

Values of the Code of Ethics of Dental Services Qur'anic Perspective: Analytical Study of the Interpretation of Related Verses KODEKGI

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ABSTRACT

This research aims to analyze KODEKGI values from the perspective of Qur'anic interpretation, as well as to analyze the implementation of KODEKGI service values from a Qur'anic perspective on Muslim dentists. This research uses a qualitative method by combining two research locations, library research and field research. Primary data were generated from field research through direct interviews with dentist respondents through sampling methods, as well as a literature study of three tafsir books in the style of al-'adabi al-ijma'i and Tafsir Tahlili of the Ministry of Religion of the Republic of Indonesia. While the secondary data is generated from the research library. The data analysis technique that the author used in this research is the content analysis technique. The two formulations produced by this study are: first, ten articles related to services to patients in KODEKGI have values that are in line with the Qur'an. Secondly, a review of Muslim doctors' services against KODEKGI shows their original intention was to abide by the existing rules. There are Qur'anic values in KODEKGI triggering Muslim dentist respondents to run KODEKGI to worship Allah.

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1. Introduction

Starting from its inception 15 centuries ago, Islam and its Ummah continue to face complex humanitarian problems in various ways, both ethical, legal, social, cultural, economic, political, and faithful. The ability to react and get out of various problems reflects the ability of Muslims to reach the peak of their progress which is seen from the classical era (600 AD) to the early middle era (1500 AD), especially during the heyday of the Abbasid caliphate (Rahtikawati, Rusmana, & Saebani, 2013).

Baghdad as the site of the Caliphate which was completed in 146 AH by Abu Ja'far al-Manshur was the mother of the world and the glorious country of Islam in the era of Abbasid authority, becoming a place that had no equal in the world in terms of glory, value, splendor, and many scholars and scholars (Mesir, Taufik, & Nurdin, 2013). Muslim scholars in various fields emerged during this

period, such as al-Farabi, ar-Razi, Ibn Hisham, Ibn Sina, Ibn Rushd, Ibn Khaldun, and al-Ghazali. Muslims can create good political and military organizations; develop advanced weaponry; develop an effective and efficient economic system; create good urban planning; create agricultural, plantation, and livestock systems; establishment of hospitals, madrasahs; and others (Rahtikawati et al., 2013).

According to Drs. KH. Hashim Muzadi, the brilliant reputation of Muslims over more than seven centuries, from the period of leadership of the Prophet Muhammad and his companions (7th century) to the Middle Ages is the achievement of an advanced and successful civilization in a long period due to the use of the Qur'an as the basis for the birth of their civilization (Thalbah, 2009).

The Qur'an in the early days of Islam was not only a source of reading, but the Qur'an was able to be understood and contextualized into practical values, made into a high ethos of learning and ethos of civilization by exerting a huge influence on human self and actions. All problems due to the consequences of the current pressure of modernization and globalization require responses and solutions from Muslims. So it is very appropriate if the Qur'an is again studied and contextualized so that its values can be used as a solution to all the problems that afflict the Ummah and its civilization because Muslims always believe in one of the *dictums* that *the Qur'an sha>lih li kulli zaman wa maka>n* (The Qur'an is always appropriate for every time and place).

In addition to regulating the interaction between man and his God, Islam is also a religion that regulates human relations with others with the aim of becoming *khairu ummah*:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ... ١١٠

You (Muslims) are the best people born for a man (as long as) you command (do) the accrued, prevent the unfortunate, and have faith in Allah..." (Ali 'Imran [3]: 110)

One way to become a chair ummah is to become a human being who is most beneficial to others, as in the following narration:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ : ... خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ (رواه الطبراني)



"The best of humans is the most beneficial to humans." (Narrated by at-Ṭabra>this>)

The obligation to provide the best service to other humans is not only the obligation of public officials as state apparatus, but it is also the obligation of every human believer. So a clear and real concept is needed to achieve the mandate of service regulation by the consensus of this country. Although Indonesia does not adhere to the Islamic legal system, as a country with a majority Muslim population, Islamic values are undeniably present in the government system.

