

# Development of the Clean and Healthy Living Behavior Improvement Model (PHBS) with a Teori Lawrence Green Approach to Santri in Islamic Boarding Schools

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## Abstract

Santri is an adaptive learning person. In the concept of students or students, students have toughness when compared to ordinary students or non-students. This is what distinguishes the resilience of students with ordinary students, such as endurance, endurance of thinking, and resilience of creativity, because students are burdened with world knowledge (conventional sciences) and Islamic religious science. Therefore, in order to maintain this resilience, students must master a clean and healthy lifestyle that will affect body or physical resistance and mind resistance. This research uses qualitative research methods. The research technique or approach implemented in this research is by library research, which utilizes written objects in the form of books, journals that discuss the related topics studied. Data analysis in the deciphering of concepts in this study, also applied approaches or types of reflective conceptual research, or the application of ideas that had previously been explored by researchers by adjusting adjustments to conditions and situations related to the object of research. In relation to the object of research, researchers explore issues related to clean and healthy lifestyle models in Islamic boarding schools. From this problem, researchers will later describe it in the discussion section related to concepts that are parsed based on experience in the field. The results and discussions related to optimizing clean and healthy lifestyle models that can improve habits in clean and healthy living behavior, so as to avoid disease and be effective in learning.

## 1. Introduction

Santri is a scholar who has qualified academic and spiritual knowledge. The acquisition of this ability is the result of his efforts in studying and studying general sciences (science) and studying and studying religious sciences (spiritual intelligence). Scientifically, students (including female students in it) are 'students' who have extensive knowledge, this is reflected in the time and learning effort that surpasses students in general [34]. Because of these factors, students are often considered to have advantages over other students who only receive conventional education in formal schools. For this reason, students have grades that are considered one level higher than most ordinary students. Because of the process and forging he received in the Islamic boarding school with kyai, ustadz or ustadzah [33].

Pesantren or Islamic boarding schools are Islamic boarding schools and general education whose percentage of teachings is more Islamic religious education than general science. Pesantren students are referred to as students studying at this school, as well as living in dormitories provided by pesantren [17]. Usually pesantren are led by a Kyai. To manage the life of the Islamic boarding school, Kyai appointed a senior student to manage his younger classmates, they are usually called lurah pondok (lurah hutok). Education in pesantren aims to deepen knowledge of the Qur'an and the Sunnah of the Apostle, by learning Arabic and the rules of Arabic Grammar. As a social institution, pesantren have played an important role in several countries, especially countries with many followers of Islam in it. Pesantren emphasize the values of simplicity, sincerity, independence, and self-control. The students are separated from their parents and families, in order to improve relationships with Kyai and also God [27], [15].

Islamic boarding schools are one form of religious educational institutions that grow and develop from by and for the community that play an important role in the development of human resources, it is expected that students and leaders and managers of Islamic boarding schools, not only proficient in aspects of moral and spiritual development with religious nuanced intellectuals, but can also be a driving force, motivators and innovators in health development, as well as being role models in behaving clean and healthy lives for the surrounding community [21], [29]. PHBS in Islamic boarding schools has several indicators, including individual hygiene, ablution places, the use of clean water, healthy latrines, the cleanliness of dormitories, study rooms and the density of dormitory residents. To achieve these indicators, the role and function of UKS (pesantren health post) is also needed [21], [9]. The provision of PHBS education in schools has enormous benefits to improve the health status of students and the realization of clean and healthy schools, because it can reduce the threat of various disorders and diseases that can be caused by a dirty environment. This can be applied in the Islamic boarding school environment where a very large number of students gather and live [4].

During the stay separated from parents, students will live together with friends in one dormitory, group life that will be lived with various characteristics of the students and in group life the problems faced are the maintenance of cleanliness, namely skin hygiene, hand and nail hygiene, genitalia hygiene, foot hygiene, environmental cleanliness and clothing hygiene [15]. Clean and healthy living behavior, especially personal hygiene in Islamic boarding schools, generally receives less attention from students. Living together with groups of people such as in pesantren is at risk of easily contracting various diseases such as skin diseases: ringworm, hives, panu, water fleas, and scabies. Transmission occurs when personal hygiene and the environment are not maintained properly. In fact, some pesantren grew up in squalid environments, dirty showers and toilets, humid environments and poor sanitation. In addition to these problems, coupled with unhealthy behavior of students, such as hanging clothes in the room, not allowing female students' clothes to be dried in the sun, and exchanging personal objects, such as combs and towels (Ministry of Health, 2013; Ministry of Health 2014).

