

THE APPLICATION OF ISLAMIC VALUES BEHIND THE PRACTICE OF HOSPITAL SOCIAL RESPONSIBILITY IN RSI SULTAN AGUNG SEMARANG

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ARTICLE INFO

Article history:

Received: 26/01/2025

Revised: 10/02/2025

Accepted: 21 /05/2025

Keywords:

Ethnomethodology,
Hospital Social
Responsibility,
Spiritual Oriented

DOI:

<http://dx.doi.org/10.30659/jai.14.2.104-112>

Abstract

The phenomenon of Corporate Social Responsibility (CSR) has been debated among business people. In hospitals, Corporate Social Responsibility is an ethical obligation that requires hospitals and other organizations to do something useful, in this case providing quality health services for patients and the community. Apart from this, hospitals with sharia certification are also encouraged to always pay attention to the concept of sharia, namely placing Islamic values in every activity, including in their social activities. This article aims to understand how to practice hospital social responsibility at RSI Sultan Agung Semarang. The research method used is ethnomethodology. Through 5 employees of RSI Sultan Agung Semarang as key informants, the researcher found that RSI Sultan Agung Semarang practices Hospital Social Responsibility (HSR) by: (1) Providing discounts on hospital fees; (2) Conducting social services; (3) Spiritual guidance; (4) Development of Tahfidz House; (5) Providing training and health seminars for students, companies and government; (6) Providing Takjil, Iftar and suhoor during the month of Ramadan to patients, delivery and waiting patients and mosque congregations; and (7) Providing assistance for the cost of examination and hospitalization to Alim, Ulama, Umara and leaders of Islamic boarding schools who need health services. The ways and forms of HSR practices carried out reflect that RSI Sultan Agung as a business entity is not only profit oriented, but still prioritizes humanitarian aspects (social oriented) and religious aspects (spiritual oriented).

Abstrak

Fenomena Tanggung Jawab Sosial Perusahaan (CSR) telah menjadi perdebatan di kalangan pelaku bisnis. Di rumah sakit, Tanggung Jawab Sosial Perusahaan merupakan kewajiban etis yang mengharuskan rumah sakit dan organisasi lain untuk melakukan sesuatu yang bermanfaat, dalam hal ini memberikan pelayanan kesehatan yang berkualitas bagi pasien dan masyarakat. Selain itu, rumah sakit dengan sertifikasi syariah juga didorong untuk selalu memperhatikan konsep syariah, yaitu menempatkan nilai-nilai Islam dalam setiap kegiatannya, termasuk dalam kegiatan sosialnya. Artikel ini bertujuan untuk memahami bagaimana praktik tanggung jawab sosial rumah sakit di RSI Sultan Agung Semarang. Metode penelitian yang digunakan adalah etnometodologi.



Melalui 5 orang karyawan RSI Sultan Agung Semarang sebagai informan kunci, peneliti menemukan bahwa RSI Sultan Agung Semarang mempraktekkan Hospital Social Responsibility (HSR) dengan cara: (1) Memberikan potongan harga untuk biaya rumah sakit; (2) Mengadakan bakti sosial; (3) Bimbingan rohani; (4) Pengembangan Rumah Tahfidz; (5) Memberikan pelatihan dan seminar kesehatan untuk mahasiswa, perusahaan dan pemerintah; (6) Memberikan takjil, buka puasa dan sahur pada saat bulan ramadhan kepada pasien, pengantar dan penunggu pasien serta jamaah masjid; dan (7) Memberikan bantuan biaya pemeriksaan dan rawat inap kepada para Alim, Ulama, Umara dan pimpinan pondok pesantren yang membutuhkan pelayanan kesehatan. Cara dan bentuk praktik HSR yang dilakukan mencerminkan bahwa RSI Sultan Agung sebagai entitas bisnis tidak hanya berorientasi pada keuntungan semata, namun tetap mengedepankan aspek kemanusiaan (social oriented) dan aspek keagamaan (spiritual oriented).

