

Concept of Moral and Character of Professional Doctor in Islam

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Abstract

This article is aimed at discussing the concept of moral and character of professional doctor pursuant to Islamic perspective. Method used for the study is content analysis, an approach in qualitative research. Data was obtained through reading of various theories and postulates proposed by experts and previous researches regarding to profession of doctors in Islamic perspectives. The data was collected, reduced, presented, and ended with a conclusion of thematic analysis approach. It is found that there are nine characters of an ideal doctor pursuant to Islamic perspective, namely, i) possessing good Aqeedah and embracing true faith, ii) being sincere and diligent in performing work, iii) skillful in his profession and specialization, iv) being honest in attitude and work, v) sensitive and caring, vi) raising optimism for patients, vii) stylish and respectful, viii) possessing good moral and noble characters, ix) and being respectful, helpful and humble. The article is expected to be references for Muslim doctors and medical practitioners as well as to be an idea of other researchers to develop the study regarding to thentical issues yet in differeant context.

Keywords: Moral, Charaters, Profesional Doctor, Islam

Abstrak

Artikel bertujuan untuk mebahas bagaimana konsep moral dan karakter seorang dokter yang profesional menurut perspektif Islam. Metodologi yang digunakan adalah analisis isi atau (content analysis), salah satu pendekatan riset dalam penelitian kualitatif. Data bersumber dari hasil bacaan penulis terhadap berbagai teori, pendapat pakar dan hasil penelitian peneliti terdahulu terkait dengan profesi seorang dokter dalam dunia Islam. Seluruh data kemudian dihimpun, direduksi, disajikan serta ditutup dengan kesimpulan dengan pendekatan analisis tematik. Berdasarkan hasil analisis didapati bahwa, terdapat sembilan ciri seorang dokter yang ideal menurut Islam yaitu, i) memiliki aqidah yang baik dan keyakinan sejati, ii) tulus dan rajin dalam bekerja, iii) terampil dalam profesi dan spesialisasinya, iv) jujur dalam perkataan dan dalam bekerja, v) mempunyai sifat sensitif dan kepedulian yang tinggi, vi) menciptakan rasa optimisme terhadap pasien, vii) selalu berpenampilan baik dan santun, viii) memiliki moral dan karakter yang baik, dan ix) bersikap hormat, membantu dan rendah hati. Hasil dari pembahasan artikel ini setidaknya

dapat menjadi bahan bacaan dan rujukan bagi para dokter dan tenaga medis dalam Islam serta peneliti berikutnya yang akan membahas konsep ini dengan isu dan konteks yang berbeda.

Kata kunci: *Moral, karakter, dokter profesional, Islam*

Introduction

Talking about the morality of the medical profession and the characteristics of Muslim doctors, they must have the properties of the noble and good morals (Hakim, 2013; Rahim, 2013; Al-Nashmi & Almamary, 2017). These nobles and good morals do not only exist today, but they have grown since the presence of doctor or healer itself. The first written document related to morality of Islamic medical profession was at the hand of physician Hippocrates (460-457 BC) with the famous oath for swearing the doctors before carrying out their duties and works (Jonsen, 1990; Nucci & Narvaez, 2008; Rahim 2013; Al-Nashim & Almamary, 2017).

When the first medical school was built in the early Dzulhijjah on 1242 AH during the Muhammad Ali Basha era 1826 AD, the oath or covenant for doctors has been made (Takari, 2005; Manshur, 2014). They wore to carry out each article in the oath (Rudd, 2009; Ramadan, 2000; Aljufri, 2014). Although the people who make the program, document and agreement do not know whether those things are in accordance with Islamic law or not, but in general some parts or even whole article follow Islamic concept (Maryam, 2011; Ishak et al., 2013; Karim, 2014; Wahyuningsih, 2014; Anwar; 2015). It must be noted that the emphasis of the documents, agreements and programs are on morality. Morals are not a luxury thing in which people might be able to replenish themselves from it. It is a fundamental principle of life by Allah and guarded by its adherents. Sometimes a doctor does his job sincerely and diligently, but unfortunately it was destroyed by a disgraceful moral (Mack, 2004; Athar, 2008; Suryadarma & Haq, 2015).

Islam gives great attention to morals. Of Osama bin Syarik, he said, *"When we were sitting with the Prophet Shallallaahu Alaihi wa Sallam, as if there was a bird perched on our heads, none of us were talking."* Then came a group of people, they said, *"who*

is the servant of God beloved most by Allah? Muhammad replied, "the men who have the nicest moral."(Narrated by Thabarani).

