

# Implementation of Islamic Spiritual Charge for Hospital Patients Dr. Sardjito Yogyakarta: Review of Islamic Law

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KEYWORDS	ABSTRACT
Compensation; Islamic Spiritual; Patient; Dr.Sardjito Hospital; Islamic Law	In order to cause a sense of calm and comfort in the hearts of patients, spiritual compensation activities are held. The spiritual field of Dr. Sardjito Hospital coordinates this activity. Spirituality is a religious institution at Dr. Sardjito Hospital, which handles spiritual compensation activities for patients and care for corpses. However, in the implementation, especially the care of the corpse, there has been an error or violation of shari'a or Islamic law in carrying out the care of the corpse, namely, the body of the daughter bathed by a man who is not her mahram without the cause of shari'a / Islamic law that allows. The purpose of the research is to find out what mistakes and factors cause violations of Islamic law, to find out what solutions to avoid violations of shari'a or Islamic law, and to find out the implementation of spiritual compensation at Dr. Sardjito Hospital: Review of Islamic Law. The author uses field and library research methods to complete the abovementioned research objectives. Sampling techniques are Observation, Interview, and Questionnaire. The samples are the Director of RSUP, Dr. Sardjito Yogyakarta, the Clergy Coach, the Head of the Nursing Division, the Head of Forensic Medicine Installation, the Clergy Coordinator, the Clergy Officer, the Forensic Medicine Installation Officer and Patients treated, and the data analysis method is quantitative analysis. The results are a form of mistakes: officers and families do not know Islamic law, forced / emergency, motivation to make money, and factors: No cooperation between mortuary office workers and spirituality, No training in corpse care, No supervision from superiors. The solutions are Coaching and care for corpses, increased cooperation, and good supervision. Clear pro tabs and sanctions. The conclusion is the implementation of spiritual compensation to patients in the hospital. Dr. Sardjito: Review of Islamic Law is in accordance with the Shari'a.

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## 1. Introduction

Spiritual compensation activities are carried out to cause a sense of calm and comfort in patients (Novianti, 2019). This activity is coordinated in the field of spirituality at Dr. Sardjito Hospital. Spirituality is a religious institution at Dr. Sardjito Hospital, which handles spiritual compensation activities for patients and care for corpses. However, in the implementation of daily spiritual compensation activities in 2003, there was a mistake in implementing Islamic law, especially

in the care of the yakm corpse: the body of the daughter was bathed by a son who was not mahrammya without cause of shari'a."

This has violated the syan'at (Islamic law), as the hadith of the Prophet (peace be upon him) has:

Received from um Athiyyah: "That the women weave the hair of the dead daughter of the Prophet into three strands." I asked him, "Do you break down your hair and weave it into three strands?" "That is right", he said. The Muslim narration reads: "So we women his hair into three strands, namely two on the side and one in the middle." While on Saheeh Ibn Hiban. The order to weave the hair was taken from the words of the Prophet, "And make his hair into three strands; (Sabiq, 1983).

This hadith relates that in the time of the Prophet, women were taking care of the corpse of the Prophet's deceased daughter. So, this hadith can be used to postulate that if the dead are women, then the one who bathes must be women (Kibtyah, 2014; Kibtyah et al., 2022).

It has also violated the agreement of the scholars who say that: "If the corpse is a man, the one who bathes is also a man, or if the corpse is a woman who bathes, it should be a woman. Women should not bathe a male corpse except the wife or mahramaya. On the contrary, if the corpse is a woman, it should be encoded by a woman except her husband or mahram. If the husband or mahram are both present, the husband is more entitled to bathe his wife, and if the wife and mahram are both present, then the wife is more entitled to bathe her husband (Aizid, 2018; Rasjid, 1998; Syarif et al., 2018). The latest research is: 1. No one has written about spiritual compensation at Dr. Sardjito Hospital: Review of Islamic Law, 2. Knowing spiritual compensation at Dr. Sardjito Hospital Yogyakarta, 3. The results can be input to Dr. Sardjito Hospital and the Ministry of Religious Affairs of the Republic of Indonesia, in this case, the Regional Office of the Ministry of Religious Affairs of the Special Region of Yogyakarta, 4. Although this research is old, namely in 2003, various examples of spiritual compensation activities in patients are needed for current activities, and other contents do not intend to expose evil but for worship/lessons so that in the future, it is better because it needs to be raised again (Widiyaningsih & Yani, 2023).

