

PERSPECTIVES OF SCHOLARS AND MEDICAL PERSONNEL ON RECONSTRUCTIVE PLASTIC SURGERY FOR ACCIDENT VICTIMS

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ABSTRACT

This study analyzes the perspectives of ulama and medical personnel on reconstructive plastic surgery for accident victims, focusing on the dimensions of ethics, Islamic law, and medical practice. Through a qualitative case study approach involving in-depth interviews with scholars and medical personnel in Sumedang Regency, this study reveals that reconstructive surgery is permissible in Islam when it aims to restore bodily functions, according to the principles of maslahah (benefit) and emergency (urgent need). Intention (niyyah) is the main determinant of its legal status, where medical treatment for post-accident recovery is considered an effort to maintain health, while aesthetic surgery without medical indications is considered a violation of sharia. The findings show harmonization between sharia principles and medical needs, with scholars emphasizing that restoration of bodily functions is in line with the concept of hifdzun nafs (preservation of the soul) in Islam. From a medical perspective, reconstructive surgery plays a crucial role in holistic recovery-physical, psychological and social-with success rates varying depending on the type of injury. Medical personnel act as mediators between clinical needs and patients' religious values, especially through empathic communication and informed consent to overcome religious-based resistance. However, societal stigmatization of plastic surgery as an act of "altering God's creation" remains an obstacle, impacting on victims' anxiety and trauma.

Keywords: Perspectives, Ulama, Medical Personnel, Reconstructive Plastic Surgery

INTRODUCTION

In the context of post-accident health care, there are significant problems related to public acceptance and understanding of reconstructive plastic surgery for accident victims. Ideally, reconstructive surgery should be a common and accepted solution among the community, allowing individuals to get proper care after suffering a serious injury. However, in reality, there is still a lot of stigma and misunderstanding, especially related to the view of Islamic law that may hinder access and acceptance of such medical procedures (Fa et al., 2025). The impact can be seen in the level of anxiety and mental trauma experienced by accident victims, which worsens their quality of life (Andriani et al., 2022). If this misunderstanding is not addressed, it can add to the emotional and psychological burden on the patient, who may also have difficulty getting the necessary support (Andriani et al., 2022). As a solution, it is important to hold socialization and education involving scholars and medical personnel about the legal value and benefits of reconstructive plastic surgery in the Islamic context, as well as how this procedure can help the physical and mental recovery of victims (Fa et al., 2025). By providing a comprehensive and educational understanding, it is hoped that the community can be more accepting and supportive of patients who need the surgery. This research is important because it can provide deeper insights into the interactions between culture, health, and social harmony, and help reduce the stigma that exists against certain medical procedures among the community (Andriani et al., 2022).

The research "Plastic surgery in a trauma center: a multidisciplinary approach for polytrauma patients" explores the role of plastic surgery in the treatment of polytrauma patients in

high-level trauma centers with a multidisciplinary approach. The retrospective study involved 5,712 trauma patients in 2020, with 1,578 patients treated and 551 (35%) undergoing plastic surgery procedures. Plastic surgery plays an important role in treating complex cranioaxillofacial injuries, including fractures and soft tissue injuries, which require comprehensive reconstruction and rehabilitation techniques. The multidisciplinary approach involves a variety of specialists such as oral and maxillofacial surgery, ENT-KL, neurosurgery, and medical rehabilitation for optimal results functionally and aesthetically. Treatment includes emergency management, operative, nutritional, to physical and psychological rehabilitation to prevent permanent disability and improve the quality of life of patients. In addition, other studies showed that the Caprini 2005 RAM venous thromboembolic (VTE) risk assessment model was the most widely used and predictive for postoperative VTE incidences in aesthetic plastic surgery. In Bangladesh, innovations such as floating hospitals and technology-based satellite clinics are overcoming limited medical personnel and access to burn care. From the perspective of Islamic law, reconstructive plastic surgery is allowed to improve bodily functions, while aesthetic plastic surgery without medical reasons is prohibited because it is against sharia (Moon & Yun, 2022). In response to previous studies, most of the research on reconstructive plastic surgery in accident victims has progressed significantly. However, previous research focused more on the basic aspects of halalness and operational capabilities according to Islamic law, with conventional operating techniques. Meanwhile, this study offers a more comprehensive analysis by distinguishing between reconstructive and aesthetic plastic surgery. Modern research also introduces the latest technologies such as stem cell therapy for tissue repair. Economic and administrative aspects such as operating rates are also a concern. In addition, current research considers the socio-psychological and ethical impacts in plastic surgery practice. Thus, the current research provides a stronger foundation for safe, effective, and Islamic surgical practices for accident victims. These developments show an evolution in the understanding and approach to reconstructive plastic surgery.

