

# ***THE INTERNATIONAL JOURNAL OF BUSINESS & MANAGEMENT***

## **An-Nur Specialist Hospital: Islamic Management Practices**

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### **Abstract:**

*In Malaysia, the awareness for the need of Islamic management practices is growing day by day. By implementing the Islamic practices in all aspects of life, it has brought many organizations to realize the importance of following and implementing the Shariah practices. An-Nur Specialist Hospital is the first private hospital awarded with the Shariah Compliance Certificate, MS 1900: 2014. An-Nur Specialist Hospital is located in Bandar Baru Bangi, Selangor, Malaysia. The hospital has been in existence for 10 years and its vision is to lead in being a Shariah-compliant healthcare provider. This hospital provides a Shariah advisor in managing its business operation in the aspects of treatments, facilities, services, and the management. An-Nur Specialist Hospital is establishing the Islamic Values through professionalism, morals, care, trustworthiness and teamwork in its Islamic management practices.*

**Keywords:** hospital, Islamic management, Malaysia, practices, Shariah

### **1. Introduction**

Malaysia is a multicultural country with Islam as the official religion. As of July 2016, the total population was 30,949,962 million with approximately 19.5 million Muslim adherents or 61.3% (Malaysia Demographics Profile, 2016). According to Zakiah & Fadilah (2013), the Malaysian population as of July 2012 was 29,179,952 million with the Muslims being estimated at around 2013.62 million. Hence, with the increasing number of the population in four years (2012 – 2016), it shows the need for Islamic practices in every aspect of human lives and in organizations in order to lead their life in a better way with harmony and peace. Mohamed, Nur Arfifah, & Abdul Kadir (2014) stressed that the teachings and practices of the Prophet Muhammad (Peace be Upon Him) and his companions should be followed and applied in the management of self and organizations. According to Ilhaamie (2010), the impact of Islamic practices in organisational performance is better than with the conventional practices. Therefore, with the core values of the Islamic system, people perform better in their work as well as in their daily activities. The quality of life is better with Islamic practices. Islam is a way of life that can be defined as the guidance to all mankind with no discrimination to anyone. As stressed by Mohd Shahril, Murshidi, & Norzaidi (2014), Islam refers to a complete way of life where its teaching cover all spheres of human life and also unify the people of the society.

Thus, with the increasing number of the Muslim population, Islamic management practices amongst organization are growing day by day. However, according to Sulaiman, Nur Arfifah, & Abdul Kadir (2014), the number of Islamic management practices in Malaysian organizations is still limited. In contrast, a study conducted by Ilhaamie (2010) found that the overall implementation of Islamic management practices is moderate. Several organisations are implementing Islamic management practices, such as in banking services. A study undertaken by Sudin (1998) found that for the bank services, the practices of Shariah principles are in terms of the uses and sources of funds. In other practices, such as in hotel industries, it is important for hotel industries to adopt the Shariah compliance in their services especially to accommodate the needs of the upcoming Muslim tourists and travellers from other Islamic countries (Zakiah & Fadilah, 2013). Whilst, according to Shaharom & Abdul Rashid (2016), Shariah hospitals are the places where the healthcare services are rendered in accordance with the Islamic teachings or Islamic practices. Therefore, it is time for Islamic management implementation and practices at every organisational level in Malaysia, which can lead to the higher quality and performance.

## 2. Overview of Islamic Management

According to Mohiuddin (2009) [see in Mohamed *et al.*, 2014], it was stated that Islamic management can be defined as the process of planning, organizing, leading, and controlling the activities in an organization depending upon the guidance of Allah (SWT) and His Prophet (Peace be Upon Him) with an accountable mentality, integrity, and the skills to achieve the predetermined objective. Islam is the way that completes the code of life, which contains directions, rules, and regulations. With the rules and regulations, it can lead to the duties and responsibilities towards the person and the surroundings. Hence, Islamic management involves a group of people, together to accomplish a targeted mission by using guidance from the holy Qur'an and Hadith. In the holy Qur'an and Hadith, the details about the indication of management in solving various individual, familial, social, national, and international problems can be followed (Mohiuddin & M. Aatur, 2014).

