

# The Implementation of Human Capital Management in Sharia Hospital

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## ABSTRACT

Indonesia, as a Muslim-majority country, should have an Islamic health care system. The National Sharia Council-Indonesian Ulema Council has established 12 sharia hospital certification standards covering sharia management and sharia services. Human Capital Management Sharia Standards is one of the sharia management standards consisting of 9 standards that includes 26 standard elements. This research tries to determine whether or not sharia standards for human capital management have been implemented effectively. This study used a qualitative research method "a case study" by conducting in-depth interview. The informants were Hospital Director, Finance Manager, Human Resource Manager, Deputy of Human Resource Manager, Nursing Manager, Education and Training Manager, and Assistant Manager of Management Information System. Also, coding analysis was involved to generate the results study. The result of the study indicates that the hospital has been appropriately implemented Sharia standards in human capital management practices namely recruitment, selection and placement; orientation; career and competency development; performance assessment and compensation; Sharia hospital doctor's code of ethics; Sharia hospital nurse behavior guidelines; Islamic hospital culture; Sharia services based on patients' jurisprudence; and mandatory Islamic training.

**Keywords:** *human capital management, sharia hospital*

## 1. INTRODUCTION

As one of the countries with the largest Muslim population, Indonesia should develop an Islamic health care system. Providing health services that are in line with sharia values is becoming more popular and Muslim consumers are becoming more aware of the need to only consume halal products and use halal services [1]. Therefore, it is not surprising that now many hospitals in Indonesia have provided health services that are in line with sharia principles. Even, the National Sharia Council-Indonesian Ulema Council (NSC-IUC) has also issued fatwa Number 107/DSN-MUI/X/2016 concerning the Guidelines for Hospital Operations based on Sharia Principles [2].

Sharia hospitals implement the sharia principles in delivering health services such as halal and haram principles, human relations, the implementation of quality concepts in Islam, and the maintenance of Islamic values in hospital organization [3]. Also, sharia hospitals provide health services based on Maqoshid Al-Syariah concept namely protection of religion (*Hifdz Ad-Din*), life (*Hifdz An-Nafsh*), intellect (*Hifzh Al-'Aql*), lineage (*Hifzh An-Nasal*), and wealth (*Hifzh Al-Mal*). Maqoshid Al-Syariah (sharia goals) is a guideline that can be used by practitioners to distinguish whether the procedure or practice is in line with Islamic principles or not [4], [5].

NSC-IUC has established a sharia hospital certification standard which consists of 12 standards, 62 sub-standards, and 201 assessment elements. Sharia hospital certification categorizes into two standards namely sharia services and sharia management. Sharia services standard are divided into 6 standards namely Sharia Standards of Hospital Access and Service Continuity (SSHASC), Patient Assessment Sharia Standards, Sharia Standards of Patient Care Services, Medicine Services Sharia Standards, Sharia Standards of Spiritual Services and Guidance, and Sharia Standard of Communication and Education. Meanwhile, sharia management standards consist of six standards namely Organizational Management Sharia Standards, Quality Management Sharia Standards, Sharia Standards of Human Capital Management, Facility Management Sharia Standards, Marketing Management Sharia Standards, Sharia Standards of Accounting and Financial Management [6]. Furthermore, these sharia hospital certification standards can be used to make it easier for hospitals to comprehend and implement sharia hospital standards.

A private hospital in Central Java District of Indonesia has received plenary accreditation and sharia certification. The hospital has met all national hospital certification standards set by the National Hospital Accreditation Commission (NHAC) and sharia hospital certification standards set by NSC-IUC. Sharia Standards of Human Capital Management

(SSHCM) becomes one of sharia hospital certification standards consisting of nine standards and 26 standard elements. Nine standard elements consist of 1) Recruitment, career development and management; 2). General and particular orientation Islamic values-based; 3). Staff competency and career development based on sharia principles; 4). The establishment of Key Performance Indicators (KPI), performance assessment, reward system and sharia penalty; 5). Sharia hospital doctors' ethics code; 6). Apply the Sharia hospital nurses' behavioural guidelines; 7). Hospitals apply Islamic hospital culture; 8). The hospital determines staff competence in the terms of patient jurisprudence; and 9). Hospital implements mandatory training for all staff [6]. Human capital management is a concept of human resource asset management used by Muslim practitioners to manage Muslim employees in an organization by integrating Islamic values into every decision and policy. As the valuable asset of the organization, human capital must be maintained properly so that it can assist in achieving organizational objectives [7]. Hence, this study aims to confirm whether or not sharia standards of human capital management have been appropriately implemented or not.