One of the fields of science that is beneficial for the benefit of mankind where Muslims are the pioneers of its revival, is science. Medical science is one of the branches of science that accelerated its development in the Islamic world and became the gate of modern medical civilization (Raghib as-Sirjani, 2011).

Until now, medical science has become one of the vital branches of science for life, because it includes safeguarding the health of the human body. It is undeniable that medical science is an important part of the core purpose of Islam, which is to protect the functions of religion, soul, reason, offspring, and property. These functions are in harmony with human nature and reason, are also by the development of time, and are carried out in every place and time (Lubis, 2021). Maintaining health is the most important part because a healthy body contains maximum strength to carry out all worship activities in human life, even in a hadith mentioned:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ...**
(رواه المسلم)^a

Abu Hurairah , said, the Prophet  said, "A strong *Believer is better and more loved by Allah Azza wa Jalla than a weak Believer...*" (HR. Muslim)

Dentistry is one of the branches of medical science in which the management of medical activities is carried out by a dentist. Before carrying out performance as a dentist, every individual who has completed his education at the Faculty of Dentistry in Indonesia is bound by the oath or promise of the Indonesian dentist profession. The recitation of doctors' oaths in Indonesia is carried out in a ceremony at their respective Faculties of Medicine after passing their professional examinations. The items of the oath lafazh regulated in PP No. 33 of 1963 begin by mentioning the sentence of the oath "By Allah", and for those of other religions adjusted to their respective religious custom. After taking the oath, the minutes of the doctor's oath were signed in the presence of the new doctors and their families, religious leaders, and faculty leaders (Hanafiah, 2014). In the 11th point of the Indonesian dentist oath lafazh points, it is stated that Indonesian dentists swear to obey and practice the Indonesian Dental Code of Ethics (KODEKGI) (Syafriadi, Utama, Gahayu, Simanjuntak, & Sumarwanto, 2019).

The recitation of sworn words is an act that must be accounted for, because the person who recites it has the essence that he is proclaiming a promise on God's side, and he confirms God to be a direct witness of himself by mentioning His name or attributes.

The oath that is upheld in Islam is something noble and obligatory, because it is a sacred covenant with Allah (Alallah, 2019). One cannot simply take back the vows, they have been a burden on oneself from the moment they are spoken (Wahbah az-Zuhaili, 2012). The specific verse stating the necessity of fulfilling promises is found in QS. An-Nahl verse 91:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ. ٩١

"And keep your promise with God when you promise, and do not break the oath, after it has been vowed, while you have made God your witness (to the oath). Verily God knows what ye do." (QS. An-Nahl [16]: 91)

Pancasila and the 1945 Constitution are values that are imbued with the code of ethics of the Indonesian dental profession KODEKGI also has four basic principles of ethics (biomedical ethics) according to Beauchamp and Childress, namely: respect for autonomy, doing good (beneficence), not harming (nonmaleficence), justice (Darwin, 2015). Then PB PDGI (Executive Board of the Indonesian Dental Association) added the 5th basic principle of honesty (*veracity*) as an additional basic principle in the 2020 KODEKGI, based on five basic principles referring to the five basic principles of the ADA (*American Dental Association*) code of ethics (Rama, 2023).

Every dentist who works in the territory of the Indonesian constitution must live, obey, and practice KODEKGI. The purpose of implementing medical ethics is so that health operators who deal directly with patients can perform their services more humanely and have emotional and intellectual maturity. Dental ethics has three functions according to Mei Syafriadi: first, it is an instrument used as a critical direction when facing various dubious morality; second, to be able to present capabilities in arguing logically and accurately; rational and critical; Third, to behave proportionately or reasonably in an atmosphere of plurality.

