



INTEGRATING SHARIAH-BASED TRAINING METHODS IN MALAYSIAN SHARIAH COMPLIANCE HOSPITALS (MSCH)

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ABSTRACT

The COVID-19 pandemic has resulted in heightened demands being placed on hospitals, thereby impacting their managerial acumen and operational efficacy. According to the existing literature, the implementation of Islamic hospital ideals in Malaysian healthcare facilities is inadequate. The primary objective of the research is to affect a cultural shift in shariah-compliant healthcare institutions in Malaysia through the integration of Islamic historical perspectives and metrics. This study is limited to examining the incorporation of shariah principles into the training methods utilized by these institutions. The present inquiry employs a doctrinal analysis that draws upon a diverse range of primary and secondary sources, such as historical context, contemporary medical procedures, the extant legal framework, and published studies. The empirical findings indicate that through incorporating shariah into the training curriculum, there has been able to effectively educate their staff about Islam, particularly with regards to Islamic medicine and medical ethics. Since these differences are often overlooked, shariah training practices should be implemented in the hospital with the aim of educating and training hospital staff. These shariah-compliant hospitals take a more holistic approach to healthcare management than their non-shariah-compliant counterparts, with features like patient-centric cultures, service-oriented staff training, unique dress codes and environments, and access to halal pharmaceuticals. The incorporation of shariah principles in shariah -compliant hospitals has the potential to pave the way for the implementation of other Islamic organizational cultural adaptations in various public and private entities in the future. The incorporation of shariah principles into training methodologies is expected to enhance the quality of healthcare services in line with shariah practices, thereby rendering hospitals more accommodating to Muslim patients. This, in turn, is anticipated to boost healthcare tourism among Muslims, both domestically and internationally.

Keywords – *Shariah Training, Shariah Compliance Hospital, Challenges, Malaysia*

INTRODUCTION

Many modern theories and western-based principles are harmonious with Islamic teachings. According to the definition of training “A systematic organizational process that provides people with the knowledge, attitudes, and abilities to help businesses accomplish their goals and visions,” (Jabbour 2013). Similarly, shariah is defined as “a system of ethics and values that encompasses all aspects of life, including personal, social, political, economic, and intellectual bearings, as well as a keyway of adapting to change as indistinguishably linked to Islamic beliefs, values, and purposes” (Dusuki 2007). As a matter of fact, modern principles of organizational justice and equity are consistent with Islam's emphasis on worker welfare, which is intrinsically linked to organization success through investing in employee's growth through improved training.

According to (Hashim 2010), an Islamic approach to human capital has a significant effect on organizational commitment. Organizations that want to provide effective and appropriate training for their employees would do well to consider how training and learning methods from the Islamic tradition can offer some useful insights. Accordingly, (Altalib 1991) emphasized that Islamic training and development encompasses all aspects of man's development, beginning with moral and spiritual development and progressing to physical development. A greater amount of faith in God should also be fostered through the provision of training and development opportunities. There is no doubt that learning and education go hand in hand. In order to increase productivity, Muslims are encouraged to participate in training and development programs. Islam places a strong emphasis on general knowledge that can strengthen the belief and practice of its members (Sayyid 2006). He also considered that the Islamic employee and the Islamic organization are obligated to do the right thing and do it well in light of these guidelines. Together in short, this is what Islamic training entails. At the same time, according to (Hashim 2010) considering the contradiction among both perfectness and weaknesses, training and development in Islam is all-encompassing and involves the intellectual, moral, spiritual, and physical realms. Staff training is required to increase work satisfaction and understanding of the organization's culture, which will lead to the organization's success.

Therefore, in order for staff to be more proactive, it is essential that their organization ensures they have access to the most up-to-date information concerning their work. Staff and employees on whom an organization makes a training and development investment and whose career development is successfully handled by the company demonstrate high levels of dedication regardless of the level at which they operate. Several key challenges in the workplace, such as passing on institutional knowledge and mentoring new employees, may be addressed through the application of Islamic training and development practices like Halaqa (Hassi 2012).

This implies that employees should be subjected to shariah trainings in order to improve shariah compliance, which will have a substantial impact on their career advancement (Shafii Z 2013). Training customized to Islamic institutions should be developed in order to attain higher levels of performance and maximize employee potential. (W. Gustiawan 2013). Bridging the performance gap and improving employee engagement can be accomplished by implementing training and development programs that attempt to improve certain employee abilities and attitudes. (Sahinidis 2008).

