

MUSLIM-FRIENDLY HOSPITAL SERVICES FRAMEWORK

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Abstract

The Shariah-Compliant healthcare system is an urgent demand for Muslim consumers. It guarantees the pipeline of Shariah-Compliant and *Halalan Tayyiban* chain from farm to hospital bedside. Therefore, this study focuses on the concept and framework of Muslim-friendly hospital services in Malaysia pertaining to Shariah Compliance. This study conducts qualitative approaches based on the library research and expert interviews. The collected data is analysed further, and the results show that the concept of Muslim Friendly Hospital services is in accordance with Shariah principles which include the aspects of physical, emotional and spiritual demands of Muslim patients. In brief, this paper highlights that the implementation of Muslim Friendly Hospital should initial from the preparation of medicines up to the provision of medical treatment and sufficient facilities. Hence, Muslim-Friendly Hospital services benefit both Muslim and non-Muslim patients alike.

Keywords: Muslim-Friendly Hospital services, Shariah Compliance, Muslim patient, *Halal* medical device.

1. Introduction

There are 148 government hospitals and 290 private hospitals nationwide (Arumugam, 2016). The adoption of a Muslim-Friendly concept among healthcare providers is essential in Malaysia. The determinations to integrate Shariah principles in the medical treatment and services satisfy the demand of the patients (Zailani *et al.*, 2016). Although it is just a starting point, it has the potential to be developed (Muhammad Khalilur Rahman & Suhaiza Zailani, 2016). A Muslim-Friendly Hospital is where the healthcare services rendered in the hospital are in accordance with the Shariah principles or Islamic teaching (Shaharom Md Shariff & Abdul Rashid Abdul Rahman, 2016).

The concerning issue that arises is on the identification of elements which help to create a Muslim-Friendly Hospital services. It is very significant to discover these elements and their principles in order to have a balance between the medical perspectives and the Shariah approaches. By carrying out the idea as one of the practices in the hospital, there will be a greater incline growth in medical tourism and also in the *Halal* industry in Malaysia. Thus, it can be regarded as one of the attractions among the outsiders to experience medical treatment and service in Malaysia (Muhammad Khalilur Rahman & Suhaiza Zailani, 2016). In this regards, the study proposes a conceptual framework for Muslim-Friendly Hospital services based on Shariah principles.

2. Research Problem

The Muslim-Friendly Hospital services are responsible to provide a good facilities and amenities to the patients. Matters related to Muslim's needs to fulfil their obligations such as ablution area, places for performing prayers, providing *Halal* food and the consumption of medicines are the issues and challenges that need to be looked into (Shahrom Md Shariff & Abdul Rashid Abdul Rahman, 2016). There are still limited studies conducted on the fundamental of Muslim-Friendly Hospital services from Shariah perspective (Muhammad Adib Samsudin *et al.*, 2015). This entire fundamental should be provided in consideration of experiencing good service and treatment especially for Muslim patients and staff in the hospital.

3. Research Objective

This paper attempts to study on the concept and elements of Muslim-Friendly services in hospital. Besides, to identify the fundamental of Islamic principles that can be implemented in the Muslim-friendly hospital services framework.

4. Literature Review

a. The Concept of Muslim-Friendly

A Muslim-Friendly facility or service is the package or the facility where some faith-based requirements for Muslim tourists have been taken into account. *Halal*-Friendly service or facility might convey a similar definition but it is more suitable to use the term like Muslim-Friendly service or facility (Azreen Hamiza Abdul Aziz, 2018). With plenty of *halal* food, prayer facilities, and Islamic attractions, Malaysia perfectly caters to the needs of Muslim travellers (Islamic Tourism Centre, 2018).

