

The Quality and Satisfaction of Halal Products and Services in Sharia-Certified Hospitals: Patient Perspective

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Abstract

The development of a halal lifestyle is an indicator of the public need for halal products and services, including health services. Hospitals that provide sharia health services have differences from non-Islamic hospitals because they have a sharia concept and maqashid principles. Al-Islam Hospital Bandung has become a sharia hospital and is certified by DSN MUI, so its services must adjust sharia operational standards while still paying attention to patient satisfaction. This study aims to analyze the correlation between service quality and satisfaction of Halal Products and Services in Sharia-Certified Hospitals. A cross-sectional study of 100 post-inpatient persons in Al-Islam Hospital, Bandung, Indonesia. The study used a closed questionnaire, spearman correlation test and Chi-Square bivariate-univariate analysis. The results showed that the quality of sharia health services at Al-Islam Hospital Bandung has a "good" category (56.2%), and 83% stated "very satisfied". There was a significant relationship between service quality and patient satisfaction (Sig. 0.028). The quality of sharia-certified hospital services can increase the level of patient satisfaction.

Keywords: *Patient Satisfaction; Quality of Service; Sharia Hospital Services*



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INTRODUCTION

Nowadays, health problems have become a basic necessity for the community. The development of a halal *lifestyle* indicates the strong public need for halal products and services (Andriani, 2017). The sharia hospitals are hospitals whose entire services are based on the principles of *maqashid sharia*. Indonesia has the highest number of Muslims worldwide and has implemented the principles with the world's first Sharia Hospital. The difference between Islamic health services and non-Islamic health services lies in the characteristics of *rabbaniyah*. Meanwhile, patient satisfaction will be formed with some aspects, namely the comfort aspect, the patient relationship aspect with hospital staff, the competency aspect, and the cost aspect (Rulyandari, R., et al., 2020).

The hospital in West Java that has received DSN MUI certification is the Al - Islam Hospital Bandung. Al-Islam Hospital Bandung as an Islamic institution engaged in the health services field at its hospitals' management activities is also inseparable from the interests of including and implementing services in the *sharia* frame. It can be seen from the Al-Islam Bandung Hospital's Programs with the applicable vision and mission, namely to become a teaching hospital with Islamic, superior, and leading services in West Java, implement and develop health services, uphold morals and ethics, carry out and develop medical education and other health education professionals. The quality of services in Sharia hospitals is a benchmark for how well the services are to meet consumers' needs and expectations (Nurrahmi, 2018).

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In the research of Nurhayati et al., (2020), results were obtained that there was a relationship between hospital services and patient satisfaction (*p-value* 0.011), but in the research of Hasrianty et al., (2020) obtained results that partially and simultaneously, the five dimensions of service did not affect patient satisfaction with a probability value of F count ($0.730 > 0.05$).

The difference in the results of the previous study made the author want to review the relationship between service quality and hospital patient satisfaction. By using the object of a hospital with a sharia concept as an effort to original the research, this research was conducted to determine the quality of service at the *post-inpatient hospital* Al-Islam Bandung, knowing the level of patient satisfaction, and analyzing the relationship of service quality to the level of satisfaction of post-inpatient patients at Al-Islam Hospital Bandung.

LITERATURE REVIEW

Sharia hospitals are where every activity or operations are based on *maqashid Syariah* (the purpose of holding sharia). These activities relate to management, services, medicines, food, and beverages in hospitals, such as managing hospital funds in collaboration with Islamic financial institutions, hospitals implementing several sharia contracts in their transactions, medicines, food, and beverages from halal materials (Mukisi, 2017).

Sharia hospitals have some requirements, and they must implement the minimum service standards of sharia hospitals for patients related to patient spiritual services. Sharia health care is a medical education activity based on Islamic law in sharia rules. The form of sharia health services is a form of practice carried out according to medical procedures but also cannot be separated from the values of worship (Abdurrouf & Rosalia, 2018). The 4 principles that must be considered in service in shari'a hospitals include *Rabbaniyah* (belief and submission of everything to Allaah SWT), *akhlaqiyyah* (ethics, temperament, level of practice, and character), *waqi'iyah* (truth over existing facts), and *insaniyyah* (in line with human faith) (Sumadi et al., 2021). Zeithaml (1990) in Sari (2017) stated that in measuring service quality, servqual dimensions can be used which consist of *tangible, reliable, responsiveness, assurance, and empathy*.