Shariah training seeks to provide a firm foundation of principles and to develop skilled human resources that will improve professionalism, motivation, and the abilities of employees to perform their jobs (W. Gustiawan 2013). However, the lack of shariah knowledge among workers and their ignorance of the fundamental concepts underlying Islamic contracts and transactions, according to the viewpoints of several experts, may become a significant barrier to the growth of the workforce. (Hasan 2011).

Putting forward arguments in support of shariah compliance and knowledge. According to (Dewa 2012), having knowledge of shariah is a crucial and mandatory need for workers entering shariah-compliant industries. As a result, training in shariah has the same level of importance as, or even more than, instruction in technical areas. This is due to the fact that it illustrates the reasoning that went into the founding of Islamic institutions. (Hassan 2002).

However, taking the ideal relativity of shariah training in Islamic bank as references for shariah training in shariah compliant hospital whereby these industries share common problem or condition on their member of staff. Both industries share the common basic problems faced in order to have good shariah knowledge and its usage for beneficial of the organization vision and mission. Taking example of the Islamic banking staff issues related to shariah training, in conjunction with most of the staff coming from conventional backgrounds, most staff lack the necessary training to fully comprehend the shariah basics of many Islamic bank products (Al-Ajmi 2009). There have been a numerous complaints raised against the employees of Islamic banks due to ineffectiveness and incompetence mostly on part of people conducting critical duties; the majority of these complaints have been directed toward those with conventional backgrounds. These identical concerns regarding the incompetence of staff members in carrying out their day-to-day work are also a cause for concern in the shariah compliant hospital.

Hence, training that is based on Islamic legal, contractual, and commercial teachings can be used to increase the dedication of workers in these positions (Erol 1989). Employees of Islamic banks with shariah knowledge and training are more motivated and committed than those with a relatively poor understanding of Islamic jurisprudence (Ansari 2014). The same issues and challenges faced by the shariah-compliant hospital must be addressed here, and the same approaches must be taken. Lack of shariah knowledge amongst staff that makes them more likely to produce less work because they are unable to distinguish between an Islamic financial system and a system based on *riba*. (Cader 2013). Most conventional bank workers are less active in terms of service quality than those who have a thorough understanding of Islamic transactions once they join an Islamic bank (Taap 2011) It is important that the principles of Islamic banking and finance, which are guided by and adhere to the Islamic *Fiqh-al-Muamalat* (transactions), be accepted, and fully comprehended. These widens the gap between those working for Islamic banks and those working for banks that do not follow Islamic law. (Buchari 2014).

The majority of the demographic parameters among employees, such as age, gender, and marital status, can be kept equal between employees with shariah backgrounds and employees with conventional backgrounds. However, the primary distinction between the two, on the other hand, is in their respective levels of knowledge and experience (Dewa 2012).

Concerns that are faced by Islamic banking staff, such as a lack of shariah knowledge amongst staff, as well as the fact that most conventional staff are less active in terms of service quality issues, are equally the same concerns that need to be addressed in shariah-compliant hospitals in order to bring a good quality in their staff. The only solution is through shariah training, which provides their staff with shariah knowledge as well as being more productive in terms of providing good service quality to their customers.

Therefore, based on what has been discussed up until this point, it is assumed for the purposes of this study that employees of both Islamic bank and shariah compliant hospital who have received training in shariah demonstrate a high level of organizational commitment in comparison to those who have a conventional background and have not received any prior knowledge or training of Islamic transactions and shariah knowledge. Most staff lack the necessary training to fully comprehend the shariah basics on product and services that deliver to both industries customer. Staff training that is based on the organization commitment teachings can increase the

dedication of workers in these positions. Employees of both Islamic banks and shariah compliant hospital with shariah knowledge are more motivated and committed than those with a relatively poor understanding.

METHODOLOGY

These studies involved much more time in reviewing articles, journals, documents, books, thesis, and any other past studies. This instrument has helped to find data from past established studies in helping to construct this study properly. Having past research reviewed, the researcher has been able to collect data easily because the language and the words of the informants who may not be alive at the time of the research are benefited.

In depth qualitative semi-structured interview are among 10 participants are chosen from four categories which are:

- i. Shariah officer itself that placed under the shariah department in An-Nur Specialist hospital, Bangi, and Sultan Ahmad Shah (SAS) Medical Centre, Kuantan
- ii. Shariah Experts, and
- iii. Academic Experts.
- iv. Training Expert

The interview was carried out via the Zoom Meeting platform during the period spanning from March to May of 2022. The recorded interview was subsequently transcribed for the purpose of data analysis.

