

What Is a Ibadah Friendly Hospital ?

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Keywords: Islam, Ibadah Friendly Hospital (IFH), Ibadah

Abstract

The quest to practice Islam as a complete way of life is not something unusual for Muslims, especially for healthcare workers who are committed to the practice of Islam according to the teachings of our beloved Prophet Muhammad SAW. Thus, for committed Muslim healthcare workers, the practice of medicine should ideally be in line with the Islamic worldview. Their aim should principally be to seek the pleasure of Allah SWT through performing their utmost best while also serving humankind as part of their *amalan* and as *ibadah*. The introduction of this Ibadah Friendly Hospital (IFH) has been recognized and accepted as one of the best ways of translating Islam in our daily life as healthcare workers as we are dealing with people who require support, in particular spiritual support. Its implementation can be adapted according to the situation be it in Muslim or non-Muslim countries. It provides the platform to seek His pleasure and perform our *ibadah* at all times and at any place while at work. The best of Allah's creation (human beings) are cared for and aided in reaching the best state of health to facilitate their *ibadah*.

In the IFH, patient care is holistic in approach and should follow the guidelines as laid down by the Quran and Sunnah. Understanding and following *Maqasid Al-Shariah* and *Qawaid Al-Fiqhiyyah* are the key factors in the implementation of IFH. Here lie the opportunities to carry out and apply the concept of '*Dakwahbil Hal*' in our work. It helps to improve the quality of services because the task being carried out is an *amalan* and *ibadah* for us. In other words, this IFH is a process of Islamisation of health services which, if followed properly, will have a direct and positive impact in improving the quality of health services at large.

Introduction

Many FIMA members have played a significant and major role in the process of *Islamisation* of medical services in this modern era. Many excellent hospitals have started the Islamisation program since early 80s [1]. As an example, the Islamic Hospital in Jordan is a role model to many of us who dream of working in an Islamic environment and set up. The Islamic Hospital of Jordan was built as a charity, non-profit training medical institution, which started operations in 1982[2]. The

combination of up-to-date medical facilities with the Islamic elements in the running of the hospital has no doubt set an excellent exemplary model for hospitals in recent years. Although the management does not publicize this hospital as a Shariah compliant hospital, it is a known fact that they are following Islamic guidelines in their work process.

They not only provide excellent medical services to the people of Jordan but also to those around Jordan including many from Palestine. It has also been used as a training center for postgraduate and sub-

speciality medical training in Jordan. There are many special Islamic Social Responsibility (ISR) programs being practiced in the hospital, such as creation of special funds for poor patients and *infaq* programs by doctors. These can easily be adopted by other hospitals which aspire to instill Islamic values in their operations.

Ibadah Friendly Hospital (IFH)

The development of the Ibadah Friendly Hospital and the Shariah Compliant Hospital stemmed from the Islamic Hospital of Jordan. The author's personal experience while attending the FIMA Council meeting in 1992 hosted by the Islamic Hospital of Jordan had triggered the idea of setting up a similar hospital in Malaysia. The establishment of Al-Islam Specialist Hospital Kuala Lumpur in 1996 was directly encouraged by the overall performance of this Islamic Hospital of Jordan. It was built with full conviction to set up an excellent Islamic hospital as well as a centre for *Dakwah*. Thus, Al-Islam Specialist Hospital under the Muslim Youth Movement of Malaysia (ABIM) was built to establish an institution with *atauhidic* paradigm. Without doubt, this program was initiated as a result of the impressive and remarkable experience during the FIMA meeting at the Islamic Hospital of Jordan then [3].

Al-Islam Specialist Hospital was built with a vision of establishing a hospital with Islamic concepts and integrating the Islamic values in the running of the hospital. However, in Malaysia, Hospital Universiti Sains Malaysia (HUSM), a government teaching hospital, was the first to use the term "IFH" in 2004 as part of their process of integrating Islamic values in the running of the hospital [4].

