



## Indonesian Shariah Hospital Implementation Helping The Halal Industry's Ecosystem: The Swot Analysis

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### ABSTRACT

**Purpose:** The purpose of this study is to analyze the strengths, weaknesses, opportunities, and threats of implementing sharia hospitals in Indonesia to help the halal industry ecosystem in Indonesia.

**Design/Method/Approach:** This type of research is qualitative, using descriptive methods and SWOT analysis. Secondary data comes from DSN MUI Fatwa Number 107/DSN-MUI/X/2016 on Sharia-based hospital organisation. Secondary data includes Sharia hospital journals, proceedings, reports, news, and websites. Documentation is used to collect data. Data is evaluated and interpreted, and conclusions are drawn using applicable references.

**Findings:** This study found that the implementation of sharia hospitals in Indonesia is supported by the strength of DSN-MUI Fatwa No. 107/DSN-MUI/X/2016, the enthusiasm for halal lifestyle, and the development of the MUI halal-certified medicine, food, and beverage sectors. Opportunities in the form of high market demand due to the large Muslim population and support from the tourism sector. Weakness factors include the lack of qualified human resources for Islamic hospitals and the pharmaceutical industry, which still imports raw materials that do not meet halal standards. The threat is the conventional-based Indonesian public health insurance (BPJS), which contains usury elements that do not meet Sharia principles in Islamic hospitals.

**Originality/Values:** This research contributes to increasing awareness of the importance of sharia hospitals in Indonesia and helps formulate appropriate sharia hospital development strategies for the sustainability of the halal industry ecosystem based on the SWOT analysis results.

## INTRODUCTION

The halal industry is growing rapidly in food and beverage, financial, fashion, cosmetics, medications, tourism and entertainment, healthcare, travel, and education. Effective coordination in all areas is required to maximise halal industry opportunities. The halal industry benefits from a lifestyle based on Sharia ideals, including fairness, responsibility, environmental friendliness, justice, and ethics in investment and commerce. These advantages allow integration of ethical and religious principles and possible halal industrial prospects from Muslim and non-Muslim consumers worldwide.<sup>1</sup>

Public demand for sharia hospitals is rising as Islam is fully understood and halal is adopted. Recent Indonesian sharia hospital developments are encouraging. The number of sharia-certified hospitals grows. Fatwa 107/DSN-MUI/ X/2016 on sharia-based hospital organisation shows Government support. This fatwa requires Indonesian hospitals to pass a Sharia hospital certification test before becoming Sharia hospitals. Sharia hospitals Help create a health sector halal industry ecosystem. Sharia hospitals are closely tied to the pharmaceutical sector, which is a priority for growing the halal industry in Indonesia through the Sharia Economic Masterplan 2019-2024.

According to Yahmin, the growth of hospitals certified by Sharia until 2022 has reached 72 Sharia hospitals spread throughout Indonesia, from Sabang to Merauke. Furthermore, Yahmin explained that MUKISI uses 201 assessment elements as a certification process for Sharia Hospitals. The assessment targets the friendliness and communication of hospital services to patients. This is done so that the public can feel optimal service, especially about muamalah worship when seeking treatment at the hospital.<sup>2</sup>

Health aspects are crucial to excellent human resources in all areas. Increasing population and health concerns require proper health services to prevent and treat community diseases. A healthy nation is strong because a physically and intellectually sound generation determines its future. Hospitals that stress Islamic beliefs and provide outstanding care are vital to the community.

Hospitals offering sharia-based services have obligations to their patients in terms of medical care, and the care they give them must be founded on

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<sup>1</sup> Asri, Kholifatul Husna, and Amin Ilyas. "Penguatan Ekosistem Halal Value Chain sebagai Pengembangan Industri Halal Menuju Era 5.0." *Alif* 1, no. 1 (2022): 39.

<sup>2</sup> Mukisi. (2022). MUKISI: Now There Are 72 Sharia Hospitals Spread Across Indonesia.

upholding Islamic values of religion, worship, and *muamalah*.<sup>3</sup> The presence of the Sharia Hospital service is highly expected among Muslims who prioritise spiritual well-being in meeting health needs. The presence of the Sharia Hospital is also awaited by all groups regardless of ethnicity, religion, and race, because the implementation of a Sharia hospital that upholds Islamic principles highly prioritises the humanitarian side and helping fellow human beings.

