

## Islamic Education Approach to Fostering Clean and Healthy Living Behaviours among Coastal Muslim Communities



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**ABSTRACT:** An Islamic guideline and instruction that can raise the public health standard is to lead a clean and healthy lifestyle, which must be done based on awareness and will. It takes time and effort to adopt Clean and Healthy Living Behaviours (henceforth PHBS) for everyone as individuals interact and affect one another within their order of living. This research aims to determine the Islamic education approach to promote PHBS in Muslim communities living on the coast in Cirebon, West Java, Indonesia. Additionally, this research seeks to identify factors impacting religious beliefs and adopting these practices. This study employs a descriptive qualitative methodology. The research findings show that an Islamic education approach can be instilled to promote PHBS in coastal Muslim communities. The influence of the Islamic education approach that always appears in the lives of coastal Muslim communities to improve public health: first, significant others (influential people); second, social environment; third, culture; fourth, social structure; and fifth, belief system; sixth, economic conditions; and seventh, Islamic education. The driving factor is the behaviour of Posyandu (Integrated Healthcare Center) cadres, sub-district employees, religious leaders and community health centre officers who are essential. The obstacle factors in fostering PHBS are the availability of rubbish bins and the need for more awareness among the public about disposing of rubbish in its proper place, so they throw rubbish in drainage channels and the sea, and some people burn it. Waste causes air pollution, a social economy, low public education and a low understanding of the value of Islamic teaching.

**KEYWORDS:** Education, Islamic Education, Clean and Healthy Living Behaviours, Coastal Muslim Communities

### I. INTRODUCTION

Education plays a vital role in changing the nation and state (Anditasari et al., 2023; Fägerlind & Saha, 2016; Fuad, 2023; Roselina & Muhammad, 2023; Sutisno et al., 2023) towards harmonious and balanced progress by the demands of the nation's progress (Idris et al., 2012; Khan, 2014; Rajaminsah et al., 2022). So that education is always directed towards achieving national goals. National education aims to produce religious and moral people who can master science, technology, and skills, are physically and spiritually healthy, have good personalities, and are responsible (Aningsih et al., 2022; Hidayat et al., 2022; Kambali et al., 2023; Kholis, 2014; Madakir et al., 2022; Pratomo, 2022; Suyadi et al., 2021). Education as a system contains various components that are interconnected with each other (Dahniar, 2022).

Islamic education is only in the cognitive and affective domains (Kurniati et al., 2020), still not in the psychomotor domain (F. Ismail et al., 2022), as proof that Islamic Religious Education is just memorizing and not at the level of doing it. It needs to form changes in clean and healthy living behaviour.

Islamic education is a conscious effort to prepare someone to understand (Sari et al., 2021), skill-fully implement (Hernawati & Mulyani, 2023), and practice the Islamic religion through educational activities (Febriana & Qurniati, 2021). Apart from education, Clean and Healthy Living Behaviour (PHBS) is an effort to provide learning experiences or create conditions for individuals or groups (Yani et al., 2022). One of the most essential parts of PHBS is washing hands with soap before and after carrying out an activity (Asyari & Hasnah, 2023; Herlinawati et al., 2022). This research aims to determine the Islamic education approach to promote PHBS. Additionally, this research seeks to identify factors impacting religious beliefs and adopting these practices.

### A. Islamic Education Approach

#### 1. The Rational Approach

One of the development approaches in Islamic education is to reconceptualize the rational approach (Amelia et al., 2022; Senata et al., 2021). Sufistic colours or nuances usually dominate the rational approach in Islamic education and tend to be ascetic and

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irrational so that the appreciation that is developed is more directed towards fear of threats (M. Ismail, 2022). As an alternative, creating a rational approach allows us to deal with ethical concepts with rational nuances (Muslim, 2019; Sanusi, 2023).

The approach in Islamic education will provide a rational nuance in capturing the norms of obligation (Saihu, 2020). Appreciation of religious obligations, if approached with a rational paradigm, will give rise to a correct understanding of the substance and meaning of these obligations as an obligation to carry out goodness, previously not only on normative chological grounds but also justified and required by reason so that the good value of every human activity can be better understood (Duryat, 2021). Accountable and internalized as a meaningful action in their lives.

### **2. The Emotional Approach**

Psychology or mental science is a science that studies a person's soul through behavioural symptoms that can be observed (Hebb & Donderi, 2013; Marbun et al., 2021). In religious teachings, we encounter many terms that describe a person's inner pain, for example, an attitude of faith and devotion to Allah SWT (Rakhmat, 2021; Rosmalina et al., 2023). as a pious person, a person who does good, an honest person, and so on. All of these are psychological symptoms related to religion (Alhadi, 2023).

With this psychology, a person will not only know the level of religion that a person lives, understands, and practices but it can also be used as a tool to insert religion into a person's soul according to age level (Amin, 2022; Nasrudin & Jaenudin, 2021). With this knowledge, religion will find a suitable way to instil it.