## 2. RESEARCH METHODS

A qualitative research method namely a case study was used in this study. A case study is a type of research approach that is commonly used in the social and life sciences [8]. Adopting a case study aims to acquire an in-depth insight regarding interesting issues, events, or phenomena in a real-life setting [9]. The informants of this study consisted of Hospital Director, Finance Manager, Human Resource Manager, Deputy of Human Resource Manager, Nursing Manager, Education and Training Manager, and Assistant Manager of Management Information System. The data was gathered by conducting in-depth interviews. Many different kinds of data collection methods are used in qualitative research. An in-depth interview is one of the most common data collection methods applied in qualitative research [10]. In addition, coding analysis was used to analyse the interview transcript data.

## 3. RESULTS AND DISCUSSION

### 3.1 Results

In-depth interviews were done as part of the data collecting methods in this study. The result showed that the hospital has integrated sharia standards of human capital (SSHC) in the implementation of hospital human resource management. Additionally, a detailed explanation of the results study is presented below.

#### 3.1.1 Recruitment, Selection and Placement

**Recruitment.** The hospital carried out new employees' recruitment to meet the hospital's human resource needs both permanent and contract employees. The recruitment process is conducted in accordance with standard operating

procedures related to the recruitment of hospital employees. One informant said: *"Recruitment is carried out according to the human resources needs."* (Informant 2). One informant also mentioned: *"There is standard operating procedures that regulates recruitment procedures."* (Informant 1). One informant revealed: *"Permanent employees and temporary contract workers. ... as was the covid-19 case yesterday, many employees were self-isolating so that hospitals have a manpower shortage. Thus, the management suggested recruiting volunteers."* (Informant 5).

There are several requirements that new employee candidates should fulfil such as being Muslim and having gender, level of education, and skills based on qualifications required by hospitals. One informant mentioned: *"There are several recruitment stages. The first is determining the required formation"*. (Informant 3). Again, informant 3 added: *"Gender, education, and skills."* (Informant 3). Other informants stated: *"The hospital has a requirement that all employees be Muslim."* (Informant 2).

Information regarding employee recruitment is announced through the hospital's social media accounts such as Instagram and Facebook accounts. However, there is also information that is only shared via employee online forum. One informant explained: *"The announcement was widely shared via the hospital's Instagram and Facebook. Some announcements are only internally limited, the information is shared in the employee group chat that we need this position. If the number of applicants is still a little, we usually use more media for the announcement."* (Informant 5).

**Selection.** There are three selection stages of new employee candidates including administrative selection, written selection, an Islamic test, and an interview.

The first stage is administrative selection. Administrative requirements that must be met by applicants include submitting legalized photocopies of diplomas and transcripts. One informant mentioned: *"Administrative selection."* (Informant 4). One informant informed: *"Photocopy of diploma and transcript that has been legalized."* (Informant 4).

The second stage is written selection. The written selection consists of examinations of general and profession-specific knowledge. Two informants mentioned: *"Written test."* (Informant 1 and 4). One informant said: *"There are general and skill examinations based on field-specific competency."* (Informant 1). Other informants added: *"Such as nurse competence."* (Informant 3).

The third stage is the Al-Islam test. Al-Islam test consists of reading the Holy Quran and Islamic knowledge tests. Four informants of this study mentioned: *"There is an Al-Islam test."* (Informant 1, 2, 4, and 5). Other informants also said: *"religious test and reciting the Holy Qur'an."* (Informant 3).

The last selection stage is interviewing the new employee candidates. Two informants stated mentioned the same statement: *"Interview test."* (Informant 2 and 4).