It was mentioned in a story, "what is the best thing which can be given by human?" Muhammad answered "a good moral". From Abdullah ibn Amr, "I heard Rasulullah Sallallaahu Alaihi wa Sallam said," I am not going to tell people you love most and the closest one to me on the Resurrection Day? "He repeated it two or three times. The companions said," O, *Messenger of Allah. "Prophet replied, "they are the people with the nicest moral among you"*(Narrated by al-Tarmidhi).

We know that akhlak or character is not constructed spontaneously in the soul, not born directly strong and mature (Triaton, 2013; Ishak et al., 2013; Aeni, 2014; Khairuddin, 2016; Ismail 2016). It is constructed gradually and proceed through several phases. Most doctors damaged their credibility and profession with a fatal mistake, a damage that has been developed and widespread recently. It has been evolved in the society the doctors with reprehensible moral, an improperly behavior and exemplary-bject, which is needed to be clarified and repaired, so it can give the purity and prestige back to the white shirt. (Padela, 2007). This writing is an attempt to describe some of the characteristics of good doctor, so he can continue his role, bear the burden of the mandate and the caliphate well. He can carry out the mission with spiritual ability, brains and materials and then they can get their role back and be a leader in the society.

Method

This study uses a qualitative method with content analysis approach, all data taken from various sources are derived from classical holy books, books, theories and expert opinion of Islamic education. According to Hsieh & Shannon (2005), and Anderson, (2007) this research approach design can be done to discuss problems, issues or specific topics derived from the literature collected thoroughly and then take the appropriate themes with the necessary data. Once all the data the authors collected then the next step is to choose the necessary data in accordance with the issues raised in this article.

Findings and Discussion

Discussion Moral and Character of Professional Doctor in Islam

This section will discuss the nine moral concepts and character traits of a doctor in an Islamic perspective. The nine concepts are, i) having good faith and true belief, ii) being sincere and diligent in work, iii) being skilled in the profession and specialty, iv) being honest in words and in work, v) having high sensitivity and caring, vi) create a sense of optimism towards patients, vii) always look good and polite, viii) have good morals and character, and ix) be respectful, helpful and humble. These nine themes will be discussed using the theories and research results of previous researchers.

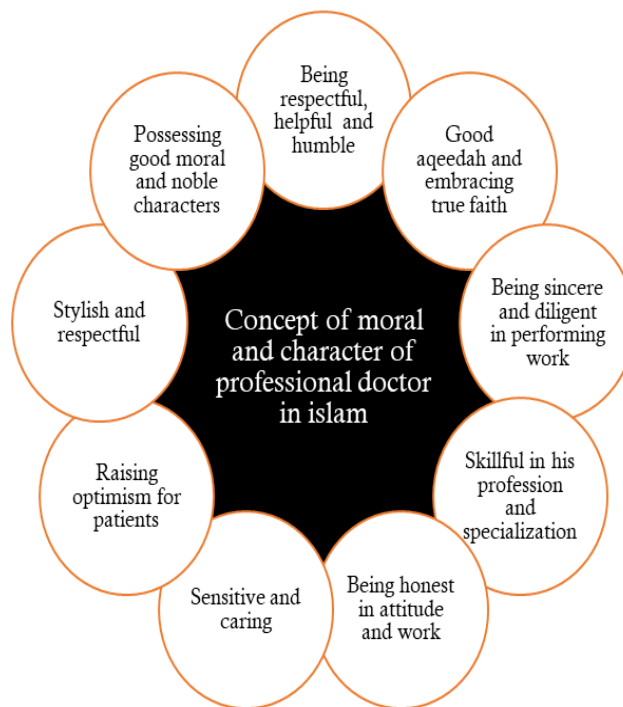


Fig 1. Concept of Moral and Character of Professional Doctor in Islam

Good Aqeedah and embracing true faith

Believe in Allah, His prophets, Holy book and the Judgment Day. The nature of faith etched in the hearts; it moves directly to achieve the dzat with good works. The nature of religious justification is not only spoken orally, but the justification must be manifest in the heart which leads him to do good thing to his fellow, brothers, sisters, and to those who need protection. Allah needs real action from human not only a saying unless he is meaningless in the sight of

Allah Ta'ala (Ali, 2010; Aljufri, 2014). The above statement is in accordance with some hadith conveyed by the Prophet Muhammad on the importance of education of the Qur'an among them is as follows:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

Translation: *Animate each will taste death.* (Al-Imran: 185)

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

Translation: *and every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it in an hour (or a moment).* (Al-A'raf: 34)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

Translation: *And no person can ever die except by Allah's Leave and at an appointed term.* (Ali-Imran: 145).

