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Healthy Lifestyle on Living Sharia Prespective (Cases Study of Healthy Lifestyle UIN SAIZU Purwokerto Student who live in Boarding School)

Risma Hikmawati^{1*}; Laily Liddini²

^{1,2}UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

Corresponding author's email: rismahikmawati017@uinsaizu.ac.id

Abstract: A healthy and clean lifestyle is a very important factor to build a quality person, as explined in Islam that a strong moslem is better than a weak moslem. Pesantren as an icon for transmitting Islamic values, especially in Indonesia, that is considered to still have many problem in implementing a healthy and clean lifestyle, even though in Islamic teachings there is a naqli argument that strongly to recommend for the follower to live clean and healthy, it is even stated that Islam is based on cleanliness. This research will to analyze through on the implementation of a healthy and clean lifestyle for santri who are students in UIN SAIZU Purwokerto, the students as the top student group, who have better knowledge, attitudes and understanding. The method used is qualitative with field research, namely participatory field data analysis from the perspective of the Living Quran and Sunnah. The results obtained, the implementation of a healthy and clean lifestyle in students who living in Islamic boarding schools is quite good, with factors that influence it, namely the personal initiative, the impact of knowledge possessed, the social considerations, the influence of pesantren/state regulations and finally the awareness of religious law that believed.

Keywords: *healthy lifestyle; living quran; living hadits*

A. INTRODUCTION

A healthy and clean lifestyle is a very important factor to build a quality person, as explined in Islam that a strong moslem is better than a weak moslem.

World Health Organization (WHO), defines Health as a state of complete physical, mental, and social well-being, not simply just the absence of disease. The actual definition of Healthy Living is the steps, actions and strategies one puts in place to achieve optimum health. Healthy

Living is about taking responsibility for people decisions and making smart health choices for today and for the future. So healthy living would consist of:

1. Physical (For the Body)
2. Emotional Wellness (For the Mind)
3. Spiritual Wellness

And all aspects of one's self, must work in harmony to achieve wellness

In the Republic of Indonesia Health Law No. 36 of 2009, "Health is a state, healthy, both physically, mentally, spiritually and



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socially that allows every people to live socially and economically productive lives”

The urgency of healthy and clean life style for the Human can be seen too from normative reason/ science prespective.

“Healthy lifestyle is the reduction and compression of the amount of disease and disability experienced later in life into a shorter period” (Hubert, Bloch, Oehlert, & Fries, 2002)

Then, *Maqāṣid al-syarī’ah* (objectives or contextual-transcendental intent of sharia) which teaches the principle of protection of life (*ḥifz al-naḥs*) is the role of Islam in maintaining the safety of human life can be find as the logic of Islamic religious norms what places a high priority on protection of life which in turn may supercede and shape the nature of worship

There are clean life commandments in Quran and Hadith : Allah loves those who always turn to Him in repentance and those who purify themselves (*al-Baqarah* (2): 222), Purify your garment (*Al- Muddaththir* verse 4), Orders to eat good and lawful food and not to overdo it (*Al-Baqarah* 168), Orders to maintain physical and spiritual purity (*Al-Baqarah* 195), Prohibition to destroy nature (*Al-Baqarah* 205), as one proof of faith, (Hadith by Muslim), the Prophet's attention to the cleanliness of the house (Hadith by Tirmidzi).

There is another phenomenon about of moslem healthy and clean lifestyle especially in Islamic Boarding School which may differ from the ideal state.

Although there is the psychosocial need in moeslem after Covid-19 pandemic, that being diverse in knowledge and living a healthy lifestyle is not only beneficial to self, but also to the community around him.

Pesantren as an icon for transmitting Islamic values, especially in Indonesia, that is considered to still have many problem in implementing a healthy and clean lifestyle, even though in Islamic teachings there is a *naqli* argument that strongly to recommend for the follower to live clean and healthy, it

is even stated that Islam is based on cleanliness.

The general conditions of the pesantren are: boarding education system, awareness clean and healthy lifestyle still low, and also sanitation facilities which is not sufficient (Anih Sri Suryani: 2021; Muhamad Khafid, Nur Ainiyah, Siti Maimunah: 2019; Syifa’ul Umah Febrianti: 2020).