### **3. The Holistic Approach**

To increase students' religiosity, one needs to use an approach that allows for the development of students' diversity in an integrated manner (Al-Jannah & Aly, 2023). A holistic approach is an alternative to the basic principles of religious life, namely interconnectedness (Ma'mun, 2011; Rovers & Kocum, 2010; Zainuddin, 2011).

To develop a holistic approach, because the planning and implementation of learning is entirely the responsibility and authority of the government, teachers can build linkages and integration of material in religious and community education in a limited way (Huda, 2017). Implementing a holistic approach to religious education will enable students to develop an integrated and complete understanding of spiritual teachings; in turn, they can balance all aspects of life, which is the main focus of the objectives of Islamic religious education (Bengu, 2023).

### **4. The Systems Approach**

From a systemic perspective, physical and spiritual human life clearly shows that life's growth and development (Del Rio & White, 2012; Rosmalina et al., 2023) occur consistently and continuously, pointing towards the optimal point of growth and development capabilities (Balswick et al., 2016; Rijal, 2016). Scientists, especially in education, can create machines, software equipment and hardware, and even modern weapons systems by emulating the system of working mechanisms of nature (Macrocosmos) and the human body itself.

## **B. Clean and Healthy Living Behaviour**

Clean and Healthy Living Behaviour (PHBS) is knowledge, attitudes and proactive actions to maintain and prevent disease risk, protect oneself from the threat of disease, and play an active role in the public health movement (Kustantya & Anwar, 2013; Nadjib et al., 2018; Putra, 2016). The Clean and Healthy Living Behaviour Program (PHBS) is a form of implementation to provide learning experiences or create conducive conditions for individuals, families, groups and communities to improve knowledge, attitudes and behaviour to implement healthy ways of living to protect and maintain and improve health (Wahanani, 2010).

According to Ansori (2021) and Buhungo (2012), individual health behaviour tends to be influenced by the person's belief in the desired health condition and lack of biological knowledge. According to Skinner (1948), clean and healthy living behaviour is a response of a person (organism) to stimuli or objects related to illness and disease, the health service system, food and drink and the environment. PHBS is all health behaviour carried out with awareness, will and independence so that the family and everyone in it can help themselves in the health sector and play an active role in health activities in schools, offices, workplaces, health institutions and the community (Widiyastuti et al., 2015).

## **II. RESEARCH METHOD**

This study employs a descriptive qualitative methodology, using observation, documentation studies, and interviews as data collection tools (Colorafi & Evans, 2016; Rizqi et al., 2022). Triangulation is the method used in the interim to verify the validity of the data. To find out how Islamic education approaches to promote PHBS (Clean and Healthy Living Behaviour) and to identify factors impacting religious beliefs and adopting these practices, this research was conducted on Muslim communities living on the coast in Cirebon, West Java, Indonesia.

## **III. RESULTS AND DISCUSSION**

### **A. Islamic Educational Approach in Developing Clean and Healthy Living Behaviour in Coastal Muslim Communities**

Clean and healthy living should be implemented by everyone, considering that the health benefits are significant for every human being, starting from concentration at work and activities in daily life; of course, it requires health, both personal, child and family

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health; it is straightforward. It is also cheaper than the costs that must be spent on treatment if you experience health problems. Clean and healthy living behaviour is a form of community empowerment that is aware of health (Anggoro et al., 2018; Muspita et al., 2021). However, most of them are already sick and only then realize the importance of maintaining their health, children, and families.

Clean and Healthy Living Behaviour (PHBS) is a set of behaviours practised based on awareness as a result of learning that enables individuals/groups to help themselves in the health field and play an active role in realizing an increase in public health (Noerfitri & Prasetya, 2023). PHBS is one of the main pillars of Healthy Indonesia 2025 (Kemenkes RI, 2016) and is a strategy to reduce the burden on the state and society in financing health (R Hapsara Habib Rachmat, 2018).

Health is a state of physical, mental and social well-being that enables every person to live a socially and economically productive life (Tallini, 2011). Based on the results of research with informant 1, he said:

*"What is meant by clean and healthy living behaviour is what I think a healthy life is essential; cleanliness is also basic because, with cleanliness, you become healthy; there is a saying that cleanliness is part of faith. So, for example, if we don't live a clean and healthy life, our faith is lacking, right?"*

This statement is in line with that expressed by informant 2, saying:

*"In my opinion, clean and healthy living behaviour is behaviour, in the Javanese term, behaviour is behaviour like that, right, clean and healthy is around the environment, right? So, the environment and the body are also healthy, which means behaviour that can create a clean and healthy environment and a healthy soul."*

Health is not everything, but without health, everything is meaningless (Dani Suryaningrat et al., 2023). Everyone has the right to live a healthy life; a healthy condition can only be achieved with a high will and desire to be healthy and change unhealthy behaviour into healthy living behaviour. Clean and Healthy Living Behaviour is behaviour everyone practices with awareness to improve their health and play an active role in creating a healthy environment.