According to Mohiuddin & M. Aatur (2014), Islamic management is involved with idealism, objectives, aims, methods of activities and results determined according to Islamic aqidah and Shariah. Aqidah is about faith and belief in Allah (SWT) and His Prophet Muhammad (Peace be Upon Him), whilst Shariah is the source of all life and the way to Allah. Shariah is related to the Islamic law which can be used as the guidance to lead a human to the right path. Therefore, the management should follow and implement the Shariah practices in their organisations in order to get the benefits. The benefits will give huge impacts to the organisations as well as to the society. Mohiuddin & M. Aatur (2014) argued that some special characteristics of Islamic management are:

- i. The basis of Islamic management is the Islamic Shariah that refers to the holy al-Qur'an and the Sunnah;
- ii. The original model of Islamic management is the Prophet Muhammad (Peace be Upon Him) and his true associates and followers;
- iii. The target is to gain economic development with social harmony, material well-being, and spiritual refinement;
- iv. The objectives are to achieve the well-being of this temporary worldly life and the welfare of the life in the Hereafter;
- v. Develop an environment that is conducive, peaceful, harmonious, and full of growth and development;
- vi. It reminds all concerned that everyone is simultaneously accountable to the immediate boss and to the Almighty Allah;
- vii. The manager should act himself as a vicegerent of Allah;
- viii. Here property is thought to be entrusted by Allah to the trustees, i.e., shareholders and managers;
- ix. Every decision is made through consultation (*Al-Shura*);
- x. Unethical activities adverse to religion, morality, and integrity are not tolerated;
- xi. Make everyone feel free and enjoy justice (in terms of wage, reward, and punishment).

Therefore, the beauty of Islamic management leads organizations towards morality and integrity. The Islamic management teaches a person to be an ethical person. An ethical person will comply with the rules and regulations as it is a sense of obedience to God (Mohamad Zaid, *et al.*, 2012). Therefore, if an unethical person is in the organization, it will destroy the organization, as well as the society and country. Worse, the quality of the Muslims themselves will be destroyed.

## 3. Islamic Shariah law

Islamic management is about the management of idealism, objectives, method of activities, and results that are in accordance with Islamic aqidah and Shariah as the base and guidance. Islamic law or Shariah is literally defined as 'the way' (Sharia, 2016), the way to make a better life with the guidance of Allah (SWT) and His Prophet Muhammad (Peace be Upon Him). Shariah will lead the human beings to the success in this world and the Hereafter. Shariah governs all aspects of human life and the main objective is to give justice to all. This is supported by Adibah (2013) who stated that Shariah is able to produce perfect standard rules to conduct all aspects of man's life from religious rituals up to social, economic, judicial systems and so on. Shariah is the Islamic religious law involving the principles and disciplines that govern the behaviour of a Muslim individual in his/her day-to-day life. The principles are based on the holy Qur'an, hadith, and Sunnah. Sunnah is the practices and teachings of the Prophet Muhammad (Peace be Upon Him). In other ways, the principles are also based on rational endeavors, analogical juristic reasoning, and consensus (*ijma*). In real life, the principles involve an individual with other individuals. As an example, a person cannot carry out the duties on Shariah aspects on his/her own but needs the communities to act together. By acting in a group, the mission is easier to achieve. Therefore, in the aspect of the organization, all of the people have work together in order to apply the Shariah practices in their business process. Working in a group will make the task more perfect and easier rather than when working individually. The objectives of Shariah law (*maqasid al-Shariah*) are to safeguard the interests and needs of people in terms of faith, human self, intellect, posterity, and wealth in this world and the hereafter. Thus, the goal is to preserve the community interest which is desirable. Hence, the implementation of the Shariah practices will facilitate the performance of all aspects of life.

In Malaysia, Shariah principles are mostly adopted in banking services. Islamic banks, such as Bank Islam Malaysia Berhad, Bank Muamalat, Maybank Islamic, etc. have applied the Shariah concept in their products and transactions. This is supported by Ezry Fahmy Eddy (2008) who reported that Islamic banks in Malaysia are fully adopting Shariah law as it provides an interest-free banking system as well as produces Shariah-compliant products. The banking system is based on the principles of Shariah law which are guided by Islamic economics. The principles consist of the sharing of profit and loss, and the prohibited collection and payment of interest by lenders and investors. A previous study undertaken by Sudin (1998) reported that Islamic banks are providing the banking facilities and services in line with Islamic principles, practices, and rules. Meaning that every service that is provided by conventional banks, such as savings accounts, checking current accounts, fixed or deposits or any other services, is also available at Islamic banks. Furthermore, the uniqueness of Islamic banks is that they actively participate in social activities, such as benevolent loans, collection and distribution of zakat funds, donations, and other activities, that cannot be found at any conventional banks.