**Placement.** Applicants who meet the competencies required by the hospital will be accepted as hospital employees and placed in a position in each field. Employees

will be required to sign an employment contract for a three-month probationary period. During the probationary period, the employee's behavior and performance will be assessed and evaluated as a basis for the next contract renewal. One informant revealed: *"Applicants who are considered competent by having the values set will be accepted as hospital employees."* (Informant 2).

One informant explained: *"Employees are told that they have been accepted, but not fully accepted. Instead, they are accepted for a three-month trial period. The contract is signed prior to the three-month probationary period."* (Informant 4). Again, informant 4 informed: *"During these three months, the performance, attitude, and so on will be evaluated... it will be decided if the contract will continue as a candidate for a permanent job or if it will end because the value has not been met. It depends on three months assessments."* (Informant 4). Other informants also informed: *"Typically, it is extended for six months, and at the end of that period, they will be asked about the consequences of becoming a permanent employee... after agreeing, they are asked to sign the contract."* (Informant 3).

### 3.1.2 Orientation

Hospitals perform two types of orientation namely general orientation and specific orientation. General orientation includes an introduction to the hospital's vision and mission and also hospital quality culture, Islamic knowledge, Sharia services integration, and mandatory training. One informant said: *"There is a general orientation for new employee, and other orientations are specific to each unit."* (Informant 1).

One informant explained: *"...Islamic-related material. Introduce the vision and mission of the hospital from the outset. Introduced to the hospital's culture in terms of required indicators and competencies."* (Informant 1). Other informant added: *"During hospital orientation, we provide mandatory training on how to pray for the sick, taharoh, talqin guidance, hijab etiquette, and women's postpartum jurisprudence. After receiving orientation regarding integration of Sharia-compliant services, they will be placed in their relevant units."* (Informant 2).

Employees also receive a specific orientation. During specific orientation, the employees will be introduced to the unit-specific work culture. One informant mentioned: *"There is unit orientation."* (Informant 2). Other informants also stated: *"The employees will be introduced to the work culture in the unit."* (Informant 1).

### 3.1.3 Career and Competency Development

**Career Development.** The hospital does not yet have a written document regarding the planning of the human resources career path. Nevertheless, the hospital has conducted a discussion regarding the prospect of each position both structural and functional. One informant reported: *"We do not have proper preparation yet to fill open positions, such as regeneration. Indeed, our weakness is that*

*the career path is poorly organized."* (Informant 1). One informant also informed: *"The discussion on how someone will be directed to structural and functional has been discussed several times, but as far as I can remember, there is no written document."* (Informant 2).

**Competency Development.** There are two efforts that hospitals have been carried out in developing employee competency. They are employee education improvement and training programs. One informant reported: *"... currently, the improvement of competence is limited to education and training."* (Informant 5).

**Employee Education Improvement.** The Education and Training Unit creates planning of further study programs for hospital human resources both undergraduate and graduate programs. One informant informed: *"There is a strategic program from the Education and Training Unit to send human resources to the school. We determine the names and numbers of human resources."* (Informant 1). Again, informant 1 added: *"Since there were not many Bachelor's and Magister graduates outside of medical specialists, we made plans to encourage a number of people to continue their education at the undergraduate and graduate levels."* (Informant 1).

The hospital provides educational loan assistance for hospital human resources who are pursuing further studies. One informant stated: *"100 percent is loaned by the hospital. The funds are returned with the most affordable scheme. Hospitals have not been able to provide free study assignments but are still in the form of loans."* (Informant 4). Other informants also revealed: *"This is one of our efforts to generate assets with more potential."* (Informant 4).

**Training.** Training is one of the hospital's attempts to enhance employee competence. The hospital has provided full support for the training program in terms of costs and accommodation. One informant said: *"The budget for increasing the training competence has been included in the budget work plan. All fees and accommodations are covered by the hospital."* (Informant 5).