Sharia hospitals follow the *maqashid* sharia. They manage, serve, medicate, feed, and drink according to the *maqashid* sharia. This includes managing hospital money with sharia financial institutions, adopting various sharia contracts, and employing halal ingredients in food, beverages, and medications.<sup>4</sup>

Sharia hospital services adopt the five values of *maqasid* sharia: protecting religion, life, descendants, reason, and property. Hospitals must have Sharia Supervisory Boards and follow the Indonesian Ulama Council's medical Islamic law rulings to protect religion. Spiritual consulting services Help patients recover. Sharia hospitals provide extensive medical support to reduce patient Mortality. Protecting descendants requires emphasising humanitarian health care regardless of nationality, religion, or color. Provide accurate and thorough medical procedure details to preserve the reason. Property protection requires hospitals to prioritize justice and fairness in patient cost calculations.<sup>5</sup>

As part of their asset protection, hospitals must implement Fatwa DSN MUI 107/DSN-MUI/X/2016, which requires 1) Islamic financial institutions. 2) Hospitals must manage fund portfolios and assets according to Sharia. 3) Hospitals cannot invest in sharia-incompatible ventures or financial transactions. 4) *Zakat*, *infaq*, *sedekah*, and *waqf* policies must be in place at hospitals.

Sharia hospitals have been studied extensively. Mahmud Yusuf's Sharia-Based Hospital Management research is one of them: the Islamic Hospitals in Banjarmasin study examines how well the Banjarmasin Islamic Hospital implements Islamic services and whether they comply with the DSN-MUI fatwa. This study shows that patients benefit from Islamic services at the Islamic Hospital in Banjarmasin, notably spiritual and religious direction. The Banjarmasin Islamic Hospital meets the service standards of Fatwa National

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<sup>3</sup> Ruliyandari, Rochana. "Persepsi Masyarakat Terhadap Kebutuhan Pelayanan Rumah Sakit Syariah di Kota Yogyakarta." *Afiasi: Jurnal Kesehatan Masyarakat* 5, no. 3 (2020): 159

<sup>4</sup> M. U. K. I. S. (2017). *Pedoman Standar Pelayanan Minimal Rumah Sakit Syariah dan Indikator Mutu Wajib Syariah*.

<sup>5</sup> Yuhanah, S., Muhajirin, M., & KH, H. A. A. W., "Analisis Implementasi Maqashid Syariah pada Rumah Sakit Berkompetensi Syariah di Indonesia Sebagai Unique Value Proposition," *Reslaji: Religion Education Social Laa Roiba Journal* 6, no. 3 (2024): 1822-1823.

Sharia Council-Ulama Council Indonesia No: 107/DSN-MUI/X/2016 on Hospital Management Guidelines. According to Sharia Principles, the Islamic Hospital has no Sharia Supervisory Board to supervise its operations directly.<sup>6</sup>

Mia Putriyana et al., Sharia Hospital Certification Standards Analysis follows. Mukisi's Review of Halal and Hygiene of Food for Services in Al Islam Hospital in Bandung City concluded that the hospital implements three of MUKISI's four standards: the procurement of food and beverage materials according to sharia, the packaging products used are halal certified, and the storage, management, and Halal certificate ownership is the fourth standard. MUI is awaiting its recertification schedule. RSAI has not been able to apply to MUKISI for Sharia accreditation to become a Sharia Hospital.<sup>7</sup> Rulyandari et al. found that the public understands and agrees with the hospital's Sharia in Yogyakarta and its services. Society needs Islamic health to provide patient safety and comfort in a Sharia hospital.<sup>8</sup>

Here are some previous studies on hospitals that use SWOT analysis. Rifqul et al. used SWOT analysis to study the development of Sharia cooperatives at Prof. Dr. MA Hanafiyah Batusangkar Hospital. The SWOT analysis concluded that hospitals must take several strategic steps to develop Sharia cooperatives, including strengthening business capital and better, accountable, and transparent business management.<sup>9</sup> Elvana et al. used SWOT analysis to study the competitive strategy of Surabaya Islamic hospitals during the COVID-19 pandemic. The study results revealed that to maintain the sustainability of their businesses during the COVID-19 pandemic, Surabaya Islamic hospitals can use the strength and opportunity strategy by providing the best service to the community, strengthening partnerships with related institutions, and maintaining existing competencies.<sup>10</sup>

Furthermore, Ricky Taslim et al's research aims to examine the marketing strategy at AA Karawang private hospital using SWOT analysis tools. This study found that hospitals can use the strength and threat strategy through

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<sup>6</sup> Yusuf, Mahmud, "Penyelenggaraan Rumah Sakit Berdasarkan Prinsip Syariah: Studi pada Rumah Sakit Islam Banjarmasin." *AT-TARADHI: Jurnal Studi Ekonomi* 9, no. 2 (2018): 82.

<sup>7</sup> Putriyana, Mia, N. Eva Fauziah, and Eva Misfah. "Analisis Standar Sertifikasi Rumah Sakit Syariah Menurut Mukisi Tentang Kehalalan Dan Higienitas Makanan Terhadap Pelayanan Di Rumah Sakit Al Islam Kota Bandung." *Prosiding Hukum Ekonomi Syariah* 4, no. 2 (2018): 449.

