

# The Patient Satisfaction Level Analysis on the Application of Compliance with Islamic Law Elements in Sultan Agung Islamic Oral and Dental Hospital

Moh. Husnun Niam\*, Daffa Aulia Syaharani\*\*, Irma Dewi Ratnawati\*\*\*

\* Departement of Dental Public Health, Faculty of Dentistry Sultan Agung Islamic University Semarang

\*\* Student of Faculty of Dentistry Sultan Agung Islamic University Semarang

\*\*\* Departement of Periodontics, Faculty of Dentistry Sultan Agung Islamic University Semarang

Correspondence: [niamfkg@unissula.ac.id](mailto:niamfkg@unissula.ac.id)

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## Keywords:

Service Quality; Compliance with Islamic Law; Patients' Satisfaction

## ABSTRACT

**Background:** The existence of hospitals that apply sharia hospital standards can be a solution to muslim communities in Indonesia. Many hospitals currently go by the label of being Islamic hospitals, but their applications have yet to comply with sharia standards. The success of hospital services can be seen in service quality, one can be seen from element of compliance with Islamic law.

**Method:** This study applied analytical observational research (cross-sectional) using an accidental sampling technique of 133 patients. The variables in this study included the independent variable, the application of the element of compliance with Islamic law, while the level of patients' satisfaction served as its dependent variable. Distribution of a questionnaire was used for the instrument. Analysis of the data that has been obtained is then processed using the SPSS Spearman correlation test program.

**Result:** This study used a program using the Spearman correlation test. The study showed a relationship between applying the element of compliance with Islamic law and the level of patients' satisfaction at Rumah Sakit Islam Gigi dan Mulut Pendidikan (RSIGMP) Sultan Agung Semarang ( $P=0,000$ ). Applying the element of compliance with Islamic law revealed that results averaged 79,9 fell into the range 61-90 being very good and patients' satisfaction yielded an average of 22,5 fell into the range 16,7-25 being very satisfied.

**Conclusion:** The level of patients' satisfaction is related to applying the element of compliance with Islamic law. The better the application of the element of compliance with Islamic law, the better the patients' satisfaction. Applying the compliance with Islamic law and patients' satisfaction have been performed properly.

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## INTRODUCTION

Oral health is essential for general well-being therefore an effort must be made to maintain oral health.<sup>1</sup> Dental and oral hospitals provide services like treatment, recovery, and prevention to assist people in maintaining their oral health.<sup>2</sup> These services are provided in an integrated, unified, and sustainable manner.<sup>3</sup>

The existence of hospitals that follow the Sharia hospital standards could provide a solution for the health of Muslim communities in Indonesia. Since most Indonesians are Muslim, the availability of Sharia hospitals is an alternative to conventional hospital practices that the public still doubts because of their methods, products, and performance are not under Islamic principles. Sharia is the name given to the identity of hospitals in Indonesia, also known as Islamic hospitals.<sup>4</sup> Indonesia has many Islamic hospitals, but not all of their services are implemented following the Sharia standards.

The quality of dental and oral health services is a crucial aspect that must be considered.<sup>5</sup> The quality of healthcare services is a factor that influences patient satisfaction. The level of patient satisfaction is determined by the hospital's implementation of service quality elements.<sup>6</sup> There are six components of service quality: responsiveness, assurance, tangible, empathy, dependability, and compliance with Islamic law.<sup>7</sup> Compliance with Islamic law is a crucial aspect in encouraging patient satisfaction, and it consists of five values: *hifzh al-din* (Religious protection), *hifzh al-nafs* (Soul care), *hifzh aql* (Guard of reason), *hifzh al-nasl* (Care of offspring), and *hifzh al-mal* (Safeguarding property).<sup>8</sup>

Patient satisfaction is a feeling that occurs after a patient receives service. The patient's review is obtained by comparing

expectations with the service received.<sup>9</sup> Satisfaction can be achieved if the hospital can make the patient happy and satisfied and makes the patient want to return when necessary.<sup>10</sup> The patient's feelings of pleasure and satisfaction arise from comparing the perceived performance to the patient's expectations.

The purpose of this study is to determine the correlation between patient satisfaction and service quality elements, specifically compliance with Islamic law, at RSIGMP Sultan Agung Semarang.

## RESEARCH METHODS

This is an analytical observational study with a cross-sectional design. The sample was chosen using an accidental sampling technique in which any respondent who happened to meet the researcher and met the criteria could be used as a sample. An overall amount of 133 samples was obtained from a minimum of 96 samples calculated using the Lameshow formula. In this study, the sample criteria are patients who have agreed to be respondents and agreed to informed consent, patients who have completed treatment, patients aged 17 and over, and patients who do not have special needs. Ethical clearance letter has been approved and issued by the Research ethics committee of the Faculty of dentistry, Unissula. The research will be carried out at the Sultan Agung Islamic Oral and Dental Hospital in April - May 2023.