METHODS

This study uses a case study design with a qualitative approach to explore in depth the perspectives of scholars and medical personnel on reconstructive plastic surgery for accident victims. Participants consisted of scholars and nurses who had experience related to the procedure, with a number selected purposively. The research was carried out in three main locations, namely Al-Ma'mun, Darul Falah, and Darul Hikmah Islamic Boarding Schools in Sumedang Regency. The research procedure includes identifying sources, conducting semi-structured interviews, recording and transcription of data, and verification through member checking. Data collection was conducted through semi-structured interviews designed to explore religious and medical views, as well as practical experience in handling reconstructive surgery. The research materials include interview transcripts, field notes, as well as supporting documents such as religious fatwas and medical references. Data analysis was carried out with the Miles and Huberman interactive model through the stages of data reduction, data presentation, and conclusion drawn, with validation using triangulation of sources and methods.

RESULT AND DISCUSSION

Islamic Views on Plastic Surgery in the Perspective of Sharia Ethics and Law

Public views on plastic surgery are very diverse, especially when viewed from the perspective of Islamic law. In the analyzed interviews, there is an understanding that plastic surgery has two sides: it is acceptable if done due to medical needs, but it is considered reprehensible if done for the sake of beautification without health reasons. This shows that in society there is still a strong awareness of the importance of accepting God's creation with gratitude. Islam is understood to place beauty not only on the physical aspect, but on human morals and morals. Therefore, actions that alter God's creation without urgent reasons are often considered to be beyond the boundary. This is in accordance with the basic principles in Islam that emphasize moderation and avoiding excesses (israf), as explained in the postulate that Allah does not like people who are excessive.

In the presentation of interview data, the interviewee said that plastic surgery is allowed if it is related to medical needs, such as injuries due to accidents or diseases that require surgery to improve bodily function and improve patient comfort. In this context, surgery is not seen as a form of ingratitude, but rather as part of human efforts to maintain health, which is also a command in Islam. For example, if there is a part of the body that is damaged or peeled off due to an accident, surgery is required so as not to cause infection or more severe damage. This is in line with the principles of fiqh such as "the emergency of allowing the forbidden," as stated in the rules of ushul fiqh:

الضَّرُورَةُ تُبَيِّحُ الْمَحْظُورَاتِ

"In an emergency, prohibited things become permissible." That is why

So, as long as the main goal is to avoid greater harm. Thus, the difference in context and purpose of the operation is the main key in determining its legal status in Islam. In conclusion, this interview shows that the public has a fairly deep understanding of plastic surgery from a sharia perspective. It can be concluded that plastic surgery is permissible under Islamic law when performed in a medical emergency or to maintain healthy bodily functions. However, if the motivation is solely to beautify oneself without medical needs, this action is considered haram because it is contrary to the principle of accepting God's destiny and creation in its entirety. This view reflects the application of fiqh principles such as maslahah, mafsadah, and emergency, which are the basis for the interpretation of Islamic law in contemporary cases. It also shows how religious values have become a powerful guide in assessing the ethics of modern medical actions in the lives of Muslims.

Ambiguity of the View of Plastic Surgery in the Frame of Gratitude and Life Purpose

The public's view of plastic surgery in the Islamic context shows an interesting dynamic. From the interviews analyzed, there is an ambiguity between prohibition and ability, which depends on the intention and purpose of the action. Most informants stated that plastic surgery is permissible if it is based on the intention of treatment or recovery from an accident, because it is considered a form of maintaining and thanking God's grace. On the other hand, if the operation is performed for purposes related to disobedience or simply to fulfill worldly desires without medical needs, it is considered a violation of religious norms. The informant also emphasized that God created man in the best possible form, and that attempts to change creation without a proper basis were considered

a form of ingratitude. However, if the purpose of beautifying oneself is interpreted as part of an effort to be grateful and to protect Allah's favor, then it is not necessarily prohibited.