If there is a case that is suspected of being a violation of the dental code of ethics, there are certain sanctions by phasing out the process of examining cases of violations. As stated by PB PDGI chairman Hananto Seno in Detik news, when a case occurs that is considered to violate the code of ethics in drag. LS due to the act of reporting incorrect things about the condition of his colleague Drg. R to the CPNS committee, so drg. R with the first exam rank failed to become a CPNS in South Solok because of his disability condition. The violation caused PDGI West Sumatra to ask the central MKEDGI to give coaching punishment for drugs. LS. Regarding punishment for perpetrators of violations of medical ethics, this is the authority of the central MKEDGI in determining the type of sanction. Various punitive procedures can be imposed in the provision of sanctions, ranging from ethical coaching to the revocation of the license to practice concerned.

Another example related to the case of dental ethics as well as considered a criminal case is a case reported by a singer who felt aggrieved because of alveolectomy and extraction of *impacted* teeth (buried teeth that do not allow them to grow normally or perfectly) that caused injuries, so that patients could not carry out their profession as singers (Pedersen, 1996).

Another incident classified as a violation of law and ethics is a case revealed by the police regarding the practice of illegal dentistry in Bekasi. The perpetrator who has a background in Vocational Education in Dental Health opened and ran a dentist clinic after equipping himself with experience as a dental assistant in several places. Of course, the clinic does not have a legal license from PTSP Bekasi City nor a recommendation for a Practice License (SIP) from the Indonesian Dental Association (PDGI). As a result of this act, the perpetrator is subject to a maximum penalty of five years in prison based on Article 77 juncto Article 73 paragraph 1 and or Article 78 juncto Article 73 paragraph 2 of Law Number 29 of 2004 concerning Medical Practice.

There are at least twenty-eight forms of negligence in the discipline of doctors and dentists according to Muhammad Luthfie Hakim SH, MH., a postgraduate lecturer in Health Law UGM, including: practicing incompetent medicine; not having a license to practice; wearing a title to which he is not entitled; create excessive advertising related to its capabilities or deceive consumers; compensated from the results of referring prescriptions; commit sexual violence or harassment; stop medical services for no apparent reason; act without the consent of the patient or his guardian; intentionally not creating and storing patient medical records; addiction to drugs or other addictive substances; not being honest and ethical in providing exposure when practicing to patients or their guardians; work in a state of physical and mental health that can harm the patient; entrusting his work to others who are incompetent; and so on.

Medical ethics in each country has various forms, it can also change over time. The things that underlie it include the effects of advances in medical science and technology, as well as social norms. For example, in the event of *euthanasia*, it is very clear that there are differences of opinion related to this matter from the association of doctors in each country. Some institutions strongly opposed it, but the Dutch Physicians' Association allowed it in certain circumstances.

The code of ethics that applies to Indonesia, although originally prepared based on the four basic principles of biomedical ethics or bioethics according to Beauchamp and Childress, has its specificity, because it is based on the values of Pancasila and the 1945 Constitution, and must be carried out after taking a professional oath carried out with the mention of lavish promise to Allah. This shows that the code of ethics in force in Indonesia has been adjusted to the conditions of the Indonesian state with the Almighty God with the majority of the population who are Muslims.

Looking at the rules of the Code is a form of rule that governs the relationship between humans (in this case dentists) and their God and the relationship between humans (dentists) and other humans (both with patients and colleagues). Judging from the beneficiaries of relationships between human beings, those who are directly affected by the actions of dentists have relationships with their patients, because for this purpose the dentist profession is held, namely to treat patients. It can be said, that it is a form of service related to ethics. Ethical principles as a form of further manifestation of the doctor's oath that guides the ethics of doctors' services to their patients should be a reflection of the basic sources of Islamic law, namely the Qur'an and as-Sunnah. Although this form of rule is not explained in detail in the Qur'an, the ethical rules related to service can go hand in hand with the concept of service ethics contained in the Qur'an. This is one of the reasons for the author to know more about the interpretation of verses related to service ethics so that the management of health services carried out by Muslim dentists can be carried out even better because it has values that are in line with the concept of service ethics in the Qur'an. In addition, the author wants to know how the forms of implementation of service implementation in KODEKGI, so that these values can be maintained without being eroded by the demands of the times, even to increase the spirit of work that is worth worship.

