

Islamic Hospital: Maqāsid al-Sharīah, Islamic Tourism and Halal Ecosystem Prospects

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Abstract

The potential for developing a halal ecosystem is one of the leading programs in various Muslim countries globally. One of the key elements in this case is the existence of halal tourism which is also supported by medical tourism. An important factor in medical tourism is the hospital. Hospitals are the most complex services for human life and livelihood, unfortunately in Indonesia, which has a Muslim majority population; there is still a lack of awareness about developing this prospect. The purpose of this study is to provide an understanding of the five basic principles of maqāsid al-sharīah that must be applied in sharia hospitals as a foundation for achieving excellence in halal tourism and winning the competition for the prospect of halal ecosystems, so that countries with large Muslim populations are not only targeted market alone, but as an active actor who plays an important role. This paper is conceptual in nature. Therefore, this paper requires a follow-up to continue the concepts born from this paper to an empirical study that can deliver a concept to a complete understanding because it is matched with empirical results.

Keywords: *Islamic hospital, Maqāsid al-Sharīah, Halal Ecosystem*



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INTRODUCTION

Medical tourism is a growing industry with enormous growth potential. This has increased significantly in recent years, largely as a result of rising healthcare costs, longer waiting lists and a poor medical system (Kamassi, Abdul Manaf & Omar, 2021). The most recent growth of medical tourism has been in developing countries in Latin America, Eastern Europe, South and Southeast Asia and the Middle East. They have been able to develop high quality healthcare services, adequate infrastructure and facilities, and a highly developed tourism industry (Aji & Muslichah, 2022). Consequently, these reasons underscore the fact that these countries are turning into attractive, affordable and preferred global medical tourism destinations. These countries are trying to attract medical tourists from different countries of the world. Their government funds the promotion and development of health care services for economic gain (Raja Adnan, Abdul Mutalib & Ab Aziz, 2022).

One segment of medical tourists that will be in great demand by medical tourism providers is Muslim medical tourists. The increasing number of Muslim medical tourists, especially from North Africa and the Middle East who are highly Muslim, makes many destinations to consider it as a market segment that must be targeted (Rahman & Zailani, 2017). Malaysia as a medical tourism center mainly focuses on medical tourists from Muslim countries, especially from Indonesia and the Middle East, emphasizing its Islamic credentials including the availability of various facilities for Islamic practice (Al-Ansi, Olya & Han, 2022). In addition, Muslim medical tourists prefer to travel to Malaysia where Islamic hospitality is offered, including the availability of halal food and products (Rahman, 2019). To date, few medical tourism providers have followed some or all of Islamic

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practices in their services, compared to the growing number of Muslim medical tourists. For example, in Malaysia, an interesting result was found by Rahman and Zailani (2017) that only 17 hospitals out of 61 involved in medical tourism implemented Islamic practices in these hospitals. However, the authors emphasize that Malaysian medical tourism providers do not apply various Muslim-friendly services due to the absence of Islamic medical tourism standards (Al-Ansi, Olya & Han, 2022). In this regard, based on the increase in Islamic friendly hospitals, the question raised here is whether an international Islamic accreditation body is needed to assess medical tourism providers, which in turn guarantees the satisfaction of Muslim medical tourists (Al-Ansi, Olya & Han, 2022).

Islamic tourism has been highly appreciated by the tourism industry as well as researchers from various disciplines (Suban, Madhan & Shagirbasha, 2021). Islamic tourism is described as a new tourist interpretation of pilgrimage (Dabphet, 2021) that gives rise to religious and recreational tourism (Boğan & Sarıışık, 2019). Boğan and Sarıışık (2019) further define it as the provision of tourism products and services that meet the needs of Muslim tourists to facilitate worship and dietary requirements in accordance with Islamic teachings. Chianeh, Kian and Azgoomi (2019) distinguish between Islamic tourism and halal tourism, where Islamic tourism refers to going abroad for religious purposes and pilgrimages and is associated with acts of faith related to the Islamic religion such as Hajj and Umrah. On the other hand, halal tourism destinations are recreational, recreational and socially related to the Islamic faith which finds God's creation (Muneeza et al., 2020). However, Al-Ansi, Olya & Han (2022) have used the terms interchangeably as similar concepts. Therefore, both concepts apply to a wide variety of goods and services used when Muslims travel to other countries.

Islamic health services and in accordance with sharia principles have actually long been rolled out at scientific events. In fact, it is almost certain that in every meeting of Islamic hospital and health service organizations, the problems and benefits that are often discussed in the discussion are regarding the internalization of Islamic values in the management and health services in hospitals (Al-Ansi, Olya & Han, 2022). The issue of Islamic health services until now continues to roll. This is because hundreds of hospitals have been established by Islamic community organizations (Sulistiyowati, 2022). The formulation of sharia-based health services is admittedly not perfect, but it is always aiming for perfection. Expectations and expectations about health services based on sharia values that continue to flow from time to time are actually very relevant to the Islamic message which explains that all segments of life including hospital management must be based on Islamic sharia (Hassan & Jamaluddin, 2022).