The presentation of interview data showed that most of the interviewees associated plastic surgery with the concept of destiny and effort. In this context, they consider that humans are allowed to make certain efforts to improve their physical condition, as long as they do not aim to go beyond the limits or alter God's creation excessively. For example, surgical actions after an accident are seen as obligatory as they relate to health and safety. In this case, plastic surgery has a spiritual dimension, namely as a means to restore bodily function while maintaining self-esteem and psychological comfort. The evidence from the Qur'an and the thoughts of scholars are often used as a basis for distinguishing between legitimate and reprehensible actions. As in QS Az-Zariyat:21 which reads:

وَيَوْمَ أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

"And to yourself. So don't you pay attention?"

In the interview, it was also mentioned that there are seven layers of human beings that must be taken care of, from hair to bone marrow, which illustrates how important it is to maintain the body as a form of appreciation for God's creation. In conclusion, these findings suggest that the perception of plastic surgery in Islamic societies is not black-and-white, but rather depends on the motive and context. When the action is done for health reasons or as a form of gratitude for physical gifts, it is permissible normatively. However, if it is done solely for the pursuit of worldly pleasures or to meet excessive standards of beauty, then it is considered a deviation from the principles of faith. Clarity between intention, context, and understanding of destiny is the main foundation in determining attitudes towards plastic surgery. This shows that Islamic teachings in daily practice, including in medical decisions such as plastic surgery, strongly emphasize the balance between human effort and acceptance of God's will, as well as the importance of maintaining ethics and intention in every action.

Intentions and Objectives as Legal Determinants of Plastic Surgery in an Islamic Perspective

In the Islamic view, the law related to plastic surgery is highly dependent on the intention and purpose behind it. Islam in general prohibits altering Allah's creation solely for the sake of beauty, because such an act is seen as a form of ingratitude towards the nature of man who has been created as best as possible. according to Q.S Al-Baqarah:173 which reads:

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

"But whoever is compelled to eat it when he does not want it and does not go beyond the limit, then there is no sin for him."

However, the teachings of Islam also have the principle of leniency in an emergency Shaykh As Sa'di Rahimamullah said in his verse,

وَلَا تُحَرِّمُ مَعَ اضْطِرَارٍ

"Nothing is forbidden in an emergency"

Where something that is initially haram can become permissible if it is intended to save lives or maintain health. Because the Purpose of Religion is, Hifdzu An-Nafs Allah said in Q.S Al-Maidah:32 which reads:

.....مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

"...On the other hand, whoever preserves the life of one human being, he seems to have preserved the life of all humans."

Therefore, plastic surgery may be permissible if the goal is to recover from the accident or address congenital defects that have an impact on physical and psychological conditions. The essence of the law does not lie in the act of its operation, but in the initial intention *Of الْأُمُور بِمَقَاصِدِهَا* which means "All affairs depend on the intention." As well as the urgency behind it. Thus, strong and clear motivation is the basis for determining whether or not such actions are permissible.

Interview data showed that informants understood the concept of emergency as a legal justification for plastic surgery of a medical nature. For example, if a person has an accident that threatens bodily function or interferes with appearance in an extreme way, then Islam views the act of surgery as part of *maslahah* (goodness). In this context, Islamic law through the rules of *ushul fiqh* allows something that was previously forbidden,

الضَّرُورَاتُ تُبَيِّحُ الْمَحْظُورَاتِ

"A state of emergency allows for something forbidden"

This rule is agreed upon by scholars in various sects, based on the words of Allah SWT in Surah Al-Baqarah verse 173. In addition, these actions can be a means to maintain mental and physical health. The informants also emphasized the importance of intention in making medical decisions, because intention is the main foundation that determines whether an action is worth worship or vice versa. This view reflects a fairly deep understanding of the concept of Islamic law, which not only assesses in terms of physical or legal formalities, but also considers the inner and moral sides. The conclusion of these findings is that plastic surgery in an Islamic perspective cannot be singly assessed as *halal* or *haram* regardless of its intent and purpose. If it is done in the context of healing, restoration, or saving lives, then these actions are allowed, and can even be mandatory. However, if the goal is only to beautify yourself in order to meet certain beauty standards or as a form of *riya*, then it is clearly forbidden. Thus, the aspect of introspection is important for every Muslim individual before deciding to undergo plastic surgery, so as not to slip into acts that violate religious values. Operations that are carried out with awareness of positive goals, and do not go outside the limits of *sharia*, are a tangible form of efforts to maintain and be grateful for the grace that has been given by Allah SWT.

