



CHALLENGING ISSUES AND TRANSFORMATION TOWARDS ISLAMIC ORGANIZATIONAL CULTURE IN A MALAYSIAN SHARIAH-BASED HOSPITAL

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ABSTRACT

The COVID-19 pandemic has indirectly affected the "wisdom" in management and the operational functions of hospitals by increasing the pressures imposed on them. According to the literature, there is a lack of implementation of Islamic hospital culture in Malaysian healthcare facilities. The objective of this research is to address issues and challenges for Islamic organizational culture in a Malaysian Shariah-based hospital, while also seeking to transform hospital cultures and integrate Islamic perspectives through past and present Shariah-compliant hospitals. This study utilizes a doctrinal analysis, which involves both primary and secondary sources of information, such as status, current healthcare practices, legal framework, and reports. The wide-ranging findings show that Shariah-based hospitals are best described by their service-oriented, patient-centred culture; their distinct dress standards and hospital ambience; the availability of halal pharmaceuticals; and other features indicative of a more comprehensive approach to healthcare management based on Islamic principles. This transformation will boost healthcare tourism for Muslims both locally and internationally by providing improved healthcare quality that is in line with Shariah practice and by making hospitals more friendly to Muslims. These cultural integrations in shariah-based hospitals will open up the possibility for other interesting adaptations of Islamic organizational culture in other public services and private organizations in the future.

Keywords – Islamic Organizational Culture, Shariah Hospital, Challenges, Malaysia

INTRODUCTION

In Islam, followers are encouraged to buy only products that adhere to Islamic law (known as *halal*). The Islamic market has a huge untapped potential but has only recently begun to receive appropriate service. Muslims are obligated to adhere to the Shariah in every facet of their lives. The Shariah was imparted by Allah to mankind as a way of life that is to be followed, and it is applicable and significant to each and every person on earth.

(Adnan R. M., 2020) described Islamic hospitals, also known as *bimaristans*, demonstrated the earliest stage of integration between Islamic culture and civilization at the time. This integration had, in fact, contributed through an institution that was dynamic and well-organized. The culture is founded on the Islamic teachings found in al-Qur'an and the Hadith; however, since that time, a great number of articles have been written about the advancement and application of Islamic culture in the medical fields.

Subsequently, many studies have been conducted, including hospital management in the medieval Islamic world (Foroozani, 2017), "Islamic perspectives on caregiving in hospitals" (Rassool, 2000), Journey to Shariah Hospital (Ismail, 2018), Implementing Islamic medical ethics in hospitals (Aasim, 2010) and "Shariah-based management in hospital" (Abdurrokhman, 2019, Hamzah, 2020) more recently, the adoption of Islamic services in hospitals (Maryam, 2020), , Call for shariah compliant guidelines for childbirth (Abdul Aziz, 2017), Islamic medical care (Shaharom & Rahman, 2016) and many more.

Meanwhile, the dominance of the halal industry in Malaysia has been impacted by the introduction of the concept of the Muslim friendly hospital, which eventually developed into a Shariah-based hospital. Patients' demand for Shariah-compliant healthcare is expected to increase as a result of efforts to incorporate halal practices and services into medical treatment and medicine..

In the beginning, there were only a few hospitals that provided Shariah-compliant services, and these hospitals were referred to as "Ibadah Friendly Hospitals." This makes it possible for a wide variety of service providers, including hospitals in Malaysia, to adopt and introduce healthcare services that are compliant with Shariah law. As a result of this, the Islamic Hospital Consortium (IHC), which is comprised of Al-Islam Specialist Hospital, Pusrawi Hospital, Ar-Ridzuan Medical Center, and An-Nur Specialist Hospital, came into existence in order to meet the demand for products and services that are in accordance with the Shariah regulations.

In light of the idea that Shariah provides the most useful foundation upon which to build any endeavour, there is an urgent requirement to transform the legal code into quality assurance measures that can be verified through observation and analysis. The primary goal of Shariah-compliant healthcare is to offer Muslim patients' treatment that is in line with Islamic values and abide by the Islamic principles. This is what is meant by the phrase "aimed at providing Muslim patients with treatment that is consistent with Islamic values and complies with Islamic principles."