1. INTRODUCTION

Corporate Social Responsibility (CSR) is now familiar to the general public, as one of the company's responses to the community environment. CSR is related to social responsibility, social welfare and management of the quality of life of the community. Industry and corporations in this case play a role in encouraging a healthy economy with consideration of environmental factors. Through CSR, the company does not merely prioritize the goal of obtaining the highest possible profit, but includes financial, social, and other environmental aspects. The concept of corporate responsibility, which has been known since the 1970s, is a collection and practices related to stakeholders, values, fulfillment of legal provisions, community respect, the environment and the company's commitment to contribute to sustainable development (Binti & Sudarwanto, 2021).

CSR can be defined as the moral responsibility of a company towards its stakeholders, especially the community around the company's working and operating areas (Elasrag, 2019). Apart from that, the obligation to carry out CSR is seen as limited to business entities in the form of limited liability companies (PT) and companies engaged in natural and mineral resources, such as mining companies. Companies or business entities that are not included in the list of companies as stipulated in the above regulations, such as limited liability companies (CVs), cooperatives, "hospitals" and others, normatively have no obligation to fulfill CSR practices. The result is that these entities ignore and do not care about social and environmental responsibility, which they should fulfill as part of business ethics. Along with this condition, we can clearly trace the case that occurred in the last few months, namely the circulation of fake vaccines in several hospitals in Indonesia.

Law Number 44 of 2009 concerning Hospitals article 1 paragraph (1) states that hospitals are health service institutions that provide comprehensive individual health services that provide inpatient, outpatient, and emergency services. The reality is that hospitals are not only focused as public service agencies or social services, but also look at the economic aspects (Ikhsan and Dharmanegara, 2010: 17). It is symmetrical if researchers say that hospitals are two-faced, meaning that apart from being a public service agency or social institution, hospitals can also be referred to as profit-oriented institutions like a company.

Profit-oriented hospitals are similar to companies or business entities in general, which focus their activities on achieving the greatest possible profit (profit) by reducing the cost component to a minimum. Smith (1776: 244) confirmed that the tendency of every human being to seek profit for their personal interests as much as possible by ignoring the interests of others (society) around them, and this is also the instinct of every human being. Sometimes what happens is that to obtain these benefits humans justify all means according to their desires and abilities. All the ways that humans do to fulfill their desires are the result of the mind that humans have. Human intellect has the potential to be misused by humans in

finding and justifying ways to fulfill their desires, especially their personal desires (Arsad et al., 2021) nomination matters, audit matters, remuneration matters, communication matters and risk management matters.

Furthermore, the human tendency to prioritize personal interests in running a business is different from Islamic teachings which emphasize the importance of social care. Islam teaches its followers to do good to their fellow humans, from parents (father and mother) to slaves (Fadli & Yuliani, 2022). Doing good in this context includes giving love to them, treating them fairly, and most importantly fulfilling social responsibilities to them. Allah made Islam a religion of *rahmatat lil 'alamin*, which means mercy for the entire universe. This means that the values of Islam create peace and order in human life, with principles of justice, mutual help, and ultimately create a harmonious and humane social order (Faisol & Afiqoh, 2020). These Islamic values emphasize common (social) interests, not selfish and individualistic interests.

As revealed in research (Salimudin & Dedah, 2024). Hospitals that want to build a positive image must strive to fulfill all CSR components. CSR based on sharia principles offers a holistic approach that combines a balance between economic profit, social welfare, and environmental protection. However, the implementation of CSR based on sharia principles is still not optimal, especially in terms of reporting and transparency towards maqashid sharia.

Based on this, the researcher formulated a research problem on how the practice of hospital social responsibility at the Sultan Agung Islamic Hospital Semarang, which is the first Islamic hospital in Indonesia.