According to Ashadi L. Diab, ethics accompanied by religion is closely related to efforts to regulate human life and actions. So ethics derived from religious principles are needed, namely Islamic ethics. Islamic ethics actualizes the moral method with a source of belief in God that uses the Qur'an and hadith as the main source in determining the formulation of human daily actions that are good or bad, right or wrong, appropriate or inappropriate, or permissible or forbidden. So ethics in the medical profession is also part of the manifestation of human daily actions (Diab, 2017).

Islamic medical ethics according to the Saudi Commission for Health Specialties is an ethic based on Islamic morals from the legislative sources of the Qur'an, Sunnah, and ijihad or fatwa of scholars, to achieve *maqashid ash-shari'ah* or the meaning of shari'ah (i.e. safeguarding religion, soul, reason, property, and human offspring). This is what distinguishes Islamic ethics from Western ethics because Islamic ethics falls under the "Theory of Divine Commandments", or religious ethics that refers to God's command (Allah Almighty) to distinguish between right and wrong (Abdulaziz Fahad al-Kaabba, 2015).

According to Syaefudin Ali Akhmad and Linda Rosita in their journal entitled *Islamic Bioethics: The Art of Decision Making*, Islamic medical ethics comes from two main foundations in Islam, namely the Qur'an and Sunnah. In the development of Islamic sharia, then these two foundations developed into four foundations of jurisprudence, namely plus ijma ulama and qiyas (analogy) (Syaefudin Ali Akhmad, 2012). Islamic medical ethics will be able to recognize strongly the new medical problems that are constantly evolving, as well as give Muslim physicians the legitimacy necessary to be able to adopt or reject any innovation in the ever-evolving world of medicine (Rispler-Chaim, 1989).

A Muslim doctor needs to understand the morals of Islam and learn to apply them in practice. It may be that some members of Muslim doctors study in non-Islamic (Western) countries and they learn by applying Western ethics in making their ethical decisions so the study of Islamic ethics is very meaningful in the application of medical practice after their graduation. Or it could be, that some Muslim doctors work in hospitals or other countries that are other than Islam and apply different ethics, then learning Islamic medical ethics will be very helpful in solving the cases they face. Although not all Western approaches are incompatible with the teachings of Islam, a Muslim doctor must have

faith in what is accepted or given. With the discussion of Islamic ethics, a Muslim doctor will serve their faith, improve communication skills, minimize potential tensions between religions and cultures, and open insight by hearing and learning from others. It is not uncommon for Muslims to face uncertainty about the things they should do, related to permissible or not in Islam when in a less supportive environment.

A Muslim doctor has more responsibilities, in addition to his primary duties as a health operator. By carrying out the task of using Islamic morals or morals, a Muslim doctor will fulfill many duties and objectives at the same time. For a Muslim is required to work at his best, in His Word:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ. ١٠٥

"And say, 'Work you, and Allah will see your works, as well as His Messenger and the believers, and you will be returned to (Allah) Who knows the unseen and the real, and He will tell you what you have done.'" (QS. At-Tawbah [9]: 105)

The intention in working of a Muslim should also always be addressed and clarified to Allah Almighty:

قُلْ اِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِينَ. ١٦٢-١٦٣

"Say (Muhammad), 'Verily my prayers, my worship, my life, and my death are only for Allah, the Lord of all nature, there is no ally for Him; And this is what I am commanded to do, and I am the first to surrender.'" (QS. Al-An'a>m [6]: 162-163)

The discussion above is an explanation of the need for research on Islamic medical ethics (in this study the author specializes in dentistry), especially those related to service to patients, because Indonesia is a country with the Almighty Godhead, of course, in one of its development goals is to build the health of its population to create a country that is "*baldaquin thayyibatun wa ribbon ghafur*" (a good country forgiven by God) or "*Gemah ripah loh jinawi*", as one of the descriptions of the country has a population with a balance between physical and spiritual goodness.