<sup>8</sup> Rulyandari, R, *op. cit.*; 160.

<sup>9</sup> Afif, Rifqul. "Potensi Pengembangan Koperasi Pegawai Negeri Syariah RSUD Prof. DR. M. A Hanafiyah SM Batusangkar dengan Menggunakan Analisis SWOT." *Jurnal AL-AHKAM* 10.2 (2019): 98.

<sup>10</sup> Elvana, Yesia, Hariyati Hariyati, and Budhi Setianto. "Analisis swot untuk menentukan strategi bersaing saat masa pandemi covid-19 pada rumah sakit islam surabaya." *Fair Value: Jurnal Ilmiah Akuntansi Dan Keuangan* 4.11 (2022): 5143.

market share diversification and improving patient health services.<sup>11</sup> Evy Ekantiana et al's research examines the marketing strategy at ABC Hospital Pain Management Clinic based on SWOT analysis. The results of this study indicate that according to the SWOT analysis the hospital is in quadrant three or a moderately attractive industry so that marketing expansion can be carried out through consolidation efforts with similar companies, improvements and additions to hospital facilities, making clear doctor practice schedules, and online health consultation services and promotions through social media.<sup>12</sup>

Referring to previous studies related to sharia hospitals, this study attempts to fill the existing gap. This study is expected to contribute more profound knowledge related to the implementation of sharia hospitals that are associated with the provisions of the DSN MUI fatwa on sharia principles that sharia hospitals must meet, equipped with a SWOT analysis for the development of more competent sharia hospitals in the future. Thus, Indonesian Islamic hospitals must undergo a SWOT analysis to identify strengths, weaknesses, opportunities, and threats to achieve stability and higher advantages for the population to support the halal industry ecosystem in Indonesia.

## RESEARCH METHOD

### Research Design

This type of research is qualitative, using descriptive methods and SWOT analysis. It is used to understand phenomena regarding community life, organizational functionalization, and social activities.<sup>13</sup> SWOT analysis is used to identify various factors in determining the right company strategy.<sup>14</sup>

This research was conducted by observing societal facts regarding the development of Islamic hospitals in Indonesia. It uses secondary data sources in the form of DSN MUI Fatwa Number 107/DSN-MUI/X /2016 concerning guidelines for organizing hospitals based on Sharia principles. Other secondary data sources include journals, proceedings, reports, news, and websites related to Islamic hospitals.

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<sup>11</sup> Taslim, Ricky, Zalsa Nurhaliza, and Zalma Niendya Pangestika. "Analisis SWOT Terhadap Strategi Pemasaran (Studi Kasus Rumah Sakit Swasta AA Karawang)." *Jurnal Ilmiah Akuntansi Keuangan dan Bisnis (JIKABI)* 3.1 (2024): 34.

<sup>12</sup> Ekantiana, Evy, et al. "Swot Analysis As A Basis Of Strategy In Efforts To Increase The Number Of Patient Visits At Abc Hospital Pain Management Clinic." *Jurnal Ekonomi* 12.3 (2023): 1399.

<sup>13</sup> Barlian, Eri. "Metodologi penelitian kualitatif & kuantitatif." (2016).

<sup>14</sup> Rangkuti, Freddy. "Analisis SWOT teknik membedah kasus bisnis." Gramedia Pustaka Utama, 1998.

According to Miles and Huberman, data analysis involves several stages: data collection, data editing, data presentation, and drawing conclusions or verification.<sup>15</sup> This can be seen in Figure 1 below.

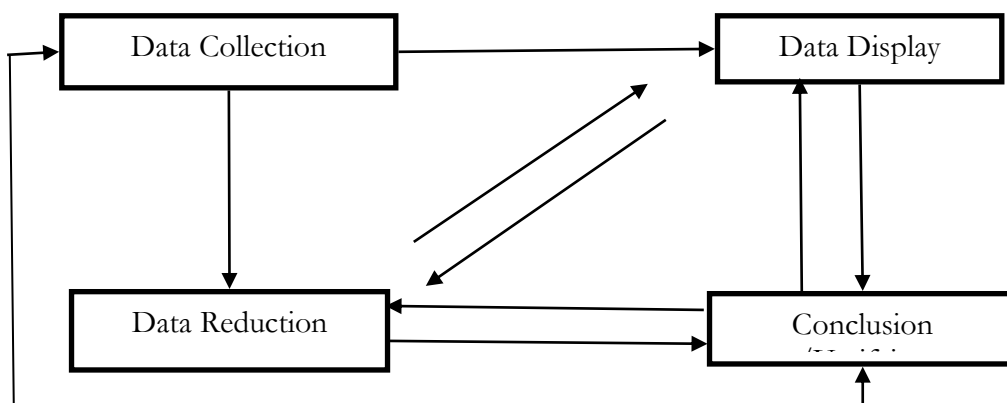


Figure 1. Miles and Huberman's model of data analysis

### Data and Data Collection Procedures

The data collection technique involves collecting various written reference sources relevant to the research topic. The data is then sorted and arranged, and conclusions are drawn. The data analysis technique consists of observing and understanding DSN MUI Fatwa Number 107/DSN-MUI/X/2016. Furthermore, the website analyzes various information related to Islamic hospitals from journals, proceedings, reports, and news.

