

UNDERSTANDING AND ACCEPTING OF ORGAN DONATION AMONG THE STUDENTS: A CASE STUDY

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ABSTRACT

This study was conducted to identify the level of understanding and accepting organ donation and transplantation among fourth year students in Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia (USIM). Questionnaire instruments were used in this study through the Google Form application and consisted of several questions on the level of understanding and acceptance of students on organ donation and transplantation. A total of 52 students responded the questionnaire successfully. Collected data were analysed using descriptive statistical quantitative methods. Overall, the results of this study found that the level of understanding and accepting organ donation of fourth year students in faculty of Quranic and Sunnah Studies USIM is at a satisfactory level and some of them aspire to be one of the pledges of organ donors.

Keywords: Organ, Donation, Quran, Sunnah, Students, USIM, Faculty of Quran and Sunnah Studies.

1. INTRODUCTION

Organ donation is the process of donating part of an organ from one's body. According to Encyclopedia Britannica Organ donation is the act of giving one or more organs (or parts thereof), without compensation, for transplantation into someone else.¹ Besides, the word transplantation is the process of transplanting, replacement, or transferring an organ and a tissue that is still functioning from one part of the body to another body or from one person that whose organ or tissue function fails. A. Shuriye (2012) stated that transplantation is a surgical operation in which a failing or damaged organ in the human body is removed and replaced with a functioning one.

¹ Rainer Gruessner (2017). *Encyclopedia Britannica*. Retrieved from: <https://www.britannica.com/topic/organ-donation>.

It aims to transfer or transplant to others in need due to failure or damage to the organ. After the process of organ transplantation occurs, a person can continue their life better.

According to Salizawati Ismail and Sabri Salleh (2016),² as stated by, Suzina Abdul Hamid this method of treatment can save lives, cure diseases, and can restore the quality of life of a patient. The practice of organ donation is a commendable practice. This is because when a person donates an organ, it can save lives and give new opportunities to others to continue their lives better. But society has no awareness to come forward to donate organs.

Islamic scholars have been debating the ethics of organ transplantation and donation for decades. With respect to organ donation there are 3 views; organ donation is categorically impermissible within Islamic law, organ donation is impermissible in principle but can become contingently permissible, and organ donation is generally permitted as long as certain conditions are met as stated by Padela Al, Duivenbode R (2018).³

However, Islam encourages its people to love and cherish fellow human beings and save the people life. Allah said in the Quran:

«Because of that, we decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors». ⁴

The words of the Prophet Muhammad SAW: ((Narrated by Abu Hurairah RA, the Prophet Muhammad SAW said: "God will not have mercy on anyone who has no compassion for mankind)).⁵

This hadith shows the emphasis of the Qur'an on the infinite and loving nature of Allah SWT to his creatures. One immediate remedy to address Malaysia's organ shortage would be to persuade its Muslim population, which forms the bulk of the country's population, to donate organs. Many see this as a tall order, arguing that Muslims are less likely to donate their organs

² Wan Salizawati Wan Ismail and Mohd Sabri Salleh (2016). *Derma Organ Mampu Selamatkan Nyawa Pesakit*, Laman Rasmi Kampus Kesihatan, Universiti Sains Malaysia, Kubang Kerian, Kelantan. Retrieved from: <http://www.kk.usm.my/index.php/news-media/280-derma-organ-mampu-selamatkan-nyawa-pesakit>.

³ Padela AI, Duivenbode R (2018). The ethics of organ donation, donation after circulatory determination of death, and xenotransplantation from an Islamic perspective. *Xenotransplantation*. 25,1–12.

⁴ Surah Al Maidah, verse 32.