Islamic health service ethics are needed as signposts and guidelines for every doctor or health operator in his health services so that Islamic morals or morals are produced that will maximize the results of his work as a Muslim. The indicator of a good Muslim is to be able to represent his function in life as well as possible in his position as a human being to carry out all his activities in life as a servant of Allah's creation, with the ultimate goal of gaining His pleasure as a way to obtain true and lasting happiness in this world and the Hereafter.

The important point of Islamic ethics is described by Abdul Aziz in his book Business Ethics The Islamic perspective lies in the foundation of tawhid and its long-term orientation, the Hereafter. Wherever and whatever the condition of a Muslim, there he will always be required to do the best things by the corridors that Allah has determined for him. So the best service to patients as fellow servants of Allah is a service based on Allah's guidance, namely the Qur'an Al-Karim.

Some of the reasons the author wants to conduct research on service ethics with the subject of dentists are because *first*, the author works as a dentist who wants many answers about how to

provide an Islamic form of service for his patients; *second*, the most important duty of da'wah is to the immediate environment as in His Word:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۖ ٢١٤

"And give a warning to your closest relatives (Muhammad)." Ash-Shu'ara' [26]: 214)

Third, KODEKGI has ten articles of service (articles 13 to 22), the number of these articles is more and more complex than the number of articles in KODEKI consisting of four articles (articles 14 to 17), so the elaboration of the themes is certainly more complex (Yaqin, 2021); (Hamsa, 2013).

This study was conducted on dentist respondents in the Bekasi City area. Some things that the author considered choosing the Bekasi City area, include: *First*, demographically, the population of Bekasi City 2,543,676 people is ranked 6th from the total population of other Indonesian regions, with a population density of 11,906.86 / km² (30,838.6 / sq mi) Bekasi ranks 10th from the population density of other regions. That number is represented by the presentation of the population of Muslims 88.52%, Christians 10.38%, Protestants 7.76%, Catholics 2.62%, Buddhists 0.90%, Hindus 0.17%, Others 0.03%. Then the number of dentists in Bekasi City is 946 people, having a presentation of 0.0239% of the number of Indonesian dentists of 39,521 people (Agil, 2005); (Anam, Yusuf, & Saada, 2022). This figure, when projected as a percentage of the majority of the Muslim population, shows a high need for ethical Islamic dentistry services. *Second*, Bekasi City is the author's work area, so the main da'wah urgency for the author is the dentists who are in the nearest work environment, as the word of God mentioned earlier in QS. Ash-Shu'ara verse 214. So that the results of the research obtained are expected to be a reference and improve the performance of the Muslim dentist profession in the Bekasi City area.

Regarding the 2020 Codekgi, in chapter 2 concerning the obligations of dentists to their patients which is a form of ethics for dentist services to patients directly, there are several rules consisting of articles. The rules in some of these chapters have been indicated in the values of the Qur'an Al-Karim. For example, in chapter 16, which contains the rules of fair care for patients, God has commanded in His Word:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۙ ٨

"O believers! Be ye enforcers of justice for God's sake, (when) you bear witness justly. And let not your hatred of a people drive you to be unjust. Be fair. Because (fair) it is closer to piety. And be fearful of Allah, verily, Allah is meticulous in what you do." (QS. Al-Ma'idah [5]: 8)

The values of the Qur'an are those values that originate in the Qur'an as the highest source of Islamic teachings. The Qur'an as a guide to life, Allah has ﷻ sent down to straighten the direction of human travel with His guidance, as Allah ﷻ mentions in QS. Al-Isra'verse 9:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۙ ٩

"Indeed, this Qur'an gives guidance to the straightest (path) and gives glad tidings to those believers who work on the virtue that for them there is a great reward." (QS. Al-Isra' [17]: 9)

The descriptions in the previous presentation are the basis for the author to carry out politician in a thesis entitled "The Values of the Code of Ethics for Dental Services from the Perspective of the Qur'an (study of analysis of interpretation of verses related to Kodekgi)".