Quality health services are services oriented towards the satisfaction of every user of health services by the average level of satisfaction of service users. Kotler (2017) explains that customer satisfaction is the level of a person's feelings after comparing the performance (or results) he feels compared to his expectations. Based on this definition, it is known that patient satisfaction with the quality of health services includes the difference between expectations and perceived health services, namely by comparing patient expectations of the health services needed and patient assessments of health services currently obtained or obtained. By assessing or comparing the two, the level of patient satisfaction with the health services offered will be known. There are 4 aspects related to patient satisfaction, including 1) service implementation, comfort, patient relationship with hospital staff, technical competence of officers, and costs. Patients satisfied with the services provided will reuse them and recommend them to others. Thus, patient satisfaction is the capital to get more loyal patients, increasing profits for hospitals or other health service providers.

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RESEARCH METHOD

This observational quantitative research with a *cross-sectional* approach was carried out at Al Islam Hospital Bandung in January-April 2022. 100 post-inpatient *patients* at Al Islam Hospital Bandung for March-April 2022 were selected as research samples using *simple random sampling techniques*. Service quality became a free variable in this study, measured using the SERVQUAL scale with five dimensions according to Patria & Gustop (2017): *tangible, reliability, responsiveness, assurance, and empathy*.

Patient satisfaction is a free variable measured through 5 aspects according to Sumadi (2017), namely the application of services, comfort, patient relationships with hospital staff, technical competence of officers, and costs. The research data were collected by preservation techniques and closed questionnaires whose results were calculated on the Likert scale. The collected data were then analyzed by bivariate analysis and univariate analysis, where bivariate analysis was performed using the *Chi-Square test*.

FINDINGS AND DISCUSSION

Quality of Service at *Post Inpatient Hospital A I-Islam Bandung*

Table 1. Results of the Service Quality Questionnaire at Al-Islam Hospital Bandung

Dimension	Frequency (%)				
	Very Disagree	Disagree	Less Agree	Agree	Very Agree
<i>Reliability</i>	1,8	14,2	26,8	25,6	31,6
<i>Responsiveness</i>	0,2	3,2	23,4	30,2	43
<i>Insurance</i>	2,8	16,6	23,4	29	28,2
<i>Empathy</i>	4,8	12,8	29,4	34,4	18,6
<i>Tangible</i>	2	11	23,2	30,8	33

Table 2. Univariate Service Quality Test Results of Al-Islam Hospital Bandung

Dimension	Valid (n)		
	Not Good Enough	Good Enough	Good
<i>Reliability</i>	9	40	51
<i>Responsiveness</i>	1	26	73
<i>Insurance</i>	13	37	50
<i>Empathy</i>	11	49	40
<i>Tangible</i>	1	43	56
Average (%)	7%	39%	54%

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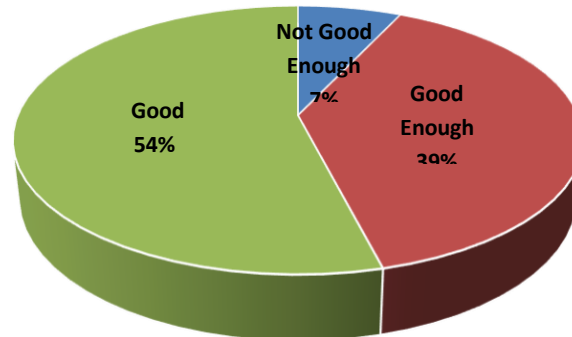


Figure 1. Quality of Sharia Health Services at Al-Islam Hospital Bandung

The table and figure above showed that the quality of sharia health services at Al-Islam Hospital Bandung has a good assessment from respondents of 54%, a fairly good assessment from 39%, and a poor assessment from 7%. These results showed that the average respondent assessed well for the sharia services he received while being treated at Al-Islam Hospital Bandung. From the results of the questionnaire, it was also obtained that the average respondent rated well and strongly agreed about the services of Al-Islam Hospital Bandung in sharia, such as in the dimension of *reliability* on the item of staff statements that provide services and resolving complaints in sharia, staff who provide the same service regardless of social status, staff with *nadzifu* (neat) appearance and female staff using hijab, as well as staff meet the spiritual needs of patients by guiding patients with *talqin* readings. However, 55% of respondents expressed disapproval or disapproval of statements stating the existence of spiritual assistance services by spiritual energy according to the patient's spiritual condition.