⁵ Al Bukhari (2001). *Sahih al Bukhari, Al- Jami' Al- Sahih Al- Musnad Al- Mukhtasar Min Umuri Rasooli-llahi wa sunanihi wa Ayyaamihi*. 1/7.

because they are unsure whether it is prohibited under Islamic law. This uncertainty is in part driven by the mixed signals from Muslim scholars, who are divided on the permissibility of organ donation based on M. Tumin, A. Noh, K. Tafrin et al. (2016).⁶

The medical world has proved that the donation and transplantation of organs can save and give new hope to patients with organ failure. As stated by Azizah Mokhtar (2016),⁷ transplantation of organs and tissues may not be as popular as the transplant of blood, but the benefits are enormous in saving the lives of those in need. The transplanted organs usually involved the heart, lungs, kidneys, and liver while the tissue transplantation includes the cornea, heart valves, skin, and bones (Transplant Service Unit and National Transplant Resource Center 2016).⁸

According to A. Sulania, S. Sachdeva, D. Jha, et al (2016),⁹ kidneys are the most transplanted solid organs followed by the liver and then the heart. Amal Attia (2016)¹⁰ mentioned that the cornea and musculoskeletal grafts are the most transplanted tissues; these outnumber organ transplants by more than tenfold.

However, the stigma that is mainly related to the law of hakam is often a major obstacle for society, especially Muslims, to donate their organs and tissues. There were maybe some who are less of exposure or reluctant to seek information on organ transplantation knowledge, which is the method of treatment required in Islam provided there is no other alternative that can save the patient's life.

This method of treatment is also required if it does not pose a greater danger to the organ recipient or organ donor (if the donor is still alive) and needs to obtain the donor's permission, not forcibly. Islam also allows the process of organ donation to be done sincerely and to help others for the sake of Allah SWT and not for reward or popularity.

⁶ Makmor Tumin, Abdillah Noh, NurulHuda Mohd Satar, Khaled Tafran, Nawli Abdullah, Wan Ahmad Hafiz Wan Md Adnan, Mohamad Yusoff Sanusi (2016). *Muslims' views on the permissibility of organ donation: The case of Malaysia*. Original Article IeJSME 2016 10(1), 41-46.

⁷ Nor Azizah Mokhtar (2016). *Organ Donation*. *Berita Harian Online*. Retrieved from: <https://www.bharian.com.my/bhplus-old/2016/06/164032/derma-organ>.

⁸ Kementerian Kesihatan Malaysia KKM (2020). *The Transplantation based on Islamic Perspective, 1*, 29-34. Unit Perkhidmatan Transplan, Bahagian Perkembangan Perubatan Kementerian Kesihatan Malaysia KKM, and Jabatan Kemajuan Islam Malaysia JAKIM.

⁹ Anika Sulania, Sandeep Sachdeva, Diwakar Jha, Dr Kaur, Ruchi Sachdeva (2016). *Organ Donation and Transplantation: An Updated Overview*. *MAMC Journal of Medical Sciences* 2, 2016, 18.

¹⁰ Amal Attia El Morsy Ibrahim (2016). *Pictured Glossary in Biology*. Scientific Research Publishing 2016, 109.

2. PROBLEM STATEMENT

The rate of organ transplantation in Malaysia is lowest compared to those who need organs. According to statistics released by the Kementerian Kesihatan Malaysia (KKM) more than 5,028 patients who are still waiting for the appropriate organ donor to survive in October 2020. Next for the total pledge of organ donors, only a total of 1,786 people pledged in the same year.¹¹ As a result, the list of chronic patients is more dangerous as the number of donors decreases every year. This widening gap between the number of organ donors and recipients is a serious challenge for government.¹²

The problem shows that there is a misunderstanding that organ donation is contrary to Islamic teachings. Besides, the perspective of organ donation can torture the corpse if the organ is taken from the body to be donated to the organ recipient. Furthermore, there is a misunderstanding about Muslims donating and receiving organs from non-Muslims. This problem will be studied in detail by the researcher to get a good solution answer for this investigation.

3. OBJECTIVE OF STUDY

The broad objective was to study the perception of organ transplantation among fourth year students in Quranic and Sunnah Studies Program. The specific objectives of the study were to identify stage of student's understanding and knowledge about organ transplantation according to Quran and Sunnah perspective and examine their level of acceptance for organ transplantation.

4. SCOPE AND LIMITATION OF STUDY

This research is only focused on students of the fourth year Al-Quran and Sunnah Study Program, USIM. Questionnaires through Google Form application were used to measure aspects related to the level of knowledge and acceptance of students towards organ donation according to the views of the Quran and sunnah. This research was conducted on students of the fourth year at the Faculty of Quranic and Sunnah Studies, Islamic Science University, Malaysia. The reason behind to select only fourth-year students from Quran and Sunnah programs in USIM's because the researcher is also a student who studies in this program. The time required for this study was for seven days. In that time, the researcher needs to get the results of the study by doing the questionnaire through the Google Form application for the Quran and Sunnah Studies Program fourth-year students.