2. LITERATURE REVIEW

Hospital Social Responsibility (HSR) is an adaptation of the concept of Corporate Social Responsibility (CSR) in the context of hospitals. HSR encompasses the hospital's efforts to be socially responsible to the community through fair, affordable, and inclusive services, not merely profit-oriented. HSR aims to improve the welfare of society, especially in terms of health, by taking into account social, economic, and environmental aspects. CSR in health services can be realized through community-based community services, increasing access to health services for vulnerable groups, and community health empowerment programs. In the context of Islamic hospitals, HSR also includes dimensions of spiritual and moral values that are in accordance with sharia principles Kotler and Lee (2005).

Hospital Social Responsibility is an adaptation of the concept of Corporate Social Responsibility (CSR) in the context of healthcare institutions. HSR reflects the hospital's social responsibility to the community beyond basic medical services, such as health education, environmental conservation, health services for vulnerable groups, and contributions to the social welfare of society in general (Al-Abed et al., 2020). In the context of Islamic-based hospitals, social responsibility is not only understood as a moral or legal obligation, but also as part of practicing religious values.

Islamic values are very relevant in the implementation of CSR, especially in sharia-based institutions such as Islamic Hospitals. Key principles such as ta'awun (helping), ihsan (doing good), maslahah (public good), and adl (justice) form the philosophical basis for implementing social responsibility. In Islam, social activities are not just an additional aspect, but a moral obligation inherent in muamalah activities. Islamic economic principles do not only pursue profit, but also aim to create social justice and the welfare of the people (falah). The implementation of these values in the context of hospitals reflects a commitment to services that are rahmatan lil alamin (Chapra, 2000)

3. RESEARCH METHOD

The design of this paper uses an interpretive approach with ethnomethodology methods (Faisol & Afiqoh, 2020) researcher found that RSU UMM practice HSR by: (1. Ethnomethodology is considered relevant to use because the ethnomethodology method emphasizes how or by what means (methods), a person or group of people can understand and carry out their daily activities (Atkinson, 1988; Basrowi and Sudikin, 2002: 53; Poloma, 2007: 282; and Denzin and Lincon, 2009: 338). In addition, this research is qualified by the daily activities carried out by the informants, and shown in the form of words, actions, behaviors, and events, so that to get a complete understanding, the indexicality and reflexivity methods are needed.

In this study, the data collection used by researchers included observation, interview, and documentation methods. The researcher conducted interviews with 5 (five) key informants who are employees of RSI Sultan Agung, while the researcher also mingled with the actors and became part of RSI Sultan Agung Semarang to obtain information about how HSR is practiced at RSI Sultan Agung. The information was analyzed by starting with data reduction, data presentation, and domain analysis through indexicality and reflexivity analysis. Hospital Social Responsibility activities at Sultan Agung Islamic Hospital itself are briefly divided into 2 aspects, namely: Education and Islamic Da'wah, and Health.

4. RESULT AND ANALYSIS

Sultan Agung Islamic Hospital Semarang as the first sharia-certified hospital and a pioneer of sharia hospitals in Indonesia always strives to contribute to society and the environment by organizing social responsibility programs or HSR as an effort to develop and improve Islamic da'wah and save faith in the community through da'wah bil hal and bil lisan, especially the people of Semarang and surrounding areas.

The Hospital's Social Responsibility Program focuses not only on improving health, but also on the maintenance of religious beliefs and values, economic support, and education. In its implementation, the program integrates sharia principles, aligns activities with Islamic preaching, and ensures compliance with Islamic rules.

"Berkhidmat Menyelamatkan Ummat" is the Work Meaning of RSI Sultan Agung Semarang which has a philosophy that the services provided by RSI Sultan Agung must be intended as a form of devotion (worship) which is carried out sincerely and sincerely and contributes to the Ummat. The externalization of the values of "Berkhidmat Menyelamatkan Ummat" carried out by RSI Sultan Agung is one of them, namely in the form of hospital social responsibility. The ways and forms of HSR practices carried out by RSI Sultan Agung include the following:

4.1 Providing a discount on hospital fees

The hospital fee discount provided by RSI Sultan Agung for dhuaafa who do not have health insurance is in the form of a discount on inpatient service fees of a maximum of 20% of the total bill, while for outpatients there is none. The following is Mr. Shofi's explanation:

