

---

> Vol. 03, 3 (2025), 285 – 297

## **The Value of Islamic Education in the Pharmacist Profession in Pharmaceutical Services**

(Study at the Bandar Khalipah Community Health Centre, Deli Serdang Regency)

**Ahmad Fauzi, Indah Suci Kesuma Lubis**

**To cite this article:** Fauzi, A., & Lubis, I. S. K. . (n.d.). The Value of Islamic Education in the Pharmacist Profession in Pharmaceutical Services (Study at the Bandar Khalipah Community Health Centre, Deli Serdang Regency). *ISTIFHAM: Journal Of Islamic Studies*, 3(3), 285-297. <https://doi.org/10.71039/istifham.v3i3.125>

**Available at:** <https://jurnal.seutiahukamaa.org/index.php/istifham/article/view/125>

© 2025 The Author(s).

---

**First Publication Right :**

© ISTIFHAM: Journal of Islamic Studies

---

**Published online:** December 25, 2025.

---

**Published by:**

Seutia Hukamaa Cendekia

**Journal Homepage:**

<https://jurnal.seutiahukamaa.org/index.php/istifham>



## The Value of Islamic Education in the Pharmacist Profession in Pharmaceutical Services (Study at the Bandar Khalipah Community Health Centre, Deli Serdang Regency)

Ahmad Fauzi<sup>1</sup>, Indah Suci Kesuma Lubis<sup>2</sup>

<sup>1</sup> STAIN Tengku Dirundeng Meulaboh, Aceh, Indonesia.

<sup>2</sup> Dinas Kesehatan Kab. Deli Serdang, Indonesia.

Received: November 29, 2025  
 Accepted: December 19, 2025  
 Published: December 25, 2025

Corresponding Author:  
 Ahmad Fauzi, STAIN Meulaboh,  
 Email:  
[ahmadfauzi@staindirundeng.ac.id](mailto:ahmadfauzi@staindirundeng.ac.id)

### Keywords:

*Islamic Education;*  
*Pharmacist Profession;*  
*Pharmaceutical Services.*

### Abstract

Pharmaceutical services in Indonesia play a key role in supporting public health, especially at the primary care level, such as community health centres. Among Muslim communities, these services are not only focused on medical and technical aspects but also serve as a medium for da'wah by integrating Islamic educational values. This study aims to explore the role of Muslim pharmacists at the Bandar Khalipah Community Health Centre in Deli Serdang Regency in incorporating da'wah messages, such as patience, discipline, sincerity, and avoidance of wastefulness, into interactions with Muslim patients during pharmaceutical practice. The research used a qualitative case study approach, including observation, in-depth interviews, and documentation, supported by thematic analysis to identify key patterns in service practices. The findings show that pharmacists and pharmacy assistants regularly incorporate Islamic prophetic values in patient interactions, both through direct communication and spiritual practices such as prayer and reciting *basmallah* during medication preparation. Muslim patients reported receiving more holistic care that addresses both medical and spiritual needs, which helped improve adherence to treatment and psychological comfort. This study contributes by reinforcing the integration of Islamic educational values into the pharmacy profession and by expanding the literature on Islamic pharmacy and Sharia-based biomedical ethics. The implications highlight the need for developing pharmaceutical service policies that are sensitive to religious and cultural values, as well as fostering further research on how integrating Islamic values impacts healthcare quality in various settings.

Copyright: © Name (2025).

This is an open access article under the [CC BY SA license](https://creativecommons.org/licenses/by-sa/4.0/)



### Introduction

Pharmaceutical services are a vital part of the global health system, highlighting the role of pharmacists as professionals responsible not only for the safety and effectiveness of medications but also for enhancing patients' quality of life through education and counselling. Worldwide, the role of pharmacists is increasingly being expanded to support patient adherence to therapy,

especially for chronic diseases that require high levels of discipline in medication use (Setyaningsih et al., 2025).

In the local context, particularly in Muslim communities, the role of pharmacists extends beyond technical and educational aspects to encompass a spiritual dimension that strengthens patients' motivation to undergo therapy. Integrating values into pharmaceutical care makes pharmacists agents of Islamic propagation, capable of delivering more holistic healthcare services. This approach not only improves patient compliance with medication use guidelines but also strengthens therapeutic relationships based on trust and cultural values. Therefore, Islamic-value-based pharmaceutical care can be viewed as an innovative and relevant model to address community needs while enriching the literature on healthcare professional ethics from a Sharia perspective.

In Indonesia, pharmacists in community health centres (Puskesmas) hold a strategic position as the frontline of primary health care services, making the integration of ethical and spiritual values into pharmaceutical practice relevant for strengthening service quality (Yuliasih et al., 2025). This aligns with international trends that emphasise a holistic approach to healthcare, including the integration of religious values into medical practice (Suhaimy et al., 2025). Furthermore, it is important to note that integrating Islamic values into pharmaceutical services in community health centres not only improves service quality but also better aligns with the needs of religious communities. This practice demonstrates that healthcare can be a space for the actualisation of prophetic values while strengthening social relationships between healthcare workers and patients. How the pharmacist profession can play a strategic role as a bridge between the medical and spiritual dimensions is also a matter that needs to be explored, thus resulting in a more inclusive healthcare model, rooted in local culture, and relevant to global developments.

