Arifin & Rizaldy (2023) also stated that sharia-competent hospitals have implemented the fulfillment of sharia maqashid in their service quality standards, namely religious protection (hifdz ad-din), life protection (hifdz an-nafs), protection of offspring (hifdz an-nasl), protection of reason (hifdz al-aql), and protection of property (hifdz al-mal).

Rasulullah SAW said, "*When you all hear the muezzin, then say as he says, then recite shalawat on me. Whoever recites shalawat for me once, Allah will reward him with ten shalawat. Then ask me for wasilah then he will*

receive my intercession" (HR. Muslim, Abu Dawud, Tirmidhi, Nasa'I, and Ahmad).

This hadith means that the Messenger of Allah advised Muslims to always remember Allah as well as him. This recommendation to pray is a way for Muslims to always be aware of Allah's presence and always send good prayers to the Messenger of Allah.

From this hadith, it is clear that when the call to prayer is heard, it is sunnah for Muslims to listen and listen to the call to prayer. The law of answering the call to prayer for the 5 daily prayers is sunnah and answering it includes getting a special practice in an easy way. When they answer the call to prayer, all their sins will be erased and it will be easier for them to become residents of heaven.

2. Soul Care

Based on the results of the interview above, it shows that in terms of the availability of worship facilities at the Hospital X is still considered not up to standard. This also applies to infection prevention and control programs where the patients we interviewed admitted that they had never seen or participated in programs related to prevention or prevention. However, in terms of patient service standards, the Hospital X provides maximum guaranteed services or facilities for patients. Accompany patients closely and provide ready assistance, including for patients who have died. Services are carried out according to procedures and follow sharia principles.

This is in contrast to Ali (2018) at RSI Sultan Agung which found that the hospital provided cleaning facilities and well-managed places of worship. Availability of clean water, as well as a comfortable prayer room. Providing *hand sanitizer* and hand washing soap is also part of the disease prevention program.

Based on Allah's word in surah Al-Maidah verse 32:

" Therefore, We decreed (a law) for the Children of Israel, that: whoever kills a human being, not because that person (killed) another person, or not because he caused mischief on the earth, it is as if he had killed all of humanity. And whoever preserves the life of one human being, it is as if he has preserved the lives of all human beings. And indeed Our messengers came to them with (bringing) clear information, then many of them after that really went beyond the limit in doing mischief on earth ."

According to Ibn Kathir's interpretation, "Whoever kills someone without cause, such as [because of] qishash or [because of] causing mischief on the face of the earth, and he justifies this killing without cause and without crime, as if he had killed all of humanity, because for Allah it is not there is a difference between one soul and another soul. And whoever preserves life, that is, forbids the killing of a soul and believes in it, means that all mankind has been saved from it."

The verse above also means that a human being should not live in hypocrisy and wrongdoing, it has become a law that humans should be able to humanize other humans and

stay away from prohibitions and not cause damage. Love fellow humans, and maintain peace between God's creatures.

In this verse, it is explained how important it is to keep life running properly. Caring for other people's lives by providing adequate services is the same as caring for human life as a whole.

3. Mind Guard

Based on the results of the interview above, it shows that according to sharia standards human capital management and patient and family education at Hospital X implements a policy regarding mandatory religious training for all staff, patients, and visitors.

This is in line with the research results of Sulistyowati et al (2019) who found that according to the Director of Ibnu Sina Hospital Makassar, services such as da'wah and spiritual guidance must be provided to patients and staff at Ibnu Sina Hospital in order to improve the welfare of staff and patients.

In QS. Al -Isra 17:70, Allah SWT says: *" And indeed, we have glorified the children of Adam, we have anchored them on land and in the sea, we have given them sustenance from the good things and we have given them perfect advantages over most of the creatures that we have created. "*

This verse can also be interpreted to mean that every human being on earth has been born and given sufficient and commensurate sustenance, Allah has perfected humans and

made them creatures with advantages compared to other creatures. The creation of humans in all things is good, also in fair equality.

This verse explains that Allah SWT lifts and carries humans across land and sea, meaning that Allah has lowered both of them for the good of humans so that they can enjoy and utilize the potential that exists on land and sea. In this case, it is related to the Hospital X policy regarding mandatory religious training which can be used by all staff, patients and visitors.

4. Care of Offspring

Based on the results of interviews and observations conducted by researchers, it was found that Hospital X really maintains the honor of staff and patients in preventing the occurrence of adultery, such as by providing sexual education to patients and by maintaining the appearance of doctors, nurses and other clinic staff.

These results are in line with research by Ali (2018) which found that the variable maintaining offspring in the services of RSI Sultan Agung had an effect on patient problems, because doctors and nurses served patients politely and maintained patient honor so that patients at RSI Sultan Agung always felt comfortable and looked after.