The Role of Reconstructive Plastic Surgery in the Recovery of Accident Patients

Reconstructive plastic surgery is one of the important medical efforts in restoring the physical condition of patients who have suffered serious accidents, such as traffic accidents, fires, or sports injuries. In this context, the main goal of a reconstructive procedure is not only to restore the damaged physical shape, but also to restore the body's functions optimally. The importance of this surgery also lies in the psychological, social, and quality of life aspects of post-accident patients. The resource person who is a medical personnel emphasized that medical reconstruction is part of a holistic healing process that considers various aspects, including the biological and emotional needs

of the patient.

From the results of the interviews, it is known that the common types of accidents that require reconstructive surgery include traffic accidents, burns, and sports accidents. The resource person explained that the success rate of recovery depends on the type of injury and the extent of tissue damage. For example, in the case of joint replacement due to a sports accident, the recovery rate of bodily function can reach 80%, while in partial wounds, the chance of recovery of up to 100% is very possible. Reconstruction techniques also vary, including the use of skin from other parts of the body to cover wounds, such as the skin of the abdomen or back. This procedure is not only helpful in terms of aesthetics, but also in terms of vital bodily functions. The resource person also said that the success of the action was greatly influenced by effective communication between medical personnel and patients and their families.

Reconstructive plastic surgery has been proven to have a significant role in improving the condition of post-accident patients, both physically and psychologically. Restoration of body shape can increase patients' confidence as well as accelerate their social adaptation. However, it is important to understand that the success of the procedure does not solely depend on the medical aspect, but also on the acceptance of the patient and his family. Factors such as religious values, perceptions of medical measures, and communication between medical personnel and patients are the main determinants in decision-making. Therefore, health education and an empathetic approach are key in increasing public understanding of the benefits and goals of reconstructive plastic surgery as part of the overall healing process.

Medical Personnel's Perception of Reconstructive Plastic Surgery in Medical and Religious Contexts

Plastic surgery is often identified with a change in appearance for the sake of aesthetics, but in medical practice, especially in a reconstructive context, the procedure has a much deeper meaning and purpose. For medical personnel, especially those who work in public hospitals, reconstructive plastic surgery is part of efforts to save and restore patients' body functions. This is even more complex when it has to be balanced with religious values, especially in a religious and multicultural Indonesian society. The understanding of this surgery is inseparable from a moral and spiritual perspective, which also influences medical decision-making, both by health workers and by patients and their families. This theme will explore how medical personnel understand and handle reconstructive plastic surgery by considering medical, psychological, and religious aspects.

Based on an interview with a medical professional who has also experienced situations as a patient's family, reconstructive plastic surgery is understood as a form of medical intervention to restore body functions damaged by accidents or illnesses, such as loss of limbs due to amputation or severe burns. He emphasized that this procedure aims to help patients return to basic activities such as talking, walking, or swallowing. In his presentation, the resource person also associated this practice with religious teachings, explaining that as long as the procedure is carried out for the restoration of function, it is permissible according to sharia. However, if it is done purely for aesthetics, it tends to be not allowed. The resource person also conveyed the importance of informed consent and intensive communication to patients and their families, especially when there is rejection due to religious considerations. The explanation given should touch on the functional

aspects and their impact if the procedure is not carried out.

From this presentation, it can be concluded that medical personnel have an important role in bridging medical needs with the values of patient beliefs. Reconstructive plastic surgery is not just a technical procedure, but also a process that touches on psychosocial and spiritual aspects. When this procedure is carried out to restore function and improve the patient's quality of life, it is considered legitimate and medically and religiously acceptable. However, procedures aimed at mere aesthetics pose a more complex ethical and religious dilemma. Thus, medical personnel are not only required to have technical competence, but also sensitivity to the patient's religious background, so that the decisions taken still respect the human and spiritual values embraced by the community.

