

Comparative Study of Islamic Values Between Early and Final Semester Medicine Students

Ardi Pramono
Faculty of Medicine and Health Science
Universitas Muhammadiyah Yogyakarta
 Bantul, Yogyakarta
 ardipramono@umy.ac.id

Abstract—Islamic values are found in the Prophet Muhammad SAW as said by Allah in the Qur'an: "Indeed, the Messenger of Allah has been a good example for you, for those who hope for the mercy of Allah and the coming of the Day of Judgment, and he calls Allah ." [Al Ahzab 21]. The characteristics of Rasullullah are: Siddiq means true not lying, trust means that it can be trusted, fathonah means intelligent, and tabligh means to convey. These attitudes must be taught in medical education, so that they can make an Islamic doctor and have a noble character in helping patients. This study compares Islamic values as reflected in the mandate, fathonah, and ethical attitudes of Muslim students in semester III and VII. Islamic attitudes are calculated using a Likert scale and the results of the initial semester students (class of 2017) have a score of 82.03% (very good) and the 2015 class is 79.5% (good). The results of this study were calculated statistically using student t-test and it was found that there were found to be significant differences among students ($p < 0.05$). It can be concluded that the values of the fresh semester medical students are better than the final semester. Researcher's suggestion, further research is needed on the first semester students after 2 years.

Keywords— *Islamic values, students*

I. INTRODUCTION

Advances in medical technology have helped cure various diseases, although there are still many problems with diagnosis and therapy because the causes of disease are sometimes not found (Aiarzaguena et al., 2008; Govender et al., 2011). This situation ultimately makes handling difficulties right. At present many patients and doctors are beginning to realize that medical treatment must be accompanied by resignation to God, because basically all diseases and healings come from God (Ehman et al., 1999; Jonas and Crawford, 2003). This shift of thinking has an impact on the learning process of medical students who will later be in charge of serving patients.

Islam teaches that every step of human life is worth worship or servitude to God. Pain and health are manifestations of God's love for His creatures. Patients undergoing pain with high submission to God can help the healing process. If the patient dies, the family can receive sincerely because it is a fate that must be accepted.

A doctor must have the characteristics as exemplified by the prophets and prophets that God spoke in the Qur'an: "Indeed, the Prophet has been in a good example for you, for those who hope for the mercy of Allah and the coming of the Day of Judgment and he many call God. " [Al Ahzab 21]. The characteristics of Rasullullah are: Siddiq means true not lying, Amanah means trustworthy, Fathonah means intelligent, and Tabligh means to convey.

Learning in the Faculty of Medicine requires more time than other faculties. In Indonesia, a medical faculty student requires four years of study time at the undergraduate and two years at the professional or clinical stage. Evaluation of the learning process of a medical student is carried out with 2 assessment methods, namely MCQ (multiple choice question) with computer or CBT (computer base test) and OSCE method. OSCE stands for Objective-Structured Clinical Examination, or an exam in the form of a structured question, which is answered in the form of an action such as a doctor practicing examining a patient, and is assessed using certain parameters so that the results are objective. Currently medical students have not learned much using the spiritual approach of Islam.

Medical education has been oriented towards education in Europe or America, and even the top 5 medical education was achieved by Oxford University, Cambridge University, Harvard University, Imperial College London and Stanford University ("Best universities for medicine," 2017), even though since the IX and XIII centuries medical science originated from the Middle East which had Islamic culture (al, nd). The healing of sick people can be accelerated by an attitude of relaxation and submission to God (Rassool, 2000). A doctor in addition to having good medical science, must also have spiritual intelligence to be able to help patients toward recovery (Vaughan, 2002).

Islamic values must be practiced by every Muslim including a doctor in the form of good and commendable morals. Good and commendable morals have been exemplified by the Prophet Muhammad. These qualities include siddiq or honest, always true, trustworthy or trustworthy, fathonah or smart, tabligh or can convey news or new knowledge well. A doctor must always be honest or true of what is found in his patient, can be trusted to always keep the patient's secret, have good intelligence so that he can make the right diagnosis and treatment and can deliver good or bad news to patients and their families related to health patients (Rizo et al., 2002).

The religious contributes has impact for environment behavior and attitude individual in public society, due to creating good attitude in social environment it important relationship within (Nasir, et.al 2017).

All these characteristics are in accordance with Islamic values reflected in the Prophet Muhammad. This study will compare the influence of the learning process in the Medical Faculty of the University of Muhammadiyah Yogyakarta on the attitudes and behavior of first and seventh semester students according to the example of the Prophet.

II. MATERIALS AND METHODS

This study will use primary data as a result of filling out a questionnaire about student behavior that reflects Islamic values, such as: the ethics how to wear Muslim dress, trust, and fathonah. Students are grouped into groups of early semester students (III) and final semester (VII). All students included in this study have graduated from Kemuhammadiyah and Islamic Religion. The data obtained are then grouped into several categories of values according to the Likert scale, namely: very good if the average answer value of the questionnaire is 80.3%, good if the value is 60.3-80.2%, enough if the value is 40.3-60.2 % and below all include poor criteria. The category results then compared statistically using the student t-test.

III. RESULTS AND DISCUSSION

Questionnaires about Islamic values are made in googledoc form and distributed to students after the tutorial, so the results are expected to be collected immediately. There were 64 respondents in the initial semester and 64 final semester students who filled out the questionnaire. The results obtained from the questionnaire showed that the scores of the Islamic value in initial semester students were 82.03% or very good and the final semester students had a score of 79.54% or good. From the calculation of statistics using student t-test, there were significant differences in results between the two semesters ($p < 0.05$).