The items to be considered as Muslim-Friendly are based on the research conducted by COMCEC (2016) include providing *Halal* foods, offering Ramadan services, allocating *qibla* direction in the rooms, having a separate gym, spa and pool for women, offering family-friendly entertainment, bidet or handheld sprayer in bathrooms, no alcohol stocked, considering the staff dress code, allowing *Juma'ah* (Friday) prayers in congregation, having a dedicated prayer room and the prayer mats. Furthermore, Muslim-Friendly services do not only provide several '*Halal*' services (such as *Halal* food and beverages, gender-segregated swimming pools and entertainment) but are also comfortable places for Muslim patients and staff to perform their daily prayers (Mohamed Battour, 2016).

b. Hospital and Muslim Medical Tourism

Basically, hospital and Muslim medical tourism is correlated with the Islamic hospitality (Suhana Mohezar *et al.*, 2014), Islamic spa practice and the quality of the medical treatment. Besides, Muslim medical tourism refers to medical facilities that provide *Halal* food, the religious and spiritual practice, ethics and cultural aspects of tourism are the superlative ways to propose and create a greater understanding about Islam amongst human beings (Muhammad Khalilur Rahman & Suhaiza Zailani, 2016).

The fact is that the number of tourists who come to Malaysia keeps increasing year by year. The statistics showed that over 200,000 Muslims from West Asia alone visited this country (Muhammad Khalilur Rahman & Suhaiza Zailani, 2016). One of the reasons that led them to choose Malaysia was because of the health-based tourism provided. The practices of the Islamic medical ethics conducted by the doctors and the staff were another aspects that the tourists anticipated while receiving the treatment and services which became the reason that resulted in the people's satisfaction with the treatment and services offered by the hospitals (Zailani *et al.*, 2016).

As a review, no comprehensive guideline about the Muslim-Friendly concept could be carried out to produce the proper service at the hospital according to the Shariah principles. It is vital to comprehend the brief idea of the Muslim-Friendly framework focusing on the hospital services to guide the healthcare providers and stakeholders in boosting the expansion of the medical tourism area in this country.

5. Methodology

For the purpose of this research, a qualitative approach is applied using the library study collected and interviewed with selected expertise.

a. Library Study

Books, articles, journals, newspapers, paper presentations and reports are literature tools to collect the data from the library study. The data will obtain the information related to the topic are referred to. In this study, the keywords used include Medical tourism, Shariah Compliant Hospital, *Maqasid Shariah*, *Halal* pharmaceutical and treatment from Islamic perspective. Table 1 shows the summary on the literature from the library study.

Table 1

Summary on the Literature from the Library Study

Reference	Topic	Findings and discussion
Muhammad Khalilur Rahman and Suhaiza Zailani (2016)	Understanding Muslim Medical Tourism's Perception toward Islamic-Friendly Hospital.	<ul style="list-style-type: none"> • Islamic medical tourism is the original concept of tourism which would gain a big reputation in this century. • It is connected to Islamic hospitality, Islamic spa practice and quality medical treatment, <i>halal</i> food, the

		<p>religious and spiritual practice, ethics and cultural aspects of tourism and it is one of the best ways to spread the understanding of Islam to the people.</p> <ul style="list-style-type: none"> • The hospital management is identified as the issue on the lack of Shariah compliance in selecting the medicines, the relationship between patients and physicians of different genders and not having a clear understanding of Shariah compliance relating to the treatment given by the practitioners, administrative staff and the treatment received by the patients in the hospitals. • Healthcare providers and stakeholders should provide a set of religious skilled people along with the services of quality product, information, and technology and quality equipment. • Moral professional behaviour, ethical service discussion, hospital Shariah compliance and safety and security have positive relationships on the Muslim patients' needs.
<p>Shaharom Md Shariff & Abdul Rashid Abdul Rahman (2016)</p>	<p>Shariah Compliant Hospital; From Concept to Reality: A Malaysian Experience.</p>	<ul style="list-style-type: none"> • The existence of the Shariah Advisory Council in an organization improves the position of the Shariah Compliant Officer. • Shariah-compliant hospital characteristics: <ul style="list-style-type: none"> ○ Understanding the basic principles of Shariah. ○ Understanding the principles of <i>Halal</i> and <i>Haram</i>. ○ Understanding the principles of <i>Mu'amalat</i>. ○ Implementing the concept of quality in Islam. ○ Establishing 'Islamic Core Values' within the organization which runs the hospital. • SCH not only caters to the physical needs of patients, but it also caters and provides for the religious and spiritual needs. • Training the staff to follow the MS 1900:2014.