Believes that Allah is the one who sets the causes, the results, and the beginning (Layantara, 2015; Atabik, 2014). Doing something must not against the Qadr even it must be part of the Qadr it self (Awwaluddin, 2004; Zakaria, 2015; Khan, 2015; Qadri, 2016). Therefore, when the Prophet Sallallaahu Alaihi wa Sallam was asked about the medicines and the causes that can keep away from hardship, "Did he may reject the Qadr of Allah?" He said firmly, "He is of Qadr Allah as well." (Narrated by Ahmad, Ibn Majah, and Tirmidhi).

Believes that no one can cure except Allah, nobody is able to extend someone's life and shorten or reduce the life of the patient (Zahra et.al., 2012; Santoso & Ismail, 2009). All things related to age has been established, and no one but Allah can change what has become the knowledge of Allah (Ma'ruf, 2015). It is true if someone said, "The doctor has knowledge that makes it possible to predict someone age, but when the death is really in time, the doctor was anxious and no medicine can cure it. Believes that only Allah can cure everything. He does everything to anything. Nothing can hinder His will when Allah wants to do

something. No one can refuse his Qadha when He has set something. His will and His Qadha do not need the way, but it is a command. If he wants to do something, He just needs to say “to be” and shall it be (Khan, 2015).

Knowing someone gets sick, the doctor suggests him to drink medicine, do surgery, or others. If the patient follows it, then it does not mean out of monotheism (Cosman, 2009; Stevens et al., 2013). Otherwise, it is said that denying monotheism is when he returns to the hidden effort (which is not clear), which Allah does not prescribe in removing problem before or after the prediction. For example, a habit of hanging an object or put stuff tied on the arm and so on. Imam Ahmad bin Imran narrates that: Prophet Muhammad Shallallahu Alaihi wa Sallam, see bond on one's hand, then he said, "Woe to you, what is it?" The man said, "I use it to become weak." Muhammad Sallallahu Alaihi wa Sallam said, "No, actually it does not add anything but weakness. Unfasten it from you, if you die, and it is still bound to you, then you will never be lucky". Muhammad Sallallahu Alaihi wa Sallam said, *"actually ruqyah, amulets and everything that is hung is magic."* (Narrated by Ahmad and Tirmidhi). To hang amulets and ruqyah by asking for help from others other than Allah are an example of it.

Part of the heart is boil like a furnace, jealousy in the hearts of most, because they see the world and can get everything they want but still left behind other. A believer who hang his hope to Allah will never feel jealous. Islam forbids the envy feeling because it can smothering someone and other. Rasulullah Shalallahu Alaihi wa Sallam said,

“Keep yourself away from jealous because this envy may spent your virtue like fire burning firewood” (Narrated by Abu Daud).

The envious man is the one who deny ordinances of Allah. It would be nice if he turns to Allah and begged him. The place of storage is not monopoly of one. Then let him try and be serious in life.

Being sincere and diligent in performing work

Umar bin Al-Khatib Radhiyallahu Anhu said that I heard Rasulullah Shallallahu Alaihi wa Sallam saying:

"Indeed, the value of an action depends on the intention. Every person will get the reward depending on his intention. Whoever intends to have hijrah because of Allah and His Messenger, then his hijrah is totally for God and His Messenger. Whoever intends to have hijrah for seeking worldly life or for a woman to be married, then his hijrah fulfills his intention (Narrated by Al-Bukhari dan Muslim).

For the doctor, your job depends on your intentions. If your intention is true then your work is true, but if it is damaged then your work was defective, you will lose what you have done. The intention can make your job useful, damage, or even destroy you (Beekun, 1997; Ali, 2010).

A Muslim doctor must do their job sincerely, just to get an approval from Allah and have to keep all wrong purposes away. Every charity will be accepted and respected if it is done with good intention, do not ask to be praised and thanked, also not for certain wage, but the provision was entirely left to the people he helps. The surgery which is done by a Muslim doctor is the same as surgery done by Jewish or communist doctor. It can be judged from a purely scientific point of view, expressed by good or bad. There is no reference except to the technical principles learned by all people. The fruitful to be a doctor will not be reached, except through the meaning of grace and perseverance.