¹¹ Kementerian Kesihatan Malaysia. (2020). *Statistik Pendermaan Organ Oktober 2020*. Retrieved from: <http://www.dermaorgan.gov.my/stats/>

¹² Navaz Naghavi, Muhammad Shujaat Mubarik, Rajah Rasiah, Hamid Sharif Nia (2020). *Prioritizing Factors Affecting Deceased Organ Donation in Malaysia: Is a New Organ Donation System Required*. International Journal of General Medicine. 13, 641-651.

5. METHODOLOGY OF STUDY

In this study, the researcher will use the non-probability sampling method and the type of non-probability sampling used by the researcher in this study is a convenience sampling technique. For this simple sampling, the sample element is taken according to the comfort of the researcher where anyone who has been identified can be a sample without requiring a random selection process as long as the individual agrees to be the study respondent. This sample selection was based on the Krejcie and Morgan (1970),¹³ study sample size determinant table. Through the sample size, the determinant table states that if the total population is 60 people, then the sample is 52 people. Questionnaire instruments were used in this study through the Google Form application.

6. DATA ANALYSIS AND FINDING

Demographics of respondents

To study the level of understanding and acceptance of students, a total of 52 respondents consisting of student fourth year Quran Sunnah Studies. The background analysis of the respondents involves statistics such as gender and age aspects shown in the form of tables and figure.

Gender

The following is the number of respondents who successfully answered the questionnaire by gender. Researchers have divided according to the number and value of percentages as shown below table 1.

Gender	Value	Percentage
Male	7	13.5 %
Female	45	86.5 %

Table 1: Gender of respondents

The findings of the study showed that out of 52 respondents, a total of 7 people (13.5%) were male respondents, while the remaining 45 people (86.5%) were female respondents. This shows a very big difference between male and female respondents. More clear information can be seen in table 1 and figure 1 above. Based on the research method, the researchers used the non-

¹³ Krejcie, R.V. & Morgan, D.W. (1970). Determining sample size for research activities. *Educational and Psychological Measurement*, 30(30), 607-610.

probability sampling of the convenience sampling type. Therefore, the respondents who filled out the questionnaire were not based on the selection by the researcher.

Age of Respondents

Based on the results of the study, out of 52 respondents who filled out the questionnaire, 1-person (1.9%) respondents are 21 years old. Next, the 22-year-old respondents consisted of 26 people (50%) and were followed by the 23-year-old respondents as many as 21 people (40.4%). Then, the 24-year-old respondents consisted of 3 people (5.8%). While there are no respondents from the age of 25 years. Finally, only 1-person (1.9%) respondents were 26 years old as shown in table 2 and figure 2 above. Respondents of different ages are respondents who have different levels of understanding and acceptance of the study. Below table 2 shows age of respondents.

Age (Year)	Value	Percentage
21	1	1.9 %
22	26	50 %
23	21	40.4 %
24	3	5.8 %
25	0	0 %
26	1	1.9 %

Table 2: Age of respondents

Students' understanding of organ donation based on the perspective of the Quran and Sunnah

Question1, presented to the respondents is a question in the form of a scale of student knowledge, namely the respondents themselves on organ donation. Likert Scale is used in determining the level of understanding of respondents. Numbers 1 to 5 represent very weakly, weak, medium, good, and very good levels used in determining the scale of student knowledge. For this question, only 1 respondent has a level 1 comprehension level equivalent to 1.9%, 4 people scale 2 equals 7.7%, 22 people scale 3 equals 42.3%, 22 people scale 4 equals 42.3% and 3 people scale 5 equals 5.8%. Based on the data obtained, respondents on scales 3 and 4 have the same number of scales in their knowledge of organ donation and, show that many of them understand and know about organ donation.