Suhaiza Zailani et al. (2016)	Predicting Muslim medical tourism's satisfaction with Malaysian Islamic Friendly hospitals.	<ul style="list-style-type: none"> • Islamic medical ethics are tangled to the Islamic law which does not only separate the actions into required and forbidden but also into the intermediate categories of recommended, discouraged and permitted. • Doctors and staff of the hospital's <i>halal</i> practice have a positive effect on consumers' attitudes and satisfaction on the medical services. • A hospital needs to design various kinds of training that will implement Islamic medical ethics to facilitate the personnel in understanding Islam as a way of life.
Mohammad Hashim Kamali (2006)	<i>Daruriyyat, Hajiyyat, and Tahsiniyyat: Classification of Maqasid Shariah.</i>	<ul style="list-style-type: none"> • Define the <i>daruriyyat</i>, <i>hajiyyat</i> and <i>tahsiniyat</i> and its insight meaning.
Saleha Sadeeqa and Azmi Sarrif (2014)	Comparing KAP regarding <i>Halal</i> Pharmaceuticals among general practitioners and hospital doctors.	<ul style="list-style-type: none"> • No huge differences in the knowledge and attitude of general practitioners and doctors working in hospitals. • The differences are found in the level of perception of general practitioners and doctors working in a hospital.
Omar Hasan Kasule (2011)	Toward Shariah Compliant Hospital: Planning, Implementation, and Challenges.	<ul style="list-style-type: none"> • In order to have a Shariah-Compliant Hospital, the process should be evolutionary, begin with the exist practice in the hospital and proceed with the Islamic hospital characteristics. • The challenges: personnel and financial survival, training facilities and modules are limited. •
Kamaruzaman Wan Su (2013)	Ideal Islamic concept of IIUM hospital. Paper presented at a Seminar on Islamization of Medical curriculum and Practice.	<p>Shariah-Compliant Hospital will include the following:</p> <ul style="list-style-type: none"> • Quality hospital management process. • Financial management with Shariah principles (MS2300:2009). • Facilities and policies for patients and staff to perform '<i>ibadah</i>' (compulsory Islamic ritual) and other

		<p>religious obligations including the dress code that covers the ‘<i>awrah</i>’.</p> <ul style="list-style-type: none"> • All products (foods and medicines) and procedures are <i>halal</i>. • Nursing procedures (SOP) must incorporate Shariah’s needs. • Adequate facilities for a quality patient care. • Having guidelines to handle Muslims and other patients. • Having trained staff to regulate Muslim patients regarding ‘<i>ibadah</i>’. • Having a panel of experts to advise the hospital management on Shariah compliance. • Having a regular assessment including clients’ feedback to ensure the extent of Shariah compliance.
Bloomer and Abbas (2013)	Ensuring cultural sensitivity for Muslim patient in the Australian ICU: Consideration for care.	<ul style="list-style-type: none"> • Attempted to provide nursing care that ignores the specific cultural, religious beliefs and practices of the patient and his family is not holistic, nor patient-centred. • This paper describe on the beliefs and culture which will guide the nurses when they are treating Muslim patients.
Wan Abdul Fattah Wan Ismail, Nadiyah Halib, Nik Salida Suhaila Nik Salleh, Setiyawan Gunardi, Haslinda Ramli, Nur Akilah Abdul Ghaffar, Shofian Ahmad (2016)	The use of the dental material in periodontal therapy in Malaysia: An Islamic legal maxim analysis.	<ul style="list-style-type: none"> • Different opinions among conservative scholars about the issue of <i>istihalah</i>. Hanafi and Maliki said it is relevant but Shafie and Hanbali did not agree with the concept of <i>istihalah</i>. • The <i>al-darurah tubihu al-mahzurat</i> and <i>al-darurat tuqaddar biqadariha</i> can be applied in determining the use of the dental material in periodontal therapy in Malaysia.
Muhammad Adib Samsudin et al. (2015)	The Concept of Establishing a Shariah Supervisory Committee in Malaysian Hospitals.	<ul style="list-style-type: none"> • Shariah Supervisory Committee is a group of individuals comprising experts in Islamic law and a group of medical specialists responsible for monitoring and supervising the implementation of Islamic law associated with medical practices so that it is adhered to and practised in the hospitals. • Roles of SSC: <ul style="list-style-type: none"> ✓ To guide and supervise activities

regarding the administration of the hospital especially in aspects pertaining to the selection of medicines and the medical personnel-patient relationship to avoid the conflict with the *syara*'.