Islamic education can use a system that makes students the subject, or the "Among system" introduced by Ki Hadjar Dewantoro, so students feel passionate about learning, and thus hopefully Islamic values can be embedded in students (Anshari, et.al. 2016). The learning process can also take articles in magazines about Islam for learning material, so students can develop their insights and not get bored (Munir and Hartono, 2017).

In this study, it is generally seen that between the first and final semester students the Islamic grades are included in the good category, even though the early semester students are better than the final semester which is different statistically significant ($p < 0.05$). Honest, trustworthy, conveyed nature has been embedded well. These results can illustrate that since entering college, students already have good Islamic values. Student education in Indonesia from elementary school to college has always been given Islamic studies for Muslims (UU_no_20_th_2003), in addition to courses or additional learning outside of school about reading the quran. The results of this education are likely to be able to instill the values of Islam from an early age that is carried to adulthood, as seen from the results of this study. Students have embedded Islamic values in the learning process. Possible differences that occur between 2 groups of students are differences in individual backgrounds. The disadvantage of this study is not following the respondents from the beginning to becoming a final student (cohort), and does not distinguish the background of understanding about Islam.

IV. CONCLUSION

There are differences in Islamic values of the early semester students and final semester students, even though both are in good categories. Authors and Affiliations

REFERENCES

- [1] Aiarzaguena, J.M., Grandes, G., Salazar, A., Gaminde, I., Sánchez, A., 2008. The diagnostic challenges presented by patients with medically unexplained symptoms in general practice. *Scand. J. Prim. Health Care* 26, 99–105. <https://doi.org/10.1080/02813430802048662>
- [2] Al, E.H., et, n.d. Islamic Medicine in the Middle Ages. - PubMed – NCBI [WWW Document]. URL <https://www.ncbi.nlm.nih.gov/pubmed/28918826> (accessed 1.15.18).
- [3] Best universities for medicine [WWW Document], 2017. . Times High. Educ. URL <https://www.timeshighereducation.com/student/best-universities/best-universities-medicine> (accessed 1.15.18).
- [4] Ehman, J.W., Ott, B.B., Short, T.H., Ciampa, R.C., Hansen-Flaschen, J., 1999. Do Patients Want Physicians to Inquire About Their Spiritual or Religious Beliefs If They Become Gravely Ill? *Arch. Intern. Med.* 159, 1803–1806. <https://doi.org/10.1001/archinte.159.15.1803>
- [5] Govender, R.C., Oosthuizen, P., Cloete, K.J., 2011. Diagnostic outcome of patients referred to psychiatry with medically unexplained symptoms: a retrospective study. *Afr. J. Psychiatry* 14, 45–49
- [6] Information, N.C. for B., Pike, U.S.N.L. of M. 8600 R., MD, B., Usa, 20894, 2008. Assessment Methods in Medical Education. *Int. J. Health Sci.* 2, 3.
- [7] Jonas, W.B., Crawford, C.C., 2003. Science and spiritual healing: A critical review of spiritual healing, "energy" Medicine, and intentionality. *Altern. Ther. Health Med.* Aliso Viejo 9, 56–61.
- [8] Nikku, B. R., & Rafique, Z. (2019). Empowering people: Role for political social work in South Asia. *International Social Work*, 62(2), 877-891.
- [9] Rosilawati, Y., Rafique, Z., Nikku, B. R., & Habib, S. (2018). Civil society organizations and participatory local governance in Pakistan: An exploratory study. *Asian Social Work and Policy Review*, 12(3), 158-168.
- [10] Rosilawati, Y. (2014). Employee Branding Sebagai Strategi Komunikasi Organisasi Untuk Mengkomunikasikan Citra Merek (Brand-image). *Jurnal Ilmu Komunikasi*, 6(3).
- [11] Munir, M., Hartono, R., 2017. ISLAMIC MAGAZINE ARTICLES TO ENHANCE STUDENTS' READING SKILL AND BUILD THEIR CHARACTER VALUES. *Int. J. Educ.* 9, 69–74. <https://doi.org/10.17509/ije.v9i1.3720>
- [12] Anshari, B.I., Yutik, M., Dede, M., Rahayu, R.E. 2016. ISLAMIC EDUCATION LEARNING DESIGN BASED ON "SISTEM AMONG". 1st UPI International Conference on Islamic Education 2016
- [13] Rassool, G.H., 2000. The crescent and Islam: healing, nursing and the spiritual dimension. Some considerations towards an understanding of the Islamic perspectives on caring. *J. Adv. Nurs.* 32, 1476–1484. <https://doi.org/10.1046/j.1365-2648.2000.01614.x>
- [14] Rizo, C.A., Jadad, A.R., Enkin, M., 2002. What's a good doctor and how do you make one? *BMJ* 325, 711.
- [15] UU_no_20_th_2003.pdf, sistem pendidikan nasional
- [16] Vaughan, F., 2002. What is Spiritual Intelligence? *J. Humanist. Psychol.* 42, 16–33. <https://doi.org/10.1177/0022167802422003>
- [17] Nasir, Haedar, Achmad Nurmandi & David Effendi.2017. Is Electroneering A Religion Practice? Electoral Politics of Muhammadiyah Cadres At the Regent Election in Yogyakarta Province Indonesia. *International Journal of Science and Research.* Vol 73(11), pp 146-161.