Until now there has been no perfect formulation of Islamic health services in the hospital. It is not easy to provide an Islamic definition of health services in an Islamic hospital. A simple understanding of Islamic health services is all forms of medical care and nursing care activities that are framed by Islamic principles (Hsu et al., 2022). Islam has taught the practice of social relations and caring for others in a special teaching, namely morality, which is practiced/practiced must contain elements of aqidah and shariah. The practice of health services in hospitals is a small part of the lessons and experiences of morality. Because medical care and nursing care are part of morality, a Muslim who carries out the function of the caliph must be able to go hand in hand with

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human functions as servants of God so that carrying out health services is part of worship (Abd Manaf, et al., 2016).

The medical and nursing professions for Muslims are believed to be a profession that has worship values, serving humans and humanity, prioritizing the health interests of individuals, families, groups and communities above their own interests by using a holistic approach (Rahman, Zailani & Musa, 2018). Thus the paradigm of Islamic health services has main components, namely; humanitarian, environmental, health, medical and nursing. Islam has taught about health services that provide comprehensive services both bio-psycho-socio-cultural and spiritual aimed at individuals and society. The vision and mission of the hospital should spread grace, be advanced, modern, be a leader, influence and not vice versa (sharia certification instrument). The dynamics of people's problems from time to time are increasingly complex, demanding Islam to provide alternative solutions (Mohezar, Moghavvemi & Zailani, 2017). The challenge of modernity continues to this day, therefore there is a need for an understanding of the content and soul of Islamic shariah as long as it does not conflict with the basics of Islam that triggers and spurs an Islamic approach that produces the concept of shariah that answers contemporary problems.

One of the solutions offered by Islam is through the maqāshid sharīah approach in law making (Shinkafi & Ali, 2017). Where the approach considers the reality or practical situation in relation to the ultimate goal (maqāsid) and noble values of the shariah, as well as the rules of society and civilization. Given the importance of the maqāshid sharīah approach in *usul fiqh*, the following brief explanation only describes the maqāshid sharīah as an approach in Islamic hospital certification (Kamassi, Abdul Manaf & Omar, 2021).

LITERATURE REVIEW

Islamic Hospital Concept

In 2015 MUKISI (Indonesian Islamic Health Effort Council) which is an Islamic hospital organization in Indonesia, built awareness of Islamic hospital activists to realize a comprehensive and integral concept of implementing Islamic values in the organizational structure and hospital services. MUKISI then issued hospital service standards based on Islamic Sharia principles, which complemented the National Hospital Accreditation Standard. (DSN-MUI, 2017). Sharia principles enter into all managerial aspects and services in hospitals, which include: sharia supervisory board, internal regulations containing sharia aspects, clear vision and mission with Islamic goals, cooperation contracts with employees, patients, logistics suppliers, sharia-based financial institutions, management human resources using sharia principles, financial management and accounting using sharia principles, providing worship facilities for patients, visitors and employees, providing worship guides and guidance for all patients and terminal patients, guaranteeing halal and therapeutic safety and patient nutrition, ensuring maintaining the patient's genitalia with medical treatment services according to gender, the principle of *taharah* entering into infection control and prevention, requiring all employees to be involved in religious activities, to conflict management based on sharia values (Sulistiyowati et al., 2022).

In addition, there is a crucial thing for a Muslim who is seriously ill, namely *talqin* guidance to patients during the time of death. One thing that is expected for a Muslim is to die in a state of *husnul khatimah* or a good ending. In Islamic hospital, this is an indicator of the quality of sharia

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mandatory with a target of 100% being implemented. In addition to the patient's comfort related to medical procedures, mental and spiritual health is also a concern and standard of service, where patients are invited to recite *Basmallah* while taking medicine and prayer guidance when the time is right. Islamic education to patients is given by special officers for spiritual guidance, assisted by paramedical officers to motivate patients to worship, pray and teach patients and families to remain patient, strive and pray in the face of trials of illness, because indicators of success are not only physical healing but also mental and spiritual strength (Ratnawati, Cokrohadisumarto & Kholis, 2021).

RESEARCH METHODOLOGY

This paper is a conceptual paper that is still in the early stages of development. We think there is still very limited conceptual literature that can be a common thread that connects the Islamic hospital concept with maqāsid al-sharīah, Islamic tourism and halal ecosystem prospects directly. So we assume that before conducting empirical studies, we need a conceptual paper to overshadow the empirical work.