Ath-Thib in Arabic language has several meanings. Among them are; "Ishlah" (*curing*). It says, "Thababtuhu" means "Ashlahtuhu" (*I had to cure or fix it*). It was said that, "Lahu thibbun Minal Umur", means he has tenderness and policies (Ramadhan, 2004). It also means "Al-Hadzaq" (*intelligence*). Jauhari said, "every smart people (hadziq) according to Arabic language is doctor (thabib). Abu Ubaid said that "Ath-Thib (medicine) originally comes from Al- hidzq (intelligence) in something." It says to someone;" Rajulun thabibun means hadziq (smart). This term is used because of his intelligence (Miyaji, 1993).

Skillful in his profession and specialization

Rasulullah Shallallahu Alaihi wa Sallam said, "*Seeking knowledge is a duty of every Muslim.*" (Narrated by Ibn Majah). Therefore, it is mandatory for him to accept the responsibility of his mind with science and knowledge, an ongoing responsibility which never stop as long as their life and blood flow in the veins (Al-Qardhawi, 2000). It is good for you a Muslim doctor, to become ulama and God would raise your status and specialize you with a fear of Him.

A Muslim doctor is not enough to have baccalaureate degree (BA) only then he stopped learning and start working in order to earn money. He should continue to learn every day to improve his knowledge and practice. In line with the word of Allah:

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي
 عِلْمًا

Translation: *and say my lord, Increase me in knowledge.* (Thaha, 114).

He had to stop working when feelings inadequate in treating patients and handed it to another doctor who is more capable of it. A smart doctor is a doctor who can read and identify everything that can put the patients into the difficulties. There are five duties of doctors in treating the patients: i) maintain the existing health, ii) restore the lost health, in accordance with existing capabilities, iii) eliminate or minimize the disease in accordance with their capabilities, iv) take the least damage to avoid greater, v) and leaving fewer beneficiaries to get the bigger one (Ramadan, 2004; Anggraini, 2013).

The five principles are the focus of treatment study. Any doctor who does not perform these six principles on his duties, then he is not a doctor. Muslim doctors are doctor who return their value, teachings, fundamentals, and media to our Islamic believe Al-Quran and as-Sunnah. Allah said by calling His Prophet,

وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ

Translation: *And We have revealed the Book to thee explaining all things*” (An-Nahl: 89).

Muslim doctors should know the law of jurisprudence on all matters relating to their profession; recognize the laws relating to the patients, legal treatment and what patients got sick from the reliefs (*rukhsah*) in performing religious duties (*faraidh*) and worship, as well as about things that are forbidden and banned by religion on him. Muslim doctor should also recognize the contemporary jurisprudence *ijtihad* that is happening in our lives today (Moazam, 2011; Marimin & Fitria, 2015; Riyadi, 2016; Harahap, 2016; Trigiayatno, 2016; Moazam, 2016). It is crucial because there are many problems happened concerning with illness and

health, which is not known by the predecessors of our jurists. It is possible that they did not think about them at the time. Thus, contemporary jurisprudence should assess and explain their syar'i law based on the rules and principles of religion (Miyaji, 1993; Khan, 2015).

Being honest in attitude and work

Muslim doctor must say something honestly. He must act carefully. He must keep his promise. The instructions of Islam had been in his soul and it taught him that honesty is the base of glory or the base nobility of character. He always keeps honesty in words and deeds. Prophet Sallallaahu Alaihi wa Sallam

"Was asked, "can a believer be a coward?" He replied, "Yes." It is said to him, "can a believer be a miser?" He replied, "Yes." It is said to him again, can a believer be a liar? "He replied" No" (Narrated by Malik).

It can be seen that to be honest and careful in every problem is the characteristic, the nature and the patent form of Muslim doctor behavior according to the saying of the Prophet Sallallaahu Alaihi wa Sallam,

"Honesty brought to the kindness and goodness brings to heaven. Someone who always do something honestly will be determined by Allah as a honest man. Indeed, the lie leads to immorality and immorality will brought to hell. Someone who always lies will be determined as a liar by Allah"(Narrated by Al-Bukhari and Muslim).