Clean and healthy living behavior can be interpreted as all behaviors that are carried out consciously as a result of learning, which form a person, family, group, or community can be independent in the health sector and be involved in realizing public health [10]. Clean and Healthy Living Behavior Factors (PHBS) play an important role in determining the degree of human health [13]. In line with the report of the health promotion center which states that 75% of public health is formed from a healthy environment and Clean and Healthy Living Behavior (PHBS) (Larasati & Nurhayati, 2015). The spread of disease generally occurs due to lack of knowledge related to clean and healthy lifestyles (PHBS) [28]. PHBS in the school or pesantren environment can be realized by (1) washing hands with soap before and after eating, (2) consuming healthy snacks, (3) using clean and healthy latrines, (4) regular exercise, (5) eradicating mosquito larvae, (6) not smoking in the school environment, (7) disposing of garbage in its place, and (8) doing community service work with school community members to create a healthy environment [28].

Islamic boarding schools have an important role in instilling clean and healthy living behaviors in students, because students spend a lot of time in their daily lives in Islamic boarding schools, so the Islamic boarding school needs to increase children's awareness to behave cleanly, especially at school (Astuti et al., 2016). Health promotion efforts in Islamic boarding schools include the establishment of Islamic boarding school health posts (Poskestren) and increasing PHBS (Clean and Healthy Living Behavior) in schools/cottages (Ghanim et al., 2016). In various collective efforts in improving PHBS in Islamic boarding schools, one important factor that can realize PHBS starts from personal hygiene. Personal Hygiene has a major role to promote a healthy life [22]. In general, personal hygiene only includes body hygiene and appearance [5]. Personal hygiene also includes washing hands, bathing, brushing teeth and caring for nails and hair [22]. In developing countries, infectious diseases are strongly influenced by poor health behavior. Diseases caused by poor personal hygiene and sanitation often occur in several Islamic boarding schools in Indonesia [16]. Personal hygiene involves the practices that individuals do to care for themselves. The increasing burden of infectious diseases among school children is identified as occurring due to lack of knowledge, attitudes and personal hygiene practices such as hand washing and inadequate sanitation. this condition remains a concern for public health in developing countries [5].

Based on these conditions, this study seeks to make a conceptual that is carried out based on reflection on the health conditions of students and Islamic boarding schools where they study. Conditions related to cleanliness are the background for this study. The purpose of this study is to elaborate the idea of a clean and healthy lifestyle model in the surrounding Islamic boarding schools to be more optimal in reducing diseases so that students can be healthier and more effective in conducting learning in Islamic boarding schools. These forms or models will later be forms of ideas or concepts that can be optimally applied to students and Islamic boarding schools to familiarize clean and healthy living behavior.

## 2. RESEARCH METHODS

The research method used in this study is qualitative. The research method used is qualitative method. This research method aims as an effort to obtain data information and insights related to the construction of reality of a data object under study in order to obtain interpretation or meaning in the form of descriptions and narratives in a description of data carried out in a study, qualitative research involves interpretation in the form of analysis of subject matter, case studies, personal experiences, and observations made to be explained in the form of data in the form of sentences derived from research on the object of research (Cropley, 2019; Creswell, 2018; Gunawan, 2013). Then, Mahsun (2012) revealed, qualitative research focuses on designating meaning, description, explanation, and placement of data according to the context and often describes it in the form of words or narratives.

The research technique or approach implemented in this research is by library research, which utilizes written objects in the form of books, journals that discuss the related topics studied. Literature review is carried out to collect data from literature related to the research topic. The data researchers took from documentation in the form of books and research articles. In parsing the discussion, researchers use the descriptive-analysis method, which elaborates and explains the main ideas and ideas related to the object of research discussed, then presents them in a detailed description by including library sources or theories underlying this research [31].

Data analysis in the deciphering of concepts in this study is also applied to the approach or type of reflective conceptual research, or the application of ideas that have previously been explored by researchers by adjusting adjustments to conditions and situations related to the object of research. In relation to the object of research, researchers explore issues related to clean and healthy lifestyle models in students in Islamic boarding schools. From this problem, researchers will later describe it in the discussion section related to concepts that are parsed based on experience in the field.