Journals that discuss Islamic Counseling in the Perspective of Islamic Law are:

- a. Law on Marriage and Religious Counseling in Minimizing Early Marriage in Indonesia, by Imam Hafes UIN Sunan Kalijaga year (2023), Contains ways to minimize early marriage.
- b. The role of Islamic Extension Counselors in law enforcement against the Non-Amil Zakat Committee at the Tegalrejo Village Mosque in Salatiga City by AlMustaqim, UIN Salatiga (2023) the year contains the role of da'wah in law enforcement.
- c. Sociological review of the role of Islamic extension workers in minimizing marriage at an early age, UIN Suka (2022).
- d. Communication Model of Islamic Extension Counselors in Strengthening the Quality of Knowledge of Diverse Youth through a Humanist Approach in Besitang District, Langkat Regency, M. Idris, *Jurnak Humanities*, (2022), Click or tap here to enter text. Contains a communication model for Islamic extension workers to strengthen the quality of knowledge of youth in the Besitang sub-district, Langkat Regency.
- e. Religious Counseling in Women's Prison, Religious Extension In Women's Prison, by M Kibtyah, (2022), *Jurnal Penyuluhan Agama (JPA)* 9 (2), 233-243.

From the journals that the author described above, no one has discussed research on the Implementation of Islamic Religious Counseling in Adulthood (Before Marriage) IN KUA, Mlati District, Sleman Regency, Islamic Law Perspectives (Study in Mlati Sleman District in 2020-2022). So, this research is significant to propose and as an additional science treasure.

This study aims to find out what mistakes and factors cause violations of Islamic law, know what solutions to avoid violations of Islamic law, and determine whether the implementation of spiritual compensation at Dr Sardjito Hospital: Review of Islamic Law.

## 2. Materials and Methods

This type of research is described as research and library research. Description research describes certain circumstances or events (objects), while library research is literature research. The population in this study is the Director of RSUP, Dr. Sardjito Yogyakarta, the Spiritual Coach of RSSUP, Dr. Sardjito, the Head of the Nursing Division, the Head of Forensic Medicine Installation, the Clergy Coordinator, the Spiritual Officer, the Forensic Medicine Installation Officer, and the Patients being treated. The author took the sample using stratified sampling, which is used for populations consisting of groups with strata or stratified arrangements. The method of data analysis used in this research is quantitative data analysis. Quantitative data analysis explains (analyzes) the numbers (quantitative data) successfully collected in the research. To conclude, this research data is assisted by a "deductive" thinking process. Deductive thought processes are considered valid in all events in a class or type and apply to all events belonging to that class (Hadi, 2000; Zacharias et al., 2019).

## 3. Results and Discussions

**The results of the implementation of roaming compensation for patients who are Muslim are divided into four types.**

The four types are Spiritual compensation for physical sufferers, such as sugar pain, diabetes, tumor cancer, and so on, spiritual compensation for people with mental health conditions (conditions) of the soul are unstable, stressed, crazy, and so on, spiritual compensation for patients with poor pain (Sakaratul), Spiritual compensation for patients (inclusion of jinn),

### 1. Spiritual compensation for physical sufferers.

The way to provide spiritual compensation for physical sufferers is by giving religious advice to patients. The advice can be faith, patience, and obeying medical regulations. For example, If you are sick, be patient. Allah Almighty says in the Qur'an surah Al Hajj verses 34-35 which reads:

وبشر المخبتين الذين اذا ذكر الله وجلت قلوبهم والصابرين على ما اصابهم.....

It means: "And give glad tidings to those who are obedient (to God), that when the name of God is called, their hearts tremble, and those who are patient with what forges them."

A person who is given a sick sign will be given goodness by Allah; narrated by Al-Bukhari and Muslim from Abu Hurairah, the Prophet said:

من يرد الله به خيرا يصيب به

It means: "Whomever God wants good is first given trial,"

Here is some advice given to patients. In addition to religious advice, the patient or patients are advised to obey medical rules or regulations given by nurses or doctors. Finally, the clergy closed with a prayer

The prayer contained in the hadith narrated by Bukhari reads:

عن أنس رضي الله عنه انه قال ثابت رحمه الله: الا ارقيك برقية رسول الله صلى الله عليه وسلم؟ قال بلى، قال: اللهم رب الناس مذهب  
الباس اشف انت الشال لاشافي الا انت شفاء لا يغادر سقما

It means: "From Anas (r.a.) said to Thabit Would I like to treat you with the Jami of the Holy Prophetsa? Thabit answered, Well, then Anas read: Allahumma robbanásí mudzhibal basi isyfi fantasy-shafi la syafia illà anta syifāan là yughōdiru saqoman (O Allah the Lord of all men, who justifies all diseases heal, only you heal, no one heals unless You are healed who is no longer afflicted with disease."