### Data Analysis Approach

The next step follows the standard SWOT analysis procedures, systematically categorizing the data into four key components: internal Strengths and Weaknesses, and external Opportunities and Threats. Each category is then analyzed to identify patterns, relationships, and strategic implications. This process allows for a comprehensive interpretation of the data, culminating in evidence-based conclusions that highlight the entity's current position and inform strategic planning or decision-making.

## RESULT

### Implementation of Sharia Hospitals Based On Islamic Sharia Principles

<sup>15</sup> Emzir. *Analisis Data: Metodologi Penelitian Kualitatif*. (Jakarta: RajaGrafindo Persada, 2020): 130

According to MUKISI, a Sharia hospital must operate based on the *maqashid sharia*. Imam Syatibi says *maqashid sharia* implies keeping religion, soul, offspring, reason, and wealth.<sup>16</sup> According to Aisyah, A hospital based on Islamic law is an organization that has scope of work, policies, procedures and requirements personnel by sharia principles total and comprehensive, not just focused on displaying halal medicinal products but a thorough, officially recognized system and certified by an independent body that has authority to carry out the accreditation process ensure the organization follows procedures as sharia requirements. When viewed from an Islamic perspective, actual treatment includes physical-medical aspects and psycho spiritual by adopting Islamic values, the universal one.<sup>17</sup>

Sharia hospital certification improves the quality of service and Islamic preaching facilities in hospitals. It provides a guarantee that hospital operations are carried out by Sharia, both for management and patient services, as well as guidelines for hospital founders (owners) and managers in management according to Sharia principles.<sup>18</sup>

### **Sharia Hospital Certification According to DSN-MUI Fatwa Number 107/DSN-MUI/X/2016**

Sharia hospital certification is prepared based on the home accreditation standards, 2012 version of the Accreditation Committee Hospital. The standards are divided into two main groups: Standard focuses on patient services and care in the hospital, House certificate Sharia pain provides opportunities and hope for health service providers and society (people) to improve quality and patient safety in perspective physical, mental and spiritual as well as preaching in framework for the development of Islamic civilization In Hospital certification Sharia edition 1437 H, in each The chapters are divided into 2 (two) groups, namely standard group that regulates aspects management and standards groups that regulate aspects of hospital services sharia. Sharia standards in the aspects of Management include:<sup>19</sup>

#### **1. Sharia Standards of Organizational Management (OSSMO)**

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<sup>16</sup>*Ibid.*

<sup>17</sup> Hayati, Mala, and Wahyu Sulistiadi. "Rumah Sakit Syariah Strategi Pemasaran Vs Syiar." *Jurnal Arsi* (2018): 31.

<sup>18</sup> Rochmiati, Rochmiati, Chriswardhani Suryawati, and Zahroh Shaluhayah. "Faktor-faktor yang mempengaruhi keputusan pilihan pasien Rawat Inap di Rumah Sakit Syariah." *JKM (Jurnal Kesehatan Masyarakat) Cendekia Utama* 8, no. 2 (2021): 154.

<sup>19</sup> Yasmeenela, Moniq. "Kajian Bedah Produk Lembaga Ekonomi Syariah Terhadap Rumah Sakit Syariah." *Jurnal Ilmu Sosial Dan Pendidikan* 4, no. 2 (2020): 112.



This standard contains information about homeowner responsibility and accountability for sick patients in hospital management, which is proven by an operational hospital permit. The organizational structure includes a Sharia Supervisory Board at the owners' level and a Sharia committee at the level of hospitals, a spiritual field in the House sick, poverty institutions, and zakat institutions for donations.

2. Sharia Standards for Human Capital (SSMI)

This standard assesses how employee education and training are provided through a mandatory training program for all staff, including a religious curriculum, guided spiritual accompaniment, prayer procedures, preoperative prayers, Tayammum guidance, prayer guidance, and doctor visit assistance procedures.

3. Sharia Standards for Marketing Management (SSMP)

This standard contains information about the rules for managing hospital marketing and hospital promotion according to ethical promotion. This standard will ensure the hospital does not do trishaw, markup, or conduct promotional activities contrary to Islamic Sharia.

4. Sharia Standards for Accounting Management and Finance (SSMAK)

Planning, preparation of work plans and budgets, pricing, use of internal contracts and transactions, recording according to the rules of Sharia accounting, cooperation with Islamic banking and financial institutions, Allocation of zakat, infaq, and shodaqoh institutions and employees, and management of bad debt.