Doctors sometimes lie in several things: in explaining its capabilities and knowledge, because many certificates and citation for his experience (Sibaweh, 2015). It is honesty if a doctor does not exploit the innocence of others in order to get double income, or making associations favored by their taste. A Muslim doctor should be clean from a trick, acheat and a lie, although all of them are able to provide a lot of advantages and benefits of both materially and spiritually (Dale & Chall, 1948).

Sensitive and caring

When a doctor does a surgery on the body, he uses a scalpel to tear the flesh. Sometimes he has to break bones and amputate limbs. Sometimes he gives medicine which does not taste good. He does it because of feeling love for his patients. A Muslim doctor should be kind to his patients. He has his kindly and compassionate feeling because it is a commendable trait, which is pleasing by Allah

to His servants as the believers. People who have a gentle nature, kind, laudable in making friends, would make him close to the human soul and the love of their hearts.

A Muslim doctor who is trained with the instructions of Islam and his soul gulp from the sacred lake, he would hold fast to be able to provide benefits to patients and prevent them from damage or destruction. He always sees any opportunity to do the good thing. He knows that being nice will bring him to the victory (Suchman, 2007).

A real Muslim doctor is someone who continuously strives to do a good thing and try not to make any crime (Daulay, 2015). It was because he always departed from the words of the Prophet Sallallaahu Alaihi wa Sallam, "*Whoever woke up in the morning and do not pay attention to the Muslim affairs, then he is not a part of him*" (Narrated by Al Hakim). It is expected that a Muslim doctor must be active doing something. He is used to facilitate their patients. The Prophet Sallallaahu Alaihi wa Sallam said,

"Allah will keep His attention to the need of His servant as far as those servants' pay attention to his relatives." (Narrated by Thabarani).

Raising optimism for patients

Sick people in the Muslim community will never feel alone in their illness, difficulties, and sadness. Mutual feelings of the people around him and their prayers, has eased the pain and misfortune happened to him. Indeed, this is the peak of human charm, sublime peaks humanitarian feelings, no one in the history have this kind feeling.

Doctors should be able to ease the pain of patient with a sympathetic touch, the words that gave him instructions, and good prayers. As Prophet Sallallaahu Alaihi wa Sallam did to Sa'ad Radiyallah Anhu,

has been narrated by Aisha bint Sa'ad that his father said, "I have very bad complained (due to illness), and then Prophet Sallallaahu Alaihi wa Sallam came to see me, he put his hand, then rubbed it on his face and on my stomach. "then, he said," O God, heal Sa'ad and complete his hijrah, "Sa'ad said," I feel the coolness in my heart continuously, something that still haunt me until the Day of Judgment. "(Narrated by Al- Bukhari).

Stylish and respectful

A Muslim doctor should pay attention to his cloth and neatness. He may not underestimate himself and his personality (Julir, 2014; Saepudin, 2016). A person's appearance cannot be separated from his profession. Clean, tidy and polite appearance would reflect a high degree and noble characteristics (Kogan et al., 2009). Thus, a good-looking man would satisfy other who is looking at him and appease the soul. He may not visit his patients in untidy condition (Stewart, 2007). He should always check himself before coming out to meet the patient and dress up himself properly (Awaluddin, 2004; Norman, 2014).

Possessing good moral and noble characters

A Muslim doctor is an advisory of Allah, His Holy Book, His Messenger and for the leaders of the Muslims as well as to all the Muslims (Al-Qharadhawi & Daud, 2016). It is not wonder that a doctor always advises his patients and everyone associated with him not to cheat and to lie to them. Advice in a Muslim feelings is part of the Islamic principles, as it was done by the Muslims who firstly allegiance Prophet Sallallaahu Alaihi wa Sallam with it. As conveyed through oral Jarir bin Abdullah Radiyallahu Anhu, "I swear Prophet Sallallaahu Alaihi wa Sallam to pray, pay elms and giving advises to every Muslim". Thus, it is the duty of a Muslim doctor to advise his patient honesty, tell him to do good thing and forbid him from bad thing (Cruess et al., 2014). The command and prohibition is a faridhah (liabilities).

The disease of Muslim cannot only be cured by giving advice and sincere counsels, and what should be done by the advisors to maintain their condition, but also by showing the polite behavior and attitude. Allah SWT loves gentleness in every case, gentleness to all human beings and especially to the sick person. If the natures of love came into something then it would decorate it and if it deprives from something then it would stigmatize it (Awaluddin, 2004; Tajiri, 2012; Damanik, 2015).