In terms of healthcare services, some of the hospitals are currently are adopting the Shariah law in their business operation. As stressed by Nur Hidayah, Zurina, Nursilah, Abdul Manan, & Zainal Abidin (2014), Malaysia has a potential in offering Shariah medical tourism as an another option as more tourists and travellers from the Middle east countries, such as the United Arab Emirates, Bahrain, and Saudi Arabia, prefer to come to Malaysia as they are looking for the *halal* (permissible) options. Nur Hidayah et al. (2014) stated that Shariah medical tourism can be a pulling factor for tourists from the Muslim countries. Healthcare is one of Shariah practices that can protect lives (Norizah & Asmak, 2015). According to Shaharom & Abdul Rashid (2016), a Shariah-compliant hospital is a hospital that provides healthcare services in accordance with Shariah principles and practices. In the aspects of Shariah products, such as medicine, the base of the medicine must be *halal* as it is one of the principles of Shariah law. There is a case related with gelatine used in producing the capsule, which is normally derived from pig porcine and is *haram* (prohibited) for Muslims (Shaharom & Abdul Rashid, 2016). Therefore, by adopting the Shariah law and principles, it can be as a guidance for the hospital in searching for the *halal* one. According to Shaharom & Abdul Rashid (2016), the basic characteristics for Shariah practices are:

- a. Clear and understand the basic principles of Shariah,
- b. Clear and understand the principles of *halal* and *haram*,
- c. Clear and understand the principles of *Muamalat*,
- d. Understand and practice the Islamic Quality Concept, and
- e. Implement and establish the Core Values of Islam.

Therefore, the Islamic management practices must follow the Shariah principles either in the aspects of the treatments, facilities, services, management or products as well as the objective, vision, and mission of the organisation.

#### **4. Practices of Islamic Management at An-Nur Specialist Hospital**

An-Nur Specialist Hospital is one of the private hospitals that followed and implemented the Islamic management and Shariah concept. They provide excellent healthcare services that meet Shariah requirement and customers' expectation and satisfaction (An-Nur Specialist Hospital, 2016).

##### *4.1. Overview of An-Nur Specialist Hospital*

An-Nur Specialist Hospital is owned by Medic IG Holdings Sdn. Bhd. This hospital is situated in Bandar Baru Bangi, Selangor, Malaysia. It became fully operational in February 2006. An-Nur Specialist Hospital's vision is to lead as a Shariah-compliant healthcare provider whilst the mission is to be a sustainable Shariah-compliant healthcare provider where trusted professional care is the priority. Currently, the hospital is equipped with 33-beds and facilities, such as an emergency and accident unit that operates 24 hours a day, operating theater, nursery, physiotherapy, outpatient clinic, pharmacy, labour rooms, laboratory, medical checkup, medical diagnostic imaging facilities including x-ray, CT Scan, Mammogram, and others. This hospital provides a Shariah advisor in managing their business operations. An-Nur Specialist Hospital is the first private hospital awarded with the Shariah Compliance Certificate, MS 1900:2014 (Shaharom & Abdul Rashid, 2016). MS 1900:2014 was certified by SIRIM Berhad. SIRIM Berhad is a government agency that has been appointed by the Department of Standards Malaysia to develop, distribute, and certify standards (**Fadilah, 2009**). The MS 1900:2014 document provides basic guidelines in implementing a Shariah-based quality management system.

##### *4.2. Implementation of Islamic Management Practices*

An-Nur Specialist Hospital is establishing and implementing the Islamic values in its operation management including treatments during and after for the patient, facilities and services provided, administration, and the medicine used. According to Ali (2005), Abu-Saad (1998), Alhabshi (1994), Al- Ammar et al. (2012), and Rafiki and Wahab (2014) [see in Mastura, Ali, & Deborah (2016)], values such as perfectionism, fairness, promise-keeping, responsibility, accountability, trustworthiness, benevolence, competence, capability, honesty, transparency, cleanliness, piety, cooperation, timeliness, punctuality, and consultation can be found directly through the Prophet's traditions. Hence, these values are in accordance with the Shariah principles and they are applicable for any religion in this world.