However, there is a gap between academic and practical knowledge regarding the integration of Islamic educational values into pharmaceutical care. Most studies focus on the technical aspects of modern pharmacy and bioethics, while the spiritual dimension and prophetic values in pharmacist care are rarely studied in depth (Mahmood et al., 2023). However, in Muslim communities, healthcare that ignores the spiritual dimension can reduce communication effectiveness and patient adherence to therapy (Aulia, 2024). The urgency of this research becomes even more apparent when linked to the needs of the Muslim community in Indonesia, which demands *Sharia*-compliant healthcare services, including in pharmaceutical practice (Suhaimy et al., 2025). Furthermore, this research is significant because it can provide a methodological contribution in expanding the framework of bioethics studies by systematically incorporating Islamic perspectives, resulting in a more contextual and relevant model of health ethics for the Muslim community. This research also has practical urgency, as it strengthens the capacity of pharmacists as healthcare professionals who are not only oriented towards technical aspects but also capable of serving as agents of moral and spiritual development for patients. Therefore, this study attempts to fill the gap in research by highlighting the role of Muslim pharmacists in inserting da'wah messages through pharmaceutical services.

Conceptually, this study is grounded in Islamic educational theory, which emphasises prophetic values such as *sidiq*, *amanah*, *fathonah*, and *tabligh* as the foundation of professional ethics (Anggraeni et al., 2025). These values are considered relevant to integrate with the theory of the pharmacist profession, which emphasises responsibility, accuracy, and adherence to the Pharmaceutical Code of Ethics (Kementerian Kesehatan RI, 2016). In addition, an integrative framework that combines Beauchamp and Childress's biomedical ethics with Sharia principles provides a methodological

foundation for understanding the practice of Muslim pharmacists in healthcare (Padela et al., 2025). In addition, an integrative framework that combines Beauchamp and Childress's biomedical ethics with *Sharia* principles provides a methodological foundation for understanding the practice of Muslim pharmacists in healthcare (Padela et al., 2025). Thus, this study grounds its theoretical framework in the integration of Islamic values and the healthcare profession.

The research problem is how a Muslim pharmacist at the Bandar Khalipah Community Health Centre, Deli Serdang Regency, incorporates Islamic preaching messages in the form of patience, discipline, and Islamic ethics in pharmaceutical services. The purpose of this study is to uncover the role of Muslim pharmacists in integrating Islamic educational values into pharmaceutical practices, so that health services are not only oriented to the medical aspect but also to the spiritual dimension of patients. The research questions asked are: (1) how do Muslim pharmacists practice conveying Islamic preaching messages through pharmaceutical services; (2) how are Islamic prophetic values implemented in the ethics of the pharmacist profession; and (3) how can the integration of Islamic values improve the quality of pharmaceutical services in community health centres.

The scientific contribution of this study lies in its novelty: the integration of Islamic educational values into the pharmacist profession as a means of *da'wah* in primary healthcare. This research not only enriches the literature on Islamic pharmacy but also provides a new perspective on the role of pharmacists as agents of *da'wah*, conveying moral and spiritual messages to Muslim patients (Nijwah et al., 2025).

This novelty is expected to strengthen academic discourse on the relationship among Islamic education, the health professions, and pharmaceutical care, while also making practical contributions to the development of Islamic value-based healthcare policies in Indonesia (Taib, 2024). Thus, this article emphasises the importance of a holistic approach that combines medical and spiritual dimensions in pharmaceutical care.

The primary theory underlying this research is the concept of Islamic education, which is oriented toward prophetic values, namely *sidiq* (religious conduct), *amanah* (trustworthiness), *fathonah* (faithfulness), and *tabligh* (prophetic conduct). These values are rooted in classical Islamic scholarly traditions, emphasising the integration of morality, knowledge, and good deeds in every profession, including healthcare. In a modern context, prophetic values are seen as relevant for developing professional ethics that are oriented not only toward technical skills but also toward moral and spiritual dimensions (Anggraeni et al., 2025).

In addition, the theory of the pharmacist profession, which emphasises responsibility, accuracy, and adherence to the pharmaceutical code of ethics, serves as an important framework for understanding pharmaceutical practice (Kementerian Kesehatan RI, 2016). The Beauchamp-Childress bioethics approach strengthens the integration of these two theories adapted to a *Sharia* perspective, resulting in a holistic conceptual framework for this study (Padela et al., 2025). The Beauchamp-Childress bioethics approach combines four main principles—autonomy, beneficence, non-maleficence, and justice—and adapts them to a *sharia* perspective through the *maqāṣid al-shari'ah* framework, which emphasises the protection of religion, life, intellect, offspring, and property. This adaptation aligns Western bioethical principles with Islamic values, ensuring that health practices remain ethical while also complying with religious norms (Amrulloh & Zaman, 2024).

Previous studies have shown that the role of pharmacists in pharmaceutical services is growing, particularly in patient counselling and improving adherence to therapy. Research in Indonesia

confirms that pharmacists in community health centres (Puskesmas) play a strategic role in supporting public health through patient-centred education and services (Yuliasih et al., 2025). Globally, the integration of religious values into healthcare services is also being studied as a factor that can improve communication quality and patient satisfaction (Suhaimy et al., 2025). In Indonesia, studies on Shariah-compliant hospitals highlight how Islamic values can enhance service quality and patient satisfaction (Hayati et al., 2025). Similarly, research on inpatient care shows that Islamic values positively influence patient loyalty (Arrifani et al., 2025), while studies on halal healthcare tools emphasise their role in strengthening patient trust and satisfaction (Alfarizi & Arifian, 2023). However, most research still focuses on hospitals and general healthcare contexts, with limited attention to the pharmacist profession. Few studies have highlighted the integration of Islamic educational values into pharmaceutical practice (Mahmood et al., 2023).