## 2. Spiritual treatment compensation for psychiatric patients,

The way to provide spiritual treatment to psychiatric patients is Before giving religious advice, first know the patient's background condition." It is intended that the clergy advise patients regarding the target.

Then, it ends with a prayer. "This prayer is done after advising the patient. The prayer read is like the prayer taught by the Holy Prophet(sa) through the hadith narrated by Imam Bukhari from Anasra, as mentioned above.

## 3. Spiritual Treatment Compensation for Patients with Poor Pain,

Patients with death or pain have signs that the earlobe closes the hole (*mingkup*), weak pulse, feet feel cold first, and usually, the patient feels hot, and the eyes point up.

How to provide spiritual compensation for poor sufferers is as follows:

The patient is told, The mental way is to hold the patient's hand, approach the right ear, and recite La illahaillallah." If you can read it, then do not repeat it. Reading Surat Yasin' Reading Yasin is intended to make the atmosphere in the room look religious. Common Prayer. Before the prayer together, religious advice was given to his family, which contained patience and laughter for the tests Allah gave.

The prayer read is a prayer of surrender to God. As in the hadith narrated by Bukhari and Muslim which reads:

عن أنس: ان النبي صلى الله عليه وسلم قال: لا يتمنين احدكم الموت لضر نزل به فان كان لابد متمنيا للموت فليقل: اللهم  
احيني اذا كانت الحياة خيرا لي وتوفني اذا كانت الوفاة خيرا لي

Means:

"From Anas (r.a.) he said: The Prophet (peace and blessings of Allah be upon him) said. Let no one of you dream of death because of a trouble concerning it. However, if he cannot aspire, let him say: O my Lord, live me as long as my life is good for me, and die for me as long as death is good for me."

## 4. Spiritual compensation towards people with jinn disorders (trance)

The implementation of spiritual compensation for people with jinn disorders is ruqyah. We place our hands on the patient's head and right ear. Read the verses below:

Al Fatihah 1-7, Al Baqarah 1-5, Al Baqarah 163-164, Al Baqarah 285-286, Ali Imran 18-19, Al A'raf 54-56, Al Mu'minun 115-118, Ash-Shaffaat 1-10, Al Ahqaaf 29-32, Ar Rahman 33-36, Al Hasyr 21-24, Al-Jin 1-9, Al-Ikhlās, Al-Falaq, An-Naas, Then it is said to the sufferer: "Ukhruj Ya 'Adawwalloh"

### Implementation of Corpse Care

The implementation of corpse care is divided into three parts. The three parts are bathing, shrouding, and halting. The description of each of them is

#### 1. Bathe,

The implementation of bathing is divided into nine parts. The order of implementation is as follows: Try to position the head of the corpse in the east, if there is no position of the head of the corpse in the north, if there is not everything in place, There is an intention to bathe, and hands wear hanscun (rubber gloves), Clean the feces in the rectum and cubul, by pressing the abdomen to the bottom slowly, Clean the dirt on the nose, mouth, ears and nails, Ablution the corpse, Watering the ablution member begins on the right", Flushing the body evenly starting on the right, left to the whole body 3x or 5x2 h. If it is not clean and is considered necessary even up to 7x, the critical thing is odd: Dried with a towel.

#### 2. Shrouding,

The shrouding was divided into fourteen. The fifteen are: Spread the rope of the shroud as many as 7 strands in position: top of the head, neck, top of the stomach, buttocks, knees, top of the ankles, under the soles of the feet, Spread 3 pieces of shroud that are 50 cm longer than the length of the corpse, Spread the veil (ket), Spread the cloth, Spread the cloth, sprinkled with camphor on the shroud evenly, Then the corpse that had been washed and towed was lifted and put the shroud, Then Imam Sukiman said, the corpse was given cotton, which was given cotton on the nostrils, ears with round cotton, face, right and left neck, the part when up-down, right-left elbows, right-left wrists, fingers of the upper hand down, knees right and left, right and left ankles, toes of the right and left feet, The loincloth of the corpse is tied (clothed), Wet cloth is wound, Cloth clothes are worn, Veil or iket cloth is veiled by being tied to the bottom of the chin), Then shroud III is wound, followed by shroud II, and ends with shroud 1, Seven ropes are tied to the left part of the corpse's body.