The questionnaire used in this study consists of 23 questions on the compliance of Islamic law elements based on Sharia hospital standards that are measured using a Likert scale and categorized as not good (score 1), less good (score 2), quite good (score 3), good

(score 4) and very good (score 5) and 5 patient satisfaction questions that correspond to patient satisfaction indicators are categorized as dissatisfied (score 1), less satisfied (score

2), satisfied (score 3). The questionnaire was tasted for validity and reliability on 30 respondents.

## RESULTS

**Table 1. Validity of Compliance with Islamic Law Elements Questionnaires**

Items	rCount	rTabel	Results
X1	0,759	0,361	Valid
X2	0,630	0,361	Valid
X3	0,807	0,361	Valid
X4	0,786	0,361	Valid
X5	0,623	0,361	Valid
X6	0,708	0,361	Valid
X7	0,768	0,361	Valid
X8	0,581	0,361	Valid
X9	0,714	0,361	Valid
X10	0,698	0,361	Valid
X11	0,678	0,361	Valid
X12	0,694	0,361	Valid
X13	0,740	0,361	Valid
X14	0,766	0,361	Valid
X15	0,713	0,361	Valid
X16	0,735	0,361	Valid
X17	0,766	0,361	Valid
X18	0,782	0,361	Valid

**Table 2. Reliability of Compliance with Islamic Law Elements Questionnaires**

Cronbach's Alpha	N of Items
0,941	18

According to the results in Table 1 and 2, the Islamic Law Elements Questionnaires was proven valid and reliable.

**Table 3. Validity of Patient Satisfaction Questionnaires**

Items	rCount	rTabel	Results
Y1	0,874	0,361	Valid
Y2	0,686	0,361	Valid
Y3	0,755	0,361	Valid
Y4	0,817	0,361	Valid
Y5	0,891	0,361	Valid

**Table 4. Reliability of Patient Satisfaction Questionnaires**

Cronbach's Alpha	N of Items
0,857	5

According to the results in Table 3 and 4, the Patient Satisfaction Questionnaires was proven valid and reliable.

**Table 5. The Implementation of Compliance with Islamic Law Elements**

Questions	Percentages				
	Not Good	Less Good	Quite Good	Good	Very Good
<i>Hifzh Al-din</i>	0	0	5,5%	48,8%	45,5%
<i>Hifzh Al-nafs</i>	0	0	7,03%	42,8%	50,1%
<i>Hifzh Aql</i>	0	0	5,2%	40,02%	54,7%
<i>Hifzh Al-nasl</i>	0	0	0	22,2%	77,8%
<i>Hifzh Al-mal</i>	0	0	0	69,3%	30,6%
Mean			5,9%	44,6%	51,7%

According to the results in Table 1, the average implementation of each aspect of compliance with Islamic law was rated as very good by 51.7% of the 133 respondents, good by 44.6%, quite good by 5.9%, and not good by none.

**Table 6. Patient's Satisfactory**

Questions	Percentages				
	Dissatisfied	Less Satisfied	Quite Satisfied	Satisfied	Very Satisfied
RSIGMPSA provides Sharia-compliant services.	0	0	0	51,1%	48,9%
RSIGMPSA offers comprehensive, clean, and comfortable facilities.	0	0	0	48,1%	51,9%
The RSIGMPSA works with moral doctors, nurses, and officers.	0	0	0	51,1%	48,9%
The RSIGMPSA works with competent doctors, nurses, and officers.	0	0	0	38,3%	61,7%

RSIGMPSA charges					
service fees based on	0	0	0	52,6%	47,4%
Sharia contracts.					
Mean				48,3%	51,7%

According to the results in Table 2, the average implementation of each aspect of compliance with Islamic law was 51.7% who

rated them as very satisfied, 48.3% who rated them as satisfied, and no one answered quite good, not good, or not good.

**Table 7. Spearman Correlation Test**

The correlation between implementing aspects of Islamic law compliance and patient satisfaction	N	100
	Sig	0,000
	Correlation Coefficient	0,368

According to the results in Table 3, a significance value of 0.000 was obtained with a correlation coefficient of 0.368, indicating there is a significant correlation with the strength of the correlation being quite strong and pointing in the same direction. Implementation aspects of Islamic law compliance influence patient satisfaction.

## DISCUSSIONS

Patient satisfaction is a feeling that occurs after a patient receives service. The patient's review is obtained by comparing expectations with the service received. It is known that general respondents in hospital outpatient care expressed satisfaction with the implementation of Islamic law compliance elements at the Islamic Dental and Oral Hospital. According to the respondents' responses, the average patient satisfaction was 22.5, placing it in the 21-25 value range in the very satisfied category. Patient satisfaction with the compliance of Islamic law elements based on hospital standards is classified into five values: *hifzh al-din*, *hifzh al-nafs*, *hifzh 'aql*, *hifzh al-nasl*, and *hifzh al-mal*.