Their programs were mainly focused on assisting their patients to pray plus having programs to mark and celebrate special Islamic events. As for Al-Islam Specialist Hospital, IFH was officially launched in 2006. The approach and vision was more inclusive and more comprehensive, not only in providing care for patients and helping them perform their *ibadah* but also in the management of the hospital. In this program, the management has taken a proactive role in assimilating this noble concept at every opportunities available as part of the *Dakwah bil Hal* approach. Thus, we have introduced many new programs into the hospital such as Islamic Social Responsibility (ISR), *Usrah*, *Tazkirah*, daily Quranic reading (1 day 1 page) to mention a few.



FIGURE 1: Paradigm Shift In IFH

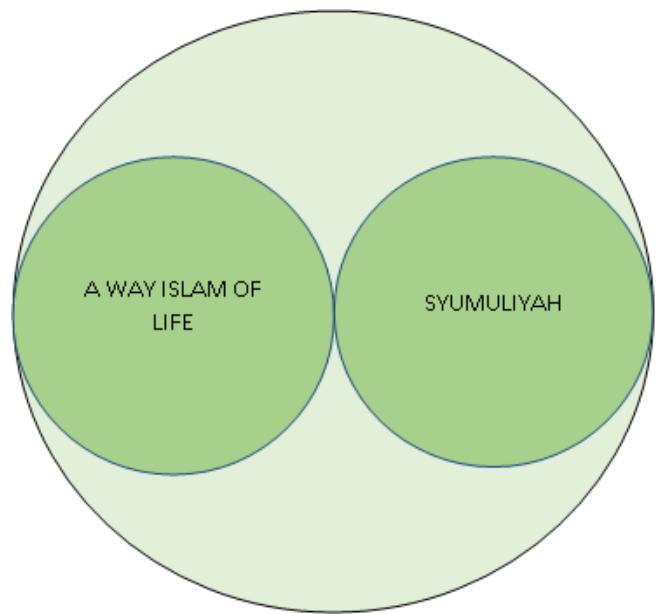


FIGURE 2: Islamic Worldview

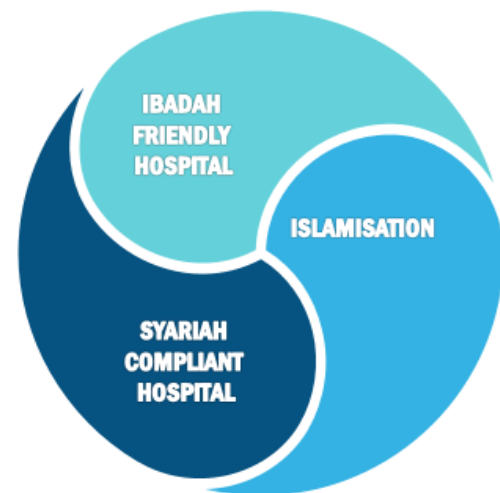


FIGURE 3: Islamisation of Health Services

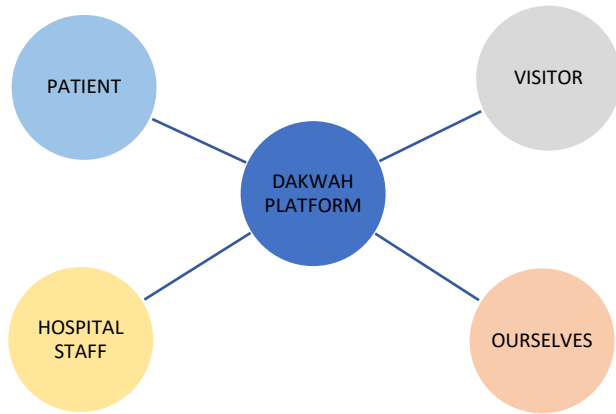


FIGURE 4: Ibadah Friendly Hospitals as Dakwah Platform

From 2006, Al-Islam Specialist Hospital has initiated and shared this noble concept and program with many

hospitals in Malaysia and overseas both in private and government sectors. Many seminars and workshops were organized as part of our awareness campaign. With the mercy of Allah SWT, the Ministry of Health Malaysia (MOH) has adopted IFH as one of their official programs in 2014[4]. This was a significant milestone for the IFH program since the MOH has given the blessing for the program to be an official program. Our Indonesian counterpart, MUKISI, working in partnership with the Indonesian Council of Ulama (Majlis Ulama Of Indonesia-MUI) went one step further when they established the Shariah Hospital Accreditation Program under MUKISI in 2016 [5].