## 3. RESULTS AND DISCUSSION

Clean and healthy living behavior in the student environment in Islamic boarding schools can be termed as a fine cloth partially dipped in a container filled with water. Slowly if the water in the container is good, then keep the soft cloth clean. However, if the water in the container is dirty, it will slowly get dirty with the soft cloth. The application of a clean and healthy lifestyle in the pesanteren environment is actually an obligation that must be done by students, as well as the community who live in the Islamic boarding school environment. A clean and healthy lifestyle has actually been explained in the word of Allah Almighty in Sura Al-A'la verses 14-17 below:

Meaning: *"Surely fortunate is the one who cleanses himself (by faith), and he remembers the name of his Lord, and he prays. But you (the unbelievers) choose worldly life. The afterlife is better and more eternal".*

Ibn Kathir explains that *qad aflaha man tazakka* means those who always cleanse themselves of reprehensible temperament and bad morals and obey His commands. Abu Hayyan al-Andalusi in his tafsir, *al-Bahr al-Muhith*, Ibn Abbas in his *Tafsir Ibn Abbas*, and al-Zamakhshari in his tafsir *al-Kassyaf* interpret lafaz *tazakka* with *tathahhara* (cleansing oneself from shirk). It is also affirmed in this verse, the one who gains victory and success is the one who is *tazakka*. The word *tazakka* comes from *zaka* which means *al-nama'* (grow). Therefore, al-Zujaj interprets this word by multiplying piety. According to Qatadah, cleansing oneself is by doing charity. One form of charity is to remember Allah Almighty in every movement and then pray (al-A'la verse 15) (Adi, 2020).

In addition to the word of Allah Almighty, there is also a hadith from the Prophet Muhammad (peace be upon him) which explains the importance of maintaining cleanliness in Islam, here is the hadith:

"The Prophet *sallallahu alaihi wassalam* said, 'holiness is half of faith, *alhamdulillah* fulfills the scales, *subhanallah* and *alhamdulillah* both can fulfill or one of them can fulfill what is between heaven and earth, prayer is light, alms is guidance, patience is light and the Quran is a *blajjah* for your good deeds and *blajjah* for your bad deeds. Every man makes an effort, so there is a man who sells himself, so that he frees or destroys it." (Narrated Muslim no. 328).

From the hadith, it can be concluded that cleanliness is not only good for health, but also has merit value from Allah Almighty. In the hadith, it is stated that holiness is half of faith. This relates to a person's faith that becomes complete, if that person can maintain cleanliness and purity over himself.

Clean living is physically, spiritually, physically and mentally healthy, piety and faith, praiseworthy behavior and a comfortable and pleasant environment. From this hadith it also indirectly hints, that maintaining cleanliness is very important and a main thing, as well as other practices such as prayer, dhikr, patience and almsgiving. Islam has explained the importance of maintaining cleanliness which turns out to have a direct and indirect impact on the worship behavior of its servants. Even cleanliness is described as a large part of faith. This opinion is clear, because when a Muslim is going to perform worship (salat) the legal requirement of the prayer is ablution. Ablution in the context of Islam is self-purification and cleaning small impurities found in the body of a Muslim when going to pray.

More broadly, maintaining cleanliness is an obligation, because in maintaining ablution, a Muslim should not be exposed to dirt or things that contain dirt or unclean. Therefore, maintaining the cleanliness of the environment is mandatory, because it is related to the legal requirements of worship carried out by a Muslim. In the context of modern science, Lawrence Green has a view of health behavior which explains that the success of a person's health behavior is influenced by internal factors, predisposing factors are very sensitive in shaping a person's behavior. According to Green, behavior is influenced by, predisposing factors, probable factors, and reinforcing factors [12], [30].

**Development Behavior Factors Teori Lawrence Green**

Factor	Information
Predisposition Faktor	These factors can include knowledge, attitudes, beliefs, values and so on. In the context of students in Islamic boarding schools, students already know the laws and pillars of Islam in maintaining cleanliness.
Enabling Faktor	Is a factor that allows or factors that facilitate behavior or action, meaning that possible factors are facilities and infrastructure or facilities for the occurrence of health behavior.
Reinforcing Faktor	This factor relates to the support of family and community leaders. In the case of students in Islamic boarding schools, the figure of the kyai or ustaz figure in maintaining cleanliness greatly impacts the behavior or habits of a clean and healthy lifestyle in the Islamic boarding school.

In the description of the table of hygiene behavior factors, it can be seen that the three factors are interrelated in the success of implementing a clean and healthy lifestyle in Islamic boarding schools. Santri as human beings who strive to study religion and world science has a major role, supported by the facilities and tools provided by Islamic boarding schools in maintaining environmental cleanliness, and encouraged by the figure of the kyai or ustadz who always exemplifies in carrying out a clean and healthy lifestyle so that it is imitated by its students. In the concept of optimizing the model of clean and healthy living behavior in Islamic boarding schools, there are several points and descriptions as follows.