5. Sharia Standards for Facility Management (SSMF)

This standard contains provisions for the implementation of standardization of sharia principles, TV channel management according to the rules of sharia, gender-based ward arrangements, bathroom layout and maintenance sharia standards, water test results, drink and MUI-halal, provides adequate means of worship, and managing *halal* kitchen according to sharia principles.

6. Sharia Standards for Quality Management (SSMM).

This standard contains an assessment of quality policies and guidelines on maintaining faith, worship, morals, and muamalah through religious activities listed in the leading quality indicators of the unit work/or hospital, service standards, recording and reporting indicators of sharia quality, reporting analysis, design and redesign the results of the analysis, and study about the hospital Islamization program.



According to the provisions of the DSN-MUI Fatwa Number 107/DSN-MUI/X/2016, an essential requirement in a sharia hospital is the availability of halal-certified medicines. However, pharmaceutical companies still face obstacles as drug manufacturers. One obstacle is that 90 percent of the raw materials for medicines in Indonesia are imported, and the packaging is sourced from processing that is not yet halal.<sup>20</sup> From the literature obtained regarding the point, critical halal states that halal is a medicinal ingredient that varies; some are halal (pure), haram (unclean), and doubtful (*syubhat*). Some critical points in the preparation of the preparation drugs that need attention such as: substances sweetener, anti-stick tablet, adsorbent material, flavoring agent, tablet binding agent, tablet and capsule diluent /filler, substance coating agent, tablet disintegrate, solvent, lubricant tablets, hardeners, tablet lubricants, substances coloring agents and others. One of the ingredients in tablet making that needs to be seen at critical points is whether halal gelatin, cellulose acetate, alcohol (ethanol), sucrose, magnesium stearate, lactose, and stearic acid are used. The halal status of these ingredients is still in doubt.<sup>21</sup>

## DISCUSSION

### Implications of Halal Product Certification In Islamic Hospitals

Halal product certification in service health impacts Muslim patients: 1. Every good Muslim patient should choose and use halal items and services, 2. Healthcare perception of halal products. Muslim patients may heal better with halal items. Other facilities may not have halal items, which can slow healing.<sup>22</sup>

From an Islamic economic perspective, Islamic hospitals must meet the following Islamic values, namely 1) the values of monotheism or divinity (*rububiyah-ulubiyah*), 2) the values of humanity (*insaniyyah*), 3) the values of ethics (*akblaqiyah*), 4) the values of balance (*waslatiyah*), 5) the values of free will (*ikhtiyar*) and responsibility (*masuliyah*).<sup>23</sup> The implementation of Islamic hospitals ensures hospital operations. Sharia implements it in management and

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<sup>20</sup> Ali, Darwin. "Islamisasi Budaya Pelayanan Rumah Sakit dan Pengaruhnya Terhadap Kuantitas Kunjungan Pasien di Rumah Sakit Islam Sultan Agung Semarang." *Prosiding Konstelasi Ilmiah Mahasiswa Unissula (KIMU) Klaster Humaniora* (2019): 1300.

<sup>21</sup> Meilani, Aditya Dwi, Suwaldi Martodihardjo, and Ida Ayu Ariessanti. "Analisis Label Halal pada Nama Dagang Obat Tablet Melalui Pengamatan pada Kemasan Sekunder terkait Jaminan Produk Halal di RSI Sultan Agung Semarang." *Indonesian Journal of Medical and Pharmaceutical Science* 1, no. 2 (2022): 61.

<sup>22</sup> Rahardian, B., Nurrachma Hakim, and Andre Kurniawan. "Implementation of halal product guarantee in dental health services in Islamic hospital." *Int J Human and Health Sci* 3, no. 2 (2019): 56.

<sup>23</sup> Sa'adah, Haqiqotus. "Konsep Rumah Sakit Syariah Dalam Transformasi Ekonomi Syariah." *I'thisom: Jurnal Ekonomi Syariah* 1, no. 2 (2022): 160-162.

patient services to improve the quality of services and means of Islamic preaching in hospitals. The hospital Sharia is not only concerned with profit alone, but also pays attention to religious activities by paying attention to employee quality and patients in worshipping Allah. An Islamic hospital has two main functions: business and social. Business functions run with professional management and social functions as one of the efforts to Help the dhu'afa.<sup>24</sup>