Throughout recent years, healthcare professionals in Malaysia have shown a significant increase in their familiarity with Islamic medical principles and practices (Rathor MY, 2016). As a result, it has made a significant impact on the development of social innovation in Malaysia. Thus, the hospital's management, code of conduct, and any other physical services and facilities should be based on the teachings of Islam as found in the Quran and the Hadith.

“An essential requirement for Muslims worldwide to live in submission and obedience to Allah SWT, there needs to be Islamic branding that makes halal and shariah-compliant goods and services distinguish themselves from others” (Baran, 2020).

AIM & OBJECTIVE

The primary goal of Shariah-compliant healthcare is to provide Muslim patients with treatment that is consistent with Islamic values and adheres to Islamic principles. This research aims to address issues and challenges for Islamic organizational culture in a Malaysian Shariah-based hospital, with the encompassing goal of fostering a more widespread adoption of Islamic values.

Henceforth the objective of the paper is to identify such values through the secondary research by reviewing the available literature. This will follow what is meant by the phrase "aimed at providing Muslim patients with treatment that is consistent with Islamic values and complies with Islamic principles."

LITERATURE REVIEW

The literature study revealed the significance and importance of Islamic perspectives on organizations and healthcare in particular as part of the organization's culture. The study begins with an overview of organizational culture, that encompasses a defining the Islamic management culture of healthcare services, both historically and currently. This includes shariah-based hospitals and the development of Islamic hospitals, as well as contemporary hospital cultures in Malaysia, and the healthcare working culture that is centred on the Islamic sources of al-Quran and Hadith (Adnan R. A., 2021).

There is no longer a scarcity of literature on Halal issues and the present search of available literature for writing this paper has been briefly captured below.

Organisational culture

Organisational culture refers to the set of values and rules that everyone in an organization agrees on and that determines how people and groups interact with each other and with people outside the organization (Hill et al., 2008). Another definition of organizational culture is "the common belief systems that define the members of a group as different from those from any other group." (Hofstede, 1998).

Park, (2004) defined organizational culture as the group's commonly held beliefs and norms regarding how best to address common challenges such as those associated with integrating new members and adapting to changing conditions within the organization. Every organization has its own distinct culture, which changes over time to represent the identity of the organization in two aspects: the visible and the invisible. The values, guiding principles, and organization's mission all reflect the visible aspect of culture.

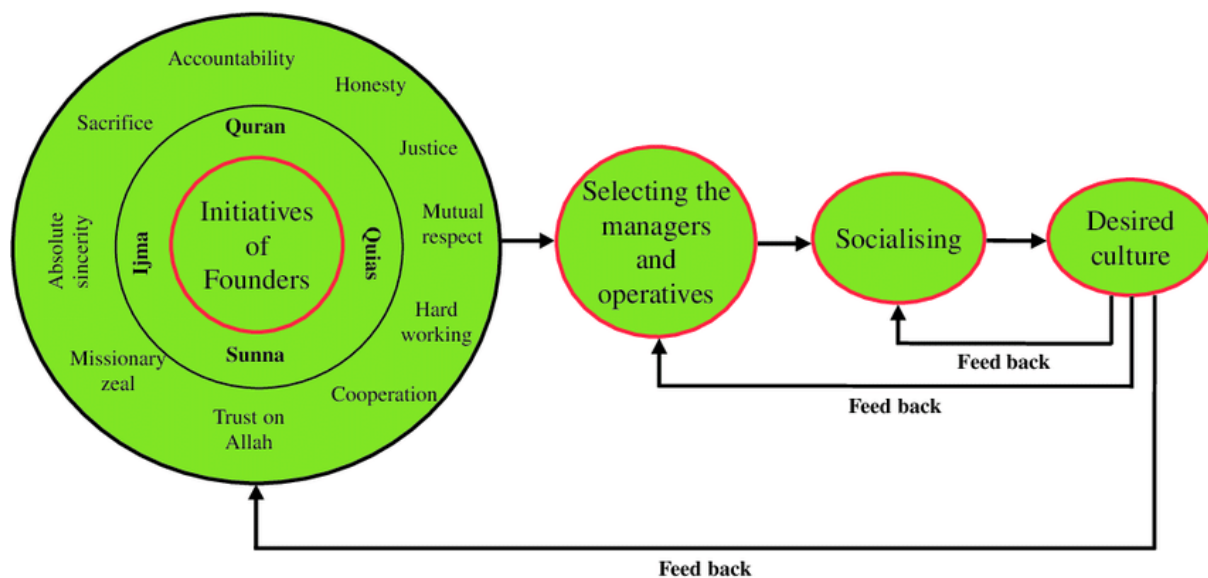
Naranjo-Valencia (2011) explain that the values, beliefs, and unspoken assumptions that members of an organization hold in common are referred to as the culture of the organization. Developing, maintaining, and continually enhancing a culture that is centered on service and innovation are essential components of a successful organizational culture. Hiring the right people, investing in employees, and empowering people to improve performance standards in