Islamic teachings pay great attention to hygiene issues, an essential aspect of medical science (Rassool, 2000). In Islamic terminology, problems related to cleanliness are called Al-Taharat. From a hygiene and health perspective, Al-Taharat is a form of preventive effort that is useful for the spread of various types of germs and bacteria.

Islamic scholars: Imam Al-Suyuthi, 'Abd Al-Hamid Al-Qudhat, and other scholars stated, in Islam, maintaining purity and cleanliness is part of worship as a form of Qurban, part of Ta'abbudi, is an obligation, as the key to worship, the Prophet said: "From 'Ali, from the Prophet SAW, He said that the key to prayer is purification" (Historical Hadith: Ibn Majah, Al-Turmudzi, Ahmad, and Al-Darimi).

Islamic rituals require a person to perform Thaharat from Najis, Mutanajjis, and Hadats. Such is the importance of maintaining purity in Islam, as in Fiqh books and most hadith books, they always start by discussing the issue of Thaharat, and it can be stated that the first Fiqh that Muslims study is the issue of purity (Reza, 2015).

The clean and healthy living behaviour (PHBS) of the coastal Muslim communities of Cirebon, West Java, Indonesia, is very varied and not by health regulations and standards. Clean and healthy living behaviour has action options following what has been established by coastal Muslim communities about the meaning of clean and healthy living. In clean and healthy living behaviour, it is not only the individuals involved who do it but other related parties that can influence or persuade the community to improve public health. The influence of the Islamic education approach that always appears in the lives of coastal Muslim communities to improve public health. First, significant others (influential people); second, social environment; third, culture; fourth, social structure; and fifth, belief system; sixth, economic conditions; and seventh, Islamic education.

### **B. Guiding Islamic education towards Clean and Healthy Living Behaviour in Coastal Muslim Communities**

The research results show that the development of clean and healthy living behaviour through Islamic education carried out by coastal Muslim communities has positively impacted interpreting PHBS, namely a human activity to maintain the body, mental (psychological), soul and environmental health. This is done with the aim that humans can carry out productive activities and generate economic value for the family and society. The process of meaning is known to the public from various influencing bases, namely significant others (influential people), social culture (tradition or culture), science (knowledge), and economics.

### **C. Supporting and Inhibiting Factors for The Islamic Education Approach in Fostering Clean and Healthy Living Behaviour in Coastal Muslim Communities**

Factors that influence the implementation of PHBS in the coastal Muslim communities of Cirebon, West Java, Indonesia, include predisposing factors that make it easier to practice clean and healthy living behaviour. Supporting factors, namely facilities or facilities that support the PHBS implementation program are still found in houses that do not have toilets. The driving factor is the behaviour of Posyandu (Integrated Healthcare Center) cadres, sub-district employees, religious leaders and community health centre officers who are important, and their behaviour is an example for the Cirebon coastal Muslim community. Meanwhile, the obstacle factors faced by the coastal communities of Cirebon City in fostering clean and healthy living behaviour (PHBS) are the availability of rubbish bins that are not adequate, the lack of awareness among the public to dispose of rubbish in its proper place, so they throw

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rubbish in drainage channels, the sea and some people burn it. Waste causes air pollution, a social economy, low public education and a low understanding of the value of Islamic teaching.

### IV. CONCLUSIONS

The following research findings are the outcome of studies conducted on an Islamic education approach to promote PHBS in Muslim coastal communities: 1. The community has adopted PHBS by using soap to wash their hands before and after carrying out activities, consuming a healthy diet, and cleaning themselves though not to the best of standards. 2. The community has made use of clean water as needed. 3. In specific communities, every home already has a toilet. 4. The community consistently participates in health outreach programs organized by the Cirebon City government. 5. The community keeps the surrounding area clean and monitors the children's health. The Muslim coastal communities encounter challenges in maintaining clean and healthy living behaviours due to a lack of trash cans, improper disposal of waste by the general public, which results in trash and sea being thrown into ditches, and the burning of trash, which pollutes the air.

The influence of the Islamic education approach that always appears in the lives of coastal Muslim communities to improve public health. First, significant others (influential people); second, social environment; third, culture; fourth, social structure; and fifth, belief system; sixth, economic conditions; and seventh, Islamic education. The process PHBS of meaning is known to the public from various influencing bases, namely significant others (influential people), social culture (tradition or culture), science (knowledge), and economics. The driving factor is the behaviour of Posyandu (Integrated Healthcare Center) cadres, sub-district employees, religious leaders and community health centre officers who are important. The obstacle factors in fostering clean and healthy living behaviour (PHBS) are the availability of rubbish bins that are not adequate, the lack of awareness among the public to dispose of rubbish in its proper place, so they throw rubbish in drainage channels, the sea and some people burn it. Waste causes air pollution, a social economy, low public education and a low understanding of the value of Islamic teaching.

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