



# MAPPING ISLAMIC CONTENT IN MEDICAL & HEALTH SCIENCE EDUCATION CURRICULUM AT THE FACULTY OF MEDICINE AND HEALTH SCIENCES MUHAMMADIYAH UNIVERSITY MAKASSAR

Ihsan Jaya R.<sup>1</sup>, Dara Ugi Aras<sup>2</sup>, & Dzata Bahjah<sup>3</sup>

<sup>1</sup>Universitas Islam Negeri Alauddin Makassar

<sup>2,3</sup>Universitas Muhammadiyah Makassar

Correspondence Email: [ihsanjaya@med.unismuh.ac.id](mailto:ihsanjaya@med.unismuh.ac.id)

## ABSTRACT

Medical and Health Sciences based on natural sciences, especially empirical biomedical sciences; are often difficult to integrate with Islamic knowledge based on metaphysics and religious morality. The curriculum and science of Medicine and Health adopted from the secular western world do not make religious content a part of the curriculum for Medical and Health Sciences Education. The Faculty of Medicine and Health Sciences (FKIK) Muhammadiyah University (Unismuh) Makassar as the provider of medical education and health sciences has a mandate to include Islamic content in the curriculum of medical education and health sciences that they manage. This paper maps out Islamic content in the FKIK curriculum at Unismuh Makassar using a normative study approach. Islamic teaching materials in the medical and health education curriculum at FKIK Unismuh Makassar can be mapped into three types, namely: (1) generic-Islamic topics; (2) Islamic professional ethics; (3) integrated Islamic-Medicine skills. The results of this study can assist medical and health education providers in integrating Islamic content into their educational curriculum.

**Keywords:** Curriculum; Islamic knowledge integration; medicine and health sciences

## 1. INTRODUCTION

The basis of modern medical and health sciences is medical biology or biomedical science. Biology or life sciences is the science of the conditions and characteristics of living things (humans, animals, plants) (<https://kbbi.web.id/biologi>); includes type, classification, body structure, function, growth, development, health and disease conditions, malfunctions to death. While medical or medicine is everything related to doctors or the treatment of disease (<https://kbbi.web.id/dokter>).

As a type of knowledge built on an empirical paradigm, modern medical and health sciences in their development use evidence-based medicine as a scientific benchmark (Sur, R. L., & Dahm, P., 2011). Authority, experts, and opinions, must be based on empirical evidence if the truth is to be recognized. Dogma and opinion are considered to contain subjective bias and must be separated from scientific facts with empirical evidence. Medical science is thus developed based on the positive-empirical-coherent truth paradigm

Religion, on the other hand, is a belief based on the knowledge that comes from experience and personal appreciation. Religion is a teaching, or a system that regulates the system of faith (belief) and worship of God Almighty; as well as rules relating to human interaction with humans and their environment (<https://kbbi.web.id/agama>). Religious doctrines are based on dogma-based metaphysical knowledge. Islamic religious doctrine in particular, recognizes the existence of concrete inspiration or revelation as a source of knowledge, with a number of metaphysical and suprarational information. Religious truth, is thus believed to be an absolute transcendent truth, even though it is subjective and personal (Idris, S. & Ramly, F., 2016).

FKIK Unismuh Makassar is one of Indonesia's leading private medical study program managers. FKIK Unismuh is a medical education institution managed by a university belonging to the Muhammadiyah organization --- one of the Islamic mass organizations in Indonesia. FKIK Unismuh was founded in 2008, and manages undergraduate medical education and the medical profession. FKIK Unismuh's vision is to produce Islamic graduates (<https://med.unismuh.ac.id>). As an Islamic medical education institution, the intended graduates are doctors who can apply medical practices aligned with and integrated with Islamic religious values. How FKIK Unismuh Makassar integrates Islamic religious teachings into the curriculum of medical and health sciences, to realize its vision, will be discussed in this paper.