accordance with the organization's clearly defined vision, mission, and core values are all central to the organization's culture of success and the strength of its workforce.

Islamic Organizational Culture

Hoque, (2013) defined Islamic organization's culture as consisting of a shared set of values based on the Quran, Sunnah, Ijma, and Qiyas that help employees understand the organization's mission, its operating methods, and the significance of the task they do. It is the process of communicating and transferring an organization's vision, mission, values, beliefs, norms, knowledge, and skills to new members in accordance with the Quran and the Sunnah, so that those members can work together effectively and efficiently toward their shared goals. Organizational culture should be formed from an Islamic perspective, and this is something that the founders should lead the charge on (Robbins and Judge, 2009). A solid corporate culture cannot be established if the company's founders are uncommitted to the mission or unable to take the necessary initiatives at the right times.

Figure 1 Islamic Organizational Culture



Source: Hoque *et al.* (2010)

The illustrative example on the characteristics of organizational culture that is introduced by Hoque and can be found in Figure 1 (refer above), which was authored from an Islamic point of view. (Hoque, 2013) explains the criteria of Islamic values that should be incorporated in the establishment of Islamic culture organization. He further explains how the establishment of a desirable Islamic organisational culture is the result of the collaborative efforts of all members of the organisation, from the founders to the top level managers to the operatives, with the founders playing a particularly important role because of the authority they have.

In a similar vein, the hospital's founders and the top management who have the authority should play significant roles in conveying the hospital's shared mission and vision to the organization's employees.

However, the early history of the hospital was coined by (Tschanz D. W., 2019) that stated in 15th century Europe, their concept of the illnesses suffered by the sick were regarded to be of supernatural origin and could not be healed. This resulted in the establishment of the first hospital, which was documented as having begun during the Hellenistic period.

The culture that was prevalent during that time includes the practice of providing care for patients. These patients were cared for by monks who offered the sick assurance and comfort regarding the salvation of their souls while making no attempt to cure the sickness. When Islam began to emerge, it brought about a new method of thinking about illnesses. This new way of thinking was founded on the al-Quran and Hadith, both of which verified that sicknesses sent by God came with both a cure.

Shariah-based hospitals were successful in their efforts to serve the public during the Islamic Golden Era (8th–14th CE), integrating Islamic culture and civilization to create a vibrant and well-run healthcare facility (Adnan R. A., 2021). In addition to being a guarantee of the hospital's strength and durability, it instilled a culture that showed a sign of a more thorough integration with Muslim culture and civilization (Sayili, 2006). Medical ethics were first introduced in the early 9th century and identified inside a work titled *Adab al-Tabib* (Conduct of a Physician), which was based on Islamic traditions from the al-Quran and hadith. In the past, the organizational management culture of hospitals was based on these religious texts. Their primary focuses were on the health and well-being of their patients as well as the training of prospective physicians. Administrative personnel, technical personnel, and medical personnel all wore uniforms and worked in two shifts per day (Al-Majali, 2017).