##### 4.2.1. Islamic Core Values

An-Nur Specialist Hospital is establishing the Islamic Values through professionalism, morals, care, trustworthiness and teamwork (An-Nur Specialist Hospital, 2016).

##### 4.2.1.1. Professionalism

Professionalism includes the basic components such as responsibility, accountability, ethics, integrity, reasonableness, fairness, education, qualification, training, experience, standards, and regulations (Muhamad Fuad, 2004). According to Omar Hasan (2008), professionalism amongst the Muslim physicians refers to the proper behaviour and etiquette, which when being professional, involve psychological and social support, reassurance, a show of fraternal love, and sharing. Therefore, the professionalism concept must be adopted in order to face many different kinds of problems every day; if not, there will occur some unethical matters. Professionalism is included in the leadership skills which can lead to organize, direct, guide, and motivate a group of people towards the organization's goal. Leadership is defined as the process by which one person or individual can influence other group members towards their goal. The influential role of leadership is the most important as being a leader enables people to do the right thing (Ali, 2015). Leaders also need to be brave in solving any problem and challenges in completing a plan. A leader must be trustworthy and honest to avoid any

shenanigans occurring amongst the organizations. Leadership not only involves directing, guiding and motivating people, either members of the organization, community or society, in a certain way, but also encouraging them to have a good and productive manner towards achieving the goal. In the Islamic perspective, leadership or *al-Qiyadah* is not only able to guide, inspire, and motivate his/her followers, but also to raise them to the highest level of existence as a human being towards the worship of Allah. According to Ali (2015), leadership is a part of worship to Allah (SWT) as it is about the responsibility and trust that leaders feel whenever they deal with their followers. Islamic leadership is unique as it is concerned with worldly matters as well as giving consideration to the Hereafter (Ali, 2015). Hence, a Muslim leader is able to direct, guide, and motivate as well as to influence his/her followers to the right path in line with achieving the organizational goal. The Prophet Muhammad (Peace be Upon Him) is an example of a good leader and the best role model for all mankind. The Prophet (Peace be Upon Him) was an influential leader as he influenced and guided his people to the new religion, starting with his wife, Khadija (r.a.), his close companion Abu Bakar al-Siddiq (r.a.) and other companions, successfully. Hence, a great leader can change the world towards a better life, and the members of the organization always need the motivation, guidance, and encouragement from their leader.

#### 4.2.1.2. Morals

According to the Cambridge Online Dictionary (2016), morals are related to some standards of good behaviour, honesty, and fair dealing as well as in actions that can be considered as being correct or honest. Morals are related to the manners, characters, and proper behaviour which are all characteristics consisting in ethics. Morals and ethics are related to each other, as ethics are defined as the moral principles that control a person's behaviour in doing an activity (Oxford Dictionary, 2016). According to Latiffi (1997) [see in Mohamad Zaid, *et al.*, (2012)], ethics are concerned with the evaluation of choices where the options are not clear, or where there is no absolute right or wrong answer. Hence, ethics are related to the actions that will be taken later, either right or wrong, normally in term of rights, benefits to society, or obligations. With the right ethics, such as telling the truth, being honest (*al-Amanah*), respecting each other, fulfilling promises, etc., there will be an increase in the value of the person. From the Islamic perspective, Islam's moral system is about the morality and guidance of the human being in order to conduct something. Morality is one of the main causes of a nation's strength. Morality not only leads to a morally healthy individual, but also aids in contributing to the moral health of the society as a whole. As stated by Adibah (2013), ethics becomes the basic pillar that can contribute to a healthy organization. Thus, ethical behaviour and moral conduct can contribute to the success of an individual, organization, and society. Islam emphasizes the importance of ethics and the significance for the development of individuals and society. Besides that, in the holy Qur'an, it also mentions the importance of ethics, "Let there arise out a group of people that is good doing the right and forbidding the wrong. They are the ones who attain success" [Al-Imraan 3:104]. From this verse, by conducting good morals and being an ethical person, our life becomes more successful, either in this world or the Hereafter. The Prophet Muhammad (Peace be Upon Him) is a good role model and an ideal example of moral conduct and an ethical person. He said, "You cannot treat people with your wealth; you should treat them by means of your moral conduct". It is shown that morals contribute to long lasting relationships as well as a successful life.