RESULTS (FINDINGS)

Accordingly, out of all respondents, 30% respondents answered by classifying the shariah training practices divided into two major elements, which are general training and clinical training. However, another 50% respondents collectively expressed that shariah training practices ideally should consist of basic Islamic teaching. Later, it should continue expand with the training regarding the 5 Fiqh knowledge that start with Fiqh ibadah Fiqh Muamalat, Fiqh Muasharah until Fiqh Janazah. Additionally, there should also be important to highlight the Islamic spiritual care which do care on the aspect of health care that supports the inner person (spirit/soul) to help deal with the health challenges.

Nevertheless, remaining 20% respondents answer the question on shariah training practices in hospital should mainly focus on shariah knowledge training since the hospital principle are established on shariah foundation.

The earlier 30% respondents expressed that shariah training practices are primarily divided into two which is general training and clinical training. There are a few different aspects that make up general training. These sections include Islamic training, section of development, section of financial management, section of parenting, and section on environmental awareness. These are for the purpose of establishing a balance between work and life. Because they would like to get a good look at the staff from the less-warm side, this is a requirement for everyone on the team. The Human Resources department has its own training programme (called Competency), however for shariah, they investigate all these different areas. For example, they explain that in finance department, there are some trainings for them because there is a multilayer billing system in

a hospital. Patients are required to be charged for their services in each department, whether they are in the clinic, the pharmacy, or the laboratory. Therefore, every single member of staff is required to have a fundamental understanding of Islamic financial transactions, including what kinds of fees are acceptable and what kinds of fees are not, as well as extra charges, below charges, and everything else. Therefore, there is training both for financial matters and for the processing of credit cards. Another type of training is clinical which provided for clinical staff, and it includes instruction in Medical Fiqh including pharmacists and physiologists. Knowledge of fundamental concepts such as ibadah and taharah is necessary for clinical training. For example, in the case of a plastic surgeon, there are certain things that are permitted for a plastic surgeon to perform and other things that are not permitted for a plastic surgeon to execute. For medical professionals like doctors and nurses, their work comes with its own set of challenges, as well as specialised training.

Consequently, another 50% respondents that describe the training in hospital should include the Islamic teachings. They view that shariah training should include Islamic teaching because it is considered fundamental knowledge for Muslims moreover for staff that works in shariah compliant hospital. Later, they articulate that this training knowledge will be expanded into five different aspects of Fiqh training, beginning with Fiqh ibadah. Fiqh Muamalat, Fiqh Muasharah until Fiqh Janazah. During the evaluation process at the hospital, the focus is on Fiqh ibadah, and at other times, it shifts to training assessment relating to Fiqh Muamalat. Because if the staff has a good knowledge of shariah, they know about Fiqh ibadah and the *fadhail* (benefits), only then they are fit for a shariah compliant hospital.

Training in Fiqh ibadah should be done numerous times a year. They believed that when it comes to training, there are a few elements that must be known to ensure that the skilled will go through three phases: awareness, implementation, and consolidation.



Figure 1: Phases of Knowledge Transformation Assessment

So, we are now through the stage of awareness and into the phase of implementation. In other words, we are still in the early phases. They collectively considered that it is rather significant to train staff in medical topic training since, in the future, they will become trainers and, at the same time, teach others. Islamic spiritual care is another component that plays an important role in the shariah training procedures that are carried out in hospitals that comply with shariah. In Islamic spiritual care, the component of health care that helps the inner person (spirit/soul) to help deal with the health challenges should be highlighted. Islamic spiritual care does care about this aspect of health care. In most cases, these courses would need to follow to a standard, beginning with the awareness course and progressing through the standard course and the advanced course. It is essential to have a starting point to make progress throughout the course. Therefore, they viewed that it is necessary that begin the training process by instructing the upper management team members. In a similar manner, all the heads of the departments would need to receive training first, so that later the junior employees can follow in their footsteps.