Quranic linguistic technique helps us understand the meaning and significance of the concepts of Iman, Amal, and Ihsan, which are used as a point of reference in the context of the working culture example drawn from the Quran and Hadith. The fact that the Quran says "those who have faith and do good deeds" implies that faith is more important than Amal, and that, in a nutshell, having faith will lead to good deeds being performed (Zaman, 2010). Likewise, Faith leads inevitably to good deeds, which is why Allah SWT repeatedly praises those "who have faith and do good deeds" for their efforts. Ethics are defined as ma'ruf (approved), khayr (goodness), Haqq (truth and right), birr (righteousness), qist (equity), 'adl (balance and justice), and taqwa (devotion) in the Islamic sources of the al-Quran and hadith (Al-Aidaros, 2013).

The Islamic perspective on organisational culture in healthcare has been a topic of discussion since 1989. Academics have been discussing Islamic viewpoints on organisational culture, medical ethics, work ethics, and health services over the years. As a result, this transformation to an Islamic organisational culture can result in a shift toward the provision of patient-centered health services by motivating medical professionals to perform their jobs in a more efficient, effective, and satisfactory manner.

SHARIAH-BASED HOSPITAL

A shariah-based hospital is expected to adhere and comply with all Shariah requirements in terms of all core business operations, as well as employer-employee and organisation customer relationships. (Haroon, 2012). Likewise, A hospital that adheres to shariah principles in providing healthcare services is known as a shariah-based hospital, similar to a hospital that merely uses Maqasid shariah for administrative purposes. Additionally, the hospital's medical procedures adhere to Shariah standards while also being compliant with Islamic values (Hamzah, 2020).

Typically, these hospital medical facilities and services are equipped with well-trained staff as well as halal healthcare products to enable patients and visitors in fulfilling their religious responsibilities (Majdah Zawawi, 2017).

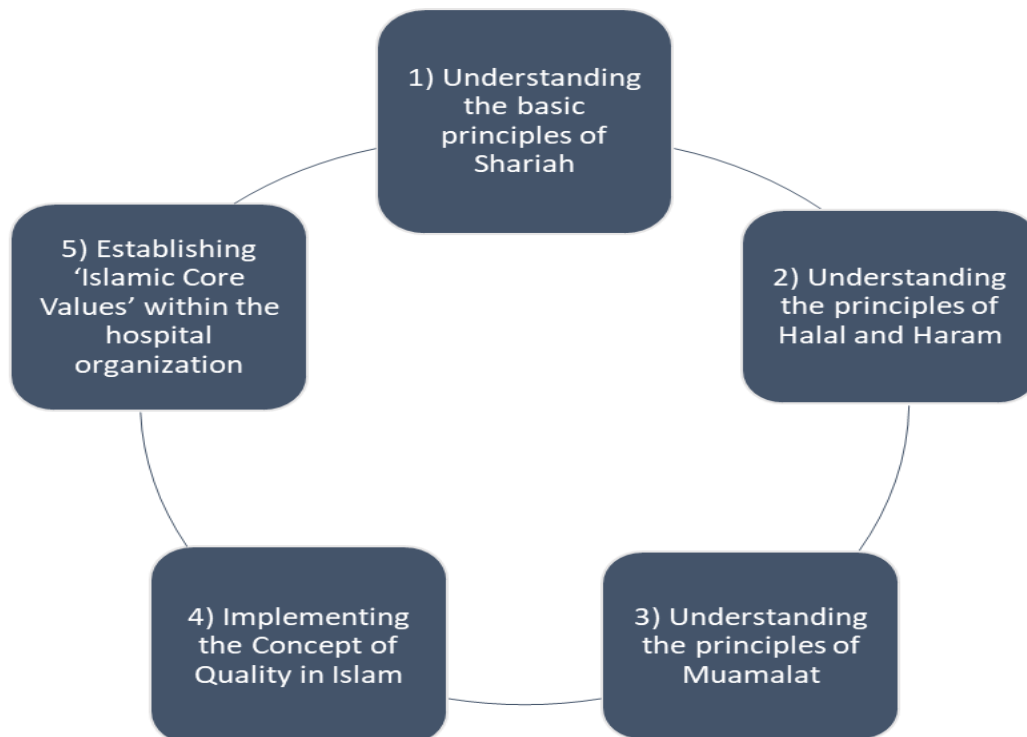
However, what distinguishing characteristics of a Shariah-based hospital set it apart from other hospitals?