- ✓ To expose corruption, misguided ideas or opinions and to evaluate and reproof the hospital in order to abstain from matters that transgress the *syara*'.
- ✓ To support the hospital, staff and clients towards the commitment of *Shariah* principles in all transactions and services by providing a knowledge on Islamic medical procedure.
- ✓ To have continuous supervision, auditing and solutions that guarantee the implementation of hospital operations is in line with Islamic law.
- The members of *Shariah* supervisory committee comprise a minimum of three people who possess the expertise in the field of studies such as principles of Islamic Jurisprudence (*usul fiqh*), the current principle of Islamic jurisprudence and a medical doctor.

b. Interview

In this study, four expertise from *Shariah* and hospital management in Malaysia had been selected as the informants. After making an appointment, a semi-structured interview was conducted in four different meeting sessions which were held according to the availability of the respondents. Some open-ended interview questions had been designed and used during the interview which emphasised the important topics related to this research such as the principles of *Shariah* and the elements that needed to be looked into at the hospital. The whole interview was recorded with the consent from the informants. After that, the data collected were transcribed and analysed. The details of the informants are summarised in Table 2.

Table 2*Details of Informants*

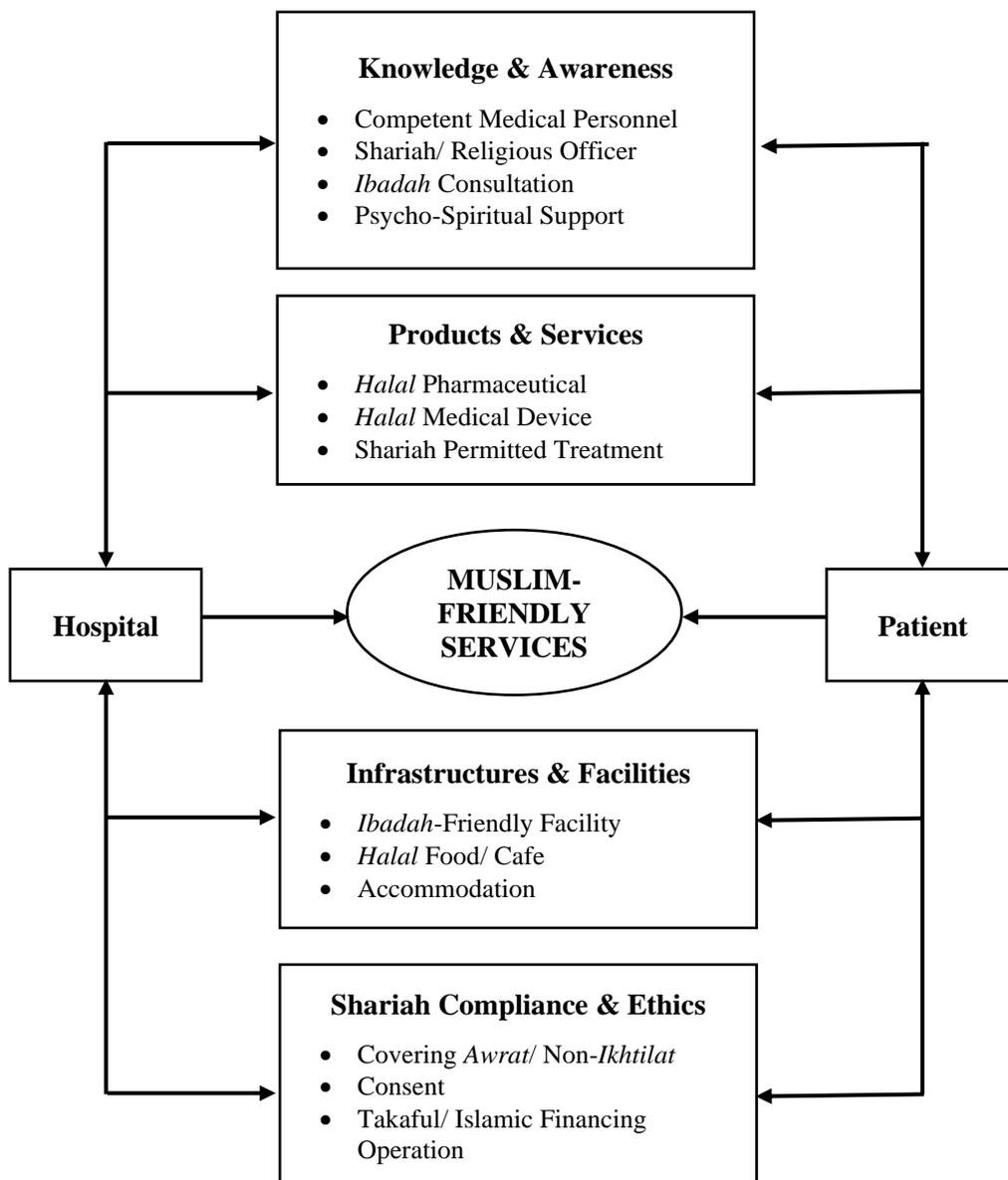
Informants	Descriptions		
	Position	Qualification	Expertise
Interview 1			
Mr. Mohd Nazar bin Ibrahim	Senior Assistant Officer of Islamic Affair, Hospital Kuala Lumpur (2018)	Bachelor of Islamic Studies (Hons) (Shariah)	Technical, Administration and Management
Interview 2			
S.S Dato' Seri Dr. Zulkifli Mohamad Al-Bakri	Mufti of the Federal Territories (2018)	Doctorate in School of Humanities (2000–2004) USM	Islamic Jurisprudence
Interview 3			
S.S Dato' Haji Mohamad Shukri bin Mohamad	Mufti of Kelantan (2018)	Bachelor of Islamic Studies (Hons) (Shariah & Law) (1974) Dip. Of Education (1975)	<i>Shariah Islamiah</i>
Interview 4			
Professor Emeritus Dato' Dr. Mahmood Zuhdi bin Abd Majid	Chairman of Majlis Dakwah Negara (2018), Prof Emeritus at Academy of Islamic Studies, University of Malaya.	Doctorate in Shariah from Universiti Malaya.	<i>Shariah Islamiah</i>