In the *responsiveness dimension*, the average respondent rated well or strongly agreed on the item statement stating that doctors and nurses took action precisely and quickly with *syaja'ah* (bold), doctors and nurses are says '*Basmallah*' when it started and ended with '*Hamdallah*', the examination was carried out according to gender and Islamic sharia, nurses provided services according to the needs of the patient, and Staff reminds/guide prayers to patients and pay attention to the rules of jurisprudence in the procedure for wearing Hijab or installing a catheter. In the assurance dimension, the average respondent rated good or strongly agreed on the item statement stating that the drug does not contain forbidden ingredients and assessed that they agreed with the statement about the procurement of food and beverage ingredients according to sharia concepts, correct notification of treatment plans for patients, and laboratory service processes carried out according to sharia principles such as patient care. However, respondents expressed disapproval of the item of statement about hospitals establishing regulations for the transfer process in sharia. In the *empathy dimension*, the average respondent judged quite well or agreed with the item statement stating the use of psychospiritual methods such as thinking and praying to overcome pain, there was Islamic spiritual guidance to the patient according to the patient's spiritual condition, and a hospital room that had complete equipment and qibla directional signs in each treatment room. Nonetheless, respondents expressed disapproval of the

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item of statement about doctors and nurses saying hello when entering and leaving the room and hospitals that guarantee the halalness and hygiene of the food given to patients. On the *tangible dimension*, the average respondent rated very well or strongly agreed on the item of statement about hospitals providing patient transportation services following sharia rules, as well as providing additional documents and information containing explicitly religious moral messages. In addition, respondents also judged quite well or agreed on the item of statement stating that the hospital provides Islamic readings to patients and families, the hospital procures holy water and sanctification, and the statement about the hospital owning and providing the library with Islamic literature.

Overall, the results of this study show that Al-Islam Hospital Bandung has provided adequate and appropriate sharia health services. As mentioned by Sumadi (2017) that the concept of sharia health services does not only focus on the problem of medical diseases but also helps in the stability of the spiritual aspects of patients. Nellyana (2019) mentions that the most distinguishing characteristic between Islamic hospital services and public hospitals lies in their rabbaniyah character. The questionnaire statement states that doctors and nurses at Al-Islam Hospital Bandung always say '*Basmallah*' when it starts and ended with '*Hamdallah*'. This shows that the ministry of action performed faith conviction and surrender of all things only to Allah which all of that things belong to the rabbinical character.

Patient Satisfaction at Post-Inpatient Al-Islam Hospital Bandung

Table 3. Results of The Patient Satisfaction Questionnaire at Al-Islam Hospital Bandung

Aspects	Valid (n)			
	Disagree	Less Agree	Agree	Very Agree
Shariah-principled services	5	24	46	25
Comfort	5	18	41	36
Patient-staff relationships	1	20	43	36
Technical competence of officers	3	23	42	32
Rates/fees	8	14	40	38

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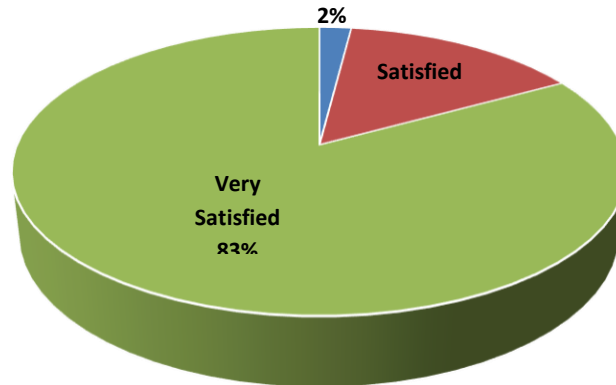


Figure 2. Post-Inpatient Patient Satisfaction at Al-Islam Hospital Bandung

The results of the univariate analysis showed that as many as 83% of patients stated that they were very satisfied with the quality of sharia health services while in the post-inpatient Al-Islam Hospital Bandung, 15% of patients expressed quite satisfied, and 2% of patients expressed dissatisfaction with the quality of services received. In the questionnaire item stating that hospitals provide services with sharia principles, 46% of respondents agreed. In the statement item about the hospital providing complete, clean, comfortable facilities according to the needs of patients, respondents agreed as much as 41%. In the statement item about doctors, nurses, and hospital staff having an akhlaqul kharimah attitude, respondents said they agreed as much as 43%. In the statement item about the hospital having doctors, nurses, and officers with competent abilities and making patients comfortable, respondents stated that they agreed as much as 42%. In the statement item about appropriate and affordable service rates, respondents agreed as much as 40%.

The Relationship Between Service Quality and Patient Satisfaction in Post-Inpatient Al-Islam Hospital Bandung

Table 4. Bivariate Test Results

Quality of Service * Crosstabulation Patient Satisfaction

			Patient Satisfaction			Total
			Unsatisfied	Quite Satisfied	Very satisfied	
Quality of Service	Enough	Count	2	15	28	45
		% within Service Quality	4.4%	33.3%	62.2%	100.0%
		% within Patient Satisfaction	100.0%	100.0%	100.0%	45.0%
	Good	Count	0	0	55	55

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		% within Service Quality	0.0%	0.0%	100.0%	100.0%
		% within Patient Satisfaction	0.0%	0.0%	66.3%	55.0%
Total		Count	2	15	83	100
		% within Service Quality	2.0%	15.0%	83.0%	100.0%
		% within Patient Satisfaction	100.0%	100.0%	100.0%	100.0%