(Suhana, 2014) revealed in her study on basic features and attributes of Shariah compliant hospitals which are:

- a. Halal Medicine products unless no alternative
- b. Halal foods and beverages only served
- c. Muslim staff with a proper Islamic code of dressing
- d. Islamic funding
- e. Permissible medical procedures
- f. Prayer room available on the hospital premises
- g. Female patient is examined and treated by female doctor only unless not available
- h. Having the holy book Quran, prayer mat and qibla direction indicator.

Comparably, (Shaharom & Rahman, 2016) also illustrated how well the implementation of the following key elements of a Shariah-based hospital will truly reflect Islam that are:

Figure 2 Shariah-based hospital



When determining whether or not a hospital meets the requirements to really be considered a Shariah-based hospital, these points and criteria must be taken into consideration. It combines the effective management of the establishments with the fulfilment of various spiritual requirements as well. Both the administration of the hospitals and the provision of healthcare facilities are carried out in accordance with the principles and guidelines of Shariah. It ensures

that the fundamental Islamic values of justice, tolerance, democracy, and equality are upheld in all of its day-to-day operations.

METHODS

This is a systematic literature review that examines a shariah-based hospital in Malaysia from its history, context, establishment, implementation, and evaluation. Several available published literatures, research monographs, journal papers, shariah-based hospital guidelines, hospital reviews, and tests were used to draw lessons learned from the journey of a shariah compliant hospital in Malaysia. The study has been structured in the light of the research objectives

FINDINGS

Issues and challenges are found eminent and there is a need for the transformation of Islamic organizational culture in a Malaysian Shariah-based hospital.

DISCUSSION

The following challenges and issues are identified and outlined in the table below, where it is seen as challenges and issues that result in the establishment of Islamic organizational culture in a shariah-based hospital.

Table 1 The Challenges and Issues

	The Challenges and Issues
1	Muslims in large are dissatisfied with the way they are treated due to a lack of Shariah training, and hospitals do not implement 100% Islamic medical practices since there is no standard for that.(Suhana, 2014)
2	Privacy issues during treatment (gynaecology department) (Abdul Aziz, 2017) (Zulkipli, 2018)
3	cross-gender interactions between patients and medical practitioners (Aasim, 2010)
4	the status of the pharmaceuticals provided as treatment (halal medicine) (Shaharom & Rahman, 2016)
5	The employee's ignorance about the true nature of Shariah knowledge: if the hospital staff cannot properly represent the mission or are not involved in their objectives, the hospital will not be able to achieve their goals or actualize their objectives. (Kamaruzzaman, 2013)
6	There is a need for trained employees (human capital) that has resulted in the demands for Shariah compliant hospital training modules in Malaysia. (Kamaruzzaman, 2013)

Source: Adapted by the author

Throughout this frame of reference, the challenges and issues that are brought up by the concerned Muslim in large due to the lack of any sense of an Islamic organizational culture taking place in the hospital. At this point, the employee's lack of commitment to the organisation is likely due to their failure to understand the organisational culture that is not predicated on Islamic principles.