6. Findings and Discussion

There are four elements related to the Muslim-Friendly concept in the hospital. The elements include knowledge and awareness, infrastructures and facilities, product & services and Shariah Compliance and ethics. Figure 1 shows Muslim-Friendly Hospital services framework.

Figure 1

Muslim-Friendly Hospital Services Framework



Source: Modified from Nur Farhani Zarmani *et al.* (2018a)

Knowledge and Awareness

It is obligatory for Muslims to gain knowledge. It will ensure their lives are guided with ‘ilm that Allah (SWT) sent to His Messengers. Nurses and medical staff are prepared with the information on how to perform prayers in a demanding position such as reclining, lying down or in a sitting position. The medical staff can also be advisors to the patients on the essentials and obligations to perform their prayers while being admitted. Hospitals can appoint a religious officer to advise a patient related to *ibadah* matters and give psycho-spiritual support.

In addition, this element also focuses on the competent medical personnel at the hospitals. They have to follow the procedures of the medical treatment while treating the patients. Their job scopes include their concerns towards the patients’ safety and improvement of the quality care, listening to patients and their families’ needs, giving respect to their rights, and involving them in the care process as partners (Joint Commission International, 2011). Besides, the staff need to practise Islamic values while performing their jobs.

Products and Services

This is an important element whereby patients will feel convenient and delightful when they are in the process of receiving treatments at Muslim-Friendly Hospitals (Nur Farhani Zarmani *et al.*, 2018b). Selecting and opting for *Halal* medicine are obligatory to all Muslims. Every Muslim must try to avoid from taking medicines that have *haram* ingredients.

a. *Halal* Medicine

Medicine is an element that must be put into consideration because the status of the consumption is changeable depending on the situation and condition. For the medicine, Islamic scholars have listed the procedures and rules to follow. Table 3 shows rules and procedure for medicine based on MS2424:2019.