FINDINGS AND DISCUSSION

A. Maqāsid Al-Sharīah and Islamic Hospital Concept

A.1 Protection of Faith or religion (*din*)

Most people agree that a sharia hospital is a hospital that carries out health service business activities based on sharia principles. A sharia hospital is a hospital that has certification from the National Sharia Council (DSN) in which there are two important assessment standards in sharia hospitals, namely hospital management standards and hospital patient service standards. A sharia hospital is a hospital whose activities are based on *maqāshid sharīah*. This is in accordance with the concept of *maqāshid sharīah* according to Al-Shatibi, namely maintaining religion, preserving the soul, maintaining offspring, maintaining reason, and maintaining property (Hudaefi & Badeges, 2022). The higher implementation of the Islamic-based service concept will further increase patient satisfaction with these health services. Sharia Standards The organization's management carried out a search and documentary evidence found sources of financing according to sharia, had sharia committees and mosque institutions, all of which were met (Kamassi, Abdul Manaf & Omar, 2021). There should be sharia standards for capital management that specifically implement services according to Islamic sharia, financial management is free of usury, hospitals use Islamic banks and the use of conventional banks is only for collectors and distribution channels, thereby fulfilling the standards for maintaining religious values. Then in marketing management it was found that there were no bribes/*riswah* in the process of offering cooperation, information media according to hospital conditions, then there were Hospital Social Responsibility activities that were distributed to help the *ummah*. In daily operational facilities, halal certificates for drinking water and halal certificates for kitchens are also found. This means also fulfilling the safeguarding of religious values. In the quality assurance system, in hospitals it should be found guidelines for the

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maintenance of *aqidah*, worship, morals and *muamalah*, listed on the main quality indicators of the hospital / unit which means fulfilled.

A.2 Protection of Life (*nafs*)

In the facility management, it was found that the management of worship facilities was provided proportionally, which means fulfilled. In the spiritual aspect and the way of protection of life, there must be standards regarding guidelines for revolving corpses in accordance with Islamic law, there are guidelines from hospitals to ensure that dying patients can be guided before death to say the *Tawheed* sentence. Patients are also always reminded of Allah as the owner of life who has determined the time limit of life for every human being.

A.3 Protection of Intellect (*'aql*)

In Islamic hospitals there must be a policy of controlling the competence of hospital staff regarding *fiqh* (Islamic law) related to sick people so that they are able to guide the thoughts of patients who sometimes feel hopeless and blind to Islamic laws. So there must also be communication that is able to bridge the knowledge of the staff to patients who need care regarding their minds so that they remain in the corridor of right thinking, even though they are experiencing serious illness.

A.4 Protection of Lineage (*nasl*)

In an Islamic hospital there must be a policy for maternal and neonatal health services, informed consent for contraception that is in accordance with sharia. Also services to patients according to their gender. Although in *fiqh* there are waivers related to interactions between medical staff and doctors, for caution in protection of lineage, patients should be treated according to gender. Hospitals must also update with *fiqh* regarding the latest technological developments in the process of child birth in accordance with sharia principles.

A.5 Protection of Property (*mal*)

Islamic hospitals must have accounting and financial management that is able to fulfill the distribution of assets in the form of *zakat*, *infaq*, *sadaqah* or *waqf* from the staff at the hospital, there is also financing and investment cooperation with Islamic financial institutions. Sharia hospitals must also be able to provide access to sharia insurance which ensures that patients do not get things that make conditions difficult when they are sick. From access to pricing for patients, it should also be emphasized that pricing is not only for profit, but there is a mandate or social responsibility to help others. With this Islamic hospital can carry out the mission of protection of property from all elements of the hospital and patients..

B. Islamic Tourism and Islamic Hospital

The trend of halal tourism is a new phenomenon in the tourism industry. The demands of the Muslim community on a tourist destination are not only limited to the uniqueness and tourist attraction of the place but also comfort and guarantees in carrying out worship. The development of the halal industry continues to show improvement as more and more Muslim communities migrate to the halal lifestyle. Halal awareness is no longer only in food and beverage products, but

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has evolved into the finance, pharmaceutical, fashion, media and recreation sectors as well as tourism. Halal tourism as a new phenomenon in traveling (Khan & Callanan, 2017) continues to increase along with the increasing number of Muslim tourists around the world (Adel et al., 2021). Adele et al. (2021) find that Muslim tourists in determining the destination and accommodation of their travel will often consider the element of halal (something that is permitted or permitted according to Islamic teachings). This is because in every action Muslim tourists base on the Al-Quran and Hadith, including in traveling (Usman, Sobari & Sari, 2019).