Training provided by hospitals, such as customer service training, Code Blue training, and Training Need Analysis (TNA). One informant said: *"There are several basic trainings that must be followed by employees, for example, training related to customer service, code blue, and so on."* (Informant 1). Informant 1 added: *"We from Education and Training held a Training Need Analysis workshop. I learned how to make a career map outline. We create a career map, create a list of human resource names, and then plan this training for the next few years based on that."* (Informant 1).

### 3.1.4 Performance Assessment and Compensation

**Performance Assessment.** Employee performance assessment consists of three components namely professional, behavioral, and Sharia component. The first assessment component is the professional component. The assessment for medical personnel is adjusted to each profession. Meanwhile, the assessment for non-medical personnel is adjusted to the job description in each work unit.

One informant revealed: *"For medical personnel, we measure the job description based on their profession. For non-medical staff, we measure the job description in their area of work."* (Informant 2).

The second assessment component is behavioral component. The behavioral component assessment consists of the behavior of smiling, friendly, communicating, and job accomplishment. One informant said: *"For the behavioral component, we use a standard called "Soft and Fast," which gives an evaluation of how the employee behaves when they smile, are friendly, communicate, and finish tasks."* (Informant 2)

The third assessment component is Sharia component. The sharia component includes assessments of activities related to the application of Islamic values by hospital employees, such as active participation in routine Islamic studies held by hospitals namely Wednesday morning studies, active participation in Islamic studies based on the area where employees live, active participation in conducting congregational prayers for male employees, and the assessment of memorization of the Qur'an for employee promotion. One informant informed: *"The sharia component is related to the Islamic religion, we will measure the activity in participating in Islamic studies, when there is a promotion we will assess memorization the Qur'an, and praying in the congregation for male employees."* (Informant 2).

One informant reported: *"Wednesday morning Islamic studies was attended by all employees. A study based on employee area which aims to strengthen Islamic values"* (Informant 1). One informant mentioned: *"Wednesday morning studies occur once every week."* (Informant 2). Two informants argued: *"Informant 5 added: "Since the covid-19 pandemic, the Islamic studies using online zoom meeting."* (Informants 3 and 5).

However, a thorough assessment of the sharia aspect has not been conducted because the hospital does not currently have a measuring tool to evaluate employee performance related to the sharia component. One informant explained: *"... The evaluation of the sharia side cannot be comprehensive... it is our homework to create a measuring tool for evaluating individual performance related to the sharia values."* (Informant No. 2).

**Compensation.** The compensation provided by the hospital consists of direct financial compensation, indirect financial compensation, and non-financial compensation. The purpose of compensation is to encourage employees' motivation to enhance their performance. One informant said: *"One way to motivate employees is by giving rewards."* (Informant 4).

**Direct Financial Compensation.** Direct financial compensation consists of salaries, incentives, profit-sharing, and allowances. The first direct financial compensation is salaries. The hospitals set up two different salary packages for permanent and contract employees. Permanent employees get a basic salary, functional allowances, performance allowances, and incentives, as well as health and employment allowance. In contrast, contract employees will only get a

salary package based on the adjusted district minimum wage (DMW) that is adjusted to the employee's work period. One informant said: *"Those who are hired permanently will receive a salary package that includes a basic salary, functional and performance allowances, a health and employment allowance from the Social Health Insurance Administration Agency (SHIAA), and incentives."* (Informant 2). Informant 2 added: *"The working period is 0-3 months using last year's DMW, 4-12 months using the current DMW formula, and 1-2 years using the current year's DMW formula plus incentives."* (Informant 2).

The second direct financial compensation is incentives. Direct incentives are incentives given to employees who work in revenue units, in which a portion of their income is returned to the revenue unit concerned. Meanwhile, indirect incentives are provided to non-revenue units. The income will be allocated partially to units and partially to employees. One informant said: *"There are direct incentives and indirect incentives."* (Informant 3). Another informant added: *"The incentives received by employees vary according to their performance."* (Informant 1).

Two informants mentioned: *"Direct incentives for revenue units."* (Informants 3 and 5). One informant also reported: *"Direct incentives are given to revenue units, which means that they are returned to the units. .... 25% of his earnings will be returned to his unit, while the remaining 75% will be returned to the hospital as a whole."* (Informant 4). Other informants added: *"Besides revenue units, all of them receive indirect incentives, so from the unit divided by two, some return to the unit and some are divided among all employees."* (Informant 3).

