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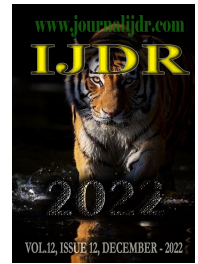
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RESEARCH ARTICLE

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IMPLEMENTATION OF HINDU RELIGIOUS ETHICS IN HEALTH SERVICES IN BALI

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ABSTRACT

The phenomena that often occur in health services in Bali in general can be seen in health clinics, health centers or hospitals and pharmacists are often unfriendly, impolite, lacking in discipline and not responsible for patients who come to these health institutions. This should not be allowed to go unpunished, it needs to be realized by various parties, especially those working in the health sector, that they must always be able to control themselves in the sense of being more patient, honest, disciplined, have compassion, and be tolerant. This is very much in accordance with the teachings of Hinduism which can be used as a reference in thinking, speaking and behaving towards patients and consumers who come to these places. The basic sources in Hindu teachings are guided by the Bhagawadgita book which teaches moral teachings or character education which always guides every health worker to always instill compassion, compassion and other traits to every patient who comes, so that patients really feel health according to their wishes wanted.

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INTRODUCTION

Ethics is a teaching about human behavior. Ethics has developed into a human habit. By forming ethical values or norms for each individual, it can reduce the occurrence of bad actions that can harm others. Health services are an effort to restore public health. We can find health services such as in hospitals, pharmacies, health centers, posyandu, and so on. Quality health services are services that are able to meet the needs of their patients, but in fact, there are still many health service units in Indonesia that do not meet quality service standards. For example, unfriendly service, not providing proper information to patients according to health service SOPs, and lack of discipline from medical personnel.

RESEARCH METHODS

In this writing we use two methods, namely the observation method and the method of literature. The observation method is a method or technique of collecting data by making direct observations in the field and drawing general conclusions. Observations were also carried out in a way to collect relevant information and data according to the author's observations. Observations were also made through various journals in order to obtain more accurate information. The Library Method is a data collection technique using a review of books, literature, records, and various reports related to the problem to be solved (Nazir, 2003). The reason we use the literary method is that data sources are not only obtained from the field but by means of literature, besides that we want to find information by means of literacy so that the information obtained is more accurate.

RESULT AND DISCUSSION

Definition of Implementation, Hindu Religious Ethics, Health Services: According to the English Indonesian Dictionary written by Jhon M. Echols, Implementation is absorbed from the word implementation which means implementation. According to Webster's dictionary, implementation is providing the means to do something and to have an impact or effect on something. Meanwhile, in the Big Indonesian Dictionary, implementation means an application or implementation, which has an impact or effect on something. Ethics literally means the good and bad values of something. Ethics is often used as a guide in behaving in society. Meanwhile, according to KBBI, religion is a teaching or system that regulates the system of faith (belief) in God and the rules related to human interaction with their environment. Therefore religious ethics can be interpreted as a moral in behavior that we use in establishing harmonious relationships based on existing religious values. Ethics and religion complement each other and have the same goal, namely to be a benchmark for measuring the good and bad of human deeds in life, therefore ethics and religion cannot be separated so that religious ethics is formed. Health services are efforts organized to maintain and improve health, prevent and cure disease and restore the health of individuals or the wider community. Broadly speaking, health services are divided into two, namely medical services whose purpose is to cure disease and restore one's health such as services in hospitals or clinics. Then the second is Public Health Service which has the main objective to maintain and improve health and prevent disease, for example, counseling is often carried out by puskesmas. Therefore, based on the title Implementation of Religious Ethics in Health

Services, it means to analyze more deeply the role or implementation of religious ethics in health service units in Indonesia, whether from hospitals, clinics, health centers, or other health service units.

Implementation of Hindu Religious Ethics in Health Services: Religious ethics is an important component in social life, especially in health services. Ethics supports the existence of religion, where ethics is able to assist humans in using reason and mind to solve problems. All religious teachings certainly have an ethical role that is beneficial to life in order to achieve a prosperous life. We can see the implementation of religious ethics in health care from a pharmacist who provides the drug information needed by the patient, so that the patient is not mistaken in taking the drug. Another example is how a doctor is able to give encouraging suggestions to patients to keep praying for healing from God Almighty apart from the doctor's own treatment. Then, employees and staff in a health service unit who assist with all the administrative needs and services of patients when seeking treatment. What if health services do not have good ethical values. This is the case with most health service units in Bali, such as health centers, health clinics or hospitals. Not infrequently poor service to health units becomes a hot topic of conversation on social media and news. As patients, of course we come to the health unit to get proper service, but what happens is that the service provided seems not good enough to irritate the patient. This is what the whole community needs to pay attention to, both as patients who wish to receive health services, as well as health workers or employees in health care units who should provide the best service to patients. Religious ethics play an important role in improving the quality of health services in Indonesia in particular. When a person understands and has good and correct religious ethics, he will instinctively provide proper service because in any religious teaching, we learn how to respect one another and how we must humanize a human being.

Hindu Religious Literary Sources regarding the Implementation of Hindu Religious Ethics In Health Services: In the teachings of any religion, of course its people are taught to be ethical. In Hinduism, sources regarding ethics or human behavior can be seen from the Vedic scriptures and the Bhagawadgita.