Since then, they have established the *standard instrument for certification of Shariah hospitals* [5]. Alhamdulillah, many of our FIMA members especially in Pakistan and Nigeria have taken the task of sharing this program and have even refined the program further [2].



FIGURE 5: IFH Worldwide Program

What is an Ibadah Friendly Hospital (IFH)? What are the criteria for one? What is involved in establishing an Ibadah Friendly Hospital? Is it important for us to know what it is all about? Do we need to establish this program in our hospital? Or are these hospitals meant to be owned by Muslims only? As for most of us, the term IFH is new and does not mean much and may not be relevant to us.

It may not sound important to many of us, especially if we think we are successful in our career. The majority of our FIMA members have not been exposed to this concept or paid minimal attention to this issue of Islamisation in their medical practice.

Before we go further, let us ponder for a while and give a thought to these questions which will be relevant regarding this IFH:

1. How many of our Muslim patients perform their salat while they are under our care?
2. Who is responsible in helping Muslims patients perform their salat?
3. Have we ever discussed Islam or spirituality with the non-Muslims patients ?
4. Have we ever assisted terminally ill patients under our care in the final seconds of their life?

To answer the first question, it is estimated that up to 80% of patients in the ward do not perform their *salat* in one of the government hospitals in Malaysia[6]. Can we imagine if it happened to ourselves or to our families?

Below are some of the reasons why they do not perform their prayers:

1. Patients assume they can replace their prayers later (*qadha*)[6]
2. They assumed they are being excused from praying because of their illness and being in the hospital[6]
3. Patients are ignorant about the need to pray while they are sick[6]
4. No assistance and guidance from medical staff[7]
5. Hospital management do not provide support and facilitate patients to perform their ibadah [8]
6. The assumption that the Muslim patients should understand and know their responsibility.

Have we ever thought who is going to help us to say *Shahadah* or remind us to remember Allah at the end of our life? How would we feel if our relatives died after resuscitation without being assisted to say the *Shahadah*? Are those duties expected from the Muslim staff? Are we aware that the ultimate goal of a Muslim is to die with *Khusnul Khatimah*?[9]. Let us remind ourselves about the saying of the prophet Muhammad SAW: 'The best amongst you are those who are beneficial to humankind'[10].

The concept of *ziarah* is such a noble act and good deeds to the Muslims[11]. We are almost with our patients every day to perform the *ziarah*. Are we not lucky enough to be selected amongst those who will get the *barakah* if we do the *ziarah*? Islam is a complete way of life[12]. Our

existence in this world is to serve Him[13]. Thus, for Muslims, we must perform our duties in an excellent manner with full dedication. However, most of us are being brought up in a secular environment and system and so our understanding and practices of Islam are far from perfect. Fortunately despite this, the Islamic revival which started in the early seventies has helped us to increase our awareness regarding these concepts and will hopefully set the foundations for future generations. .

Many Muslims, especially the youth, have started to understand and practice Islam as a way of life. The IFH program is a paradigm shift from a *secular* into a *Tawhidic Paradigm*[1]. The concept of *ibadah* needs to be understood as including every single task we perform, so long as the intention is to seek the pleasure of Allah SWT[14]. *Ibadah* is no longer confined to *salat, fasting, giving zakat, or performing Umrah or Hajj*. It encompasses every single action of our life, provided it is done with good intention (*niyah*). Understanding this core issue of "Ibadah" is the key to the concept of Ibadah Friendly Hospitals. Taking into consideration the proper definition of *ibadah* in Islam, we can apply the IFH concept in our current setup even to those working in a non-Muslim society.