Table 3

Rules and Procedures for Medicines

No.	Rules and Procedures
1.	Does not contain substances from animals that are not <i>Halal</i> or not slaughtered according to Islamic law.
2.	Does not contain substances which are considered najis by Islamic law.
3.	Safe to be used, non-toxic, would not cause damage or intoxication and not harmful to health.
4.	Not prepared, processed or manufactured using equipment which is contaminated with najis according to Islamic law.

b. Necessity (*Dharurah*) Principle in Medicine

In order to fulfil the Muslim-Friendly concept in terms of medicine, the sources should be *Halal*. However, there are conditions which medicines from *haram* sources are permissible. They can only be used when the conditions become urgently necessary. In deciding the necessity of using medicines containing *haram* materials, there are several requirements that should be fulfilled first. Emergency (*dharurah*) here means a situation in which the life or property of a person is exposed to harm (Wahbah al-Zuhayli, 1985). This principle is based on the principle in legal maxims الصَّرُورَاتُ تُبِيحُ الْمُحْظَرَاتِ (necessity removes restriction) (Ali ibn Abu Bakr al-Haythami, 1994). Some examples of requirements that have been set by Islamic scholar and implemented by the National Fatwa Council Malaysia. Table 4 shows the requirements of *dharurah*.

Table 4

The Requirements of Dharurah

No.	Requirements
1	An emergency has occurred and it is not something that is uncertain. In other words, it has already happened or exists where there is damage or illness to five general principles (religion, life, intelligence, lineage and property) or the occurrence of damage has been confirmed. This must be made based on a strong conviction which is led by experience or knowledge.
2	Someone is in an emergency situation which is against the order or prohibition of Islamic law, or there is no requirement by the Islamic law to eliminate the harm except for the courses that are banned or prohibited.
3	Efforts have to be made to ensure that the present <i>Halal</i> materials could not prevent the harm from occurring to patients.
4	The usage of <i>haram</i> materials is a necessity.
5	During treatment, the usage of <i>haram</i> materials must be recommended, insured and approved by doctors or Muslim health professionals who are fair, believed to practise their religion and beliefs and also have adequate knowledge in that field.

Infrastructures and Facilities

The facility is an element that would be friendly to the staff, patients and also visitors. A Muslim-Friendly Hospital should provide the facilities that will make people in the hospital feel comfortable to perform their daily obligations. For example, all Muslims need to perform *solat* although they are sick. The facilities should be provided for the sick at the hospital. Clean bed area for *solat*, the availability of *tayammum* powder, bottled water spray for patients and *qiblah* direction are the necessities for the patients to have a pleasant experience at the hospital. The same goes for the staff and the visitors at the hospital. The management of the hospital is responsible to allocate the specific area for people to perform *solat* (Hassan al-Banna Mohamed *et al.*, 2015). All of the above are known as Muslim-Friendly facilities which are to ensure the patients and people around the hospital feel easy to perform their obligations. Additionally, hospitals also need to offer *Halal* food and Shariah-Compliant food premises.

Shariah Compliance and Ethics

In order to fulfil Shariah compliance services, a hospital should take into consideration some Shariah issues related to ethics, such as patient consent, covering *awrat* or body organs which need to be protected according to Islamic teaching, *ikhtilat* or mixture with non-mahram and financial sources (Ahmad Hafiz Zulkifly, 2014). In an organization, mutual consultation has a vital role in stabilising the decision making in the organization. This principle has been practised since the time of the Prophet Muhammad (Peace be upon him; PBUH). The people in the organization have the right to speak out their opinions. Then, the employee will have a discussion with members and the leaders of the organization in order to find the most ideal solution. Being tolerant towards each other guarantees satisfaction of the discussion's output.

7. Conclusion

Muslim-Friendly Hospital services should have a comprehensive framework to ensure Shariah principles are entirely followed. It includes four main components, namely knowledge and awareness, infrastructure and facility, product and services, and Shariah Compliance and ethics. In this regard, Muslim patients will get their rights to perform their obligations and receive good health care and spiritual support from hospital facilities and services. These services are also beneficial for the convenient of non-Muslim patients.

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