
The Relationship of Islamic Law and Ethics in Pharmacist Practice: A Literature Review

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Abstract: *This study examines the relationship between Islamic law and pharmaceutical practice, focusing on the necessity of meeting the criteria of halal and purity in pharmaceutical products for Muslim patients. In this context, pharmacists are essential in ensuring that medical practice meets professional standards and harmonizes with Muslim patients' religious and cultural beliefs and values. The study used a qualitative approach to collect and analyze data from various sources, including interviews with pharmacists and Muslim patients and literature reviews on pharmaceutical ethics and Islamic law. The results showed a gap in knowledge and awareness among pharmacists about halal principles in pharmacy. This often causes discomfort and concern among Muslim patients who are worried about the halal medicine they are taking. The study also found that better training and education on Islamic law and pharmacy could improve the quality and trustworthiness of Muslim patients' care in the health system. This research suggests the need to develop pharmaceutical guidelines that consider aspects of halal and Islamic law and ongoing training for pharmacists to improve understanding and service to Muslim patients. As such, this research contributes to inclusive and culturally sensitive pharmaceutical practices.*

Keywords: *Islamic law, pharmacy, halal, Muslim patients, pharmacy ethics.*

INTRODUCTION

Islam has quite comprehensive regulations on the licensing of a product. The Islamic perspective on consuming halal and good things (thayibah) manifests humility towards Allah. In this context, "product" refers to any object made of elements permissible under Shariah, which can be used for consumption, use, or daily needs. For example, good food (thayibah) refers to food not contaminated or mixed with faeces if its substances are damaged (sustainable) or infected with unclean objects. Islam has given special authority to determine what is permissible (halal) and what is forbidden (haram) by releasing this power from human hands, regardless of the individual's high status in religious or worldly matters. That power is only in God's writings [1]-[5].

For the Muslim community in Indonesia, knowledge of the halal and haram aspects of a product is very important. Through halal labels, Muslim communities can ascertain which products can be consumed, i.e., products that display halal labels on their packaging. The Muslim community should have the right to be informed whether a product is halal or not, especially for every product circulating in Indonesia. With the right to know the halalness of a

product, it can be ensured that the products sold in Indonesia are safe and meet the needs and desires of the Muslim community towards the products marketed. However, during the journey, the Muslim community has a different perception when it comes to deciding to buy products. Some people do not care about the halal status of a product, while others maintain the principle that a product must have a halal label [6]–[10].

In the pharmaceutical context, Islamic law affirms the significance of using medicines that meet halal and sacred criteria. Halal products include drugs and cosmetics, and the requirements for determining a product's halal status are based on five factors: raw materials, production processes, product brand, infrastructure, and distribution reality. The product's manufacturing process must not contain prohibited elements; its management must also be by halal principles. In addition, the Qur'an also commands the use of halal and tayyib (healthy food). Some restrictive signs are prohibited foods, such as carrion, pigs, blood, khamr, animals that die unnaturally, and animals slaughtered without mentioning the name of Allah. While the use of halal products is mandatory for every Muslim, scientists allow the use of illegal drugs in emergencies [11]–[13]. Therefore, based on the above description, this study aims to review the perspective of Islamic law on pharmaceutical practice [14]–[17].

METHODOLOGY

Data Search Sources

The reference search will be conducted in December 2023 using Scopus and Pubmed databases. The keywords used in Scopus are (Islamic) AND (law) AND (pharmacist), while in Pubmed, they are (pharmacist*) AND (law) AND (Islamic). In addition, a search for relevant publications is conducted using the latest systematic reviews to identify all possible studies [18], [19].

Study Criteria

The criteria for inclusion and exclusion in reference selection include journals published from 2013 to 2023. published in Indonesian and English, and journals that are not selected, such as full text, are not available, and there is no relevance to the abstract context [20]–[22].

Quality Assessment and Extraction Process

The researchers selected studies to review from the database using the search strategies described earlier. A rigorous assessment is carried out to assess the suitability of the reference study with the assessment criteria. The extraction process is performed using Microsoft Excel to store information. Here is the information being checked: name of the researcher, year of publication, location of study, type of study, method of data collection, primary findings, and recommendations [23]–[25].

RESULTS AND DISCUSSION

Based on search data obtained from Pubmed 3 on Scopus 1 article. After that, screening is carried out based on the provisions of inclusion and exclusion criteria (Figure 1). At the identification stage, there are no duplicate articles. And there is 1 article where the abstract is not included in the desired category. So, the selected papers that meet the inclusion criteria get three pieces.