Human Resources plays a part in achieving the quality standards of services in the Hospital. Strategic recruitment of health workers is one of the efforts that can be made to achieve optimal quality of service. One of the efforts to optimize service begins with requiring health workers to wear clothing that covers the aurat according to the principles of competence of health workers. The ability to read the Quran, Islamic education, sharia interviews, and mental tests are some things that health workers must master. Education and training are moral and spiritual, such as training in washing the body, training nurses in moral character, training them to grow greetings, Basmalah, and Hamdalah when checking patients, being polite and friendly, trustworthy and honest, as well as correct in providing services to patients. These are efforts that can be made by the order services used as the basis for optimizing the implementation of Hospital quality indicators.<sup>25</sup>

Most medical residents experience ethical issues during clinical practice. Therefore, ethics education should focus on real-world difficulties. Early in their careers, clinicians must learn to follow the four principles of health care ethics: autonomy, beneficence, justice, and non-maleficence.<sup>26</sup> Islamic Service Agency (ISA) supervision can Help hospitals improve Islamic performance by providing guidance, direction, observation, motivation, and evaluation to nurses, instilling an understanding of the importance of Islamic performance in work and personal life, and counseling nurses to align their perceptions of Islamic performance with the hospital's vision, mission, and core values.<sup>27</sup>

Fatwa No. 107/DSN-MUI/X/2016 outlines the following rules for hospital management with Sharia principles in service provision: "1. Hospital

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<sup>24</sup> Sulistyowati, Arlina Dhian, Sri Handayani, and Kasih Nursanti. "Gambaran Pelaksanaan Indikator Mutu Syariah Perawat di Rumah Sakit Islam Yogyakarta PDHI." *J Kepemimp dan Manaj Keperawatan* 2, no. 1 (2019): 10.

<sup>25</sup> *Ibid.*, p. 7

<sup>26</sup> Abdulrazeq, Fayez, Abdulwahab Al-Maamari, Walaa Ameen, and Alaa Ameen. "Knowledge, attitudes and practices of medical residents towards healthcare ethics in the Islamic Hospital, Jordan." *Yemeni Journal for Medical Sciences* 13, no. 1 (2019): 8

<sup>27</sup> Maharani, Virgi Mayang, Sutopo Patria Jati, and Sri Achadi Nugraheni. "Analysis of Factors Affecting Islamic Performance of Nurses in Central Surgery Installation of Sultan Agung Islamic Hospital." *Jurnal Aisyah: Jurnal Ilmu Kesehatan* 7.1 (2022): 60-61.

and all stakeholders must fulfill their rights and obligations as best they can; 2. Hospitals must deliver services that follow Clinical Practice Guidelines (PPK), clinical pathways, and standards 3. Hospitals must prioritize patients' needs and humanitarian care regardless of race, nationality, or religion. Hospitals must be trustworthy, polite, friendly, and provide transparent, quality service. 4. Hospitals must prioritize justice and fairness in computing patient charges 5. Patients must receive spiritual services and discussions in hospitals to recuperate 6. Patients and their caregivers must follow all hospital standards and procedures 4. Hospitals, patients, and caregivers must have morality 5. Hospitals must avoid wicked behaviors, *riyabah*, *zbulm*, and sharia violations; 6. Hospitals must establish Sharia Supervisory Boards; 7. Hospitals must obey and refer to the Ulema Council Indonesia's fatwa on modern Islamic legal issues in medicine (*al-mas'ul al-fiqhiyah al-waqi'iyah' iyah a l-thibbiyah*); 8. Hospitals must have worship guidelines. Muslim patients must practice purification and prayer for the sick; 9. Hospitals must have cleaning requirements criteria."

The rules for using medicines, food, drinks, cosmetics, and goods in Islamic hospitals are that hospitals must utilize Indonesian Ulema Council-certified halal medicines, food, drinks, cosmetics, and other goods. If a drug does not have a Halal certificate from MUI, you can use pharmaceuticals without the banned ingredient. In emergency conditions (*dharurat*), informed consent is required for illegal drug use.

### **SWOT Analysis Implementation of Sharia Hospitals In Indonesia**

1. The following is a SWOT analysis related to the implementation of Sharia hospitals in Indonesia:
2. *Strength* Factors are regulations that have been set by the Government in the form of DSN-MUI Fatwa Number 107/DSN-MUI/X/2016 concerning guidelines for organizing sharia hospitals as well as facilitating sharia certification for sharia hospitals, positive public enthusiasm for the existence of sharia hospitals is based on awareness of *halal lifestyle*, and Islamic services that better protect the soul and body. According to Latifah's research (2020), attitude is very supportive of the existence of Sharia hospitals. Education, the higher the education of the community, the higher the level of its preferences regarding the existence of a Sharia hospital. Knowledge means that the better the level of understanding of the community, the higher the level of preference for the existence of Islamic hospitals.<sup>28</sup> The development of the MUI halal-certified pharmaceutical

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<sup>28</sup> Latifah, Luluk. "Preferensi Masyarakat Terhadap Rumah Sakit Syariah (Studi Kasus Terhadap Masyarakat Surabaya)." *Dinar: Jurnal Ekonomi dan Keuangan Islam* 7, no. 1 (2020): 44

industry, food, and beverages labeled halal by MUI also strengthens the bargaining position of Islamic hospitals.

