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# Competency Of Muslim Doctors

*by AlgristianHafid*

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## Competency of Muslim Doctors

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### ABSTRACT

**Background:** In the medical profession, a doctor will often be faced with situations of uncertainty to make the right decisions and diagnoses. In this case, making a Muslim doctor to be able to have a good impact on patients. A Muslim doctor is expected to be able to implement professional and reliable competencies in the future. In facing the future, with all the challenges in the medical world, ethical principles, moral values and good competence are needed in order to be able to provide the best health services by minimizing risks and side effects, and prioritizing greater benefits so as not to harm doctors as service providers, and patients as recipients of health services.

**Objective:** This study aims to learn more about the definition and principles of medical ethics, muslim doctor competence, and Islamic medical moral values.

**Methods:** The article source in the same field was compiled. Through a several literature search of reputable journals wick maximum published in the past 10 years.

**Result:** Several article was found, and all the article said the moral values in Islamic medicine are closely related to the personality of Muslim Doctors.

**Conclusion:** The guidelines for islamic medical ethics as muslim are Qur'an, Hadist, Ijma' and Qiyas. The four main moral principles for be a good doctor are the principle of autonomy, beneficence, non-maleficence, and the principle of justice. The competence of Muslim doctors has a close relationship with ethical principles, moral values, and law. The moral values of muslim doctors includes self-awareness, such as awareness of fitrah (inne-rself) and social awareness as caliph (external-self-awareness).

### Introduction

In the medical profession, a doctor will often be faced with situations of uncertainty to make the right decisions and diagnoses. In this case, making a Muslim doctor to be able to have a good impact on patients. A Muslim doctor is expected to be able to implement professional and reliable

competencies in the future. In facing the future, with all the challenges in the medical world, ethical principles, moral values and good competence are needed in order to be able to provide the best health services by minimizing risks and side effects, and prioritizing greater benefits so as not to

harm doctors as service providers. and patients as recipients of health services.

### **Objective**

This study aims to learn more about the definition and principles of medical ethics, muslim doctor competence, and Islamic medical moral values.

### **Methods**

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### **Result and Discussion**

#### **1. Medical Ethics**

Ethics or what is called (ethos) medicine is the principle of pragmatic provisions that contain things that can be done or avoided. Ethics means the science of what is usually done or the science of customs(Romadhon, 2013).

The guidelines for Islamic medical ethics as Muslims are none other than the Qur'an. Hadist, ijma' and qiyas. As Muslims, these four guidelines are very important. Where a Muslim doctor not only provides medical treatment but also pays attention to the treatment halal. The understanding of medical ethics has been contained in maqashid syariah, where maqhasid syariah is God's rules revealed to guide humans in regulating their

relationship with God, humans, nature and life in order to create the benefit of mankind (Sutisna, 2020).

The development of ethics in the medical world is now more widely known as bioethics. Bioethics has been known since centuries ago. The very fast development in the medical world is carried out with the purpose that the medical profession is always ready to answer the challenges of an increasingly fasted and . Just as health information can be accessed easily and quickly, then there is also an online consultation application that makes it easier for everyone to get information related to their health. different from the past, where a doctor was considered more capable with health problems, in contrast to ancient times, where a patient could not access health knowledge on the internet because the internet was less sophisticated at that time.(Suryadi, 2009).

However, everything that exists still has to follow the existing code of ethics, because the medical code of ethics can align good and right goals (Romadhon, 2013).

In Indonesia, Article 1 paragraph 1 Permenkes No. 290 of 2008 describes the approval of medical action, that informed consent is the consent given to the patient and the patient's family after

receiving a complete explanation of the medical action. Hippocrates explained that in the medical world, informed consent has become a moral obligation of medical ethics before taking medical action (Wagiu et al., 2017).

The code of ethics in Indonesia is different from western countries, especially the United States, the AMA (American Medical Association) regulates in the form of informed consent, communication and decision making. In this context, patients will get information about the patient's medical condition directly and quickly. However, the clinician also considers the medical condition little by little depending on the patient's readiness and also considers the principle of patient autonomy and also the principle of beneficence (Prawiroharjo et al., 2020).

## **2. Principles of Medical Ethics**

The principles of medical ethics are closely related to four moral principles, namely, patient autonomy, the principle of beneficence, non-maleficence and justice. These four moral principles are important in the doctor's obligation for patient health. But this is different with western and eastern countries. In the United States, Finland, Canada and England, which are included in western countries, more tightly adhere

to the principle of autonomy so that patients are free to determine their health without coercion from others. Meanwhile, in Eastern countries, especially Japan, Turkey, Lebanon, Kuwait and Saudi Arabia, they adhere to the principle of hierarchy (patriarchal culture), where all decisions are not entirely up to the patient involved but also to their family.(Prawiroharjo et al., 2020).