Finally, the remaining 20% responses of respondent address the subject of shariah training practises in hospitals, stating that the primary emphasis should be placed on shariah knowledge training given that the hospital principles are based on shariah foundations. When dealing with customers in a shariah-compliant hospital, the staff must have Islamic values such as Akhlaq, honesty, justice, and patience; because the respondents viewed that the staff will be dealing with people who have problems in their lives, they must have patience and humanity. For example, if someone comes to obtain an abortion because they committed zina or wishes to alter their gender, the personnel must know how to deal with them, i.e., they must have shariah knowledge. As a result, the respondents perceived that this procedure will also include Islamic ethical concepts. When entering the operating room, how should one behave according to shariah? Wards, doctors, canteens, and others are all involved in the hospital, for example, in the canteen, people must be trained in shariah knowledge, to provide services, kind of food they provide, and nurses must be aware that they will be mixing with male patients. The physician in the operating room should also know how to begin the operation because, accordingly to shariah. If a patient is in critical condition, the doctor should lead him to the qibla because he may die. If a person must pray, he should be aware of the qibla direction. If there is a needy person, they must be just, honest, and patient, and they must adhere to Islamic norms. Both respondents answer that these all scenarios need necessary shariah knowledge that need to be given to the hospital staff.

In brief, shariah training practices in hospital should mainly focus on shariah knowledge training since the hospital principle are established on a shariah foundation. The focal point of training in five different aspects of Fiqh training are principally important. There should also be important to highlight the Islamic spiritual care which do care on the aspect of health care that supports the inner person (spirit/soul) to help deal with the health challenges.

FINDINGS DISCUSSION

The researchers were looking for incorporation of shariah training practices in hospital. The training that are accordance with shariah principles in hospitals are primarily investigated based on the themes that should be covered in shariah training practises in hospitals and determine what those practises should consist of. The researcher believes that this segment illuminates the issues of shariah training practices engaged in shariah compliant hospital as well as the training in conventional hospital setting.

In contrast to traditional or established forms of training, shariah training emphasises the importance of upholding social and moral values. In the same vein as the Quran, moral principles are given a high priority, whereas current training focuses solely on the acquisition of development and learning.

Generally, the shariah training practises in hospitals should concentrate primarily on imparting knowledge of shariah, given that the foundation of hospitals is based on shariah principles. Most shariah training practices falls into two main categories: general training and clinical training.