Table 5. Chi-Square Test Results

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	25.033a	2	.028
Likelihood Ratio	31.510	2	.029
Linear-by-Linear Association	22.528	1	.011
N of Valid Cases	100		

Table 4. and Table 5 above showed that respondents who rated that the quality of service they received fell into the category of "sufficient", there were 4.4% stated "dissatisfied", 33.3% stated "quite satisfied", and 62.2% stated "very satisfied". Furthermore, of respondents who rated that the satisfaction of the service they received was included in the "good" category, there were 100% stated "very satisfied". As for the p-value results based on bivariate analysis Table 5. obtained by 0.028. This value is smaller than the value ($0.028 < 0.05$) so the Hypothesis o (H_0) is rejected and the Hypothesis a (H_a) is accepted which means that α there is a relationship between the dependent variable (quality of service and the independent variable (patient satisfaction) with a significance of 0.028. If the quality of service improves, patient satisfaction will also increase. And if the quality of service decreases, then the satisfaction of post-inpatient patients at Rumah Sakit Al-Islam Bandung will also decrease.

Sharia hospitals are hospitals that operate by applying all operational standards that have been certified by DSN-MUI. Certified sharia hospital operational standards are stated in the DSN-MUI fatwa No.107/DSN-MUI/X/2016 concerning the implementation of hospitals based on sharia principles. So it is hoped that a sharia hospital can also provide the quality needed by related hospital patients. Quality has a very close relationship with patient satisfaction, that is, quality gives an impetus to the patient to undergo a strong bond with the hospital.

The results of the analysis in this study showed that the Asymp value was obtained. Sig. (2-sided) or *p-value* of 0.028 and < 0.05 so that the conclusion is obtained that H_0 is rejected and H_a is accepted, which means that there is a significant relationship between the quality of service and the satisfaction of post-inpatient patients Rumah Sakit Al- Islam Bandung. The results of this study are in line with research conducted by Nurhayati et al., (2020) which researched the relationship between sharia-based hospital services and patient satisfaction. The study obtained the result that

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there was a relationship between sharia-based hospital services and patient satisfaction in room X of Lamongan Hospital with a result of p 0.011. The results of this study also have consistency with the results of research conducted by Immas et al., (2016) di Magelang City Islamic Hospital. By using variables in the quality of services with dimensions of reliability, responsiveness, assurance, empathy, and tangible, the research of Immas et al., (2016) shows the results that partially and simultaneously the overall dimension of service quality has a significant influence on patient satisfaction with results of p 0.005.

This research is also in line with the previous case study conducted by Putri & Putra (2015) regarding factors related to Patient Satisfaction at Dr Achmad Mochtar in patients who are in hospitalization. The results obtained from this study were 96.5% of the delivery of good nurse information, reliability of 94.1% of good nurses, 97.6% of good responsiveness and patient satisfaction reached 87.1%. A continuous relationship between communication and patient satisfaction was found with a p -value = 0.043. Found an association between reliability and patient satisfaction with p -value = 0.000. A relationship was found between responsiveness and patient satisfaction levels with a p -value = 0.015. The conclusion that can be drawn from the description above is that there is a continuous relationship between communication, reliability, responsiveness, and patient satisfaction.

The opinion expressed by Kotler (2017) regarding service is an act or activity given by one party to another party that is intangible and does not give rise to any ownership rights. This research is different from previous research related to data analysis. In this study, the analysis was carried out using the *Chi-Square* test as a data analysis technique. In contrast, the spearman test and multiple linear regression tests were used as data analysis techniques in previous research.

From the results of the research, the post-inpatient hospital of Al Islam Hospital Bandung is considered to have a good quality of service in terms of the sharia services to provide high patient satisfaction. This shows that as a sharia hospital that is certified DSN- MUI, Al Islam Hospital Bandung has been able to properly implement operational standards for services and health delivery based on sharia principles.

CONCLUSION AND FURTHER RESEARCH

The quality of sharia health services at Al-Islam Hospital Bandung in post-inpatient has a good assessment of 56.2%. The patient satisfaction rate is 83% stated that they were very satisfied. From the study's overall results, it can be concluded that there is a significant relationship between the quality of service and the satisfaction of post-inpatient patients Rumah Sakit Al-Islam Bandung (Asymp. Sig (2-sided) = 0.028).

This research was only carried out at the post-inpatient of Al-Islam Hospital Bandung due to the limited space for researchers to move to Al-Islam Hospital Bandung due to the Covid-19 pandemic. Therefore, for further research, it is recommended to try in other sections/polys and other sharia-concept hospitals.

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