2. Materials and Methods

This research uses content analysis techniques as a method of data analysis. *Content analysis technique* according to B. Berelson as quoted by M. Alfatih Suryadilaga is an assessment technique that seeks to parse the content of a communication objectively and systematically. This technique is used to produce conclusions that can be replicated, as well as correct data by looking at the context (according to Krippendorff). This research intends to generate new knowledge, and insights, and give birth to facts and guidelines for its implementation. In the science of interpretation, this technique is based on descriptive data, which is in the form of verbal statements or language, not quantitative data (Aziz, 2019).

The steps taken by the authors in this study are:

First, the author will extract important themes about services from literature related to services in general, including from public service standards of the State Administration Institute (Tarigan, Santoso, & Hanani, 2021), basic principles of sharia formulation for service ethics in AAOIFI, codes of ethics formulated by AAOIFI in Islamic financial institutions, Islamic health services according to Nasr Hossein (Hidayatulloh, 2012), Sharia Hospital service standards according to Ni'matullah Mansur, as well as input from the main resource person Drg. Devi Hendra SAg. MMRS, a dentist who served as chairman of PDGI Bekasi City for the period 2017 to 2022.

Second, the author collects one or two verses in the Qur'an that are related to existing ministry themes, then explains the interpretation of these verses from the sources of four existing tafsir books, including three tafsir patterned al-'adabi al-ijma's: Tafsir Al-Misbah by M. Quraish Shihab, Tafsir al-Azhar by Buya Hamka, Tafsir al-Munir by Wahbah az-Zuhaili; and Tafsir Tahlili issued by the Ministry of Religion of the Republic of Indonesia.

Third, the author extracts the themes in the resulting service principles into service values from the perspective of the Qur'an.

Fourth, the author evaluates the rules of service ethics to patients in KODEKGI with the values of service ethics in the perspective of the Qur'an produced to determine the implementation of the form of service ethics from the perspective of the Qur'an in KODEKGI.

Fifth, the last step that the author took was to identify the background of the respondents when implementing service ethics in their performance.

3. Result and Discussion

In this study, several ethical values emerged from the Quranic perspective on dental service practice, as reflected in the Code of Ethics of Dental Services (KODEKGI). Here are some key findings from this research:

- a. **Justice in Service:** The Qur'an emphasizes the importance of justice in all aspects of life, including dental services. Verses highlighting the principle of justice, both in treating patients and in

providing fair and equitable services, provide the foundation for KODEKGI to prioritize justice in dental practice.

- b. **Exemplarity in Ethics:** The Qur'an teaches the importance of being exemplary in behavior and ethics. KODEKGI, as interpreted from the Quranic perspective, emphasizes the need for dental practitioners to set a good example in their behavior and professional practices.
- c. **Consistency Importance:** The Qur'an emphasizes consistency in moral and ethical principles. In the context of dental service, consistency in applying ethical and moral standards is a key element emphasized by KODEKGI.
- d. **Education and Outreach:** The Qur'an highlights the importance of education and outreach in spreading ethical and moral values. KODEKGI, from the Quranic perspective, emphasizes the crucial role of dental practitioners in educating and providing a good understanding of the

This study illustrates the relevance of Quranic ethical values to KODEKGI, which serves as a moral guide for dental practitioners. In the context of interpreting Quranic verses related to dental service, several aspects need to be considered:

- a. **Relevance to Contemporary Context:** Although the Qur'an is a timeless source of teachings, the interpretation of ethical values in the context of modern dental practice needs to be adapted to the changes and challenges faced by dental practitioners today.
- b. **Deep Understanding:** Interpreting Quranic verses related to dental service requires a deep understanding of the text, historical context, and Islamic principles. This ensures that the interpretations provided are relevant and can be applied correctly in dental practice.
- c. **Ethics Role in Service Quality Improvement:** Integrating Quranic ethical values into KODEKGI aims not only to ensure that dental practitioners adhere to moral standards but also to enhance the quality of service and the relationship between practitioners and patients.
- d. **Challenges and Implications:** While Quranic ethical values provide a strong framework for KODEKGI, implementing them in dental practice may face challenges such as cultural differences, social norms, and changing patient needs. Therefore, it is important to continuously update and adjust KODEKGI to keep pace with the times (Yaqin, 2021).