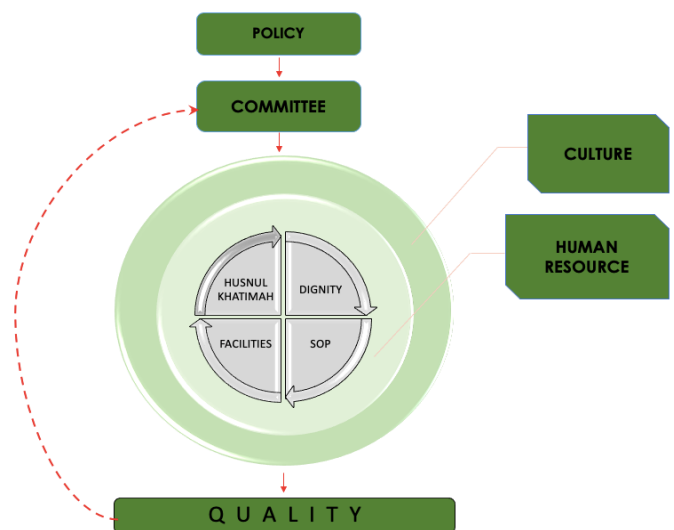


FIGURE 6: IFH Process Workflow

The objectives of IFH includes:

1. Towards achieving *Mardhatillah* (acceptance of Allah SWT)
2. Aiming for success in this world and the hereafter
3. Treating and managing patients using a holistic approach

4. Assisting ourselves/staff/patients and relatives to be closer to Allah SWT
5. Helping and guiding patients /staff/family to perform their ibadah especially *salat*
6. Providing the best services to the *ummah*/society
7. Application of work as ibadah and *amal*
8. Hospital as a platform for *Dawah*

the principles of *Qawaid Al-Fiqhiyyah*. This includes the principles of *Intention, Yakin, Hardship, Injury and Custom*. The trust of IFH lies in the application of *Maqasid Al-Shariah and Qawaid al-Fiqhiyyah*.

TABLE 1: Maqasid Al-Shariah, The Purpose of Shariah

MAQASIDAL-SYARIAH THE PURPOSE OF SHARIAH	
To Preserve Religion	حفظ الدين
To Preserve Life	حفظ النفس
To Preserve Wisdom	حفظ العقل
To Preserve Inheritance	حفظ النسل
To Preserve Wealth	حفظ المال

TABLE 2: Qawaid Al-Fiqhiyyah, Islamic Legal Maxims

QAWAID AL-FIQHIYYAH ISLAMIC LEGAL MAXIMS	
Principle of Motives	القصد
Principle of Certainty	اليقين
Principle of Injury	الضرر
Principle of Hardship	المشقة
Principle of Custom	العرف

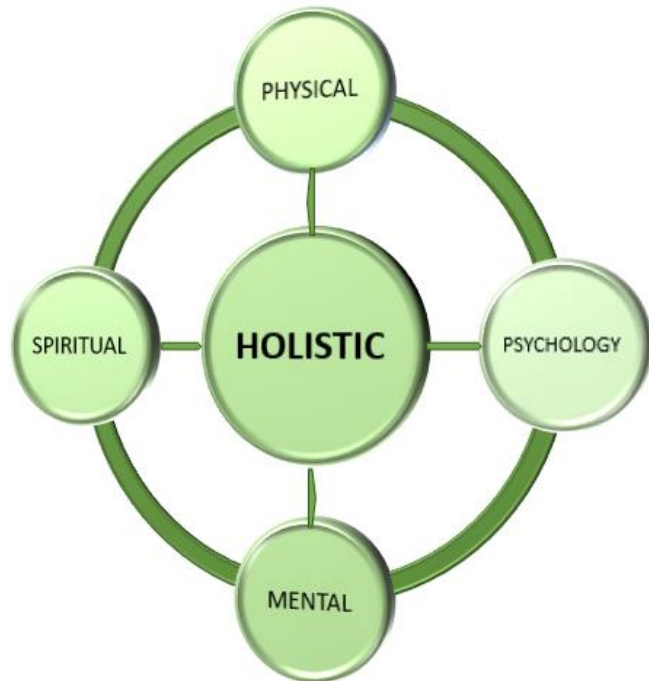


FIGURE 7: Concept of Health in Islam

This IFH concept and program should be guided by :