Halal tourism is not only limited to halal food, but what is more important is the availability of Muslim-friendly accommodation, communication, environment and services, namely all components that make it easier and provide comfort for Muslim tourists to carry out their worship (Rachmiatie, et al., 2022). Moreover, halal tourism is also very closely related to medical and Indonesia is targeting to become a medical halal tourism destination in the future. Sharia Hospital is one of the initial capital that is being prepared (Kamassi, Abdul Manaf & Omar, 2021; Aji & Muslichah, 2022). According to Kamassi, Abdul Manaf and Omar (2021) the position of Islamic hospital occupies an important position in the development of halal tourism in a country. Of course, Indonesia as a country with the largest Muslim population and also several countries that have a majority Muslim population also has the potential to organize an Islamic hospital that can bring many tourists from various countries in the world.

C. Halal Ecosystem Prospect

The halal industry is no longer a complement to a nation's economic progress, but is an important part of the country's economic development, as Malaysia and the United Arab Emirates (UAE) are enjoying their country's economic growth by developing the halal industry, and becoming the world's halal industry leader as reported in the report (State of the Global Islamic Economy Report 2019/20). In more detail, the State of the Global Islamic Economy Report 2019/20 shows that the contribution of Muslims to the halal lifestyle in the world was USD 2.2 trillion in 2018, while the Islamic finance sector reached USD 2.5 trillion. For food and beverage products, Muslims spent USD 1,369 trillion, followed by clothing products with USD 283 billion, media and entertainment with USD 220 billion, travel and tourism businesses with USD 189 billion, and pharmaceutical and cosmetic products spending USD 92 billion and USD 64 billion (Hidayat, Rafiki & Nasution, 2022).

The large contribution of shopping for halal products for Muslims in the world is suspected to be the driving force for world economic growth today. Based on the report, it is projected that each sector will increase in line with the world's demand for halal products. For the halal food and beverage sector, it is predicted to reach a value of USD 1.97 trillion in 2024. The Islamic finance sector is predicted to increase by USD 3.5 trillion in 2024. Then, the travel and tourism sector is predicted to increase to USD 274 billion in 2015. 2024, and the fashion sector will increase by USD 402 billion in 2024. In addition, the media and entertainment sector is also projected to grow to reach USD 309 billion in 2024 and the halal medicine and cosmetics sector is predicted to increase by USD 134 billion and USD 95 billion. In 2024, based on the description above, the market size of the Islamic economy (excluding Islamic finance) is projected to grow 6.2% during the period 2018

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- 2024 from USD 2.2 trillion to USD 3.2 trillion in 2024 (Salahuddin, Salahuddin & Khamarudin, 2021).

One of the key factors for the growth of the Islamic (halal) economy is the increasing Muslim population in the world, where in 2018 the Muslim population reached 1.8 billion. That number will continue to grow and is predicted to increase in 2030 to reach 2.2 billion Muslims. The increase in population will automatically increase the demand for halal goods and services. Indonesia is a country with the largest Muslim population in the world (Fachruraz et al., 2022). Data from the Central Statistics Agency (BPS) in 2010 stated that the Muslim population in Indonesia reached 207 million people or 87% of the total population in Indonesia. However, this large number has not succeeded in strengthening Indonesia's position as a major halal player in the world, for the last five years Indonesia has been in the top 10 below Malaysia and the main countries in the Gulf region (Gulf Cooperation Council - GCC), but based on the last position In 2019 Indonesia was in the 5th position (State of Global Islamic Economy Report 2019/2020). However, the trend of the economy in Indonesia has grown substantially over the last few decades; this can be seen in the per capita income over the last 50 years experiencing a nearly six-fold increase. Indonesia has set economic growth targets and aims to become an industrialized country by 2025-2030, with a long-term economic plan targeting a gross domestic product (GDP) of USD 4 trillion in 2025, and USD 15 trillion in GDP in 2040-2045.

CONCLUSION

Islamic hospitals play an important role in halal tourism which will become a trend for the majority of the Muslim population around the world. This can strengthen the halal ecosystem which is a priority for various Muslim countries, especially in the context of Indonesia as a country with the largest Muslim population; Indonesia tries to become an active player in the halal ecosystem, not just as a target market. Islamic hospitals must of course contain the fundamental elements of *maqāsid al-sharīah* to maintain their performance in accordance with shariah corridors by maintaining the 5 basic elements of *maqāsid al-sharīah*.

LIMITATION & FURTHER RESEARCH

The limitations of the study, this study is still in the conceptual stage. We hope after this stage it can develop into an empirical study that directly involves actors who are in Islamic hospitals. An empirical study that is able to link the concept of *maqāsid al-sharīah* with Islamic hospital and halal ecosystem.

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