Scale	Value	Percentage
1- Very weakly	1	1.9 %
2- Weak	4	7.7 %
3- Medium	22	42.3 %
4- Good	22	42.3 %
5- Very good	3	5.8 %

Table 3: Level of Respondent Understanding on Organ Donation

Question 2 asked the respondents is, whether Islam forbids donation and organ transplantation by choosing yes or no as the answer. For this question, a total of 3 people voted yes equivalent to 5.8%. While 49 people voted not equal to 94.2%. Referring to the data obtained, most respondents chose not which Islam does not forbid its followers to donate and transplant organs. This shows that many students know the truth about donating and transplanting organs according to Islam.

Question 3 presented to the respondents is whether the organ transplant performed on the corpse can torture the corpse. Respondents were asked to choose yes or no as their answer. For this question, a total of 13 people equivalent to 25% voted yes and 39 people equivalent to 75% voted no. The data obtained showed that more respondents chose the answer no, which any organ transplant performed on the corpse did not torture the corpse. Therefore, many of the students who understand the context of the organ transplant performed on the corpse did not bring any torture to the corpse.

Question 4 asked the respondents is whether it is permissible to move the corpse organs to be given to those in need. Respondents were asked to choose yes or no as their answer. For this question, a total of 42 people equivalent to 80.8% voted yes and 10 people equivalent to 19.2% voted no. Based on the percentage obtained, more respondents chose the answer yes. This shows that students know that organ transplants to be given to those in need are allowed.

Question 5 presented to the respondents is whether Muslims can donate and receive organs from non-Muslims. Respondents were asked to choose yes or no as their answer. For this question, 31 people equivalent to 59.6% voted yes while 21 people equivalent to 40.4% voted no. The results obtained from the data show that many of the respondents chose the answer, yes, that is, Muslims can donate and receive organs from non-Muslims and vice versa. Overall, the respondents have a good understanding of organ donation and transplantation based on the Quran and Sunnah perspectives. Below Table 4 shows the level of Students' Understanding of Organ Donation.

NO.	STATEMENT	YES		NO	
		Count	Percentage	Count	Percentage
1.	Question 2	3	5.8 %	49	94.2 %
2.	Question 3	13	25 %	39	75 %
3.	Question 4	42	80.8 %	10	19.2 %
4.	Question 5	31	59.6 %	21	40.4 %

Table 4: The Students' Understanding of Organ Donation

Student acceptance of organ donations and transplants

For students' acceptance of donations and organ transplants, question 6 presented to the respondents is a question in the form of a scale of student acceptance that is the respondents themselves on organ donation. Likert Scale is used in determining the level of acceptance of respondents. Numbers 1 to 5 represent very weakly, weak, medium, good, and very good levels used in determining the scale of student acceptance. For this question, no respondent has a level of acceptance of scale 1, 1 person scale 2 equals 1.9%, 13 people scale 3 equals 25%, 26 people scale 4 equals 50% and 12 people scale 5 equals 23.1%. Based on the data obtained, the 4-scale respondents have a high number of scales in the respondents' acceptance of organ donation and, which shows that many of them well accept the organ donation method as another alternative to cure disease. Refer to tables 5 and diagrams for more detailed information.

Scale	Value	Percentage
1- Very weakly	0	0 %
2- Weak	1	1.9 %
3- Medium	13	25 %
4- Good	26	50 %
5- Very good	12	23.1 %

Table 5: Level of Respondents Acceptance of Donations and Organ Transplants

Question 7 asked the respondent is whether the person closest to the respondent has ever donated an organ. The answer given as a choice is family, friends, no one to donate, and self.

Respondents can choose more than one answer given in the questionnaire. For this question, 2 equals 3.8% are the respondent's family, 5 equals 9.6% are the respondent's friends, 45 equals 86.5% of the respondents choose no one to donate organs and only 1 respondent equals 1.9% choose themselves to donate organs. Based on the data obtained, the total selection of answers "no one donates organs" is higher than the selection of other answers. This shows that many of those close to the respondents have never been involved in donating organs to others.