1. Al-Quran and Sunnah
2. Maqasid Al-Shariah and Qawaid Al-Fiqhiyyah
3. Concept of *Rukhsah* and *Dharurat*

Maqasid Al-Shariah and Qawaid Al-Fiqhiyyah in IFH

One of the most important developments in Islamic medical ethics is the application of *Maqasid Al-Shariah* and *Qawaid Al-Fiqhiyyah* in medical practice. This concept of *Maqasid Al-Shariah* was coined by Al-Ghazali many years ago [3]. It has become an important tool in guiding our ethical consideration especially in today's advancement in new technologies. The application has simplified our understanding of the problems that arise. It helps us in making decisions based on the broad criteria outlines such as preservation of religion, life, *aqal*, inheritance and property [15]. Al-Ghazali [3] has divided *Maqasid Al-Shariah* into three levels which include *Dharuriyah, Hajiyyat* and *Tahsinat*. The application of *Maqasid Al-Shariah* need to be based on

Principle of *Rukhsah* and *Dharurat*

As mentioned earlier, Islam is a complete way of life, thus Allah SWT has given us the guidelines for when we are faced with unusual and difficult situations. We still need to perform our ibadah even in situations which may be life threatening. This life threatening or difficult situation is called *Dharurat*. Quran and has mentioned on many occasions about the

way we shall approach the situation such as in Surah An-Nisa about *salat* and *wudhu* [16]. When faced with this situation, we have to apply the principle of *Rukhsah*. In normal situation (*Azimah*) we have to follow the usual guidelines such as performing our *salat* within a specific period. However, when we are in a situation called *Dharurat*, then the concept of *Rukhsah* is applicable especially for patients. The most frequent situation is *salat* for patients in the ward. i.e., they can do *jama'* prayer combining *Zuhur* and *Asar* or *Maghrib* and *Ishaa'a*. Other situations include the use of *Tayammum* replacing *wudhu* if the condition prohibits the use of water. As mentioned earlier, this is an essential concept which need to be understood in depth by Muslim healthcare givers if we want to apply the IFH program.

Standards In Ibadah Friendly Hospital:

The following discussion will focus on the proposed Standards In IFH. The list is long but these standards should be taken into consideration when planning the implementation of this program.

TABLE 3: STANDARDS IN IBADAH FRIENDLY HOSPITAL

1. HOSPITAL POLICY OF IMPLEMENTING IFH:	Adopting the IFH as a hospital policy Integration and assimilation of good values in hospital administration Vision and Mission of Hospital taking into consideration the IFH program toward excellent hospital services Stakeholders should ensure that the IFH becomes an integral part of the hospital policy.
2. ORGANISATION STRUCTURE:	Establishment of an IFH Committee with specific job scope and organizational chart that reflects this aspiration. Direct involvement of the Hospital Director and senior members of the management in the IFH Committee Establishment of Spiritual Department or Chaplaincy Department in ensuring the successful implementation of IFH programs Regular meeting and report by the committee (at least 4x/year)
3. CULTURE IN IFH:	