3. *Weakness* Factors include the inadequacy of human resources according to the standards required by Islamic hospitals, both medical personnel (doctors, nurses, midwives, pharmacists, physiotherapists, nutritionists) and non-medical (directors, administration, accounting and finance, facilities and infrastructure employees, information and technology employees, hospital kitchens, linen, gardens to cleaning service officers). Another weakness is the pharmaceutical industry, which is still far from Sharia criteria due to the dependence on raw materials from abroad, which are suspected to contain elements of haram materials such as pork and *khamr*.
4. *Opportunities* Factor (Opportunities), namely the large Muslim population in Indonesia, opens up a significant market opportunity for Islamic hospitals in Indonesia. In addition, the presence of Muslim and non-Muslim tourists who have a preference for halal *lifestyle* from various countries such as Saudi Arabia, UAE, Egypt, Turkey, England, America, Australia, PRC, Singapore, Malaysia, Thailand, Brunei Darussalam, and other countries also increase the market opportunity for the existence of Islamic hospitals which are very much needed because of the high *demand*.
5. *Threat* Factor is a condition where BPJS health services are still managed conventionally by the Indonesian Government and declared haram by the MUI because they contain *usury*. This is a significant obstacle because most Indonesians use BPJS funds for hospital medical expenses. This is contrary to the Sharia principles that Sharia-certified hospitals must meet.

### Sharia Hospital Helps Halal Industry Ecosystem in Indonesia

The halal industry's development and growth rate are affected by its ecosystem. These include rules, stakeholder traits, governance, guidelines, controls, and arrangements. Another definition of the halal industry ecosystem is a set of institutional and organizational arrangements, policies, processes, procedures, rules, and regulations that guide halal firms and organizations toward Sharia compliance. The halal industry ecosystem is also influenced by:<sup>29</sup> 1) the demographic development of Muslims; 2) the lifestyle of people who are driven by sharia principles that prioritize goodness and avoid evil; 3) the growth of sharia-based trade; 4) the development of halal industry players; 5) the development of regulations that can provide strong opportunities for supply and demand; and 6) the development of informa. Sharia hospitals in Indonesia

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<sup>29</sup> Nasution, Lokot Zein. "Penguatan industri halal bagi daya saing wilayah: Tantangan dan agenda kebijakan." *Journal of Regional Economics Indonesia* 1, no. 2 (2020): 37.

promote the Government's sharia business climate, making Indonesia a halal provider of goods and services.

The development of Sharia business in Indonesia and the world must be balanced with the quality of Sharia given to the community. All halal business processes must be conducted according to Islamic law. The quality of a Sharia business can be assessed from two aspects: business and financial. The assessment of the business aspect can be seen in a product's raw materials. In addition to raw materials, the health impacts of using or consuming the product are also included in the assessment section.<sup>30</sup>

Halal products are not just those with halal certificates; the entire process chain has been handled, starting from raw materials, packaging, and distribution. However, the concept of halal products is understood to have a broader meaning, namely creating a better product image (*thoyyib*). Even now, it is not only Muslims who are looking for the existence of halal products, but non-Muslims are also switching to consuming halal products because they have specific processing standards that are believed to be better compared to products that do not have halal certificates.<sup>31</sup> The *pharmaceutical* industry is one of the six priority halal products targeted by the Government in the 2019-2014 Indonesian Sharia Economic Masterplan to compete in the global market. This has been supported by Law No. 33 of 2014 concerning Halal Product Assurance and Fatwa No. 107/DSN-MUI/X/2016 concerning Guidelines for Hospital Management based on Sharia Principles. Halal medicines are the main element that supports the sustainability of Sharia hospitals.

Sharia hospitals also support *Halal Tourism, which is a priority of the halal industry*. The large number of domestic and foreign tourists spread across various regions in Indonesia also significantly requires the services of a sharia hospital that is ready to provide 24-hour service to support the physical and mental health of tourists, especially during the COVID-19 pandemic, which is still very susceptible to the emergence of various diseases.

The term medical tourism is used abroad. Medical tourism providers will want Muslim medical visitors. Many destinations target Muslim medical tourists, especially from North Africa and the Middle East, where Islamic beliefs are prevalent. Islamic medical tourism can be conceptualized from three viewpoints. Sharia medical tourism practices Help medical tourism providers thrive economically by exploiting market growth. Second, tourism programs, services,

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<sup>30</sup> Ahyar, Muhammad Khozin, and Agung Abdullah. "Membangun Bisnis dengan Ekosistem Halal." *Jurnal Pasar Modal dan Bisnis* 2, no. 2 (2020): 168.