**A. Religious Doctrine and Health Are Inseparable**

Religion essentially aims to build and develop a prosperous life in the world and hereafter, universally, religion demands that humans do good and avoid things forbidden by religion, including health problems. We often hear that Indonesian society is said to be a legitimate society because every citizen of Indonesian society adheres to a religion or belief and carries out its teachings in accordance with the religion and beliefs they profess.

All human activities related to religion are based on the vibration of the soul, commonly called religious emotion or religius emotion. Religion is one of the principles that every human being must have to believe in

God in their lives. Not only that, individual religion can be used to guide human life in navigating daily life. Religion in society functions and plays a role in overcoming problems that occur in society, which generally cannot be solved by empires due to the limitations of human abilities. Therefore, religion is expected to play a role in people's lives so that they will feel prosperous, safe and stable.

The study of health aspects in religion has 2 things that are considered: (1) Normative religious teachings. Religion provides teachings or guidance on the importance of maintaining health. (2) Real or visible religious teachings in terms of real behavior there are religious adherents who do not pay attention to health aspects. Examples: Dietary arrangements, prohibition of unclean foods, violation of excessive food and encouragement to drink honey are other examples of health aspects in eating rules in religious teachings.

#### B. The Function of Religion in Health

Religion and health have elements of mutual attraction in their implementation and function. The function of religion in health is contained in the following three points.

##### 1) Moral Source

Religion has a strategic function to be a source of moral strength for both patients in the healing process and health workers. For religious people, they hold the belief that God's treatment is in accordance with man's expectations of Him.

##### 2) Scientific Resources

In line with religion as a moral source, religion can also act as a scientific source for the health sector. The conceptualization and development of health science or medicine originating from religion, we can call prophetic health. Religion is also a source of information for the development of nutritional health science (nutrition) or herbal pharmacotherapy. Religious practices are part of the source of knowledge in developing health therapies. It is undeniable, yoga, meditation, are some religious sciences that are converted into part of health therapy.

##### 3) Religion as a Health Charity

Along with the thoughts previously stated, that the mindset adopted in this discourse is all for health, which is a thought that various things that individuals do from waking up, taking a morning shower, eating, working, taking an afternoon break, to sleeping again, even during sleep have real implications and contributions to health.

#### C. The Relationship between Religion and Health

Religion and Health have connections that can be classified as follows.

##### 1) Opposite each other

Religion and health have the potential to experience differences where, in certain religious views the way of treatment carried out by the medical authorities violates religious law, for example Islam considers that therapy with urine is something unclean but in the medical world it is okay.

##### 2) Support each other

Religion and science also have the potential to support each other, for example when prospective pilgrims will get a general check-up so that their Hajj trip can run smoothly.

##### 3) Complementary

What is meant here is the role of religion as a correction of health practices or vice versa, for example in Islam if breaking the fast is recommended to break the fast by eating sweet foods, but in the world of health it is not a necessity only as a restoration of the condition of the body so as not to be surprised when receiving more intake.

##### 4) Separate and move within their respective authority

Religion and health sciences also have the potential to go their own way because there is no compatibility between the concept of religion and the concept of health science.

In addition to planting knowledge and religious values in maintaining environmental cleanliness, there is also a concept in optimizing clean and healthy living behavior for students in Islamic boarding schools which will be described in the following two points.

#### A. Disciplining Santri Through Punishment (Takdziran)

Both general educational institutions and Islamic-based educational institutions. Both educational institutions have the same potential to improve and direct for the better to students, by empowering positive, health and welfare punishments for students, so that in the end it will be more meaningful [2]. One of the Islamic Education institutions that is also active in applying punishment to students which in this case is referred to as "santri" is the Islamic boarding school.

Punishment in pesantren is a must-have tradition, why? Because of the principles of pesantren that are in sync with the purpose of imposing this punishment, namely the principle of responsibility (al-masuliyah) and the principle of self-change for the better, which in the end this punishment is determined and applied in the

pesantren. On the other hand, pesantren equip students to be "effective", superior mentality, and courage to take responsibility for mistakes, which in the end is expected after "nyantri" they will become superior individuals in the place of struggle later, namely in the community. Punishment or ta'zir in pesantren is actually a form of pesantren's responsibility to glorify students, show the way of self-change, and equip students with consistent discipline. Such a constructive thing is nothing but to build moral civilization and self-mentality for students (Saputro, 2020).

The application of punishment as an optimization of clean and healthy living behavior for students in Islamic boarding schools is a form of disciplining students against the cleanliness inherent in their bodies, in their environment (both dormitory rooms, or study rooms). The application of punishment or ta'ziran is divided into two things.