Question 8 presented to the respondent is whether the person closest to the respondent has ever received an organ. The answers given as options consist of family, friends, no one receiving organs, and self. Respondents can choose more than one answer given in the questionnaire. For this question, 1 equivalent to 1.9% is the family of the respondent, 2 equivalents to 3.8% is the friend of the respondent, 48 equivalents to 92.3% of the respondents chose none who received the organ and only 1 respondent equivalent to 1.9% chose themselves who had received the organ. Referring to the data obtained, the total selection of answers "no one receives organs" is higher than the selection of other answers. This shows that many of those close to the respondents have never been involved in receiving organs from others. Table 6. shows the Donation and Acceptance of Organs Persons who are close to the respondent

No.	Statement	Self		Family		Friends		None	
1.	Donation organ	1	1.9 %	2	3.8 %	5	9.6 %	45	86.5 %
2.	Acceptance organ	1	1.9 %	1	1.9 %	2	3.8 %	48	92.3 %

Table 6: The Donation and Acceptance of Organs Persons who are close to the respondent

Question 9 asked the respondent is whether the respondent has become one of the organ donors' pledges. This question includes a yes or no answer. Respondents were asked to choose yes or no as their answer. For this question, 3 people equivalent to 5.8% voted yes while 49 people equivalent to 94.2% voted no. The results obtained from the data show that many of the respondents chose the answer no. This shows that there are still many of these respondents who have not yet registered as pledges of organ donors.

Question 10 presented to the respondents is whether the respondents want to donate their organs to people in need. This question includes a yes or no answer. Respondents were asked to choose yes or no as their answer. For this question, 38 people equivalent to 73.1% voted yes while 14 people equivalent to 26.9% voted no. The results obtained from the data show that many of the respondents chose the answer, yes, that is, they are ready to become an organ donor. The table7 below shows the statement of Respondent

No.	Statement of Respondent	Yes		No	
1.	The respondent who has become a pledge of organ donors.	3	5.8 %	49	94.2 %
2.	The respondent who wants to be an organ donor pledge	38	73.1 %	14	26.9 %

Table 7: statement of respondent

7. DISCUSSION AND CONCLUSION

In general, fourth year students of al-Quran and Sunnah Studies, USIM has a good level of understanding and knowledge about organ donation, which is the highest scale that is from the medium and good scale representing the numbers three and four have the same values and percentages, namely 22 people equals 42.3%. Next, a total of 26 people equivalent to 50% of students received this alternative used to help those who need organs to get on with life. This indicates that half of the students are positive about donations and organ transplants.

The students also have a proud level of acceptance when half of them of 26 people equals 50%, with a highest good scale representing the number four accepting the method of donation and organ transplantation. this shows that they are sensitive and confident with this modern medicine for patients and potential donors.

Overall, based on the values and percentages shown in the study findings through questionnaires, prove that students follow current developments in medicine, which experts in the field of medicine recommend organ donation and transplantation to save patients' lives. This alternative not only covers the field of science but also has a view from the point of view of the Quran and Sunnah.

Next, referring to the findings of the study obtained shows that many of the students are 49 people equivalent to 94.2% who have not yet become pledgers of organ donors. Only 3 people equivalent to 5.8% are already pledged, organ donors. Although the percentage of students who have already pledged low organ donors, the results of the study found that there is a total of 38 people equivalent to 73.1% who want to be new pledges of organ donors. This very proud percentage is because they already understand and accept very well the methods of modern medicine by doing donations and organ transplants.

Furthermore, students who refused to participate in organ donation were 14 people equivalent to 26.9% of which some of the students who presented answers based on opinion questions from the questionnaire form, they consider donation and organ transplantation a scary

thing and this is their cause do not want to be part of the organ donor. moreover, they lack self-confidence and are divided to donate organs to others. Not only that, the truth from the family and lack of knowledge is also a barrier for students to become pledges of organ donors. Therefore, this view needs to be changed and the community, especially fourth year students of Quran and Sunnah studies need to be educated to understand every role and help that can be extended to help those in need.

The conclusion from this research is, overall, this study found that more students are understanding and accepting the context regarding the donation and transplantation of organs according to the perspective of the Quran and Sunnah. Positive feedback is received when many of them intend to be part of organ donors.

Furthermore, this study can provide useful information to the government and non-government. this is because the more people understand and accept the donation and transplantation of organs, the more people in the community will become pledges of organ donors and help more those who need help.

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