“Sri-Bhagavan uvaca abhayam sattva-samsuddhir, jhana-yoga-vyavasthitih danam damas ca yajhas ca, svadhyayas tapa arjavam ahimsa satyam akrodhas, tyagah santir apaisunam daya bhutesv aloluptvam, mardavam hrir acapalam tejah ksamd dhrtih saucam, adroho nati-manita bhavanti sampadam daivim, abhijatasya bhārata”

The Supreme Personality of Godhead said: Freedom from fear; purification of life; development of spiritual knowledge; generosity, self-control; performing holy sacrifices; study the ascetic Vedas; simplicity; do not commit violence; honesty freedom from anger; untie; calm; not finding fault; compassion for all living beings; exemption from greed; gentle nature; bashfulness; unwavering fortitude; the power of easy forgiveness; ductility; cleanliness; freedom from envy and snobbishness—those transcendental qualities are possessed by a holy man endowed with transcendental nature, O son of Bharata.

Where this means that as a religious person, especially the Hindu religion, you should always be able to control yourself in all activities, especially providing health services, and must be sincere in the sense of carrying out activities in order to achieve perfection. In health services, it is also closely related to the ethics of a health worker who must be sincere and selfless to help and provide the best service to patients without expecting anything in return, balanced by thinking more broadly.

Likewise in the Bhagawadgita Book, in Chapter XVIII sloka 42 it is explained as follows:

“Samo damas tapah saucam, ksantir arjavam eva ca jnanam vijnanam astikyam, brahma-karma svabhava-jam”

Peace, self-control, austerities, chastity, tolerance, truthfulness, knowledge, wisdom and adherence to religious principles - brahmins work with these natural qualities.

From the sloka above, it can be interpreted that we as human beings should have these qualities in our daily life, especially in the field of health services. Good self-control is needed in serving patients who have various characteristics and egos in order to create a peaceful and prosperous social life between patients and health services.

Solutions to the Implementation of Hindu Religious Ethics in Health Services: The problem that often arises in the application of religious ethics to health services is how a health worker is able to apply good and correct health service standards. Besides that, how is the role of ethics that is very influential in health services. If we explore, sometimes the standard of health services in Indonesia is classified as not good. Access to health services is often only seen from the perspective of health service providers, while access from the public side as users gets less attention. Improving the quality of health services is needed to support the quality of life of patients and eliminate the negative stigma of the community towards health service units. Therefore, it is necessary to have a patient-oriented health service unit in the long term, and not only diagnose the disease and then give it medicine. Another problem that occurs is how to apply ethics in the delivery of health services in Indonesia. Apparently this is still hotly discussed by the public, especially regarding the ethics of service providers. Not infrequently a health worker who works in health service units does not apply good ethics to patients. There are still many cases of health workers violating their professional code of ethics and behaving arbitrarily towards patients, for example in the case at the Kaliabang Tengah Health Center, North Bekasi, Bekasi City. Where the health workers at the puskesmas provide unpleasant actions to patients such as acting curtly at patients, discriminating against patients, to scolding patients. This has caused the public to view badly the health service units that are spread all over Indonesia. For this reason, several solutions that can overcome these social problems include:

1. Quality or equal treatment of services provided. This relates to providing quality services to all parties regardless of political affiliation, social status, ethnicity, and others. By providing services that are synonymous with being honest, and a behavior that deserves respect.
2. Equity or fair treatment. The condition of a pluralistic society sometimes requires fair behavior and the same behavior; sometimes it also requires fair treatment but not the same for certain people.
3. Loyalty or allegiance given to the constitution, laws, leaders, subordinates, and colleagues. The various types of allegiance are related to one another. There is no absolute loyalty given to one particular type of loyalty and ignore the others.
4. Responsibility in the sense that every government official must be ready to accept responsibility for the tasks given and the results achieved.

In addition, of course, the source of religious teachings is the main point in behavior. As has been discussed, namely what is the role of Bhagawadgita in the teachings of Hinduism to maintain good behavior and provide quality services to patients according to his teachings. In improving health services according to standards and applying ethics in them, it cannot only be done by some people, but it requires the contribution or participation of various components in providing quality and competent and patient-oriented health services.

CONCLUSION

Based on the description above, it can be concluded that the application of religious ethics is very important for a health worker to realize quality health services so that they can be appreciated by patients, the community, or other professional fields. Ethics is a reference in behaving and determining the good and bad character of an individual and religion is a moral value that determines behavior in

accordance with His teachings. The implementation of religious ethics can be carried out by pharmacists by giving explanations about drugs to patients so that there are no errors in drug use. In addition, a doctor gives suggestions to patients to keep praying and asking God Almighty. However, not all health services apply good ethics, and even provide inappropriate services to a patient, such as at a health center, health clinic or hospital. Thus, religious ethics play an important role because if a person understands religious ethics properly and correctly, instinctively provide proper service because in any religious teaching there must be teachings about how we must humanize a human being and respect others. The source of religious literature that can be used in this application is the Bhagawadgita (Pancama Weda) which is the fifth Veda after the Catur Veda. In addition, in overcoming problems in health services, several solutions can be made, namely providing services of equal and fair quality to all parties, providing absolute loyalty, and being responsible for the tasks assigned. Therefore, ethics as a guideline in health services and the participation of various components are things that are needed in creating good and correct health services as one of the efforts to prosper the community.

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