The third direct financial compensation is profit-sharing. The profit-sharing is distributed annually in accordance with the hospital administrator's policies. Profit-sharing is distributed to employees who gets the 13th salary bonus, hospital owners, and the hospital itself. One informant revealed: *"The employees have a right to profit-sharing."* (Informant 1). One informant also stated: *"Some are returned to the employees as a 13th salary bonus, others are given to the hospital's owner as da'wah funds, while others are retained by the hospital."* (Informant 3). Other informant added: *"... follow the policy made by the hospital administrator."* (Informant 5).

The fourth direct financial compensation is allowances. The allowances provided by the hospital to employees consist of structural allowances, functional allowances, and Religious Holiday Allowances. One informant reported: *"Structural allowances and functional allowances."* (Informant 5). One informant also mentioned: *"The religious holiday allowance."* (Informant 4).

**Indirect Financial Compensation.** Indirect financial compensation includes Health and employment insurance, vacation picnic tours, and facilities in the form of cooperative membership packages, Ramadhan package, education loans, loans for Hajj funds, and grants for employee's first hajj and umrah. Three informants of this study said: *"Employees are included in SHIAA Health and Employment."* (Informant 1, 4 and 5). One informant stated: *"The cooperative membership."*

*There is a package called Pajero (a package before Ramadan). Picnic facilities." (Informant 4)."* (Informant 4). One informant also revealed: *"There is a loan for education funds, there is also a loan for hajj, there is also a grant from the hospital to support the first employee's hajj or umrah"* (Informant 1).

**Non-financial Compensation.** Hospital employee receives non-financial compensation in the form of satisfaction and comfort while working at the hospital. Informant 4 mentioned: *"I am comfortable."* (Informant 4). One informant also said: *"The majority of communication is smooth."* (Informant 2).

### 3.1.5 Sharia Hospital Doctor's Code of Ethics

In the context of implementing the code of ethics for sharia hospital medicine, there is evidence that sharia hospitals have socialized it. This sharia medical code of ethics is based on the Qur'an and the Sunnah. Every doctor must uphold the sharia code of ethics so that there is no violation of patient rights. Sharia hospitals have a sharia medical code of ethics book.

### 3.1.6 Islamic Hospital Culture

The hospital's Islamic culture includes the culture of congregational prayer for male personnel and the culture of employee dressing according to hospital norms. One informant mentioned: *"Congregational prayers for male employee."* (Informant 5). One informant added: *"How neatly employees dress and whether or not they follow standards. The standard for our employees is to wear a uniform, identity, and black shoes."* (Informant 4).

### 3.1.7 Sharia Hospital Nurse Behavior Guidelines

The hospital applied Sharia hospital nurse behavior guidelines. Nurses play a crucial role in the healthcare system, particularly in Sharia hospitals. Sharia hospitals have standard guidelines for sharia hospital nursing services. Hence, Sharia hospitals can use those guidelines to provide better services to Muslim patients in accordance with Sharia principles.

### 3.1.8 Sharia Services in Patient Jurisprudence

The hospital held Baitul Arqom training in an effort to increase employee competence in providing sharia services. Baitul Arqom is held every three months, however, its implementation has ceased since the COVID-19 epidemic. The implementation of Baitul Arqom is phased for each employee. One informant stated: *"We are also holding Baitul Arqom for employees. This is a provision for employees to be able in implementing Islamic values while working in hospitals."* (Informant 3). One informant also revealed: *"An employee stated, "The program is once every three months if there is no pandemic... there is a pandemic thus it stops." The program is gradual, with about 30 people at most attending each gathering."* (Informant 5).

Hospitals provide health services according to gender. One of example is the installation of a Dower Catheter (DC). One informant said: *"Islamic integration with hospital services, for example, gender-appropriate services.... DC installation."* (Informant 2).