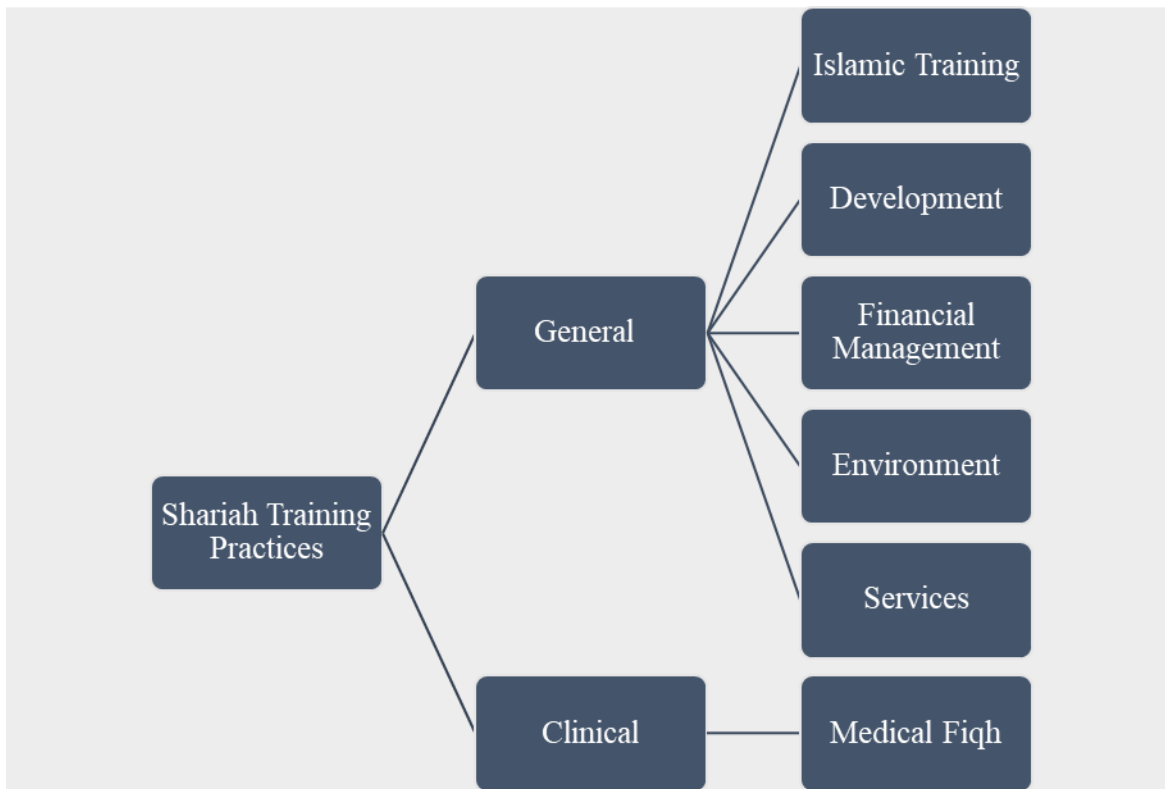


Figure 2: Shariah Training Practices

General training is made up of a number of different parts. These sections include ones on Islamic training, development, financial management, parenting, and being environmentally conscious. These are intended to assist the staff to find a good balance between work and life. Everyone on the team is required to do this because they want to get a good look at the staff from the less friendly side. Though the Human Resources department has its own training programme (called Competency), they look into all of these different areas for shariah. For example, they explain that there are some trainings for them in the finance department because a hospital has a multilayer billing system. Patients have to pay for their services in every part of the hospital, whether they are in the clinic, the pharmacy, or the lab.

This correlate with the ideas of human capital illustrated by (Hashim 2010) that an Islamic approach to human capital, particularly training, has a significant impact on the employees. Organizations that want to provide effective and appropriate training for their staff would do well to consider how training and learning methods from the Islamic tradition can offer some useful insights benefitted to the learning and improvement growth of the staff.

Therefore, the researcher into believe that every member of staff needs to know the basics of Islamic financial transactions, like what kinds of fees are okay and what kinds are not, as well as what extra charges, below charges, and everything else are. Consequently, there is training for both financial matters and the processing of credit cards.

Another type of training is clinical, which is provided for clinical staff and includes instruction in Medical Fiqh for pharmacists and physiologists. For clinical training, there is a need to know about basic concepts knowledge like Fiqh Ibadah and Fiqh Taharah. In the case of a plastic surgeon, for instance, certain actions are permissible while others are not.

The primary focus of training in each of the five different facets of Fiqh training is of the utmost significance. It is important that the Islamic teachings be incorporated into the training received in hospitals. In the researcher opinion, Islamic education is required to be incorporated into shariah training due to the fact that the religion is regarded as foundational knowledge for Muslims and especially for medical personnel working in facilities that are compliant with shariah.

Later on, they explain that this training knowledge will be expanded into five distinct aspects of Fiqh training, starting with Fiqh Ibadah, Fiqh Muamalat, Fiqh Muasharah until Fiqh Janazah.