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Maintaining honor is an attitude that can protect someone from committing sinful acts, whether committed with their hands, their mouth or their private parts. This includes abandoning evil things, to protect oneself from things that are inappropriate or excessive.

In this case, it means that Allah will reward every action depending on what humans do. Everyone who protects themselves from false actions will always be protected by Allah SWT. And for those who often forget and often act freely, bad things will come to them. Even with gratitude, the greater a person's gratitude, the deeper his heart accepts shortcomings and is grateful for what he feels is enough.

From this hadith, we can understand that doctors, nurses, or staff in health services are all human beings who have the same level of respect for each other. Maintaining honor is an attitude of respect for fellow human beings in order to avoid sinful acts, whether verbally or by hand. In accordance with the hadith

above, Allah SWT has promised those who protect their honor, Allah SWT will also protect it until the end of their lives.

5. Safeguarding of Property

Based on the results obtained regarding sharia standards for accounting and financial management at the Hospital X, there is cooperation in managing funds with BSI and BPJS and policies for patients who are unable to pay under certain conditions.

This is in line with research conducted by Zainur & Tanjung (2021) in The Ibnu Sina Islamic Hospital in Pekanbaru City appreciates and understands the tasks that must be given both in terms of treatment and in terms of service. Like never refusing a patient for treatment, the hospital collaborates with missionary institutions such as IKMI and other study groups, collaborates with Islamic financial institutions such as Bank Muamalat, BSI and others.

This is also based on the word of Allah SWT in QS. Al-Qasas [28]: 77.

" And seek what Allah has bestowed upon you (happiness) in the land of the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not cause damage to (your face) earth. Indeed, Allah does not like those who do damage." (QS. Al-Qasas [28]: 77).

Tafsir as-Sa'di / Shaykh Abdurrahman bin Nashir as-Sa'di, expert on tafsir from the

14th century H. And seek what Allah has bestowed upon you (happiness) in the land of the afterlife. It means getting something that is with Allah and giving charity; and never feel that it is enough to just satisfy your desires and achieve various delights, "and do not forget your share of the worldly world." That is, We do not order you to give away all your wealth so that you become neglected, but rather give for your afterlife and enjoy your worldly wealth without destroying your religion or endangering your afterlife," and do good," to the servants of Allah, " just as Allah has done good" to you by granting you this wealth, "and do not cause harm on (the face of) the earth," by being arrogant and committing various immoralities against Allah and drowning in pleasure by forgetting the Giver of these blessings. "Indeed, Allah does not like those who do damage." In fact, Allah will punish them for this act with the most severe punishment.

Tafsir Al-Mukhtashar / Markaz Tafsir Riyadh, under the supervision of Shaykh Dr. Salih bin Abdullah bin Humaid (Imam of the Grand Mosque). And ask Allah for the reward in the afterlife regarding the wealth that Allah has given you, by spending it on good paths and don't forget your share in eating, drinking, clothing and other pleasures, without being excessive or arrogant. And improve your relationship with your Rabb and with His servants as your Most Holy Rabb has done good to you. And do not cause damage on the

face of the earth by committing disobedience and abandoning obedience, indeed Allah does not like those who cause damage on the earth with these actions, in fact He is angry.

The interpretation of this verse means that humans should equalize the affairs of the afterlife and worldly affairs. Always remember Allah, maintain your obligations, stay away from falsehood, and be a human being who does good deeds. Do not cause damage that

CONCLUSION

Based on the research results described in the results and discussion regarding the implementation of service management based on Maqashid Syariah at Hospital X, it can be concluded that of all the variables based on the results obtained at the time of the research, starting from the variables: Safeguarding Religion, Safeguarding the Spirit, Safeguarding the Intellect, Protecting the Offspring, and Safeguarding the Property, they have met sharia standards. However, in the Life Care variable, namely sharia standards in the form of infection prevention and control, such as infection control programs such as hand washing, coughing, sneezing etiquette and drinking etiquette, this has not been implemented because at the Hospital X, there are no infection control efforts such as providing hand washing facilities and hand sanitizer.

will destroy yourself and others. Because, Allah curses those who do evil.

This verse explains that Allah SWT commands His followers to do good to fellow human beings, especially fellow Muslims, in this case related to the policy given by the Hospital X to patients who cannot afford to pay, which has been very helpful.

SUGGESTION

It is recommended to Hospital X to improve their service too patient according to the principle of Maqashid Sharia. Besides, the hospital also can provide public need such as hand washing facilities and hand sanitizer in the certain point. It is recommended for future researchers to conduct research on the application of Maqashid Syariah with a mix method research type. This is done in order to obtain a more comprehensive picture of Maqashid Syaria.

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