By understanding Quranic ethical values and integrating them into KODEKGI, dental practitioners can strengthen their moral foundations and improve the services they provide to the community. This promotes sustainable and dignified dental service practices, in line with Islamic teachings and human needs.

The results of the analysis of the values of KODEKGI from the perspective of the interpretation of the Qur'an are contained in the table of the suitability of the theme between KODEKGI and the following values of the Code of Ethics for Qur'anic Perspective Services:

Table 1. Table of Conformity of KODEKGI to Qur'anic Values

No.	Article in KODEKGI	The Values of the Code of Ethics of Service Qur'anic Perspective
	Article 13, respects the patient's right to choose treatment and keep it confidential.	7th grade, respect the opinions of others and do not impose the will. 3rd value is trust.

Article 14, protects patients from losses.	The 12th grade does not harm others.
Article 15, prioritizes the interests of patients. Coverage: Serving based on the needs of the patient is not solely looking for material. Provide assistance when an emergency occurs in patients.	5th value is sincere or sincere. Serving according to the needs of patients means that dentists work professionally without having any hidden intentions behind their work. The 11th value helps in goodness.
Article 16, fair care for patients.	4th grade, objective or fair
Article 17, communication and approval of treatment measures.	8th grade, informative and communicative. The 7th value, respecting the opinions of others and not imposing the will, that is, by agreeing to the patient's treatment actions.
Article 18, Keeping Medical Secrets and Article 19, creates, stores, and maintains patient medical records.	3rd value is trust.
Article 20, emergency services. That is the obligation to provide emergency services to patients.	The 11th value helps in goodness.
Article 21, consults and referrals (to the more competent). Article 22, the use of the assistance of (competent) medical personnel.	2nd grade, professional, competent, qualified, and work perfectly.
---	1st value is piety.
---	6th grade, fear God and be responsible before Him.
---	The 9th value begins all actions with basmalah.
---	10th grade, time management.

The results of the analysis of the implementation of the service values of KODEKGI from the perspective of the Qur'an on Muslim dentists are:

The respondents of Muslim dentists when carrying out KODEKGI in their performance began with the intention to comply with the existing rules of service ethics. When they know that there are Qur'anic values in KODEKGI, it triggers them to practice KODEKGI to worship Allah.

The values of the code of ethics for dental services from the perspective of the Qur'an are additional new insights for respondents as a complement to the existing rules in the Codekgi and

show Islamic Shumuliah in regulating the joints of life. After knowing these values, they strive to understand and apply them in their performance.

Non-Muslim dentist respondents stated that they carried out the rules in KODEKGI with the spirit of wanting to do good, and felt happiness when respondents felt they could help others with their kindness and spread love among fellow human beings.

4. Conclusion

The results of the analysis of the implementation of the service values of KODEKGI from the perspective of the Qur'an on Muslim dentists are:

The respondents of Muslim dentists when carrying out KODEKGI in their performance began with the intention to comply with the existing rules of service ethics. When they know that there are Qur'anic values in KODEKGI, it triggers them to practice KODEKGI to worship Allah. The values of the code of ethics for dental services from the perspective of the Qur'an are additional new insights for respondents as a complement to the existing rules in the Codekgi and show Islamic Shumuliah in regulating the joints of life. After knowing these values, they strive to understand and apply them in their performance. Non-Muslim dentist respondents stated that they carried out the rules in KODEKGI with the spirit of wanting to do good, and felt happiness when respondents felt they could help others with their kindness and spread love among fellow human beings.

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