"For example, there are poor people who are sick ... for example, if the patient is hospitalized, we can give a maximum discount of 20% if they are really underprivileged. Usually, the nurse will give a recommendation to the board of directors"

"Oh yes there is more, and you can still apply for fee waivers to MPZIS Sultan Agung with a total assistance of Rp 1.500.000,- (One million five hundred thousand rupiah) by attaching a certificate of poverty from the local village government [while looking at the computer], he added"

As for RSI Sultan Agung employees, they get a free 1-level increase if they use BPJS insurance facilities, and a 30% discount on the total cost of treatment if without health insurance.

4.2 Doing Social Service

Social services carried out by RSI Sultan Agung consisted of free examination and treatment, mass circumcision and cataract surgery. First, free examination and treatment is the hospital participating in events organized by external parties by supporting medical personnel in the event. Quoting from Mrs. Evin's statement:

"For free treatment, we send medical personnel and some basic medicines to events organized by outside parties, as for more specific drugs and infrastructure facilities that have been prepared by the committee, for this treatment activity usually at health walks, bazaars and health expos."

Second, mass circumcision, mass circumcision is carried out in collaboration with external parties of the hospital, this activity can be carried out inside the hospital or outside the hospital.

Third, cataract surgery, this activity is organized for underprivileged people who have previously been selected whether or not they are eligible for surgery. This activity includes: initial examination, phacoemulsification surgery (without stitches) and postoperative control. This activity is of course carried out at the hospital.

4.3 Spiritual Guidance

Spiritual guidance services carried out by RSI Sultan Agung are not only in order to provide awareness and remind patients and their families to always ask for help from Him, but also as part of the field of da'wah in broadcasting Islamic teachings in accordance with the guidance of the Qur'an and Al-Hadith. Broadly speaking, there are several forms of activities carried out by BPI in providing services to patients and patients' families at RSI Sultan Agung, which consist of lectures (spiritual inspiration) in each patient's room, praying for patients, funeral arrangements, and routine studies every Wednesday for RSI Sultan Agung employees. Spiritual guidance carried out by BPI is also carried out outside the hospital, by filling in studies at recitation groups, institutions and assisted villages as Islamic da'wah and helping to increase / improve the faith and Islam of the community. Quoting the statement of Ust. Arif:

"In addition to spiritual guidance activities for employees and patients, BPI also conducts outgoing spiritual guidance. Usually, we are asked to fill in studies in the community around Semarang, the implementation has been scheduled which is adjusted to the results of deliberations between the hospital and outside parties."

4.4 Development of Tahfidz House

RSI Sultan Agung developed the first Tahfidz House in Indonesia owned by a hospital. This tahfidz house is intended for hospital employees and people outside the hospital. Accompanied by ustadz and ustadzah who standby 24 hours at Rumah Tahfidz Darussyifa, it makes it easier for prospective hafidz hafidzoh who are adding memorization or just murojaah their memorization, including for employees who want to deposit. Quoting Ust Arif's statement:

"For the tahfidz house, we find a special caregiver who is on standby 24 hours in the hospital, to make it easier for employees who want to add deposits or

just tahsin and murojaah”

4.5 Provide health training and seminars

These training and seminar activities organized by RSI Sultan Agung are given to junior and senior high school students, private companies and related government agencies. The activities are carried out online (online / zoom) and offline (at the hospital or outside the hospital / related institutions). Explanation of Mr. Grad:

“Usually, it is the school that contacts us, they write to us and then we will dispatch who goes, of course we adjust it to the theme they ask for”.