## **2. METHODS**

This paper was prepared using the library research method, using relevant secondary sources. References related to the discussion are collected, grouped, quoted and deductively analyzed, then concluded and presented. Because this paper primarily analyzes the experience of the Muhammadiyah organization in practicing Islamic religious teachings in the educational institutions it manages, Muhammadiyah's official sources serve as the primary reference for discussion.

### **3. RESULTS & DISCUSSION**

Health care is one of human rights. Provision of quality health service resources for the community thus is one of the tasks of the state. A national doctor education standard is needed to guarantee the quality of health services. Medical Education itself is a conscious and planned effort in formal education which consists of academic and professional education at the higher education level, whose study programs are accredited, to produce graduates who are competent in the field of medicine [...] (Undang-undang Republik Indonesia No. 20 year 2013). Doctors' national education standards are then compiled and determined in order to guarantee the quality of medical education; which ultimately aims to guarantee the quality of health services available to the community.

#### **Indonesian Physician Competency Standards**

Indonesian Physician Competency Standards (Standar Kompetensi Dokter Indonesia, SKDI) is a minimum competency standard for graduates of medical education in Indonesia. The formula was first established in 2006; and finally, SKDI has been revised and updated for the 2019 edition (Standar Nasional Pendidikan Profesi Dokter Indonesia, 2019). SKDI, together with Doctors Professional Education Standards (SPPD), published in the 2019 Indonesian Doctors Education National Standards (SNPDI); and legalized by the Indonesian Medical Council (Konsil Kedokteran Indonesia, KKI) based on the Law of the Republic of Indonesia Number 29 of 2004 (Undang-undang Republik Indonesia Nomor 29 year 2004).

The 2019 SKDI lists nine competency areas for Indonesian doctors, namely: (1) Noble professionalism; (2) self-awareness and self-development; (3) Effective communication; (4) Information and digital technology literacy; (5) Scientific literacy or scientific basis; (6) Clinical skills; (7) Health problem management and resource management; (8) Collaboration and cooperation; and (9) patient safety and health service quality. That means medical education management institutions in Indonesia has to develop educational curricula that are capable of producing medical graduates with the nine competency areas referred to (Standar Nasional Pendidikan Profesi Dokter Indonesia, 2019).

The area of noble professional competence is the ability to carry out professional medical practices in accordance with the values and principles of Godness, noble morals, ethics, discipline, law, socio-culture and religion; in local, regional and global contexts; in managing individual and

family health problems, community, and society. To achieve these competencies, medical faculties must develop a medical education curriculum aligned with humanities: Health Behavior Science, Medical Sociology, Medical Anthropology, Religion, Bioethics and Health Law, Language, Pancasila and Citizenship (Standar Nasional Pendidikan Profesi Dokter Indonesia, 2019). The medical education curriculum is a set of plans and arrangements regarding objectives, content, learning materials, and the methods used as guidelines for administering medical education (Undang-undang Republik Indonesia No. 20 year 2013).

## Islam

Defining religion is not an easy matter. Its extensive scope and social expression in terms of diversity, with a range of cultural backgrounds and a very long continuity of human history, beyond the reach of the recording capacity of human civilization, is the reason for this difficulty. Its immanent, abstract, subjective, personal and intimate nature, beyond sensory experience and empirical reasoning, adds to the difficulty of experts agreeing on a single definition.

Belief in the existence of spiritual beings; also dependence on spiritual and moral forces outside oneself; is the notion of religion, according to Taylor and Radcliffe Brown. For Durkheim and Tillich, beyond spiritual issues, religion enters the highest issues faced by humans. Religion gives meaning and explanation not only to the material activities of history and civilization; but also to nothingness, existence, future and eternity; life, pre and post-life; form the fundamental moral values and the deepest meaning of humanity (AbdulChalik, 2015).