Even though Pesantren or Islamic Boarding School is the excellent islamic character education and building, and one of the educational institutions that make a major contribution in shaping the character of the nation's children is Islamic boarding school, as mentioned in the Law concerning Islamic Boarding Schools Number 18 of 2019 Article 3.

Based on the background that has been mentioned, researchers are interested in analyze through on the implementation of a healthy and clean lifestyle for santri who are students in UIN SAIZU Purwokerto, the students as the top student group, who have better knowledge, attitudes and understanding. with qualitative methods by field research and use the perspective of the Living Quran and Sunnah.

B. MATERIALS AND METHOD

This research will to analyze through on the implementation of a healthy and clean lifestyle for santri who are students in UIN SAIZU Purwokerto, the students as the top student group, who have better knowledge, attitudes and understanding.

Santri is a term for students who are in Islamic-based dormitories or commonly referred to as Islamic boarding schools which are cared for by *Kyai* and *Bu Nyai*. The population in this study are Islamic Boarding Schools who is in partnership with UIN SAIZU Purwokerto, East Java, so that the intended students are UIN SAIZU Purwokerto students who live in partner boarding schools.

UIN SAIZU partner boarding schools motivated by several alumni of UIN SAIZU Purwokerto since it was still called IAIN Purwokerto, who have not been able to read the Koran fluently and correctly as a result of complaints and the public not believing in the quality of religion at IAIN Purwokerto.

This raises concerns that result in the quality of education itself, if this is allowed or not addressed there will be a deep and continuous error that thinks that an IAIN alumni basically must be able to read the Qur'an properly and correctly in accordance with tajwid rules. Al-Qur'an as one of the life guidelines of a Muslim misunderstands, misreads, transfers wrongly to others, the consequences will be fatal.

Therefore, IAIN Purwokerto makes a policy of pesantrenization with the following vision and mission:

1. Improving the basic competence of Reading and Writing Al-Qur'an (BTA) and Knowledge of Worship Experience (PPI).
2. Preparing Muslim individuals who are knowledgeable, have noble character and are devoted to religion, society and the State.
3. Prepare a cadre of scholars/graduates who are competent in the fields of religion and general affairs and are consistent in maintaining the traditions of the righteous salaf.

Until now, there are around 40 partner pesantren located around the UIN SAIZU Purwokerto campus.

Mahasantri or santri-students are on average 15-22 years old, or belong to the youth category. According to the science of psychology, in adolescence it is usually found self-determined behaviour, as "volitional actions that enable one to act as the primary causal agent in one's life and to maintain or improve one's quality of life". Self-determination is defined as skills, knowledge, and beliefs, which facilitate goal-

directed, self-regulated, and autonomous behaviour.

In the context of positive youth development, self-determination is defined as "the ability to think for oneself and to take action consistent with that thought". Self-determination of young people is fostered through positive youth development programmes, which target at promoting autonomy, independent thinking, self-advocacy, empowerment of young people, and their ability to live according to values and standards.

Self-determination can be defined to be in line with the emergence of positive psychology which emphasizes fostering of human strengths. In short, people who are self-determined are self-initiated, self-directed, and make things happen in their lives. Self-determination is about the competence of young people in engaging in volitional behaviour and their autonomy in making choices and decisions, which are nurtured in supportive social environments.

There are factors contributing to the development of Self-Determination:

1. Parenting Styles.
2. Teacher Autonomy-Supportive Style.
3. Culture and Self-Determination.

In this case Mahasantri or santri-students of UIN SAIZU Purwokerto have supporting factors for implementing a good lifestyle, especially a clean and healthy lifestyle, namely there is a factor of supporting religious knowledge, Islamic boarding school culture which has hygiene regulations and personal factors that have been formed in adolescent behaviour.

The method used is qualitative with field research, namely participatory field data analysis from the perspective of the Living Quran and Sunnah.

Field research is at its core about observing and participating in social behaviour and trying to understand it. Qualitative field research takes these natural skills and curiosities and refines

them to address and answer a research question.

The “field” is vast, consisting of numerous people, activities, events, and words. When undertaking field research, the researcher needs to determine the exact activities or practices that are of interest to the researcher to answer their research question. Instead of the more artificial environment of an interview or survey, field research lets researchers observe subtle communications, cues, or other events that they may not have anticipated or even measured otherwise.