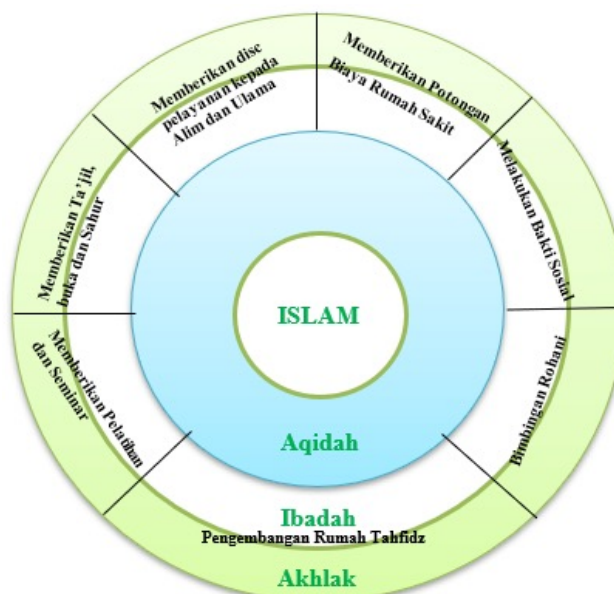
4.6 Providing Takjil, Iftar and suhoor during the month of Ramadhan

Takjil and iftar were given to patients, caregivers, patient waiters, and congregants of Hamidun Kosim Mosque (RSI Sultan Agung Mosque). While suhoor is given to waiting inpatients.

4.7 Providing assistance to Alim, Ulama, and Umara for medical check-up and hospitalization costs

RSI Sultan Agung also closely cooperates with community leaders throughout Indonesia, especially Central Java and Semarang. This is the implementation of a policy of reducing inpatient health care costs by a maximum of 50% for clerics and heads of offices or government agencies that use health services at RSI Sultan Agung.

Still related to the description of the ways of HSR practice carried out by RSI Sultan Agung above, of course, these methods are not necessarily carried out in daily life simply “taken for granted”, but there are elements that contribute to it. Based on the findings of the researchers, these elements consist of 3 (three) main elements, namely the core element (Akidah), the middle element (Worship), and the final element or outer element (Akhlak / HSR Practices at RSI Sultan Agung). See figure 1.1 below:



Source: Data processed

From the picture above, it is quite clear that Islam (Islam) is the central point that drives the way HSR is practiced by RSI Sultan Agung. RSI Sultan Agung and its practitioners as Muslims actualize these Islamic values, one of which is through the practice of HSR in accordance with their understanding and beliefs. Islamic values and the Motto of RSI Sultan Agung are then grounded by RSI Sultan Agung and its practitioners through HSR practices based on three principles, namely Akidah, Ibadah, and Akhlak. Thus, the way HSR is practiced at RSI Sultan Agung shows that as a business unit "RSI Sultan Agung" has three forms of orientation. First, it is profit-oriented. As a business entity, RSI Sultan Agung also has an orientation to gain material benefits (profit oriented). Second, oriented to social interests. RSI Sultan Agung as a community service hospital, so that it is also socially oriented is mandatory, where it is proven by the social programs it fulfills. Third, spiritual value oriented. The organizational hierarchy shows that RSI Sultan Agung is an inseparable part of Islamic Da'wah, where Islamic da'wah is continuously preserved and disseminated through RSI Sultan Agung, so that the religious activities actualized by RSI Sultan Agung, also become the goal to be achieved from the spiritual side (spiritual oriented).

5. CONCLUSION

Based on the results of in-depth interviews with informants as well as analysis of indexicality and reflexivity as the characteristics of ethnomethodology, there are several conclusions that can be drawn from the practice of health services at RSI Sultan Agung. First, the practice of HSR at RSI Sultan Agung includes various activities, such as providing discounts on hospital fees, conducting social services, providing spiritual guidance, developing Tahfidz Houses, organizing training and health seminars, providing takjil during the month of Ramadan, and providing assistance with the cost of examination and hospitalization to religious leaders and pesantren leaders in need. Second, the practice of HSR at RSI Sultan Agung is not only done mechanically, but in accordance with Islamic values. Third, this study shows that RSI Sultan Agung does not only prioritize financial gain, but also cares about social and spiritual aspects. This shows that business can be a form of worship to Allah SWT, other than just seeking material benefits

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