A research gap identified is the lack of empirical studies on how Muslim pharmacists integrate Islamic educational values into pharmaceutical services at the primary healthcare level. Most literature discusses the integration of Islamic values in the broader context of healthcare, without focusing on the pharmacist profession as an agent of da'wah (Islamic outreach) through pharmaceutical practice (Aulia, 2024). Furthermore, previous research has predominantly used a normative or conceptual approach, thus providing insufficient empirical insight into the actual practices of Muslim pharmacists in the field (Nijwah et al., 2025). This highlights the need for qualitative, case study-based research to address this gap.

This article positions itself as an attempt to address this research gap by in-depth examining the practices of Muslim pharmacists at the Bandar Khalipah Community Health Centre in Deli Serdang Regency. Using a qualitative case study approach, this research contributes to the literature by presenting an empirical perspective on the integration of Islamic educational values into pharmaceutical services. This contribution not only enriches the study of Islamic pharmacy but also provides new insights into the role of pharmacists as agents of da'wah (Islamic outreach) in the context of primary healthcare (Taib, 2024).

Thus, this article broadens academic horizons while providing practical implications for the development of Islamic value-based healthcare policies, emphasising not only technical medical aspects but also integrating spiritual, ethical, and local cultural dimensions as the foundation for more holistic and sustainable services.

Trends in theoretical and methodological approaches in previous studies indicate a shift from normative research to more contextual, empirical research. For example, research on patient counselling by pharmacists in Indonesia used a quantitative approach to measure the effectiveness of pharmaceutical interventions (Setyaningsih et al., 2025). Meanwhile, international research is beginning to adopt an integrative approach that combines religious values with modern bioethics to understand healthcare practices (Suhaimy et al., 2025). This trend suggests that research on the integration of Islamic values in the pharmacist profession has strong methodological relevance, particularly with the qualitative case study approach employed in this article.

The conceptual synthesis of this literature review confirms that integrating Islamic educational values into the pharmacist profession provides a robust theoretical framework for understanding pharmaceutical care practices in community health centres. Islamic prophetic values provide the moral and spiritual dimensions, while the theory of the pharmacist profession and modern bioethics provide the technical and ethical dimensions. By combining these two dimensions, this study builds a strong conceptual foundation for thematic analysis within the research methodology. This framework enables an in-depth exploration of how Muslim pharmacists incorporate da'wah

messages into their pharmaceutical practice, while simultaneously contributing to the existing literature (Budiyanti et al., 2022).

## **Methods**

This article uses a qualitative research approach with a case study strategy. Researchers chose this approach because it suits the in-depth exploration of integrating Islamic educational values into pharmaceutical care practices by Muslim pharmacists at the Bandar Khalipah Community Health Centre in Deli Serdang Regency. Case studies enable researchers to understand the social, cultural, and religious contexts that underlie pharmacists' practices in delivering Islamic religious messages to Muslim patients, resulting in a comprehensive and contextual understanding. (Creswell & Poth, 2023). Qualitative approaches are also relevant for examining complex and multidimensional phenomena, particularly those related to values, ethics, and spirituality in the healthcare profession (Nowell et al., 2017). Field data collection was conducted over three months, from August to October 2025, to ensure adequate observation and interaction with informants.

The data sources for this study consisted of primary and secondary data. Primary data were obtained through direct observation and in-depth interviews with one Muslim pharmacist, one Muslim pharmacist assistant, and three Muslim patients who regularly interact with pharmaceutical services. Secondary data included documentation related to pharmaceutical service guidelines at community health centres, academic literature on pharmacist professional ethics, and religious sources such as the Quran and Hadith relevant to Islamic educational values. The simultaneous use of primary and secondary data aimed to strengthen the study's validity through source triangulation (Noble & Smith, 2015). Thus, this study combined empirical and normative perspectives to produce a richer analysis.

Data collection techniques used three primary methods: observation, interviews, and documentation. Participatory observation was conducted to document the pharmaceutical care practices of pharmacists and pharmacy assistants, including their interactions with Muslim patients. In-depth interviews were conducted using a semi-structured interview guide to allow for a broader exploration of informants' experiences and perspectives. Documentation included official health centre records, service records, and supporting literature. The primary instruments for data collection were the interview guide, field notes, and an audio recorder to ensure data accuracy (Kallio et al., 2022). The data collection process was conducted systematically to maintain consistency and reliability. The interview guide was validated through expert review by two senior lecturers in Islamic education and health sciences who are currently pursuing doctoral degrees to ensure content validity. A pilot interview was also conducted with a pharmacist outside the study site to clarify questions.

The inclusion criteria for this study were Muslim pharmacists and pharmacist assistants working at the Bandar Khalipah Community Health Centre, as well as Muslim patients who regularly receive pharmaceutical services at the centre. Exclusion criteria included non-pharmacist healthcare workers, non-Muslim patients, and Muslim patients who did not have regular interactions with pharmacists. These criteria were established to ensure the data's relevance to the research focus: the integration of Islamic educational values into pharmaceutical services. Establishing inclusion and exclusion criteria is a crucial step in maintaining the research's focus and avoiding data bias (Patton, 2022).