According to the research findings, an average of 51.7% of respondents rated the element of compliance with Islamic law as very

good, 44.6% as good, and 5.9% as quite good. For the first compliance with Islamic law value, *hifzh al-din*, an average of 45.5% of respondents rated it as very good, 48.8% as good, and 5.5% as quite good. Respondents felt that the hospital services were running well in terms of service following Islamic values, foods, beverages, and medicines were guaranteed to be halal, and the health procedure times were never missed prayer times, but there was no indication of *ikhtilath* or mixing of men and women at the time. Because resources are limited, they cannot be grouped according to gender; furthermore, *ikhtilath* is permissible if it does not contradict existing Islamic values.<sup>12</sup> This is in line with research by Ali (2018), according to which the application of *ikhtilath* has not been properly implemented. It

is also stated that this happens due to a lack of human resources, which forces the hospital to provide services that are not based on the patient's gender. The number of patients is not equivalent to the quantity of human resources available in the hospital.<sup>13</sup>

Applying the *hifzh al-nafs* value, an average of 50.1% of respondents rated it as very good, 42.8% rated it as good, and 7.03% rated it as quite good. Respondents felt that the application of this value in hospitals was appropriate in terms of having an infection prevention and control program in the form of hand hygiene and providing information related to this apart from the implementation of Islamic hygiene had gone well where the scope of cleanliness in Islam was the cleanliness of clothing, body, and places of worship<sup>14</sup>, However, encouraging *dhikr* and prayer during treatment, such as recommending saying *Bismillah* when starting treatment and reminding you to pray during treatment, cannot be properly implemented.<sup>15</sup>

The implementation of the *hifzh 'aql* value reveals that an average of 54.7% of respondents rated it as very good, 40.02% rated it as good, and 5.2% rated it as quite good. In implementing this value, the hospital has attempted to protect the rights of patients with good service and in accordance with Islamic law and values, the hospital has also implemented services with a justice or anti-discrimination system for all groups, both BPJS patients and general patients, and does not carry out the patient's wishes, which is contrary to medical ethics, law, and Islamic law. However, the presence of rooms in hospitals for Islamic *da'wah* or spiritual services cannot be properly implemented because patients don't pay attention to the location of each room.<sup>16</sup> Prayer rooms and libraries can be used as

Islamic preaching or spiritual spaces.<sup>8</sup> This is consistent with Ali's (2018) research, which stated that the presence of these facilities could not be properly and optimally utilized by patients. This could be because patients were less aware of the benefits of the library and reading materials provided, aside from the culture of reading.<sup>13</sup>

The third value, *hifzh al-nasl*, was found to be very good by an average of 77.8% of respondents and good by 22.2% of respondents. In order to implement these values, the hospital has instructed doctors and nurses not to do anything that is contrary to Islamic values and medical ethics, particularly those related to human dignity.<sup>17</sup> *Hifzh al-nafs* includes the appearance of doctors, nurses, and hospital staff who serve patients politely and maintain patient honor.<sup>13</sup>

Using the *hifzh al-mal* value, 30.6% of respondents rated it as very good, while 69.3% rated it as good. The hospital has implemented financing based on Sharia contracts, carried out with the principle of transparency, where patients know the details of the costs incurred, there is no usury system, and there are no speculative activities or personal interests, in this case, the hospital is not allowed to determine the cost of treatment which are not affordable and must provide convenience to patients regarding their transactions.<sup>14</sup>

Patient satisfaction is a feeling that arises as a result of comparing service to the patient's expectations. The patient will be satisfied if the service received meets or exceeds the patient's expectations and conversely, if the service received falls short of expectations.<sup>9</sup> Patient satisfaction is determined by the overall services provided by the hospital.<sup>8</sup> According to Table 2, an average

of 51.7% of respondents were very satisfied, while 48.2% were satisfied.

The results of the data analysis in Table 3 show that there is a significant correlation between the level of patient satisfaction and standards of compliance with Islamic law at the Sultan Agung Islamic Dental and Oral Hospital (RSIGMP) Semarang, with a p-value of 0.000. The correlation coefficient figure for the correlation between the two variables is 0.368 and positive, indicating that the level of correlation strength is quite strong and the relationship between the two variables is directly proportional or in the same direction, implying that the higher the level of patient satisfaction at the hospital, the better the implementation of the element of compliance with Islamic law. This is consistent with Engkur's (2018) research, which found a positive and significant correlation between the variable implementation of Islamic Sharia compliance and consumer satisfaction, implying that compliance with Islamic law in services can lead to customer satisfaction.<sup>19</sup>

Based on respondents' responses to the variable application of the element of compliance with Islamic law, the average was 79.9, which is in the value range of 72-90 in the very good category, while the average for the patient satisfaction variable was 22.5, which is in the value range of 21-25 in the very satisfied category.

## CONCLUSIONS

Based on the research, it can be concluded that there is a significant connection between the level of patient satisfaction and the implementation of the elements of compliance with Islamic law at the Sultan Agung Islamic Dental and Oral Educational Hospital

(RSIGMP) Semarang, where the implementation of the elements of compliance with Islamic law is classified as very good with an average of 79.9 and the patient satisfaction level is classified as good with an average of 22.5.

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