If the doctor find his patient who do not pray, just because of laziness or by assumption that they don't do praying for his inability to do ablutions, patient cannot stand by himself, bowing, prostration, patient could not face the Qibla, or

because of other reasons, it is his obligation to remind his patients that the prayer is a mandatory for the sick as for the healthy people. Prayer should not be abandoned, except for the people who lost consciousness. For sick people who cannot do ablution, he is allowed to do tayammum with any type of soil (Jaques, 2013; Bloch, 2015; Adams 2011).

This is the clear picture of the Muslim Doctor's personality formed by Islam. His soul is irrigated by good spring. His mind and spirit are irradiated with Rabban light (Al-Dubai, 2010; Sungai, 2013). Doctors who are able to achieve high levels of noble character, and able to translate it into real life, who walked in the earth, are the greatest achievements of civilization (Meeker et.al., 2016; Zablotsky et.al., 2015). It is expected to be implemented by the various systems, laws, life ideology, and it does not work except by Islam. The doctor must be humming with the Muslim doctor 'rhythm', so that the song can remind us of the characteristics and advantages of us, turning our eyes to what may elevate our position, strengthen our personality, show and set us apart from the others (Khan, 2015; Susanti, 2016).

Demands and the natures of the profession of a doctor makes him no sense to look at the private parts open in front of him (Evetts, 2009; Stryker, 2013). Many secrets are spread around him. He can find out what is hidden from the human eye (Noordegraaf, 2015; Hojat 2009). Therefore, he must have a shame feeling and mandate (do not spread of anything he see), until he was released from the small sins and of the deficiencies. He must always have patience and calm behavior as a result of Islamic education, which deepen the honors of men, keep his tongue from sin, both come from him, or what he heard, or what he see (Soepardi, 2001; Sahlan, 2012).

Based on what Rasulullah Shalallahu Alaihi wa Sallam said: *"It is not someone cover up someone's shame in the world, but Allah will cover up his or her shame on the Day of Judgement."* (Narrated by Muslim). Some people come to Uqbah bin Ami, they said, "We have a neighbor who likes to drink (*khamer*) and vile acts, should we tell it to the priest?" Uqbah replied, "No, I ever heard the Prophet Sallallaahu Alaihi wa Sallam said," *if a Muslim sees a private parts, then he covered up*

it, then he is like the person who raised maudah (women were buried alive) in her grave.
"(Narrated by Dawud).

A good Muslim doctor will never pay attention or investigate the weaknesses of others, their shame, scandal, even to slander them. Prophet has reminded us of that in his saying, *"Truly, if you follow (looking for) the deficiencies of the Muslims, it means you have destroy them or nearly destroy them."* (Narrated by Ahmad). If a doctor loss his shame, then his morality will fall gradually from bad to worse and then fall to the lowest (Khan, 2015). Prophet Sallallaahu Alaihi wa Sallam said,

"If Allah wants to destroy a servant, then he pulled her bashfulness. If bashfulness had been deprived from him, then he became someone who is hated. If he had become someone who is hated, a trustful characteristic is pulled from him. If the trustful characteristic has been ripped from him, then he became a traitor. If he has become a traitor, then lifted from him the compassion. If the compassion has been deprived from him, then he became accursed people. If a person is cursed, then his Islamic faith is revoked from him." (Narrated by Ibn Majah).

If a doctor has lost his bashfulness and trustful feeling, he would be a fierce and frightening man, he will also tend to exult his lust. When he saw the suffering come to his patients, he never feel sorry and took a pity on them. Islamic law has been keeping bashfulness for the sick and the doctor, if they hold fast to it (Jetten, 2014; McNair, 2009). It allows the doctors to see the places they want to cure with the terms as presented in a Muslim hadith of Umm Salmah Radhiyallahu Anhu, that he asked permission to the Prophet Sallallaahu Alaihi wa Sallam to do upping. Then the Prophet ordered Abu Thibah to do it. The requirements are as follows:

The doctor should be fearing, trustworthy, fair, and really have a specialization and knowledge. Do not open part of woman's body except if it is really needed, and if it really helps treatment. There is no female doctor who can replace male doctor, both in science and specialization. The treatment must be accompanied by a mahram, or a husband, or a woman who can be trusted; like his mother, his sister or his slave.