Field research is often referred to interchangeably as “participant observation”. Participant observation is a type of field research where the researcher is an active participant in the everyday life, habits, or beliefs of the field alongside members. An example of this might be where a researcher goes into a hospital and works alongside hospital staff. A contrast to this is “direct observation”, a type of field research where the researcher observes members in the field but doesn’t actively participate. An example might be a researcher who sits at a hospital cafeteria and observes staff who may not realize they’re being studied.

The methods can use observation, or unstructured interviews with the strengths is allows for observation in a natural setting, picks up on subtle cues, allows in depth exploration which contributes to a full appreciation of what’s being studied, and including “whys” around human behaviour.

Living Hadith is a study that seeks to gain knowledge from a culture, practice, tradition, ritual, or community behavior inspired by the prophet's hadith. It can also be interpreted as a symptom that appears in the community in the form of behavioral patterns originating from the hadith of the Prophet Muhammad. And these behavioral patterns are part of the response of Muslims in their interactions with the hadith of the Prophet

Living Al Qur'an and Hadith can be understood as a field of science that examines the meaning and the function of the Qur'an and Hadith that is being faced or experienced by society in the use of Al Qur'an and Hadith appears because of social phenomena that develop in society.

This was conveyed by Amin al-Khuli and Bint al-Syathi' as study of surroundings of text which concerns events that exist in society, the results of reading texts contained in the Qur'an and hadith, both in the form of interpretation theory and in the form of exegetical thinking and then research that discusses responses or social attitudes towards the Qur'an and hadith or results recitation of the Qur'an and hadith.

C. RESULT AND DISCUSSION

Data collection was carried out by distributing online forms with specific descriptions for UIN SAIZU Purwokerto students who live in Islamic boarding schools, the number of responses received from respondents is not limited, and responses are open for approximately 14 days, the incoming response is as many as 47.

Factor analysis is divided into healthy food, regular exercise, washing hands with running water and using soap, self-medicating from illness, not smoking, keeping limbs clean, keeping the environment clean, and carrying out *thaharah* recommendations at certain times and conditions according to the Shari'a

Based on the results found from the 8 indicators which are divided into 16 statement items, that each statement gets different results. Furthermore, from 47 respondents (30 women, 17 men) an average result of 59% was in the Good category, so that the measure of clean and healthy living behavior in UIN SAIZU students who live in Islamic boarding schools has a fairly good score (based on the range: 0%-25%= good

average= Bad value, 25% -49% good average= Poor score, 50%-75% good average = Good enough value,

75%-100% good average = good value (Good).

Detailed data can be seen in the following table:

Number	Clean and healthy living behavior indicators	Results			
		Routine (Well)	sometimes (Pretty good)	Seldom (kinda bad)	never (Not good)
1.	wash hands with running water and use soap,	65%	34%	1%	-
2.	consume healthy foods and snacks	46%	48%	6%	-
3.	eat a balanced menu	25%	59%	16%	-
4.	using clean and healthy latrines	85%	10%	5%	-
5.	regular and measurable exercise	8%	46%	42%	4%
6.	do not smoke	44%	6%	10%	40%
7.	throwing garbage into the trash without sorting	51%	38%	4%	7%
8.	throw garbage in segregated bins,	34%	40%	23%	3%
9.	keep hair clean and tidy	87%	13%	-	-
10.	wear clean and neat clothes	91%	9%	-	-
11.	keeping nails short and clean	74%	23%	3%	-
12.	brush your teeth every day	97%	3%	-	-
13.	shave pubic hair	56%	40%	2%	2%
14.	moustache (for men)	76%	24%	-	-
15.	remove armpit hair	44%	44%	6%	6%
16.	Purify, wear face and perfume on Friday	61%	29%	10%	-
Average		59%	29%	11%	10%

The factors that influence it are personal aspects (13 answers), social (8), reasons for knowledge (24), supported by reasons for the existence of pesantren regulations/policies (47 answers), reasons for religious law or religious propositions (11 answers).

D. CONCLUSION

Furthermore, it can be concluded that the pattern of clean and healthy living behavior of UIN SAIZU students who live in Islamic boarding schools is quite good, while this practice is also based on the reason that

students want to practice according to the recommendations of religious propositions and religious law, so that the pattern of clean and healthy life behavior of UIN SAIZU students who live in Islamic boarding schools including the implementation of the living Quran and Sunnah

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