The four main moral principles include:

- a. The principle of autonomy (respect for human dignity)
- b. The principle of beneficence (benefit)
- c. The principle of non-maleficence (no harm)
- d. The principle of justice (justice)

In the 4 main moral principles, it is hoped that a doctor will have these 4 principles so that there will be no negligence in health services and eventually lead to death.

- a. The principle of autonomy (respect for human dignity)

The principle of autonomy is often referred to as respecting human dignity. The main meaning of autonomy is personal or individual rules that are free, both free from interference from others and from limitations that can hinder right or bad choices. A person who is limited in his own autonomy is someone who is

controlled by others or someone who is unable to act according to his desires and plans (Suryadi, 2009). Thus, it is hoped that a Muslim doctor can respond to the autonomy of a patient properly and correctly.

There are several ways to deal with individual autonomy, including: respecting the patient's personal rights, giving the patient freedom of decision without any coercion from any party, keeping important or confidential patient information, conveying the truth to the patient or patient's family, helping patients make decisions. good and useful without harming the patient and allowing the patient to choose a therapy or treatment that is considered good by him (Suryadi, 2009).

b. The principle of beneficence (benefit)

The principle of beneficence is also called doing good deeds. Good deeds are said to help according to the obligations of fellow colleagues.

It is said that a Muslim doctor has applied the principle of beneficence when he does it without expecting anything in return (without any strings attached). Often there is a misunderstanding between doctors and patients on the basis that they are more concerned with personal

interests than the public interest (the patient) (Suryadi, 2009).

c. The principle of non-maleficence

The principle of non-maleficence is also called doing actions that are not harmful. This principle is known as "primum non nocere" or as "do no harm". In health services, it is hoped that a doctor can provide treatment that has minimal risks and side effects but has great benefits (Suryadi, 2009)

So it is hoped that in applying this principle you can do it carefully and consider many things in order to provide good treatment according to patient complaints (Diab, 2016).

d. Principle of justice

The principle of justice is defined as upholding justice or equal rights to everyone (patients). It is said to be fair if a Muslim doctor can provide health services according to his rights and conditions. Justice cannot be beaten evenly in the matter of health care because every patient has a complaint for himself.

So it is hoped that a Muslim doctor can use several principles in applying the principles of justice, including:

- 1) Fair according to his needs
- 2) Fair according to the effort
- 3) Fair according to contribution

- 4) Fair according to the benefits and uses (Suryadi, 2009).

### 3. Muslim Doctor Competence

The Big Indonesian Dictionary 2002 states that competence is the authority (power) to determine or decide something. A Muslim doctor has been equipped with knowledge, skills, to provide health services to others (Romadhon, 2013).

The competence of Muslim doctors has a close relationship with ethical principles, moral values and law. Ethical principles come purely from within oneself, while moral values as a reference for one's behavior and law as a basis for someone to apply an action to the wider community (Suryadi, 2009).

Ethical principles and moral values in the medical profession have a relationship with competence between doctors and patients. Doctor's professional obligations are described in the professional oath, professional ethics, service standards and various operational procedures. These obligations are rules that must be followed in order to achieve protection, both for doctors as service providers and patients as recipients of health services (Suryadi, 2009).

A Muslim doctor must be professional in various promotive, curative, preventive and rehabilitative

aspects, it is hoped that a Muslim doctor can pay attention to several things, including:

#### a. Keeping Religion (hifzud-din)

Maintaining religion has become the obligation of every Muslim regardless of profession, but for Muslim doctors it is an aspect to maintain the straightness and obedience of the faith of himself, the patients being treated and the environment.

It has been explained in the Qur'an Surah 51: verse 56:

Which means: "And I did not create the jinn and humans, except that they worship Me".

The verse above gives extraordinary moral meaning, it is conveyed that every human being is obliged to maintain religion as a form of worship to Allah SWT(Suryadi, 2009).

#### b. Guarding the Soul/Self (hifzun-nafs)

A Muslim doctor is expected to improve his quality by continuing to live his life with passion and doing productive things for himself, his patients and the environment.

It has been explained in the Qur'an Surah 2: verse 179:

"And in the qishash there is (guaranteed survival) for you, O

people of understanding, so that you may become pious."

The verse above provides an extraordinary moral message, where a Muslim doctor is expected to maximize his efforts in health services and always improve his quality by adding new knowledge in the medical world (Qotadah, 2020).

c. Keeping Intellect (hifzul-aql)

A Muslim doctor is expected to maintain common sense by increasing his knowledge through health books and the latest health news.