The unit of analysis in this study is the pharmacy service practices carried out by Muslim pharmacists and their assistants, as well as the experiences of Muslim patients receiving these services. The analysis focuses on how Islamic educational values, such as patience, discipline, and *anti-tabdzīr*, are integrated into pharmacy service practices (Yin, 2023).

Data analysis technique: Thematic analysis was employed to identify, organise, and interpret thematic patterns emerging from observations, interviews, and documentation. The analysis process included transcription, coding, categorisation, and extraction of key themes relevant to the research focus. NVivo software was used to facilitate data coding and organisation (Castleberry & Nolen, 2022). Data validity techniques: Validity was maintained through method triangulation, source triangulation, and member checking with informants to ensure accurate interpretation (Nowell et al., 2017). Peer debriefing with academic colleagues was also conducted to minimise researcher bias. Using this thematic analysis technique, the study generated an in-depth understanding of the integration of Islamic educational values into pharmaceutical care practices.

## **Findings**

The findings of this study were derived from a thematic analysis of primary data, comprising observations and in-depth interviews with Muslim pharmacists, Muslim pharmacist assistants, and three Muslim patients who frequently interact at the Bandar Khalipah Community Health Centre in Deli Serdang Regency. Additionally, secondary data, including documentation such as pharmaceutical service guidelines, academic literature, and religious sources, was employed to substantiate the conclusions. The analysis identified several prominent themes that elucidate the practice of incorporating Islamic educational values into pharmaceutical services. These themes encompass:

### **Integrating the Value of Patience into Pharmaceutical Services**

During the observation, the researcher prepared an observation sheet and recorded all activities performed by the pharmacist with the Muslim patient, first politely asking about the patient's religion. If the patient was indeed Muslim, the pharmacist immediately began explaining that all illnesses come from Allah SWT. The pharmacist consistently conveyed to the patient the importance of patience in dealing with illness and of discipline in taking medication to achieve healing. Interviews with patients confirmed that these messages of patience and sincerity provided positive psychological support, thereby increasing adherence to therapy. This finding aligns with research emphasising the unique needs of Muslim patients in healthcare delivery, emphasising that integrating Islamic values such as patience (*sabr*), sincerity (*ikhlas*), and discipline into healthcare creates a supportive environment that motivates patients to follow medical procedures more consistently (Zagloul et al., 2024).

### **Disciplined Practices and Efforts in Medication Use**

Based on observations conducted by researchers on pharmacists and pharmacist assistants, both consistently emphasise discipline in the use of medication as part of Islamic teachings, namely adherence to saving oneself from destruction (*maqashid syari'ah*), which is none other than continuing to comply with and obey treatment procedures. Moreover, when researchers interviewed one of the patients, the results showed that these messages motivated them to follow the treatment regimen in an orderly and consistent manner, because following the rules would produce maximum results, as well as in efforts to cure their illness. This is consistent with a study highlighting the role of pharmacists in improving patient compliance through values-oriented counselling (Budiyanti et al., 2022).

### **The Value of Anti-*Tabdzir* (Non-Wasteful) in Medication Use**

During the observation, it was discovered that pharmacists advised patients to refrain from wasting prescribed medications, in accordance with Islamic principles that prohibit wastefulness. As elucidated in the Quran, wastefulness is considered a characteristic of the companions of Satan, specifically, the act of utilising something that should not be utilised. Islamic teachings are

comprehensive, promoting thrift and ensuring that all resources are utilised in accordance with established procedures. During the interview process with one of the patients, responses were also found that were quite pertinent to the pharmacist's intentions. They understood this as a moral obligation to use medications correctly and avoid any form of waste, including the medication they are prescribed. This finding aligns with the literature, which underscores the importance of integrating Islamic ethical values into healthcare practices to mitigate the occurrence of harmful behaviours (Harlianty et al., 2025).

### **Spiritual Practices in Pharmaceutical Care**

From the observation results, it was found that before starting the practice of pharmaceutical services in the morning, pharmacists and pharmacist assistants perform the Dhuha prayer alternately as an opening to the day. This shows the strength of their faith, rooted in their hearts. When the pharmacist begins mixing the medicine, as the prescription is being passed from the pharmacist to the pharmacist assistant, the pharmacist assistant recites the sentence "basmallah," which the researcher can clearly hear. This shows that the pharmacist assistant always presents Allah SWT in the effort to heal the patient. Furthermore, when the researcher interviewed the pharmacist assistant, he stated that these practices are part of their efforts and prayers for the patient's healing, because the healing factor is not solely due to medicine alone; there is still a role for Allah SWT, who is the all-healing, as he explained. This finding is consistent with research highlighting the role of healthcare workers' spirituality in improving service quality (Harlianty et al., 2025).