#### 4.2.1.3. Care

According to the Cambridge Online Dictionary (2016), caring can be defined as giving emotional support to others. Caring is a feeling that requires action (Vicki, 2012). Hence, caring can be concluded as an emotional feeling with action in order to show about taking care of someone or something. Caring has been related with nursing as both shows the action of taking care. According to Tronto (1993) [see in Vicki, 2012], the care of patients involves the cognitive, emotional, and physical actions which consist of caring about, taking care of, caregiving, and care receiving. Hence, attention, responsiveness, and responsibility are needed in order to show the support given to the patient. This is supported by the Islamic perspective that caring in Islam is about responsibility, sensitivity, and concern as well as the motivation and commitment to act in the right manner in order to achieve perfection (Rassool, 2001). Thus, caring is a lovely feeling that consists of responsibility, sensitivity, and concern about another person. Rubina & Rozina (2008) stated that caring is a natural outcome of love that one has for humanity. To be healthy, a human being requires moral, ethical, and intellectual qualities (Rassool, 2001). Caring is related to the Islamic code of ethics as it shows the action taken. According to Athar (1995) [see in Rassool, 2001], the ethical aspect in the patients' area of care consists of understanding the patient and his/her family in the decision-making process, consoling and comforting the patient and his/her family and taking care of the family's needs if something happens to the patient. Thus, the moral support and ethical action are related in the caring process.

#### 4.2.1.4. Trustworthiness

According to the Cambridge Online Dictionary (2016), honesty can be defined as telling the truth and not being likely to lie or cheat, and the person can be trusted. Honesty is related with trustworthiness. In addition, as stated by Aisha (2010), trustworthiness is something needed in someone who has been left to protect or keep something by others and if there is a failure to do this, it is considered to be betrayal or even treason. Trustworthiness can enhance the integrity and good morals as being trustworthy implies comprehensive moral traits, repaying one's debt, being responsible, fair in dealings, keeping promises, and also being punctual. In the Islamic perspective, honesty or *al-Amanah* refers to a state of peace, safety, security, shelter, and protection. In other words, *al-Amanah* means trust, reliability, trustworthiness, loyalty, faithfulness, integrity, responsibility, and honesty. According to Muhamad Fuad (2004), the quality of trustworthiness is related with the internalization of good values that could ascertain the prevalence of ethical conduct and behaviour in the course of being a professional encompassing trustworthiness, truthfulness, integrity, responsibility, accountability, commitment, attitude, justice and fairness, and other similar positive values. The sayings of the Prophet Muhammad (Peace be Upon Him) inform us that "A hypocrite is known by three traits: When he speaks, he lies; when he promises,

he reneges; when he is entrusted, he cheats (or embezzles).” (Saheeh Al-Bukhari, Saheeh Muslim). Thus, the honesty or trustworthiness or *al-Amanah* gives a big impact to an organization. Allah (SWT) created human beings as His vicegerents and the creation is a trust from Allah (SWT) to man. As a vicegerent on earth, mankind has been assigned to establish a peaceful society. Everything given to us, is called *Amanah* and should be managed appropriately based on Allah’s laws and regulations. Therefore, as human beings, we have to make our society live in peaceful ways, obeying Allah’s law and commands.

#### 4.2.1.5. Teamwork

According to the Business Dictionary (2016), teamwork is a process of people working together in a group in order to achieve a goal. In other words, teamwork involves the individuals’ skills of trying to cooperate by providing constructive feedback. Teamwork is about breaking down some work into smaller tasks by assigning each person with a specific task with the ultimate goal of achieving certain objectives, tasks or jobs. Each team member has his/her own unique knowledge and this quality will help each other in accomplishing the mission (Wikipedia, 2016). According to Nana & Angie (2016), the key factors in developing teamwork consists of commitment, trust, purpose, communication, involvement, and process orientation. Hence, teamwork will build a long term relationship, sense of responsibility, good communication skills as well as share the knowledge and skill with others. In the Islamic perspective, working in a group has always been important and makes sense as it is impossible to survive alone. As stated by Muzammil (2007), a human being is a creature in this world that needs others as he/she does not live in a jungle or cave with no need of help from others to survive. Thus, working in a team is related to leadership (*al-Qiyadah*) as the leadership acts as the ‘head’ of the teamwork. In selecting the best leader, it is necessary to be based on the leadership qualities of the one who can lead the group in the best way. Working together in a team is necessary for human survival (Muzammil, 2007). Thus, teamwork is a relationship that needs members of the group to depend on each other, or from the Islamic concept, *al-Taawun* which means helping and supporting each other or cooperation. Islam emphasizes the teamwork and cooperation towards the right and good things, either Muslim or non-Muslim, as long as one is not involved with sinful, unjust, and hostile activities. The Prophet Muhammad (Peace be Upon Him) was stern about teamwork. He said: “Faithful believers are like the bricks of a wall that support and reinforce each other.” (Hadith from Al-Bukhari). The Prophet Muhammad (Peace be Upon Him) clasped his hands by interlocking his fingers and the interlocking device of the tiny limbs of our fingers represents how close believers can be to each other, without breaking apart, and how much stronger they can be, without allowing anything to fall through. Teamwork is synonymous with *Al-Shura* which can be defined as consultation, sharing something or meeting in a group. *Al-Shura* is one of the Islamic principles of leadership. Through *Al-Shura*, the decisions made are free from the personal interest as the decisions are made by a team. This is to ensure that all persons are well-taken care of and the decisions made are not from solely one person. Hence, the leader will keep on the right path and the decision made will not be for his/her personal interest.