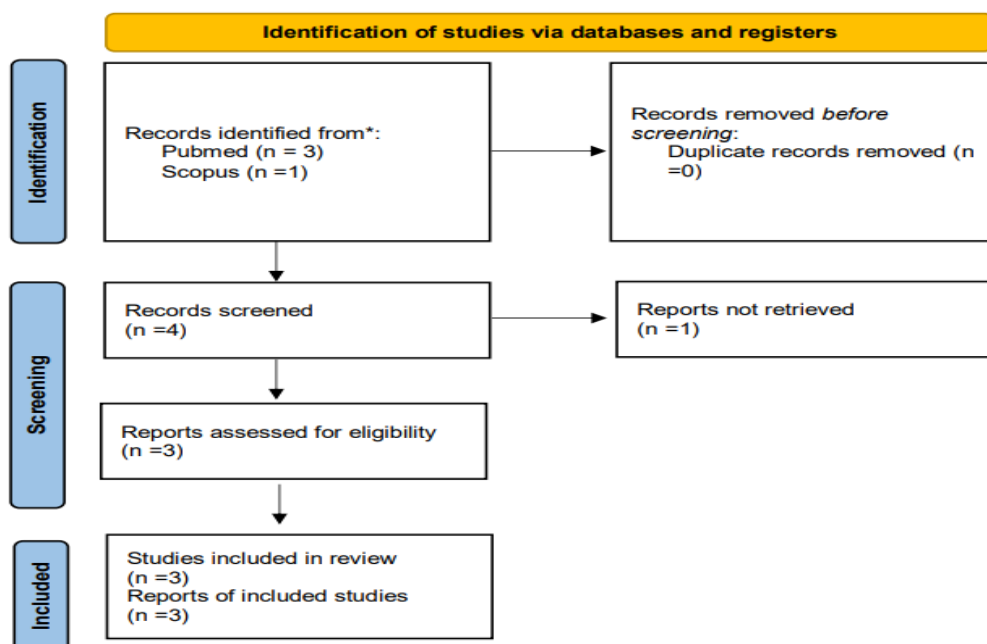


Figure 1. Article Selection Flowchart Flow

Table 1. Summary of the study of Islamic legal perspectives on pharmaceutical practice

Author & year	Title of study	Study location	Sample	Research results
(Abubakar & Tangiisuran, 2020) [26].	Knowledge and practices of community pharmacists towards non-prescription dispensing of antibiotics in Northern Nigeria.	Northern Nigerian communities	The sample of this study consisted of communities of pharmacists working in the cities of Minna and Kaduna, located in northern Nigeria.	In pharmaceutical practice, over-the-counter administration of antibiotics, which is common in some countries, including Nigeria, can pose a problem of microbial resistance, which poses a severe threat to global public health. Improper use of antibiotics, including over-the-counter administration, contributes to the emergence of microbial resistance. Therefore, in Islamic law, it is essential for health professionals, including pharmacists, to adhere to the ethical principles of society and applicable law, including Islamic law, if in a context that adheres to religion, to ensure that antibiotics are administered responsibly and only when necessary.

<p>(Mashuri et al., 2022) [27]</p>	<p>The response to COVID-19 among drug retail outlets in Indonesia: A cross-sectional survey of knowledge, attitudes, and practices.</p>	<p>Drug retail in Indonesia</p>	<p>The study samples were taken from members of the Indonesian Pharmacists Association (IAI) and the Indonesian Pharmaceutical Technicians Association (PAFI), who currently work in pharmacies or drug stores.</p>	<p>From this perspective, the efforts of pharmacists and pharmacy technicians during the COVID-19 pandemic, as described in this study, can be seen as in line with Islamic principles. Their willingness to provide information, ensure the availability of medicines, and participate in public health efforts can be considered part of the broader Islamic obligation to safeguard general welfare (hisbah) and seek treatment for diseases (badawi).</p> <p>In addition, Islamic law encourages the pursuit of knowledge (talab al-'ilm) and the practice of it, in line with research findings on the need for better training and regulation for pharmacists and pharmacy technicians to contribute effectively to the public health response.</p>
<p>(Dayan et al., 2021) [28]</p>	<p>The application of necessity in medical treatment: An Islamic biomedical perspective</p>	<p>University institutions in Pakistan</p>	<p>A research sample refers to a group of individuals, objects, or cases.</p>	<p>Pharmacists have an important role in health and medicine systems, including in the context of Islamic law. In Islam, the concept of medicine and the use of medicines is governed by the principles of sharia, which recognizes the importance of maintaining health and treating diseases. Pharmacists, as professionals, are responsible for the supply and management of medicines.</p>

This study was conducted to understand the correlation between Islamic law and pharmaceutical practice. According to the halal principle in Islam, using medicinal ingredients must be appropriate. It involves using religiously permissible animals and internal organs for medicinal purposes. In addition, there have been attempts to establish the effectiveness of drugs based on mathematical relationships between medicinal ingredients, reflecting the relationship between pharmaceutical science and Islamic principles [\[29\]–\[32\]](#).

The results of the literature research show that in the context of Islamic law and practice, pharmacists play an essential role in ensuring that medical and health practices align with the religious beliefs and cultural values of Muslim patients. According to findings from one study,

Muslim patients can integrate prophetic medicine, which includes functional foods and fasting as emphasized in the Qur'an, along with conventional or complementary and alternative medicine. Pharmacies are expected to be alert to drug adherence issues that may arise due to religious practices, such as fasting, and the need for drug adjustment during the period [33]–[35].

Pharmacists should also be sensitive to Islamic ethical traditions and laws, which prohibit the use of mind-altering substances and the use of animal products, such as those derived from pigs. This sensitivity is critical to improve compliance with prescribed medications and to provide culturally competent care [36]–[40]. The American College of Clinical Pharmacy (ACCP) has released a document addressing the culturally effective delivery and culturally and linguistically appropriate pharmacy services in cross-cultural settings, including educational procedures and policies. In addition, pharmacy schools in the United States tend to include lectures on therapeutic management for specific populations, including Muslims, and train pharmacy students to acquire cultural competence [41], [42]. Overall, pharmacists are expected to take on their role as part of the healing process while remaining legally competent, culturally competent, and aware of Muslim patients' specific needs and beliefs [43]–[46].

CONCLUSION

The study examines the relationship between Islamic law and pharmaceutical practice, emphasizing the importance of adhering to halal and chastity criteria in pharmaceutical products for Muslim patients. Pharmacists have a crucial role in ensuring that medical practice conforms to the religious and cultural beliefs and values of Muslim patients, as well as paying attention to Islamic ethics and law. This research highlights the importance of understanding the needs and ideas of Muslim patients in pharmaceutical practice.

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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