From this point of view, the primary reason for a failure to understand the organisation culture is that the hospital is not based on shariah and therefore does not follow the practices associated with an Islamic organisation culture as well as application of Islamic medical practices (Suhana, 2014). Therefore, it is also very important that shariah training be provided that is in line with the Islamic organisation culture. This would significantly help the employees to understand the fundamentals of shariah as well as their organisation culture at the same time. This is due to the fact that, among other very significant factors, shariah training does actually benefit the employee by allowing them to understand the fundamentals of shariah knowledge (Ali, 2017).

The above problems can all be easily resolved by fostering an Islamic organisational culture in which the staff has a firm grasp of shariah knowledge and understanding on how it functions. Example by taking into account the effect that the shariah training does have on the staff, which motivated them to boost both their knowledge of shariah and their commitment towards giving services based on Islamic values. With these powerful and effective tools, the staff at a shariah-based hospital can be inspired to do their best. When compared to working in a non shariah-based hospital, reports from a survey, respondents unanimously agreed that these great performance tools significantly enhanced staff motivation to do their jobs (Ali, 2017).

The success of staff shariah training is centred on the intrinsic drive and self-awareness of its participants. Most respondents agreed that it is not just about meeting job requirements that motivates them; rather, it is their relationship with Allah(swt) as a whole. This is crucial because hospital employees face a wide range of patients with varying mental health issues every day (Abdul Aziz, 2017). One or more people could be extremely displeased. At this time post-COVID, when most employees are struggling to cope with tough circumstances and may be putting themselves in harm's way, it is crucial to offer them emotional support. These aspects also contributed to the emotional intelligence qualities that they possessed. On the other hand, the prospect of receiving rewards from Allah (swt) serves as a driving force for them. Some responses have suggested rewarding staff with certificates of appreciation once they have completed the training, as they see it as an effort for them to integrate practices of Islamic value into their work responsibilities in addition to Islamic jurisprudence and guidance. By incorporating Islamic management of the hospital's organisation, cutting-edge technology in medical facilities, cyberspace and digitalism for media promotions, Islamic and local architecture, and halal food options, this criteria for an Islamic organisational culture in a Shariah-based hospital would be an upgraded version of the hospital organisational culture within which those essential elements permeate a holistic Islamic organisation culture for Shariah-based hospitals.

In summary, the issues indicated in the diagram above can be resolved through enabling the establishment of an Islamic hospital culture in a Malaysian healthcare facility that operates in accordance with shariah principles. Apparently, the employees are inspired by the fact that they are able to apply the Islamic values they learned in training to their respective fields and departments. Additionally, the emotional intelligence qualities of the staff can be enhanced by these Islamic organisational cultures when they are put to work with the hospital's current covid challenges. In actual fact, the challenges and difficulties depicted in the above diagram have led to an increase in the number of healthcare establishments in Malaysia that are presently

concentrating their efforts on establishing a good governance and organisation culture with practises that are in compliance with shariah, in addition to providing improved services on Islamic medical care and values.

CONCLUSION

Islamic hospitals, such as Shariah-based hospitals, are required to have a strong organizational culture that adheres to Islamic principles. Such highlighted challenges and issues of non-shariah compliance can be solved through the implementation of Islamic organization culture in the hospital. The Islamic organizational culture features a comprehensive and integrative approach based on the al-Quran and Hadith, fostering an environment in which Muslim patients can be comfortable and safe in the knowledge that their religious needs will be met even in the midst of a difficult time. Learning about Islam through this research is yet another form of *Dakwah* (preaching). It has the potential to not only inspire apathetic Muslims to learn more about their faith and become more devout, but also to draw the interest of those who are unfamiliar with Islam and make them curious about the religion.

Since the global Muslim population is growing, and since more Muslims want and need high-quality medical care that is in full accordance with Shariah compliance and where they can rest assured that all hospital services are Halal, it is clear that this study is moving in the right direction toward achieving Islamic compliance of global healthcare. Therefore, Islamic organization culture has the potential to play a role similar to that of a facilitator between the knowledge and concepts provided by Islam and the process of addressing the management of healthcare services and the concerns of some stress-related issues faced by healthcare frontliner.

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