### **A Sincere and Trustworthy Work Ethic in Pharmaceutical Services**

Observations also demonstrated that pharmacists emphasise the importance of providing sincere service to every patient, regardless of ethnicity or religion. They also ensure that if the patient they are treating is Muslim, religious instruction must still be provided. Pharmacists consistently maintain the cleanliness of the drug storage room and the consultation room, avoiding littering and disposing of used medication packages in the designated trash bins. Pharmacists and their assistants consistently practice self-protection against viruses that can infect them at any time by wearing masks and rubber gloves. Interviews conducted with patients revealed that they felt the service was responsive and sincere, regardless of their background. They also consistently reminded themselves to wear masks when visiting the community health centre, as pharmacists and their assistants consistently reminded them to adhere to health practices. These findings are in line with the emphasis on leveraging local health system resources to address quality gaps in healthcare delivery, particularly through initiatives that prioritise ethical behaviour, responsiveness, and patient-centred practices. Pharmacists' commitment to sincerity, cleanliness, and consistent health protection measures reflects how local values and professional ethics can be mobilised to strengthen trust and enhance service quality (Athiyah et al., 2014)

### **The Role of Pharmacists as Agents of Da'wah in Healthcare Services**

The observation process revealed that the pharmacist and the pharmacist assistant consistently conveyed messages about the importance of patience in suffering from a disease, emphasising that everything that happens to the patient aligns with the will of Allah SWT. They also promoted discipline in treatment, including taking medication as prescribed, avoiding prohibited foods during the healing process, and completing medication as directed. Additionally, the process identified messages against wastefulness during service, highlighting the Muslim attitude of not wasting useful things. In interviews, patients regarded these messages as religious advice that deeply resonated with them and remained relevant and integrated into their healthcare. These findings support

research indicating that pharmacists who apply Islamic ethics in their practice are not only technical providers of medicines, but also spiritual guides and educators, strengthening the patient's religious identity and motivating adherence to treatment (Rozak et al., 2025)

### **The Social and Cultural Context of Pharmaceutical Services in Community Health Centres**

During the interview process, it was also found that patients understood the intentions and goals of pharmacists and pharmacist assistants, who always served them in accordance with the Islamic values they held. The integration of Islamic values was well received by Muslim patients, in line with the local religious culture, which was very familiar with religious activities in their place of residence. Explicitly, they felt more comfortable and motivated to follow the treatment procedure when accompanied by religious messages, because it was not merely healing with the medicine that they hoped for, but also messages that should fill the space in their hearts that was starting to be empty of memories of religion and God. This is consistent with research emphasising that religious beliefs among Muslim patients influence medication adherence. Compliance is shaped not only by medical instructions but also by the integration of religious values, such as patience, sincerity, and belief in Allah Swt. (Ali, et al., 2022).

### **Consistent Practice of Integrating Islamic Values in Pharmaceutical Services**

In the observation activities conducted by the researchers, they also found that pharmacists and assistants consistently apply Islamic values in every interaction with Muslim patients, starting from greeting when starting to meet in the pharmacy service room, followed by conveying a message of patience that everything, including the disease suffered by the patient, is by the will of Allah SWT. Followed by a message of deep spiritual value, about reading a prayer before taking medicine, while hoping for healing from Allah SWT. While still maintaining the five daily prayers required of a Muslim. This finding aligns with studies emphasising the importance of ethical consistency in healthcare professional practice (Hidayah et al., 2024).

### **Patient Perceptions of Islamic Value-Based Pharmaceutical Services**

Based on the interview results, patients felt more valued as whole human beings, not just an object of a pharmacist's practice, but as subjects who must be guided and accompanied in the healing process. Several patients also said they felt their spiritual lives were being taken into account when Islamic teachings were delivered during pharmacy services; this seemed to be a reminder to their hearts, which were sometimes negligent in facing worldly life. This aligns with research highlighting that the application of Islamic values in clinical practice can be a mechanism for satisfaction. Patients who receive religious messages during treatment are more motivated to be disciplined in taking their medication, as they view the healing process as part of their worship and as a strengthening of their faith. This aligns with the concept of humanisation of health, where healthcare services focus not only on clinical outcomes but also on the patient's emotional and spiritual well-being. (Suhaimy et al., 2025).

### **Implications of Islamic Values Integration on Patient Compliance**

From interviews conducted by researchers, it was also found that patients who received Islamic educational values from pharmacists were more disciplined in taking their medicines. This was found by researchers from interviews with one of the children of a patient whose parents suffered from coronary heart disease, and whose parents were re-patients (PRB), where the patient received routine monthly medication from the health centre. This finding is consistent with research

highlighting the relationship between values-based communication and patient compliance (Athiyah et al., 2014).

## **Discussion**

The main findings of this study confirm that Muslim pharmacists at the Bandar Khalipah Community Health Centre in Deli Serdang Regency consistently integrate Islamic educational values into their pharmaceutical care practices. This finding directly aligns with the research objective, which is to uncover the role of Muslim pharmacists in imparting Islamic propagation messages of patience, discipline, sincerity, and *anti-tabdzir* to Muslim patients. The research question, which asks how Muslim pharmacists convey Islamic propagation messages in pharmaceutical care, is answered by identifying key themes from observations and interviews, indicating that these practices are not merely technical but also spiritual. This strengthens the argument that pharmaceutical care can be a means of Islamic propagation relevant to the needs of the Muslim community (Zagloul et al., 2024). In addition, recent studies emphasise that Islamic values can be systematically integrated into healthcare ethics, thereby strengthening pharmacists' roles as educators and spiritual guides in their professional practice (Mahmood et al., 2023).