Prof. Mardan, quoting Muhammad ibn Abdulkarim al-Syahrastani, author of the book *al-Milal wa al-Nihal*, wrote eight definitions of religion, namely: 1) Recognition of the existence of a human relationship with supernatural powers that must be obeyed; 2) Recognition of the existence of supernatural powers that control humans; 3) Binding oneself to a form of life which includes recognition of the existence of a source of power that is outside of human beings and which influences human actions; 4) Belief in a supernatural power that gives rise to a certain way of life; 5) A system of behavior (code of conduct) originating from a supernatural power; 6) Recognition of the existence of obligations that are believed to originate from a supernatural power; 7) The cult of supernatural powers arises from feelings of weakness and fear of mysterious forces that exist in the

natural world around humans; 8) Teachings revealed by God to mankind through an Apostle (Mardan, n.d.)

Muhammadiyah normatively theologially formulates Islamic religion as the religion of Allah which was revealed to His Apostles, from the Prophet Adam to the last Prophet, Muhammad saw. (PP Muhammadiyah, 2017). Through this understanding, Muhammadiyah provides recognition of the basic unity of religious teachings conveyed by all Apostles, according to the religious beliefs taught by the Prophet Muhammad. The fundamental reason behind this doctrine --- apart from the religious texts which are believed to confirm this --- is the unity of the source, namely God Almighty, who sent the Apostles. According to this understanding, the occurrence of differences in the principal religious teachings of the same Apostle recognized by different religions is considered an anomaly.

The religion brought explicitly by the Prophet Muhammad, is revealed by Allah in the Holy Qur'an and what is mentioned in the authentic Sunnah [*maqbulah*, approved], in the form of commands and prohibitions as well as instructions for the good of mankind in this world and the hereafter. According to Muhammadiyah, the primary sources of Islamic teachings are the Al-Qur'an and the Hadith (tradition) of the Prophet Muhammad. The teaching content contained in the two primary sources is prescriptive norms from God, in the form of commands, prohibitions, and instructions. In contrast to the general understanding of religion which limits itself to the realm of immanent and sacred rituals; Islam in the sense of Muhammadiyah mainstreams the secular-profane role of Islam in managing world life. Enlightenment and worldly progress are religious achievements in the context of Muhammadiyah's understanding. For Muhammadiyah, the teachings of Islam are an integrated concept that unites beliefs (aqidah), mental formations (morals), rules and procedures for the relationship between humans and God (worship), and management of the world and community development (muamalat) (PP Muhammadiyah, 2017).

As a non-governmental organization based on Islam; according to what it understands; Muhammadiyah has made it mandatory for all socio-economic and educational units that it manages to actualize religious understanding as it believes. The Faculty of Medicine and Health Sciences, University of Muhammadiyah Makassar, one of the management units for medical education under the auspices of the Muhammadiyah organization, is required to carry out this mandate.

## **Faculty of Medicine and Health Sciences of Unismuh Makassar**

FKIK Unismuh Makassar is one of the medical study program managers in the city of Makassar, Indonesia. As an institution providing formal medical education, FKIK Unismuh implements medical education based on the Indonesian national standards for medical education. The national standard for medical education in Indonesia regulates the competency standards for Indonesian doctors (SKDI) and professional medical education standards. The 2019 SKDI lists the noble professional competence area as one of the basic competencies of Indonesian doctors. Noble professional competence is the ability to carry out professional medical practice in accordance with the values and principles of Godness, noble morals, ethics, discipline, law, socio-culture, and religion in various contexts (Standar Nasional Pendidikan Profesi Dokter Indonesia, 2019). In order to achieve these competencies, FKIK Unismuh Makassar has developed a medical education curriculum that includes the humanities and Islamic teaching.

As the manager of medical education within Muhammadiyah tertiary institutions, the FKIK Unismuh curriculum also refers to the character and competency standards of Muhammadiyah doctors (standar karakter dan kompetensi dokter Muhammadiyah, SKKDM), which until this writing has entered its 2nd edition in 2022.

## **Map of the Islamic Religion Curriculum at FKIK Unismuh Makassar**

FKIK Unismuh Makassar is one of the faculties under the auspices of the University of Muhammadiyah Makassar. As part of Muhammadiyah University, FKIK Unismuh has a local content curriculum, a hallmark of Muhammadiyah tertiary institutions, determined by the Council for Higher Education and Research and Development of the Muhammadiyah General Leadership; namely al-Islam and Kemuhammadiyahahan (AIK). The AIK course presents teaching materials in Islamic topics and Muhammadiyah organizational insights to students. All faculties within Unismuh also contain the same local curriculum.