#### 3. Praying,

The implementation of praying terdin from the five sequences The five sequences are: After the body has been memorized, place the position of the corpse (corpse) of the northern head and the southern foot, If the male corpse is the position of the Imam on the head. Whereas if the female corpse of the imam is in the middle of the corpse", Approved is divided into 3 shaf; read four times takbir and raise hands every takbir, do not use bows and prostrations; each reading after Takbir is: The first Takbir reads Al Fatihah, the second Takbir reads the Prophet's Shalawat, the third Takbir reads for the corpse, For example:

اللهم اغفر له وارحمه وعافه واعف عنه

It means "O Allah, grant him forgiveness, mercy and 'afiat"

- The fourth takbir recites the prayer

Means:

"O God, thou shalt not keep us from his reward, and thou shalt not lead us astray afterward."

Prayer for the bodies of children

اللهم اجعله لنا سلفا وفرطا ونخرا

Means

"O Allah, make him for us a deposit, an additional shanghai and a mistress

Read greetings; after greetings, pray together with worshippers."

### **Implementation of Spiritual Compensation at Dr. Sardjito Hospital: Review of Islamic Law**

The purpose of "Implementation of Spiritual Compensation to Patients at Dr. Sardjito Hospital Yogyakarta Review of Islamic Law" in research is the implementation of spiritual compensation for patients in terms of shari'a (Islamic Law), which is in accordance with the guidance of the Prophet SAW. So the measure of truth here is derived from the basis of the Qur'an and strong hadiths (shahih) derived from the Prophet SAW. Therefore, it is essential to convey the problem of how spiritual compensation and care for the dead are the ideals of the Prophet. Spiritual compensation to patients and the ideal care for the dead are

The implementation of spiritual compensation to ideal patients, As-Sayyid Sabiq said:

يستحب في العبادة أن يدعوا العائد للمريض بالشفاء والعافية وان يوصيه بالصبر والاحتمال وان يقول له الكلمات الطيبة التي تطيب نفسه، وتقوية روحه

It means: "It is recommended that when visiting, one prays for the sick to recover quickly and be healthy again. One should also give advice to be steadfast and patient. Deliver good words that can comfort the heart and strengthen the soul. (Sabiq, 1983, p. 411)

It is based on the words of the Prophet:

إذا دخلتم على المريض ففسوا في الأجل فان ذلك لا يرد شيئا وهو يطيب نفس المريض وكان صلوات الله وسلامه عليه

It means: "If you see a sick person, breathe hope for him to be old. Indeed, it does not reject fate but will appease the soul of the sick. Moreover, prayers and greetings from Allah will be bestowed upon him."

Likewise, it is arranged to say:

لا بأس طهور إن شاء الله

It means: "It is okay, may Allah forgive your sins, God willing."

Furthermore, As-Sayyid Sabiq also said:

ويستحب تخفيف العيادة وتقليلها ما أمكن حتى لا يثقل على المريض الا اذا رغب في ذلك

Means:

"It is recommended to shorten the time of the visit and to sparse it duly so as not to trouble the sick unless he wishes otherwise."

Narrated by Muslims from Said bin Abi Waqash, the Prophet took care of the sick, and he said

اللهم اشف سعدا اللهم اشف سيدا : اللهم اشف سعدا

Means:

"O Allah heal Said, heal Said, heal Said"

Implementation of corpse care

The implementation of the corpse care to bathe method is

وتحب النبوة عليه، لأنه هو المخاطب بال غسل ثم يبدأ فيعصر بطن الميت عصرا رقيقا الإخراج ماعنى أن يكون بها ويزيل ماعلى بدنه من أن يلف على بده حرقه يمسح بها عورته فان لمس العورة حرام ثم يوضئه وضوء الصلاة لقول رسول الله صلى الله عليه وسلم لماسة على ابد أعيها منها ومواضع الوضوء منها

"It means he must intend because he is called to bathe him. After that, it should begin by gently massaging the corpse's stomach to remove the contents, if any, and to cleanse the feces found on the body. Moreover, it would be best to coat your hands with a cloth when you want to clean the veins. Because touching the aurat is haram. Then let the ablution of the corpse be like the ablution of prayer, according to the words of the Holy Prophet (peace be upon him), which means Start the right part and members of ablution" (Sabiq, 1983, p. 433)

Later in the book of Shahih, it is stated that Nab (peace be upon him) spoke to women:

الغسلتها وترا: ثلاثا او حمسا أو سبعا او اكثر من ذلك إن رايان

It means: "Bathe the bodies oddly, three, five, or seven times, or more if you see necessary! And further can be seen in the Chapter on Compensation of Roham in the Perspective of Shari'ah, 16-47." (Wafirah, 2021)

By considering (analyzing) the practice of implementing spiritual compensation above and making the ideal spiritual compensation as a benchmark, the author concludes that the implementation of spiritual compensation for patients at Dr. Sardjito Hospital is in accordance with the Prophet's shari'a. Only a few branch matters (furu'iyah) do not conform to the sunnah of the Prophet. For example, Reading surah Yassin on the person who is about to die, Giving (pasting) cotton to the corpse, Prayer together after the funeral prayer

Then, the section below will describe what mistakes and factors cause violations of Shari'a and what solutions for future improvement exist.