Interpretation of the findings within the framework of Islamic educational theory indicates that prophetic values such as *sidiq*, *amanah*, *fathonah*, and *tabligh* can be effectively implemented in the pharmacist profession. The patience and discipline pharmacists convey to patients reflect the values of *Sidiq* and *tabligh*, while the practice of sincerity and the maintenance of clean service reflect *amanah* and *fathonah*. This integration aligns with the theory of the pharmacist profession, which emphasises responsibility and ethics in service, as well as with the Beauchamp-Childress bioethical framework adapted from a sharia perspective (Amrulloh & Zaman, 2024). This study also demonstrates that Islamic educational theory and health professional theory can complement each other in shaping holistic pharmaceutical service practices (Padela et al., 2025). The pharmacist profession can be a space for the actualisation of prophetic values and a platform for the application of modern health ethics grounded in Sharia. The integration of *sidiq*, *amanah*, *fathonah*, and *tabligh* with the Beauchamp-Childress bioethical principles demonstrates the harmony between Islamic scientific traditions and a global ethical framework, enabling pharmaceutical services to be oriented not only toward medical effectiveness but also toward the development of patient character and spirituality. Thus, this research makes a meaningful contribution to the development of a more holistic healthcare paradigm, in which religious and professional dimensions reinforce one another to create practices that are just, ethical, and oriented toward the welfare of the community. In line with this, the potential of Muslim health workers as agents of *da'wah*, who convey moral and spiritual messages through professional practice, directly supports the novelty of this research finding (Sari et al., 2023).

Comparison with previous studies reveals both similarities and differences. Previous research emphasised the role of pharmacists in improving patient compliance through values-based counselling (Rozak et al., 2025), which aligns with this study's findings regarding the message of discipline and effort. However, previous research focused more on the technical aspects of pharmacy and did not explicitly highlight the integration of Islamic values (Mahmood et al., 2023).

The findings of this study also expand the study of healthcare worker spirituality, which has previously been primarily studied in the context of doctors or nurses (Koenig, 2022), by adding the perspective of pharmacists as agents of *da'wah* (Islamic outreach). This distinction demonstrates that this study makes a novel contribution to the literature. By positioning the pharmacist

profession within the study of healthcare worker spirituality, this study opens new opportunities for a broader understanding of healthcare workers' multidimensional roles. Pharmacists function not only as providers of technical services in medication management but also as transmitters of da'wah values that can strengthen the spiritual dimension of patients. This perspective enriches the literature by demonstrating that spirituality in healthcare is not limited to interactions with doctors or nurses but can also be realised through pharmaceutical practices based on Islamic values. Thus, this study makes a meaningful contribution to the development of a holistic healthcare model, while emphasising the importance of integrating ethics and spirituality across all healthcare professions.

This article's scientific contribution lies in developing the theory and practice of Islamic value-based pharmaceutical care. Theoretically, this study strengthens the concept of integrating prophetic values into the healthcare profession, a concept previously discussed primarily in the context of Islamic education (Anggraeni et al., 2025). Practically, this study demonstrates that pharmacists can act as agents of da'wah (Islamic outreach) through pharmaceutical care, thereby expanding the pharmacist's professional function from merely technical to spiritual. This contribution is relevant to the discourse on developing Islamic value-based healthcare policies in Indonesia, which emphasises the importance of cultural and religious sensitivity in primary healthcare (Ali et al., 2022).

The limitations of this study must be acknowledged. First, the study was conducted in a single community health centre with a limited number of informants, so the results cannot be generalised to all pharmaceutical service contexts in Indonesia. Second, the study used a qualitative case study approach, so the results are more descriptive and interpretive than quantitative. Third, the secondary data used were limited to pharmaceutical service guidelines and available literature, so they may not cover all relevant academic perspectives. These limitations align with common challenges in qualitative research, namely, limited generalizability and potential interpretation bias. Qualitative studies often face validity and reliability issues due to their context-specific nature and reliance on interpretive analysis (Noble & Smith, 2015).

The implications of this study include recommendations for further research, practitioners, and policymakers. For further research, comparative studies across various community health centres are needed to broaden the understanding of the integration of Islamic values into pharmaceutical services. For practitioners, this study inspires Muslim pharmacists to integrate Islamic educational values into daily practice as part of their da'wah (Islamic outreach). For policymakers, this study emphasises the importance of incorporating spiritual dimensions and Islamic values into pharmaceutical service guidelines in Indonesia to ensure healthcare services better meet the needs of the Muslim community (Taib, 2024). These implications align with global trends that emphasise the importance of healthcare services oriented toward patients' holistic needs (Suhaimy et al., 2025). Therefore, more broadly, this research not only provides theoretical contributions but also presents significant practical direction for the development of pharmaceutical services in Indonesia. The integration of Islamic values into pharmacist practice opens opportunities to build a health system that is more rooted in local culture while aligning with global trends that emphasise a holistic approach. Therefore, the resulting recommendations can serve as a foundation for further research, inspiration for practitioners, and a basis for policymakers in formulating more inclusive guidelines oriented toward the welfare of the community. This demonstrates that health services grounded in spiritual values not only strengthen patient trust but also enrich the national health paradigm toward a more humanistic, ethical, and sustainable model.