In addition to the AIK course, which is the university's local content, FKIK Unismuh also ratified the 2022 SKKDM, which the Council also determined for Higher Education and Research and Development of the Muhammadiyah General Leadership.

Islamic curriculum map based on SKDI reference, University AIK, and SKKDM; then mixed and developed by FKIK Unismuh in a structured and integrated manner with the following mapping genres:

- a) Islamic lecture topics that are generic in nature. This type of course is local content originating from Muhammadiyah University. The content of this type of Islamic course is generic, general, and basic topics for every Muslim student; in the form of basic doctrines of faith (*aqidah*), procedures for worship rituals (*ibadah*), Islamic ethical norms (*akhlak*), as well as social contract rules according to Islamic teachings (*muamalat*). And because of its nature, as currently mentioned, this type is presented to all faculties and study programs within the scope of Muhammadiyah University. This type, of course, is delivered by lecturers with a background in Islamic religious studies, and is generally presented in the form of lectures and discussions. It can be said, this first type is the topic of Islamic uni-disciplinary lectures.
- b) Topic of Islamic professional ethics lecture. Teaching materials of this type are ethical rules according to Islamic moral norms. This type of lecture topic teaches students about manners as professional doctors with Islamic ethical norms (commendable morals). This teaching material is integrated with the doctor's professional attitude and is presented through clinical practice training (Clinical Skill Learning). This type of teaching material provides direction regarding the rules of practice of the doctor-patient relationship, especially in the context of Indonesian society dominated by the Muslim community. It can be said that these second types of teaching materials are interdisciplinary lecture topics, which internalize Islamic religious teachings into the context of socioethical practice for medical professionals. This type of lecture topic-based teaching material can only be presented in the context of clinical skills training; so it is only served at FKIK; outside of other faculties within Unismuh Makassar.
- c) Islamic integrated-medicine clinical skills lecture topics. This third genre of teaching material is an integrated form of medicine-Islam, which is already at the transdisciplinary level. It is said so, because this type is an entirely new form, without leaving medical principles and Islamic teachings at once. An example of the most concrete topic of this type is the procedures for funeral management under special conditions, including the bodies of deceased victims of Covid-19. The need for protection from the risk of disease transmission, must be integrated in

accordance with the procedures for managing corpses in accordance with the rules of Islamic law. A dispensation step in the cleaning (*gusl al-mayyit*) method, with the addition of a protocol in the use of shrouds for the bodies; is a transdisciplinary compromise that must be pursued. This type of third-genre lecture topic is presented in the form of lectures and discussions and applied in the form of clinical practice training.

The three genres of topics of Islamic teaching materials are summarized in the following table.

Table 1. Differences between the three types of Islamic teaching materials in the curriculum Medical Education and Health Sciences FKIK of Unismuh Makassar

	<b>(1) generic-Islamic topics; unidisciplinary material lectures</b>	<b>(2) Islamic professional ethics; interdisciplinary material lectures</b>	<b>(3) integrated Islamic-Medicine skills; transdisciplinary material lectures</b>
<b>Material teaching content</b>	Islamic course in general, generic and basic topics	Islamic ethics in medical practice context	Islamic law in special case of medicine
<b>Students</b>	For every Muslim students	For medical professional practitioner	Special case for medical professional practitioner
<b>Teacher's educational background</b>	Islamic studies	Islamic and medical practitioner	Islamic and medical practitioner
<b>Delivery method</b>	Lectures, discussion, demonstration	Clinical skill training (demonstration, simulation)	Lectures, discussion, and clinical practice training (simulation)

It is hoped that the description in this paper will provide insight into the model of integration of Islamic religious teachings into the curriculum of medical education, especially in Islamic tertiary institutions in Indonesia.

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