<sup>31</sup> Saputri, Oktoviana Banda. "Pemetaan potensi indonesia sebagai pusat industri halal dunia." *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 5, no. 2 (2020): 27-28.

and facilities must reflect Islamic medical tourism culture. Finally, conservative religious advocates must ensure that tourism providers' Islamic medical practitioners practice well. Thus, Islamic law-based criteria are essential. To guarantee that all medical tourism practices fulfill Muslim medical visitors' needs and hopes.<sup>32</sup>

Sharia hospitals boost the halal food and beverage industry ecosystem. In the first six points of DSN-MUI Fatwa Number 107/DSN-MUI/X/2016, hospitals must employ medicines, food, beverages, cosmetics, and halal usage goods certified by the Indonesian Ulema Council (MUI).

In its development, halal industrial production also includes broader dimensions, such as orientation towards environmental and social sustainability. Halal certification focuses on hygiene, quality, and production safety and preparation. At the same time, ecological sustainability orientation focuses on reducing the negative impacts of industrial activities on the environment. *Green management, or Environmental Management System (EMS)*, is integral to the halal industry. The aim is to assure stakeholders that halal business operations are conducted by environmental compliance and are managed and controlled by EMS guidelines. This process can reduce waste management costs, save energy consumption, lower distribution costs, and improve the company's image.<sup>33</sup>

The Management of Hazardous and Toxic Waste was formed to ensure that all health services that produce waste do not pollute the surrounding environment.<sup>34</sup> The processing of Islamic hospital waste must meet environmental safety standards. This is closely related to the concept of *maqashid sharia*, especially in terms of avoiding *mafsadah* (ecological damage), which is strongly emphasized by MUKISI (All Indonesian Islamic Health Effort Council). Hospital waste is classified as hazardous, so its management procedures must be strictly monitored. This strongly supports the Indonesian Government's green economy program to realize community welfare.

## CONCLUSION

Sharia hospitals, part of the halal industry that provides health services to the community, can become social and commercial enterprises by following Islamic

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<sup>32</sup> Kamassi, Ahmed, Noor Hazilah Abdul Manaf, and Azura Omar. "The need of international Islamic standards for medical tourism providers: a Malaysian experience." *Journal of Islamic Marketing* 12, no. 1 (2021): 114-115.

<sup>33</sup> Nasution., *op. cit.*: 38.

<sup>34</sup> Nastiti, B. "Manajemen Sumberdaya dalam Strategi Pengelolaan Limbah Medis Rumah Sakit Islam Kota Malang di Masa Pandemi Covid-19." *Jurnal Ilmiah Administrasi Publik* 8, no. 2 (2022): 235.



Sharia rules. With the DSN-MUI fatwa No. 107/DSN-MUI/X/2016 concerning Guidelines for Hospital Management Based on Sharia Principles and provisions from MUKISI, all sharia hospitals in Indonesia are required to comply with these regulations by meeting halal standards and all aspects inherent in them and internalizing the values of maqasid sharia.

The results of the SWOT analysis in this study found that the integration of Islamic values in the health sector is a strength factor that contributes to the development of Islamic economics in services and products offered in the environment of Islamic hospitals to achieve material and spiritual well-being. The implementation of Islamic hospitals in Indonesia can encourage the implementation of halal certification in the health industry and other industries such as the pharmaceutical industry, food and beverages, finance, and halal tourism.

The human resource weaknesses that do not meet the criteria, namely, experts in the health sector and understanding of Sharia principles, can be addressed through education, training, and recruitment based on Islamic hospitals' principles. The increasing preference of the community to choose a halal lifestyle is an opportunity to expand the market share of sharia hospitals in Indonesia and various countries. The aspect of the threat in terms of the continued use of conventional BPJS based on usury in sharia hospitals is being converted into a sharia-based BPJS. Implementing quality sharia hospitals that meet sharia provisions greatly supports the halal industry ecosystem in Indonesia and the green economy initiated by the Government.

This study's limitations include the fact that the subject of the analysis is still limited to Islamic hospitals in Indonesia. The analysis method is too focused on qualitative SWOT analysis alone, and the discussion tends to be limited to Islamic compliance, not touching on broader and more concrete aspects. Suggestions for further research can expand the research object to Islamic hospitals in several countries to compare their implementation between countries. Further research can use other more comprehensive analysis methods to assess the problem being investigated. The discussion of the research can be supplemented by other aspects, such as linking the implementation of Islamic hospitals with economic growth from the halal industry sector, supported by quantitative data.■

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## Regulation

Fatwa DSN MUI No. 107/DSN/MUI/X/2016 Tentang Pedoman Penyelenggaraan Rumah Sakit Berdasarkan Prinsip Syariah.

Undang-Undang Nomor 33 tahun 2014 tentang Jaminan Produk Halal