#### 4.2.2. Islamic Practices

In the context of An-Nur Specialist Hospital, there are several practices which have been applied as in line with their Islamic Core Values, which are professionalism, morals, care, trustworthiness, and teamwork.

##### 4.2.2.1. Professionalism

The morality concept has been adopted through the professionalism practices at An-Nur Specialist Hospital. Good interaction and communication skills will make the physician-patient relationship close and long lasting which makes the potential for the patients to come again for the next treatment high as they like and are comfortable with the services provided by their favorite physician. Good communication will develop and trust will be maintained. At this hospital, all the physicians and nurses are very friendly and talkative with their patients. They are very kind, supportive, helpful, polite, and soft spoken to their patients. The practices such as greeting the patient with *salam*, giving good consultation, respecting patients, using good encouraging words, asking about the patient’s feelings, advising the patient in a proper manner, and being a good listener and soft-spoken physician have always been adopted in An-Nur Specialist Hospital. All physicians always have smiling faces and use low toned voices. If the patients keep asking questions, they will answer again and again until their patient is satisfied with the answer. As the An-Nur Specialist Hospital carries out Islamic practices, the Obstetrics and Gynecology Clinic is conducted by Muslim female physicians. Hence, this privacy issue should be no problem and this specialty makes the mommy-to-be feel comfortable. For the patients that are giving birth, the physician will congratulate and hug the mothers. By this caring action, patients will feel comfortable whenever they see and receive treatment from the physicians or nurses. These values make them feel safe. Therefore, the good medical ethics and behaviour from the physicians, nurses or any staff member from An-Nur Specialist Hospital will give a big impact to the quality and name of the hospital. They work as a team in order to care for and treat the patients. Besides that, through their dress code, they also showed teamwork. For the nurses, they wear a proper pink dress with the white hijab and it shows the identity of the Islamic Muslimah. The dress code also shows the identity of the hospital itself and it contributes to a positive impression of the hospital. Therefore, with the professionalism and caring attitude shown by the physicians, nurses, and other staff, it contributes to the trust and loyalty of the patients.

##### 4.2.2.2. Services

An-Nur Specialist Hospital offers Obstetrics and Gynecology (O&G) services at the *Klinik Pakar Wanita An-Nur* or An-Nur Obstetrics and Gynecology Clinic. This clinic is conducted by Muslim female physicians in accordance with the Islamic practices. All the staff at this clinic are Muslim females. They provide comprehensive care for women with gynecological issues. This clinic is taking care of the well-being of the patients during and after treatment. As for female Muslims that want to give birth, An-Nur