First, punishment which includes cleanliness in the students themselves. For example, for students who pay less attention to their personal hygiene, such as not bathing, not maintaining personal hygiene, or often throwing garbage out of place. In this context, the management or management of Islamic boarding schools is obliged to apply this punishment to students who do not maintain their own hygiene. Apart from that, the management of Islamic boarding schools must be ready and swift in preparing hygiene facilities such as the availability of water, trash cans in many places, and good control of each student so that they always maintain their personal hygiene. Regarding the punishment given, it can be by applying cleaning himself immediately, or the law with another positive punishment.

Second, punishment that includes cleanliness in groups of students, can be in the form of groups in dormitory rooms, or classmates in Islamic boarding schools. This punishment can be carried out when in a group of students there are those who violate the hygiene procedures that have been applied by the management of the Islamic boarding school. Penalties can be applied when one or more individuals in the small group violate. Punishment in the form of cleaning public facilities such as toilets, classrooms, or kitchens, as well as their respective dormitory rooms is a suitable punishment for maintaining cleanliness in the group of students in the Islamic boarding school.

#### B. Empowerment of Pesantren Health Centers (Puskestren)

Clean and Healthy Living Behavior is all behavior carried out on awareness so that family members or families can help themselves in the field of health and play an active role in health activities in the community. PHBS in the community is an effort to empower communication members to know, want and be able to carry out clean and healthy living behaviors and play an active role in the health movement in the community.

The Ministry of Health of the Republic of Indonesia (2013) has set 16 PHBS indicators in the community, namely: 1) Brush teeth before going to bed; 2) Regular exercise; 3) Has a sewerage line; 4) The ventilation of the house is good; 5) The density of the occupants of the house (the suitability of the floor area to the number of occupants); 6) The floor of the house is not the ground; 7) Childbirth assisted by health workers; 8) Immunization and weighing of toddlers; 9) Have a healthy latrine; 10) Have access to clean water; 11) Garbage handler; 12) Nail hygiene; 13) Family nutrition; 14) No smoking and drug abuse; 15) Have AIDS/STD information; 16) Have health care coverage.

In optimizing Poskestren, it can be done in several ways, activities and aspects that have been going forward, among others.

- 1) Socialization of material delivery followed by discussion and classroom practice carried out directly by training participants guided by trainers who have skills and knowledge in the health sector, especially about clean and healthy living behavior (PHBS).
- 2) Increased knowledge of students related to the basics of PHBS.
- 3) Santri is able to become a health care as well as a health counselor in the pesantren environment (peer learning).
- 4) Pesantren is able to coordinate with related parties outside the lodge in the context of initiating the establishment of Poskestren.
- 5) There is first aid management and integrated care for sick students.
- 6) There are health promotion media that support the implementation of PHBS in Islamic boarding schools, such as: booklets, posters, and pocket books.

In addition to education related to PHBS, this activity also conducts counseling and training for Islamic boarding school health cadres. Santri Sehat cadres have a role, among others.

- a) Collecting data on students in Islamic boarding schools using the PHBS Recording Card in the cadre book.
- b) Approach Islamic boarding school caregivers to obtain support in fostering PHBS in the community.
- c) PHBS socialization in Islamic boarding schools and surrounding areas through door to door.
- d) Empowering pesantren residents to implement PHBS through individual counseling, group counseling and community movements.
- e) Developing activities that support the realization of PHBS communities.

- f) Monitor the progress of the achievement of PHBS communities in their area every year through PHBS recording in Islamic boarding school communities.

After the formation of healthy student cadres, it is hoped that the initiation of the establishment of the poskestren can be carried out. So far, the Islamic Boarding School has had several spaces that can be developed into better Islamic boarding school health posts, in accordance with poskestren standards. In addition, poskestren can be a place for regeneration of health cadres and as a place for initial treatment for sick students so as to reduce the occurrence of diseases due to poor PHBS and reduce the transmission of infectious diseases among students.

#### 4. Conclusion

Optimizing the concept of a clean and healthy living behavior model for students in Islamic boarding schools is an effort to realize a healthy Islamic generation, both body and soul in taking effective religious education. Optimization of this clean and healthy living behavior model can be realized based on concepts that start from religious and health doctrines that cannot be separated, this aims to make students feel obliged and must maintain their health and environment. Then there are also value growers in the form of the function of religion in health and the relationship between religion and health as values and morals of students in maintaining the health of themselves and their environment. In the concept of action in the form of activities, optimization of clean and healthy living behavior in Islamic boarding schools can be realized by implementing discipline through punishment (*takzir*) and optimizing Islamic boarding school health centers (puskestren).

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