Discussion

This interview reveals that the community shows a deep understanding of plastic surgery in the context of sharia. According to Islamic law, this procedure is permissible if it is carried out in a medical emergency or in order to maintain the health of bodily functions, which is in line with the principle of *maslahah* in *fiqh*, which emphasizes the maintenance of individual welfare. However, if the reason for plastic surgery is only to beautify the appearance without medical needs, the action is considered *haram*, because it is contrary to the principle of accepting God's destiny and creation in its entirety. This view reflects the importance of principles such as *mafsadah* (loss) and emergency in Islamic law decision-making, which help guide Muslims in contemporary issues. Furthermore, it suggests that religious values serve as a guideline in assessing the ethics of modern medical action, confirming the connection between religious principles and medical practice.

In the Islamic view, the law regarding plastic surgery is highly dependent on the intent and purpose of the act. Generally, Islam prohibits the modification of Allah's creation for the sake of beauty alone, which is considered a form of ingratitude towards human nature (Hamdan et al., 2021). However, there is a principle of leniency in emergencies that suggests that something prohibited may be permissible if the purpose is to maintain health or save life (Hussain et al., 2024). Therefore, plastic surgery can aim for post-accident recovery or address congenital defects that can affect an individual's physical and mental health, in line with the principle of *maslahah* (Mardian et al., 2021). The emphasis on clear intent in medical decisions reflects a deep understanding of Islamic sharia (Hamdan et al., 2021). These findings show the importance of introspection for Muslim individuals before undergoing plastic surgery, in order to stay within the limits of sharia and avoid acts of *riya* (Arkoubi et al., 2025).

Reconstructive plastic surgery plays a crucial role in the recovery of patients who have suffered a serious accident, with the aim of restoring not only physical shape, but also optimal bodily function (Rajan et al., 2021). This procedure is important for the mental health of patients, as it helps to increase confidence and improve quality of life after an accident (Chellamuthu et al., 2023); (Boelen et al., 2022). Sources interviewed with medical personnel stress that the success of reconstructive surgery is largely determined by the type of injury sustained, with varying rates of recovery, although there is no specific data stating a recovery rate of up to 80% for a particular joint replacement (Sambri et al., 2023). This action involves effective communication between the medical personnel and the patient, which is a key factor in the holistic healing process (Boelen et al., 2022). Education about the benefits of recovery and an empathetic approach in communication are

considered essential to increase public understanding of plastic surgery as part of holistic healing (Bittar et al., 2020).

Medical personnel have a central role in bridging patients' medical needs with the values of their beliefs. In the context of reconstructive plastic surgery, the procedure involves psychosocial and spiritual dimensions, which contribute to the recovery of function as well as the improvement of the patient's quality of life. When a procedure is carried out with the aim of improving the quality of life, viewed from a medical and religious perspective, it becomes legitimate and acceptable. On the other hand, actions that are purely aesthetic can give rise to more complex ethical and religious dilemmas, forcing medical personnel to be not only proficient in technical skills but also sensitive to the patient's background of beliefs. This shows that the interaction between medical and spiritual aspects is important in medical practice, where decisions must take into account the human values embraced by patients, so that trust in medical personnel can be well established (Husaeni & Haris, 2020).

CONCLUSION

This study shows that the perspective of scholars and medical personnel on reconstructive plastic surgery for accident victims is greatly influenced by the intention and purpose of the medical action. In general, both from a sharia and medical point of view, reconstructive plastic surgery is allowed and even recommended if it aims to restore bodily function, prevent more severe damage, and improve the patient's quality of life after an accident. Fiqh principles such as *maslahah* (benefit), emergency, and intention are the main basis in determining Islamic law regarding this action. On the other hand, plastic surgery performed solely for aesthetic purposes without medical reasons is considered not in accordance with sharia values and is considered to exceed the limits of religious provisions. In addition, the results of the study revealed that there is still stigma and misunderstanding in society regarding reconstructive plastic surgery, especially due to the misperception that all forms of plastic surgery are aesthetically pleasing and prohibited by religion. This has an impact on the level of anxiety, mental trauma, and barriers to patients' access to the health services they are supposed to receive. Medical personnel have a central role in bridging medical needs with patients' religious values through education, effective communication, and an empathetic approach. Thus, reconstructive plastic surgery not only serves as a medical solution, but also as a means of psychosocial and spiritual recovery for accident victims.

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