**What mistakes and factors lead to violations of Islamic law on the care of the dead and their remedies**

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To answer this problem, the author collected data by interviewing officers of the Forensic Medicine and Spirituality Association related to corpse care. The forms of error, factors causing violations of Shari'a, and solutions for future improvement can be explained as follows.

Forms of error include not the year the officer about the Shari'a because he was forced to do so, wanted to get money, emergencies such as the call of the corpse to bathe the daughter at 02.00, already looking for it did not exist. The factors that cause spiritual errors, especially in daughters, include cooperation with spirituality, which has not been good, no periodic guidance from superiors, and lack of supervision from superiors. Then, the solution for future improvement is that superiors need to provide either spiritual formation or corpse bathing techniques to IKF officers, superiors provide maximum supervision and need good cooperation with spirituality and additional spiritual energy, especially daughters.

Mistakes include not having years of officers about shari'a, who were forced to want to get money. While the factors that cause mistakes include cooperation with clergy, especially daughters, is not good, there is no periodic coaching from superiors, and supervision from superiors has not been maximized. Then, the solution for future improvement is for superiors to guide IKF officers through spiritual flush or corpse bathing techniques. The superior provides maximum supervision. Moreover, cooperation with spirituality and increasing spiritual energy, especially with daughters, are needed.

Factors that cause errors include cooperation with clergy, especially daughters, which has not been good, there being no periodic guidance from superiors, supervision from superiors not optimal, and forms of errors, which include not years of officers about shari'a. Then, the solution for future improvements is for superiors to provide guidance, either spiritual flush or corpse bathing techniques, to IKF officers. Superiors provide maximum supervision, need good cooperation with spirituality, and need to increase spiritual energy, especially daughters.

No year of the officer about the Shari'st. Forced to do so due to emergencies. The factors that cause errors include cooperation with retaliate, especially daughters, is not good, no regular coaching and superiors, and supervisor supervision has not being maximized. Then, the solution for future improvement is for superiors to provide guidance, either spiritual flush or corpse bathing techniques, to IKF officers. Superiors provide maximum supervision, need good cooperation with spirituality, and need to add spiritual energy, especially daughters.

Forced to do so due to an emergency, not knowing the officer. The factors that cause errors include cooperation with robaniwan, especially princesses, which has not been good, no regular coaching from superiors, supervision, and superiors are not optimal. Then, the solution for future improvement is for superiors to guide IKH officers in using spiritual flush or corpse bathing techniques. Superiors provide maximum supervision and need cooperation with spirituality and additional spiritual energy, especially daughters.

Errors include not being the year the officer about the Shari'a. Forced to perform due to emergencies, patients accident. While the factors that cause errors include cooperation with clergy, especially daughters, not being good, and no periodic guidance from superiors, the solution for future improvements is that superiors must guide either spiritual flush or corpse bathing techniques to IKF officers. Superiors provide maximum supervision and need cooperation with spirituality and additional spiritual energy, especially daughters.



Factors that cause errors include cooperation with clergy, especially daughters, which has not been good, there is no periodic guidance from superiors, and supervision from superiors is not optimal. Forms of errors include not the number of officers about shari'a. Then, the solution for future improvements is for superiors to provide guidance, either spiritual flush or body bathing techniques, to IKF officers. Superiors provide maximum supervision and need cooperation with spirituality and additional spiritual energy, especially daughters.

#### 4. Conclusion

The mistakes are: Officers and families do not know Islamic Shari'a, Forced/emergencies, Motivation to make money, and the factors: No cooperation between mortuary office workers and Spirituality, No spiritual formation and training in corpse care, No supervision from superiors. The solutions are Coaching and care for corpses, increased cooperation and good supervision, straightforward programs and sanctions, and implementation of spiritual compensation for patients in hospitals. Dr. Sardjito: Review of Islamic Law is in accordance with Shari'a,

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