### 3.1.9 Islamic Mandatory Training

Islamic mandatory training is training that must be followed by all hospital employees. Mandatory training aims to prepare human capital in line with sharia principles. The training materials include pray procedures for sick patients, *talqin* guidance, tayammum and ablution, hijab etiquette, guiding patients in prayer, and jurisprudence for postnatal patients. One informant reported: *"We, the employees, take part in a training called mandatory training to prepare sharia human capital. This training is mandatory for all employees and for each unit, there is quality training related to the implementation of this mandatory competency."* (Informant 2).

One informant explained: *"During hospital orientation, we provide mandatory training including how to pray for the sick, talqin guidance, teach thaharoh patients either tayammum or ablution, teach how to maintain the hijab for female patients, prayer guidance to patients, and women's jurisprudence for the postpartum."* (Informant 2). Again, informant 2 added: *"Mandatory training related to hijab and women's jurisprudence is more specified to doctors, nurses, midwives and other health workers or non-health workers who have contact with female patients."* (Informant 2).

## 3.2 Discussion

According to the results study, the hospital has been integrated Islamic or Sharia principles in human capital management practices. The human capital management practices include recruitment, selection and placement; orientation; career and competency development; performance assessment and compensation; Sharia hospital doctor's code of ethics; Sharia hospital nurse behavior guidelines; Islamic hospital culture; Sharia services based on patients' jurisprudence; and Islamic mandatory training. Islam, as a comprehensive religion, covers the entire aspect of life that emphasizes the importance of Islamic values and implementation to achieve divine satisfaction, especially in providing healthcare [11], human capital management practices. Every act of a Muslim must be in accordance with Islamic law and ethical standards of Islamic principles. Islamic ethics decide what is right and fair, what a company's responsibilities are, and what the most important things are in society [12]. In the following paragraph, a quick overview of the results study is provided.

First, the hospital has been conducted employee recruitment, selection, and placement based on Sharia principles. Recruitment is done based on hospital standard operating procedures. Also, hospital determined that one of applicants' requirements is being Muslim. Islamic knowledge test namely reciting Al-Qur'an and Islamic knowledge tests involve in selection process. Also, the employee placement

has been adjusted to job description for each position by considering the employee competencies.

Second, hospital has been carried out general orientation and specific orientation for new employee. The knowledge regarding hospital's vision and mission, hospital quality culture, Sharia services integration, and mandatory training is provided during general orientation. Meanwhile, during specific orientation the employee is provide a knowledge regarding unit-specific work culture.

Third, the hospital has made effort to develop career and competence of the employee. The staff career path management process is managed in accordance with sharia principles. Besides, the hospital support employees' further studies by providing education loan funds and facilitate training programs to increase employee competencies.

Fourth, the employee performance assessment is integrated with Islamic principles consisting of the behavior of smiling and friendly, active participation in routine Islamic studies held by hospital, active participation of congregational prayers for male employees, and the assessment of employee memorization of the Qur'an. The hospital also provides compensation to support employee religious activities consisting of direct financial compensation namely Religious Holiday Allowances. Also, the hospital gives Ramadhan package, education loans, loans for Hajj funds, and grants for employee's first hajj and umrah as indirect financial compensation. Improving the quality of healthcare services has been a priority for the majority of the healthcare sectors, especially for Sharia hospitals which have become a globally competitive and rapidly growing industry. All Islamic medical care procedures at Sharia hospitals are implemented in accordance with the Sharia or Islamic principles [13], [14].

Fifth, the hospital has a Sharia medical code of ethics guide. The Holy Qur'an and Hadith become a basis of the Islamic work ethic that covers a set of ethical guidelines that distinguishes between right and wrong [11]. Islam medical ethics are based on Islamic law (Maqasid al-Sharia) that covers fundamental guidelines regarding life, disease, and mortality that organize individual behavior in dealing with themselves, their families, and Muslim society as a whole [15]. Involving Islamic ethics and morality assists healthcare providers to carry out their responsibilities properly and improving better medical services for Muslims [13]. Employee can more easily coordinate and adapt to their work when ethical values are well implemented. As a result, employee performance will improve, thus the organizational goal can be achieved [11].

