Supplementary Material 1. Electronic survey distributed to respondents. For questions with correct answers, the correct answer is marked in red and bolded.

**Provider Attitudes, Knowledge, and Skills Assessment**

**Background Knowledge**

1. In community-based, mixed-methods studies of a ***diverse*** population of American Muslims in Detroit, which of the following was ***not*** among the top three requested healthcare accommodations?

1. Gender-concordant care
2. Halal food
3. Neutral space for prayer
4. **Interpreter resources**

2. In qualitative studies, which one of the following would Muslim community members like from their healthcare providers?

1. Understand that all Muslims are similar and practice their faith in more or less the same way
2. **Be familiar with the basic beliefs and practices of Muslims**
3. Be familiar with Islamic rulings on various bioethical topics (abortion, organ donation, etc.)
4. Avoid examining a patient of the opposite sex, even in situations when a provider of the same sex is not available

3. Approximately what percentage of the New York City population identifies as Muslim?

1. 1%
2. 3%
3. **9%**
4. 18%

4. Which of the following is true about religious discrimination in the U.S. over the past five years (2015-2020)?

1. The frequency of religious discrimination reported by Muslims in the U.S. has increased.
2. The frequency of religious discrimination reported by Jews in the U.S. has stayed the same.
3. **Muslims are more likely to experience institutional religious discrimination compared to Jewish groups and the general American public.**
4. Muslim children are just as likely to have experienced faith-based bullying as peers of other faiths.

5. What percent of American Muslims identify as Black or African American?

1. **20%**
2. 40%
3. 60%
4. 80%

**Hospital-Based Knowledge**

1. Aisha asks you if the formula her 2-year-old daughter Safaa is getting through her gastrostomy tube is halal. What does *halal* mean?

1. **Permissible, as defined by Islamic scriptures and laws**
2. Not permissible, as defined by Islamic scriptures and laws
3. Good and healthy for her child’s body, based on Islamic medical principles
4. A type of cuisine originating from the Middle East and Northern Africa

2. Jeffrey is a 4-year-old patient in the ICU intubated for pneumonia. During rounds, the bedside nurse states that his parents, who identify as Muslim, are requesting a family meeting. Which of the following may not be an ideal time to have a meeting with this family?

1. Monday at 4pm
2. Tuesday at 2pm
3. Thursday at 2:30pm
4. **Friday at 12:30pm**
5. Saturday at 11am

3. You’re admitting Abdullah, an 18-year-old Muslim patient, to the ICU during Ramadan. On admission, he asks if he will be able to fast tomorrow morning. Which of the following are practicing Muslims allowed to do from dawn to sunset during Ramadan without invalidating their fast?

1. Drink water
2. Eat halal food
3. Swallow pills
4. **Receive IV fluids**
5. Receive a blood transfusion
6. Smoke a cigarette
7. **None of the above**

4. Rukhsana is an 8-year-old female Muslim patient who you suspect is brain dead from a traumatic brain injury. The parents would like you to discuss the prognosis with them and their local imam in a family meeting. Which of the following is true regarding the Islamic perspective of brain death?

1. The Premier Mosque in Mecca, Saudi Arabia, whose rulings all Muslims are commanded to follow, recognizes the validity of brain death criteria.
2. Few Islamic scholars accept the validity of brain death criteria, so almost all Muslims would reject a diagnosis of brain death.
3. **While many Islamic scholars accept the validity of brain death criteria, some do not; this is a gray area with different scholarly opinions.**
4. Brain death is not something Islamic scholars and organizations have formally considered, so it would require a new scholarly ruling to be Islamically acceptable.

5. Khadijah is a 16-year-old female Muslim patient you just admitted for monitoring after an intentional acetaminophen overdose. She does not wear a scarf (hijab) over her head. The admitting nurse is male, and she requests a female nurse. Which of the following is true regarding interactions between the sexes in Islam?

1. If a female patient doesn’t wear hijab, it can be safely assumed she doesn’t practice Islamic modesty, so she should feel comfortable wearing a regular hospital gown, at least from an Islamic standpoint.
2. **Both Muslim women and men practice modesty to varying degrees on a spectrum, so it is best to take the patient’s cues and ask clarifying questions.**
3. Practicing Muslim women must ask permission from their father or husband prior to allowing an unrelated male to perform a medical exam.
4. Islamic scholars would unanimously agree that this patient should not have to wear hijab until she is 18 years old (of legal adult age).

**NYP-Columbia Specific Knowledge**

True or false

1. NYP-Columbia has a dedicated prayer room for Muslims. (**True**)

2. NYP-Columbia has a full-time Muslim chaplain. (**False**)

3. NYP-Columbia has a neutral prayer space where Muslims hold their congregational Friday prayers. (**True**)

4. NYP-Columbia has halal meal tray options for patients and their families. (**True**)

5. NYP-Columbia stocks halal pediatric enteral formula options. (**True**)

6. NYP-Columbia provides meals at dawn and sunset for Muslim patients and their families during Ramadan. (**False**)

**Provider Needs Assessment**

Likert scale: (Strongly disagree --- Strongly agree)

1. I provide culturally competent care to my Muslim patients and their families.

2. I would like to provide culturally competent care to my Muslim patients and their families.

3. My institution (NYP-Columbia) as a whole provides culturally competent care to Muslim patients and their families.

4. The care my institution (NYP-Columbia) provides to Muslim patients and their families is equal in quality to the care it provides to other minority religious groups (e.g. Orthodox Jewish).

5. My institution (NYP-Columbia) has provided me with adequate resources to provide culturally competent, quality care for Muslim patients and their families.

6. In which of the following areas of care of the Muslim patient would you benefit the most from additional resources?

1. Family meetings
2. Language interpretation services
3. Written translation services
4. Complex care coordination
5. Bioethical concerns
6. End-of-life care
7. Bereavement
8. Other: \_\_\_\_\_\_\_\_\_\_\_\_

7. Which of the following human resources would be most helpful to you in caring for your Muslim patients and families? (select as many as you would like)

1. Full-time Muslim chaplain at NYP-Columbia
2. Full-time social worker specifically for Muslim patients
3. List of local imams or religious leaders at local mosques
4. Team of healthcare providers who identify as Muslim and willing to provide guidance in challenging situations with Muslim families
5. Other: \_\_\_\_\_\_\_\_\_\_\_\_

8. Which of the following educational interventions would be most helpful to you in increasing your basic knowledge of Islam and Muslims? (select as many as you would like)

1. Written educational materials (pamphlets, informational emails, etc.)
2. Video-based training module (similar to implicit bias and sexual harassment training modules)
3. One-time in-person educational intervention by Muslim healthcare provider
4. One-time in-person educational intervention by imam or Muslim chaplain (Muslim spiritual leader)
5. Panel discussion/Q&A forum with Muslim patients or families from the community
6. Simulations to practice engaging with Muslim patients/families in different clinical situations
7. Other: \_\_\_\_\_\_\_\_\_\_\_\_

9. Is there anything else you would like to add or anything else a Muslim patient or family has requested that you would like to relay to our team?