## Conclusion

This research synthetically demonstrates that Muslim pharmacists at the Bandar Khalipah Community Health Centre in Deli Serdang Regency have integrated Islamic educational values into their pharmaceutical care practices. The main findings confirm that the message of Islamic propagation, including patience, discipline, sincerity, and anti-tabdzir, is consistently conveyed to Muslim patients, both through direct interaction and spiritual practices such as prayer and the recitation of the *Basmallah* (the name of Allah) in drug preparation. This addresses the research problem formulation by demonstrating that pharmaceutical services function not only as a technical health facility but also as a medium for Islamic propagation that meets the needs of the Muslim community. The theoretical contribution of this research lies in strengthening the concept of integrating prophetic values in the health profession, particularly the pharmacist profession. In practice, this study broadens the understanding of the role of pharmacists as agents of da'wah (Islamic outreach), capable of conveying moral and spiritual messages through pharmaceutical services. Its conceptual contribution is the affirmation that an integrative framework between Islamic educational theory and health professional ethics can be applied effectively in primary care, thereby enriching the literature on Islamic pharmacy and Sharia-based biomedical ethics. The implications of this study open up opportunities for broader follow-up studies, both through comparative studies in various community health centres and quantitative research to measure the impact of integrating Islamic values on patient compliance. For practitioners, the results of this study can serve as guidelines for developing a more holistic pharmaceutical service model. In contrast, for policymakers, this study emphasises the importance of incorporating the spiritual dimension into national health service guidelines. Thus, this study provides a new direction for the development of pharmaceutical practices oriented towards both the medical and spiritual needs of the Muslim community.

## Bibliography

- Alfarizi, M., & Arifian, R. (2023). Patient satisfaction with Indonesian sharia hospital services: Halal healthcare tool and implications for loyalty-WoM. *Asian Journal of Islamic Management*, 5(1), 21–35. <https://doi.org/10.20885/AJIM.vol5.iss1.art2>
- Ali, B., Nazar, Z., Barnes, N., & Rutter, P. (2022). The impact of religious beliefs on adherence to medication in the Muslim population: A systematic scoping review. *International Journal of Pharmacy Practice*, 30(Supplement\_1), i26. <https://doi.org/10.1093/ijpp/riac019.035>
- Amrulloh, M.W.A & Zaman, M, B. (2024). *Kontribusi Maqāshid al-Syari'ah dalam Pengembangan Bioetika Islam. Journal of Islamic and Occidental Studies*, 2(1). <https://ejournal.ciosunidagontor.com/index.php/jios/article/view/36>
- Anggraeni, M., Muhaemin, & Sulistiani, I. (2025). Prophetic leadership in Islamic schools: Transforming teacher performance and student achievement. *IAE Journal of Asia Education*, 5(2), 476–490. <https://ijae.journal-asia.education/index.php/data/article/download/476/235>
- Arrifani, A. A., Qowi, N. H., & Ubudiyah, M. (2025). The relationship between the implementation of Islamic values and patient loyalty in inpatient rooms. *Fundamental and Management Nursing Journal*, 8(1), 33–47. <https://doi.org/10.20473/fmnj.v8i1.60498>

- Athiyah, U., Riskayanti, E., & Rakhmawati, F. D. (2014). *Profil informasi obat pada pelayanan resep metformin dan glibenklamid di apotek di wilayah Surabaya*. *Jurnal Farmasi Klinik Indonesia*, 3(2), 93–102. Universitas Airlangga. <http://journal.unair.ac.id/filerPDF/jfk30942299342full.pdf>
- Aulia, N. (2024). Integrating Islamic values and modern medical practices to enhance public health in Muslim communities. *Averroes Journal*, 2(1), 36–45. <https://e-journal.grahakaromah.com/index.php/averroes/article/view/36>
- Budiyanti, N. A., Wiedyaningsih, C., & Andayani, T. M. (2022). Pengaruh konseling apoteker terhadap kepatuhan dan kualitas hidup pasien hipertensi program rujuk balik di apotek. *Majalah Farmasentik*, 18(3), 324–330. <https://doi.org/10.22146/farmaseutik.v18i3.68586>
- Castleberry, A., & Nolen, A. (2022). Thematic analysis of qualitative research data: Is it as easy as it sounds? *The Qualitative Report*, 27(3), 1023–1033. <https://journals.sagepub.com/doi/10.1177/16094069221138309>
- Creswell, J. W., & Poth, C. N. (2023). Qualitative inquiry and research design: Choosing among five approaches. *Qualitative Health Research*, 33(4), 282–295. <https://journals.sagepub.com/doi/10.1177/10497323221128248>
- Harlianty, R. A., Mukhlis, H., Milindasari, P., Palupi, R., Astuti, T., Junilia, E., & Madila, L. (2025). Spiritual well-being, stress, and life satisfaction among healthcare workers in Indonesia: A study during COVID-19 pandemic. *Journal of Spirituality in Mental Health*, 27(1), 11–31. <https://doi.org/10.1080/19349637.2023.2264885>
- Hayati, R., Aini, Q., & Abdulmir, M. (2025). Shariah hospitals in Indonesia: Bridging Islamic values and healthcare management. *Jurnal Medicoeticolegal dan Manajemen Rumah Sakit*, 14(3), 145–158. <https://doi.org/10.18196/jmmr.v14i3.559>
- Hidayah, N., Dewi, A., Ahmad, G., & Sulaeman, S. (2024). Integration of Islamic values into balanced scorecard as a strategic management system at a Sharia hospital. *Jurnal Aplikasi Bisnis dan Manajemen*, 10(2), 351–364. <https://doi.org/10.17358/jabm.10.2.351>
- Kallio, H., Pietilä, A. M., Johnson, M., & Kangasniemi, M. (2022). Systematic methodological review: Developing a framework for semi-structured interview guides. *Qualitative Health Research*, 32(5), 38308. <https://journals.sagepub.com/doi/10.1177/16094069221138308>
- Kementerian Kesehatan Republik Indonesia. (2016). Peraturan Menteri Kesehatan Republik Indonesia Nomor 73 Tahun 2016 tentang Standar Pelayanan Kefarmasian di Apotek. Jakarta: Kementerian Kesehatan RI. <https://peraturan.bpk.go.id/Home/Details/112629/permenkes-no-73-tahun-2016>
- Mahmood, M. A., Yusof, N. M., & Saidi, S. (2023). Integration of Islamic values in daily clinical practice among healthcare professionals: A scoping review. *International Medical Journal Malaysia*, 22(2), 2273–1396. <https://journals.iium.edu.my/kom/index.php/imjm/article/download/2273/1396>
- Nijwah, I. S., Achmad, A. W., & Mukhlisin, A. (2025). The mediating function of Islamic work ethics in Islamic hospitals. *IQTISHADIA Journal*, 13(1), 32346. <https://journal.iainkudus.ac.id/index.php/IQTISHADIA/article/download/32346/pdf>
- Noble, H., & Smith, J. (2015). *Issues of validity and reliability in qualitative research*. *Evidence-Based Nursing*, 18(2), 34–35. DOI: 10.1136/eb-2015-102054. <https://ebn.bmj.com/content/18/2/34>

- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16(1), 1–13. <https://doi.org/10.1177/1609406917733847>
- Padela, A. I., Yunus, R. M., Memon, A. A., & Qatanani, A. (2025). Islamic conceptions of human dignity and their relevance to the bioethics of end-of-life healthcare. *Journal of Bioethical Inquiry*, 22(1), 10465. <https://link.springer.com/article/10.1007/s11673-025-10465-0>
- Patton, M. Q. (2022). Qualitative research & evaluation methods: Integrating theory and practice. *Qualitative Health Research*, 32(7), 28249. <https://journals.sagepub.com/doi/10.1177/10497323221128249>
- Rozak, M., Saraswati, D. I., Fathurohman, O. S. W., & Salamah, N. (2025). Application Of Islamic Values In Clinical Pharmacy Services: A Systematic Study Of Ethics, Halal And Patient Satisfaction. *Jurnal Kajian Islam Modern*, 12(1). DOI: 10.56406/jkim.v12i01.641. <https://eprints.uad.ac.id/88379/1/PENERAPAN%20NILAI%20ISLAMI%20DALA%20MPELAYANANFARMASI%20KLINIS%20KAJIAN%20SISTEMATIS%20ETIKA%20KEHALALAN%20DAN%20KEPUASAN%20PASIEN.pdf>
- Sari, E., Syafei, I., Hijriyah, U., Baharudin., Asyha, A. F., (2024). Islamic educational values in the bedikekh culture of the Liwa Community of West Lampung. *ISTIFHAM: Journal of Islamic Studies*, 2(3), 161–173. <https://doi.org/10.71039/istifham.v2i3.42>
- Setyaningsih, I. B., Hapsari, I., & Genatrika, E. (2025). Pharmacist counseling in hypertensive patients. *Syntax Literate: Jurnal Ilmiah Indonesia*, 10(4), 61302–11724. <https://jurnal.syntaxliterate.co.id/index.php/syntax-literate/article/download/61302/11724>
- Suhaimey, S. S., Saidi, S., & Yusof, N. M. (2025). Integration of Islamic principles in healthcare delivery: A narrative review. *IJUM Journal of Orofacial and Health Sciences*, 5(2), 351. <https://journals.iium.edu.my/ktn/index.php/ijohs/article/view/351>
- Taib, F. (2024). 'Ihsan' in medicine: The key to ethical conduct for Muslim medical professionals. *Malaysian Journal of Medicine and Health Sciences*, 20(11), 1021–1024. [https://medic.upm.edu.my/upload/dokumen/202411301021441\\_Editorial\\_NOV\\_2024.pdf](https://medic.upm.edu.my/upload/dokumen/202411301021441_Editorial_NOV_2024.pdf)
- Yin, R. K. (2023). Case study research and applications: Design and methods. *Qualitative Health Research*, 33(5), 28250. <https://journals.sagepub.com/doi/10.1177/10497323221128250>
- Yuliasih, N., Fatinah, Y., & Abdulah, R. (2025). Optimising the role of pharmacists at primary healthcare centres in Indonesia through an integrated information system. *Frontiers in Public Health*, 13, 1446587. <https://www.frontiersin.org/journals/public-health/articles/10.3389/fpubh.2024.1446587/full>
- Zagloul, M., Mohammed, B., Abufares, N., Sandozi, A., Farhan, S., Anwer, S., Tumusiime, S., & Bojang, M. (2024). Review of Muslim patient needs and its implications on healthcare delivery. *Journal of Primary Care & Community Health*, 15, 1–11. <https://doi.org/10.1177/21501319241228740>