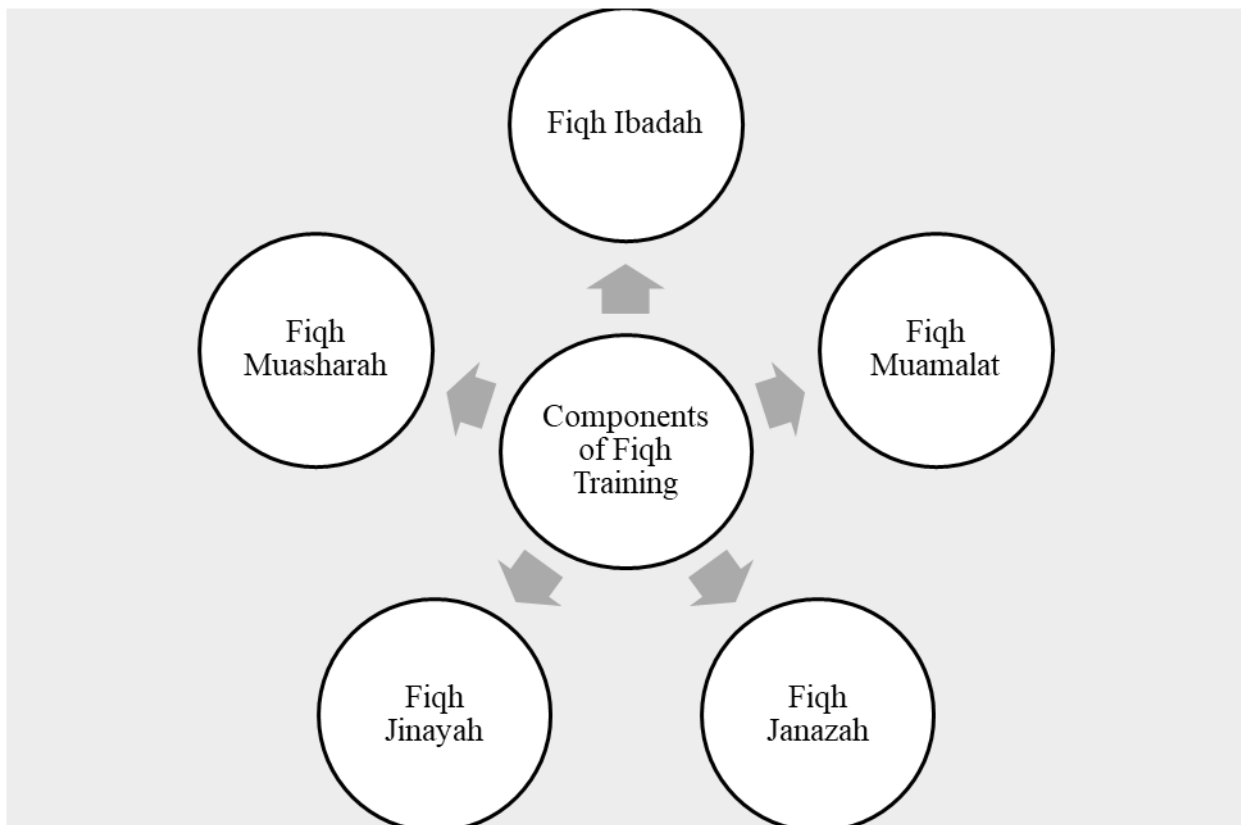


Figure 3: Five Distinct Aspects of Fiqh Training

During the process of evaluation that takes place at the hospital, the focus is sometimes on Fiqh ibadah, and at other times, it shifts to an assessment of training pertaining to Fiqh Muamalat. Because only if the staff has a good knowledge of shariah, they are aware of Fiqh ibadah and the *fadhail* (benefits), and only then are they best suited for a shariah-compliant hospital.

Additionally, the researcher is to believe that there should also be an emphasis placed on highlighting Islamic spiritual care, which is concerned with the facet of health care that supports the inner person (spirit/soul) in order to assist with coping with the difficulties associated with one's health. The aspect of medical care that assists the inner person (spirit or soul) in coping with the challenges posed by one's health should be emphasised within the context of Islamic spiritual care. This aspect of medical care is one that is taken into consideration by Islamic spiritual care. In most circumstances, it will be necessary for these courses to adhere to a standard, beginning with the awareness course and continuing on to the standard course as well as the advanced course in the

appropriate order. In order to make progress throughout the course, it is essential to have a starting point to work from. As a result, the researcher concluded that it was necessary to launch the training process of Islamic spiritual care by providing instructions to the members of the upper management team. In a similar fashion, all of the department heads would need to first receive training in order to pave the way for the junior employees to follow in their footsteps later on.

However, in the conventional hospital settings, the Islamic training elements are absent and disregarded. This Islamic training sections which is for educating the wide range of Islamic education especially relating to Islamic medical care as well as Islamic Medical ethics meant for their staff. This is importance as Muslims concern with the Islamic Medical Fiqh. There are needs also for highlighting Islamic spiritual care, that were constantly ignored in conventional settings. Such differences are obviously unacknowledged, which is why there is need for shariah training practices to be incorporated in the hospital with the aim of educate and train hospital staffs.

CONCLUSION

Therefore, based on the results, it is expected for the purposes of this study that employees of shariah-compliant hospitals who have received training in Shariah demonstrate a high level of organisational commitment compared to those who have a conventional background and have not received any prior knowledge or training of Islamic transactions and shariah knowledge. The majority of employees are not adequately trained to understand the fundamentals of Shariah with regard to the products and services they provide to customers. In hospitals that adhere to Shariah, employees who have a deeper understanding of the religion tend to be more dedicated to their jobs than those who know less about it. Since hospitals are based on shariah principles, shariah training practises should prioritise teaching about shariah. It's also crucial to bring up Islamic spiritual care, which is an important part of health care because it helps the patient cope with health problems by tending to their inner self (soul).

The study's findings led the researcher to conclude that the top-level management team needed to begin receiving training in Islamic spiritual care immediately. This section of their training programme is dedicated to educating their staff on various aspects of Islam, with a focus on Islamic medicine and medical ethics. Since these distinctions are typically ignored, shariah training practises should be implemented in the hospital with the intention of educating and training hospital staff.

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