Sixth, as a Sharia-accredited hospital, the hospital applied Sharia hospital nurse behavior guidelines. Nurse behavior is one indicator of nursing service standards that must be implemented by sharia hospitals. The behavior of nurses must be adjusted to the basic character of sharia nurses including having pure faith (*salimul aqidah*), right worship (*sahihul worship*), sturdy morals (*mantiqul khuluq*), intellect in thinking (*mustaqoful fikri*), physical strength (*Qowiyul Jismi*), economically independent (*qodirun alal kasbi*), orderly in all matters (*munazhhamun fii syu'unihi*), against lust (*mujahadatun linafsih*), good at keeping time (*haritsun*

*'ala waqtihi*), and useful for others (*nafiun Lighoirihi*). In addition, the cycle of nursing services from admission to patient discharge is also adjusted to Sharia principles [16].

Seventh, the hospital applies an Islamic hospital culture that includes a congregational prayer culture for Muslim employees and a culture of Islamic dress. The hospital implemented the culture of congregational prayer for male personnel. The hospital also has standards for the culture of employee dressing. Sharia hospitals establish standards for male and female health workforces to wear a modest and Islamic dress code as an effort to uphold moral values and protect people's honor. As an example, the female health workforce is required to wear a dress code that covers the genitals and is not tight [17].

Eighth, establishes a policy regarding staff competence in terms of patient jurisprudence. Patient jurisprudence is applied in the provision of Sharia services for Muslim patients Patient jurisprudence consists of prayer guidance for patients, preoperative prayer, ablution/*tayammum*, patient hijab, woman's blood jurisprudence, talqin, and curing the corpse in accordance with sharia principles [16].

One of the responsibilities of medical service providers at Sharia hospitals is to ensure that patients' daily activities adhere to Islamic principles, including the implementation of required prayers. Nurses are required to help female patients do ablution and pray if the patient's condition is too sick and unable to do it themselves [17], [18]. Nurses' willingness to assist elderly Muslim patients in bathing, ablution, and prayer is expected [19].

Islamic medical services provide advantages for patients, such as having access to spiritual and emotional support and also protection of patients' dignity and privacy [20]. The way patients and doctors interact is also one of the factors that influence the patient's satisfaction with Islamic medical services. Muslim patients feel more comfortable and confident when receiving friendly medical treatment and respect for the patient's religious beliefs [21]–[23]. As well as reducing racial and ethnic health disparities, providing health care that takes into account a patient's cultural practices and religious beliefs has been shown to increase patient satisfaction and loyalty intention, as also the quality of care received [15], [24].

The hospital provided Sharia-integrated healthcare services for Muslim patients. Sharia hospitals offer Muslim-friendly healthcare facilities and services, including halal food, gender-based services, prayer rooms, ablution place, surah Yasin, etc. [14]. Sharia hospitals involve gender-appropriate medical care. Some Sharia hospitals also strongly guarantee patient privacy by facilitating a single-bed occupancy [17].

Ninth, all employees are involved in mandatory Islamic training. Mandatory Islamic training provides knowledge regarding how to pray for the sick, *thaharoh* guidance, *talqin* guidance, hijab etiquette, and women's postpartum jurisprudence.

#### 4. CONCLUSION

The human capital management practices including recruitment, selection and placement; orientation; career and competency development; performance assessment and compensation; Sharia hospital doctor's code of ethics; Sharia hospital nurse behavior guidelines; Islamic hospital culture; Sharia services based on patients' jurisprudence; and Islamic mandatory training have been implemented based on Islamic or Sharia principles. Superior and obedient human capital in carrying out their work that accordance with sharia principles become a high-value asset for the hospital's current and future performance. In Indonesia, studies on the implementation of sharia-based human capital management are relatively uncommon. Hence, this study becomes additional invention in the field of management science.

## AUTHORS' CONTRIBUTIONS

NH contributed to developing the research design, drafting and revising the manuscript, and approving the final manuscript. Also, QA and NHS contributed to drafting and approving the final manuscript.

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