Being respectful, helpful and humble

If the sick people had despaired of healing, hate to drugs, doctor, nursing and pharmacy, feel depressed of life and shy with the people around him, and no longer assume that healing can be expected, the most important for us in such circumstances is to restore their optimism back and hope of healing again (Awaluddin, 2004; Ronda, 2015; Sinaulan, 2016; Arifin et al., 2013).

A doctor is supposed to give an optimism feeling and positive expectation to the patient, bring him the good news and the desire to heal, that the believers should not despair of God trials, should not despair of the mercy of his Lord. He is the one who has been able to reveal unrest of the Prophet Ayub, restore vision to the Prophet Ya'qub. He is the Almighty to disclose all of his distress and disaster, restore her health, and replace the sick to health and weak to strong (Aljufri, 2014).

It is not good for a doctor to mention the people who have passed away to people who are still sick. It is better for a doctor to mention the people who have recovered after a long illness, or after a dangerous operation to those who are still sick. Such things are to strengthen the spirit of their inner state (maknawiah). For that, the Prophet Sallallaahu Alaihi wa Sallam used to say to the sick he is visited, "It's okay, Insha Allah, it is clean." The meaning of "it's okay" is there is no disaster and sin. It is an expression of optimism and prayer that the difficulties and fears disappear from them and healthy is recovered.

Prophet Sallallaahu Alaihi wa Sallam said, "*Whoever is humbled because of God, then he shall be (rank) by Allah.*" (Narrated by Muslim). In another hadith the Prophet Sallallaahu Alaihi wa Sallam also said: "*Allah has revealed to me that you should be humble. Do not let anyone feel pride over others and do not let someone hurt another person.*" (Narrated by Muslim). History of Prophet's life is an example of life in humble, gentle, and generous. One day, he came across children who were playing, it is not the high degree of prophet hood and higher position given by Allah to him to cover themselves to greet the children, smile at them, and have fun with their (Salim, 1990). Anas Radiyallahu Anhu said that he passed the children and he greeted them and said, "The Prophet Sallallaahu Alaihi wa Sallam also do that." *Unfortunately, why are some doctors arrogant? They speak arrogantly. They*

are unwilling to say hello to his patients. They do not want to cheer up with them by saying good word and really listen to their complaints.

A Muslim doctor should have the tolerant characteristic, (understand the condition of others), polite in interaction, good moral, and would alleviate the person who are in trouble (Nata, 2011), that is, as the personification of God's words:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Translation: "And if the debtor is in a hard time (has no money) then grant him time till it is easy for him to repay" (Al-Baqarah: 280).

Islam wants you to be a human before you become the owner of the rights (to put forward the moral side than merely material). If you find the patients that really in jeopardy, then abolish or suspend some of your cost. If you do it, it means you have done the command of your Lord and do good deeds that can save you from troubles on the Day of Judgment.

Ibn Al-Haj Al-Maghrib has divided the sick people into three parts in his book Al-Madkhal, and explains what the doctor must do to them. Those three groups of people are, i) for the rich people, the doctor may take full cost from him, ii) people who are fairly or mediocre, the doctor may not take the cost from them unless the doctor need the fees and iii) for the poor people, the doctor supposed to give them what he has. All behavior and attitudes as mentioned above are the identity of the real Muslim doctor. He is supposed to internalize the feeling of humanities before he became the owner of a right in his profession as a doctor.

Conclusion

From the explanation above, it can be concluded that the philosophy of doctor which become the morality of Islamic medical are as follows: Believe in Allah, his message, his books, judgment day, and in his Good and Bad Qadar. Doctor is created to cure the sick as far as there is life. It is God who gives life and death. Being at the peak of his scientific specialization. Hikmah or Wisdom is away from the believers, wherever it is found, then it is the best than others. Honest in speaking, writing, and testifying. Being a good role model. Do not command the

man except what has been command by (God) and do not prohibit them except what is prohibited by God. Being patience in speaking, keeping the voice and sight, neatly dressed, can be trusted and keep the glory, polite to all, humble and not arrogant. Ingratitude towards God and realize that God favors to have humans and they need a doctor. Treating his patients with drugs that are permitted by Allah, except when he is forced to do other things. Have knowledge of jurisprudence, the laws of worship. He is able to answer the patients questions related to it; like rukhshah (relief) in a Iftar, rituals of Hajj, the laws related to pregnancy, female circumcision, fasting, and others from various existin rukhshah. Always improve their knowledge. In essence, this is an *ibadah* for whole life of human beings.

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