It has been explained in the Qur'an Surah 5: verse 90: Which means: O you who believe, verily (drinking) alcohol, gambling, (sacrificing for) idols, drawing fate with arrows, are heinous acts including the actions of Satan. So stay away from those actions so that you get good luck(Qotadah, 2020) .

The verse above provides an extraordinary moral message, a Muslim doctor is expected to continuously add and practice knowledge.

It has been explained in a hadith that reads: Meaning: whoever takes a path to seek knowledge, Allah will make the path to heaven easy for him. (HR. Muslim no 2699).

d. Protecting offspring (hifzun-nasl)

A Muslim doctor is expected to be able to maintain offspring in order to create healthy and quality offspring.

It has been explained in the Qur'an Surah 17: verse 32:

Which means: "And do not approach adultery, verily adultery is an abominable act. And a bad way"(Qotadah, 2020) .

The verse above gives a moral message that every Muslim doctor can take care of offspring by not having an abortion on a healthy fetus unless there is a danger to the baby or mother, and paying attention not to mix men and women who are not mahrom and are not in professional or work matters (Suryadi, 2009).

e. Safeguarding Assets (Hifdzun maal)

A Muslim doctor is expected not only to consider effectiveness (success rate) but also to consider efficiency in determining an action, diagnosis or therapy.

It has been explained in the Qur'an Surah 17: verse 32:

Which Meaning: "And do not squander (your wealth) extravagantly. Verily, the spenders are the brothers of Satan, and the devil is a complete disbeliever in his Creator."

The verse above provides an extraordinary moral message, where a



Muslim doctor is expected to provide good treatment to his patients and not spend his wealth on disgraceful things (Suryadi, 2009).

#### 4. Islamic Moral Values

Moral values in Islamic medicine are closely related to the personality of Muslim doctors. A good and professional Muslim doctor can have a good impact on his patients. This is reflected in the awareness of nature and high social awareness as a caliph for himself and his environment (Self awareness).

Tasha Eurich in his research, classifying self-awareness there are 2 types including:

- a. Have a high awareness of fitrah (Inner-self-awareness)

Inner-self-awareness or what is called ISA has the ability to see values, passions, aspirations and reactions within oneself. The ability tendency of a doctor who has a high ISA can control himself in the internal world. So that people who have a high ISA are less likely to experience anxiety, stress and depression (Nadeak, 2015)

- b. Have a high social awareness as a caliph (External-self-awareness)

External self-awareness or what is known as an ESA. ESA have the ability to see what other people think

of us. This kind of thing is really needed by a doctor because it can make a Muslim doctor more sensitive to his environment. A Muslim doctor will be faced with the wider community, therefore this high awareness attitude allows a Muslim doctor to implement his knowledge in the field of Health and make every action contains high empathy that makes the patient feel comfortable and avoids anxiety and restlessness (Nadeak, 2015).

There are several ways to build self-awareness in a Muslim doctor, including the following:

- a. Dare to take risks and get out of your comfort zone.

A Muslim doctor is expected to pay attention to his every action, both in terms of diagnosis and therapy. A Muslim doctor can choose the best course of action for his patients in order to create a sense of trust and comfort between doctors and patients

- b. Creating harmony and togetherness in the world of work, especially among colleagues.

A Muslim doctor is expected to be able to establish good relations with his superiors and colleagues. Good relationships will create good and productive things.

- c. Have a high curiosity

A Muslim doctor is expected to improve the quality of knowledge. Not only in the quality of knowledge but also a high sense of empathy between others.

- d. Enjoy exchanging opinions with colleagues and coworkers

A Muslim doctor is expected to be able to exchange opinions in the form of knowledge and experience because in the world of the medical profession, health information includes knowledge that has a very broad and fast scope.

- e. Always give positive response and support

A Muslim doctor is expected to be able to give each other a positive response and support to his colleagues. These positive energies will have a good impact on yourself and others (Nadeak, 2015).

### Conclusion

The guidelines for Islamic Medical Ethics as Muslim are Qur'an, Hadist, Ijma' and Qiyas. The four main moral principles for be a good doctor is the principle of autonomy, beneficence, non-maleficence, and the principle of justice. Moral values in Islamic medicine are closely related to the personality of Muslim Doctors. The competence of Muslim doctors has a close relationship with ethical principles, moral

values, and law. The moral values for muslim doctors includes self-awareness, such as awareness of fitrah (inne-rself) and social awareness as caliph (external-self-awareness).

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