Specialist Hospital is the right choice as they will be served by female Muslim physicians. This clinic is a comfortable place to give birth as they will take care of about the awrah during the process of giving birth. They will be given disposable pants to cover up during the process of giving birth. The honor and dignity of a Muslim woman must be cared for. Besides that, their husband is also asked to accompany and support them during childbirth. Only their husband can be in the Labour Room. The physicians will celebrate the baby with the Salam after birth. This hospital also provides Surgery, Internal Medicine, Anesthesiology, Ophthalmology, Orthopedic, Otorhinolaryngology (ear, nose, and throat), Pediatrics, and Psychiatry and Clinical Psychology services. The services consist of inpatient, outpatient, and emergency services. As a hospital that applies Shariah practices, An-Nur Specialist Hospital also provides male and female physicians depending on the request of the patients. Meaning that, the patient has the option to choose his/her physicians. In the Outpatient visit, the staff nurse must accompany the doctor if the patient is a different gender. The Prophet Muhammad (Peace be Upon Him) said: 'No man sits alone with women but Satan is the third one present' narrated by al-Tirmidhi. In the Patient Admission procedures, before the patient declines or refuses any treatment and he/she wants to take at Own Risk (AOR), the hospital must explain about the risk of refusing the treatment, and they must make sure that the patient's emotion and mental health are in a stable condition in order to make any decision. The refusal must be documented as proof either by writing, a witness, or the patient's signature. It shows that in Islamic practices, the hospital is transparent with the patients.

#### 4.2.2.3. Facilities and Environment

In implementing the Islamic practices, An-Nur Specialist Hospital has a Shariah Advisory Council that is responsible for guiding and supervising the operations that follow the Shariah. All the operations and activities including the products and procedures used are in line with the principles devised by Islamic Shariah. The facilities provided are adequate for patients and staff to perform worship, examples are wards, clinics, labour room, operation theater (OT), etc. Furthermore, the environment is kept quiet, private, conducive, comfortable, safe, and clean as the staff will perform their tasks smoothly and the patients can recuperate comfortably. The clean environment is necessary as cleanliness is half of faith. Besides that, in the daily spiritual activities, the al-Qur'an reading is played as it gives the positive auras for the whole hospital. The hospital provides the praying room or musolla complete with prayer veils, prayer mats, holy Qur'ans, and Qibla direction, which are comfortable and clean to use. As for the patient care on ablution, the hospital provides *Ibadah* Kits consisting of items such as tayammum or dry ablution powder, water ablution spray and booklets or pamphlets on fiqh prayer. Therefore, they can easily perform prayers in comfortable ways, even though in the ward, as the facilities are provided. Same go in the labor room. The hospital provides a comfortable praying room for the patients that are waiting to give birth. Besides that, a lot of du'a or prayers are displayed on the wall that make the patients easy to read as the du'a can calm the patient spiritually. For the newborn baby, for the *tahnik* ceremony, the parent usually will bring dates and zam-zam water by themselves, but at An-Nur Specialist Hospital, the hospital provides the dates and zam-zam water. *Tahnik ceremony* is a method of touching the lips of a newborn baby with sweet foods such as honey or pressed dates. The purpose of *tahnik* is to train the baby to eat and drink. The hospital also provides reading materials about du'a for healing, du'a for food blessing, du'a for parents and children, a brochure on giving birth, prayer guide during illness, oral prescription during fasting, etc. Therefore, the knowledge enhancement and learning process are always never ending.

#### 4.2.2.4. Human Development

An-Nur Specialist Hospital is actively doing programmes towards human development, especially for the staff. Activities such as tajweed and fiqh worship classes and Shariah training have been provided in order to educate the staff with the knowledge and implementation of '*ihsan*' values and other Islamic values in their daily working life. Besides that, weekly activities, such as religious talk and recital of Yassin are carried out in order to remind everyone of Allah (SWT). During the Ramadan period, activities such as iftar and halaqah training, and ihya Ramadan programmes are provided. Besides that, for their patients, they have offered programmes such as Breast Screening Package, Programme Khatan Perdana, Antenatal Class 2016, etc. The purpose of these programmes is to share information and to enhance the patient's knowledge. Hence, the professionalism and caring attitude, and moral, trustworthy, and teamwork values demonstrate, through these activities, that the staff is sincerely working for Allah (SWT).

## 5. Conclusion

In implementing the Islamic management practices, it must be in accordance to the Islamic Shariah and be guided by its principles. All the Standard Operating Procedures (SOPs) of the management are in accordance with the basic principles of Shariah. They consist of understanding the Shariah principles, understanding *halal* and *haram*, understanding the *Muamalat*, understanding and implementing the Islamic Quality Concept practices, and establishing the Islamic Core Values. Islam is a comprehensive religion that takes human needs in a balance between the physical, emotional, and spiritual well-being. Therefore, through the high standards and values inherent in Islam, this balance can be achieved. Moreover, the qualities or desirable virtues can enhance the performance individually or organizationally. Hence, the *maqasid al-Shariah* will be achieved.

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