	GENERAL CULTURE-good values – (<i>Itqan/Ikhlas/Ihsan</i>) SPECIFIC CULTURES-Culture of <i>smiling & salam</i> Reciting <i>Bismillah/Alhamdulillah/Insha'Allah</i> at appropriate time pre/during or post procedure Remembering God - for non-Muslims patients Campaign/poster/banner promoting these cultures and awareness of IFH Continuous monitoring of the staff practices and assimilation of these culture
4. HUMAN RESOURCE MANAGEMENT:	Basic training – awareness about IFH Introduction programs and basic trainings for all staff on IFH Preparation of manual for basic training in IFH REGULAR ongoing program - sustainability and monitoring
5. FACILITIES FOR IFH:	Orientation for patients about <i>salat</i> facilities and providing assistance to those needed <i>Salat</i> reminder/assisting patients to perform <i>salat</i> Audio visual facilities in reminding patients/staff on prayer Facilities to perform <i>salat</i> (<i>Qibla</i> direction/proper attire/clean area) Bottle spray/ <i>Tayammum</i> powder/Books/Guidelines for prayer/ <i>wudhu/Tayammum</i>) Patients attire – covering <i>Awrah</i> in ward/during delivery/ procedure & surgery Separate wards/rooms for different gender
6. SOPS IN IFH:	General SOPs - assimilation of good values at all levels-good character (<i>akhlaq</i>) SOPs in all clinical settings - orientation for new admission Pre & post procedures Chaperone Guiding and helping patients to perform <i>ibadah</i>
7. DIGNITY OF PATIENTS AND STAFF:	ECG by same gender Catheter performed by same gender

	Ensuring <i>awrah</i> of patients in OT/delivery rooms are being taken care of following <i>shariah</i> guidelines
8. KHUSNUL KHATIMAH:	Establishing chaplaincy services - (<i>talqin</i> services/spiritual support for patients and relatives) Assisting family in preparing WASIAT/Family support <i>Talqin</i> - encouraging family to <i>talqin</i> patients/ensuring staff available to support patient during terminal stage Assisting family for the funeral arrangement
9. QUALITY MANAGEMENT:	Quality Committee in monitoring the implementation of IFH Internal and external audit Patient's feedback regarding the IFH programs in the hospital Scheduled monitoring of the programs

These are some of the suggested elements which could become the essentials in the implementation of IFH. There are many additional programs which need to be implemented in IFH. All departments and sections need to prepare SOPs and programs related to the IFH. The additional elements added in the normal SOPs are the added values of the hospital. It should be made known that there is only one set of SOPs in the hospital.

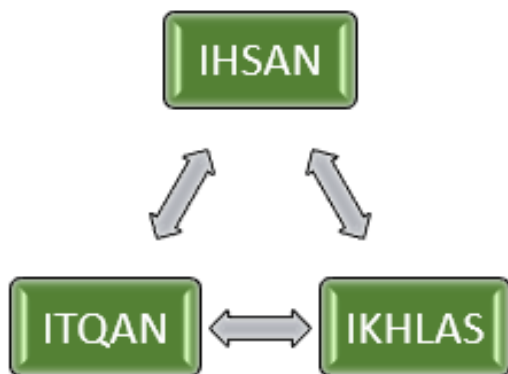


FIGURE8: Professional Muslim With Soul

Summary and conclusion:

The IFH program has been a major milestone in the process of *Islamisation* in our medical services. This program allows us the flexibility to *bead'aeat* all the time. We are not only performing our duties but also performing our *ibadah* which we hope to be considered as *amal* if we complete them with the proper *niyah*. Alhamdulillah, we have seen the interest, seriousness, and commitment of many of our FIMA brothers in implementing this program once they have listened and understood the real objectives and implication of this program.

The message is clear to those who understood this concept. In other words, IFH is for us to prepare for the hereafter (*akhirah*). It is immaterial whether we want to adopt the Shariah Hospital or IFH, because the ultimate aim is to get the blessing and acceptance of Allah SWT. For some of us, we can only apply and adopt part of the program since the conditions and situation is not in our favour. As for us at the Academy of *Ibadah* Friendly Hospital, we have given the commitment to share our 20 years of experience in implementing the IFH with our fellow FIMA members and to anybody interested in the program.

As part of our future undertaking of providing and preparing excellent services, Insha'Allah the Academy will be offering the Post Graduate Course in Islamic Chaplaincy soon. This program will be a joint program with the Markfield Institute in the UK and the University of Selangor (UNISEL). Let us pray to Allah to give us the opportunity to be the best *ummah*. Let us work together and translate Islam as *rahmaton lil aalamin* (mercy for all mankind) in our medical work.

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