

Health Belief Model in Quranic Perspective: A Synthesizing Themes of Health Behavior

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Abstract

The encouragement of worship described by the Qur'an in various verses has another dimension related to the health belief model construction. This study aims to identify the formation of beliefs in actions that lead a person to healthy behaviours depicted in various verses by *nahyu* (prohibition) and *amr* (command). This study uses qualitative methods with a thematic analysis model to achieve this goal. A search of the various verses shows a pattern of the Qur'an's awareness of changes in actions correlated with statements about the potential risks that threaten humans that may prevent them from worshipping. Fear of the threat of danger as a driving mechanism for change in action is strengthened by motivating the benefits obtained in acting. The two aspects of consciousness, risk, and profit are driven by self-confidence that arises from awareness of servitude. The embodiment of the health beliefs model in the Qur'an represents the divine dimension that manifests in fulfilling the obligation to produce healthy behaviours.

Keywords: *Health Belief Model, al-Qur'an, Self-Efficacy.*

Abstrak

Dorongan tindakan ibadah yang dijelaskan al-Qur'an dalam beragam ayat memiliki dimensi lain yang berkaitan dengan mekanisme pembentukan keyakinan dalam berperilaku sehat. Penelitian ini bertujuan untuk mengidentifikasi pembentukan keyakinan dalam melakukan tindakan yang mengantarkan seseorang pada perilaku sehat yang tergambar dalam beragam ayat dengan menggunakan diksi perintah. Untuk mencapai tujuan tersebut, penelitian ini menggunakan metode kualitatif dengan model analisa tematik. Penelusuran terhadap beragam ayat menunjukkan pola kesadaran al-Qur'an terhadap perubahan tindakan yang mengarah pada perilaku hidup sehat berkorelasi dengan pernyataan tentang potensi risiko yang mengancam manusia yang dapat menghalanginya untuk beribadah. Ketakutan terhadap ancaman risiko sebagai mekanisme pendorong perubahan tindakan diperkuat dengan memberikan motivasi melalui keuntungan yang didapatkan dalam melakukan suatu tindakan. Dua aspek kesadaran, risiko dan keuntungan didorong oleh keyakinan diri yang muncul dari kesadaran atas penghambaan. Perwujudan model keyakinan kesehatan dalam al-Qur'an merepresentasikan dimensi ketuhanan yang terwujud dalam pemenuhan kewajiban untuk menghasilkan perilaku kesehatan.

Kata Kunci: *Model Keyakinan Kesehatan, al-Qur'an, Keyakinan Diri*

A. Introduction

The Qur'anic mention of food, illness, and healing through the diction of commandments and prohibitions that have only been identified in the issue of worship (Lubis, 2017) contains other concepts that lead to the maintenance of health. Prohibitions and commands to consume prohibited (*harām*) or permissible (*halāl*) food tend to maintain physical (Hossein Ayati et al., 2019) and mental health (Al-Zuḥaylī, 2009, p. 19) by forming health beliefs. The prohibition and ability to consume food are also part of maintaining the recommended nutrition in health (Ghadimi et al., 2013). The command to worship and the oneness of God in the tawhid's concept has implications for maintaining and improving mental health (Moazedi & Asadi, 2012). Likewise, the idea of maintaining cleanliness in various verses of the Qur'an indicates hygienic behaviours that contribute to maintaining health (Allegranzi et al., 2009). In some verses, multiple forms of health promotion show manifestations of health care in various sentences of commandments and prohibitions that are often understood as an encouragement to worship and servitude.

Many researchers have widely studied the Quranic mention of health-related aspects. The terms leading to health studies are even developed using technology to collect verses (Nodehi et al., 2017; Safee et al., 2018). Researchers' responses to this problem can be mapped into three tendencies. *Firstly*, the existence of the Qur'an on health problems. This study leads to descriptive research that uses linguistic analysis (Basit, 2017) and risk analysis (Khanjani et al., 2017) to find verses related to health aspects—secondly, *mental health* problems in the Qur'an. Mostafa et al. points-out three forms of poetry in attitudes, emotions, and behaviours that lead Muslims to improve their emotional health and impact their physiological health (Esmaeili et al., 2017; Moazedi & Asadi, 2012). Al-Quran gets some ways to achieve spiritual triumph by gaining happiness here and the hereafter (Yousofi et al., 2020). Aspects of disease prevention arising from individual considerations before actions are not alluded to by many researchers. An individual's belief in avoiding disease and behaving healthy is driven by a stimulus to act (Janz & Becker, 2016). In the Quran, encouragement for a healthy life must be associated with worship and servitude.

Separating the concept of worship and theology from the idea of healthy behaviour contributes to a massive change in behaviour based on the Qur'an's narrative. The theological aspects in the Muslim community to maintain a healthy lifestyle with a healthy belief model impact behaviour. This is evidenced by Basil H. Abou-Enein (2014), who mentioned that the existence of verses that advocate healthy living affects the ease for health workers to carry out health promotion. Leeuw and Hussein (1999) also said the same thing by

mentioning that Islam is a religion that promotes health more than other religions. The existence of verses containing elements of worship and fitness impacts the ease of changing health behaviours sourced from the Qur'an.

The construction of impulses presents concerning influences on the ease with which behaviour changes concerning diverse verses. The command to abandon drinking alcohol (*khamr*) is suggested by explaining the harm caused and the benefits obtained (QS. al-Mā'idah [5]: 90). The consequences and benefits of the actions called in the Health Belief Model (HBM) theory as perceived severity and perceived benefits as impulses that arise by explaining the advantages obtained in carrying out activities. Likewise, explaining the risks resulting from an action encourages a person to avoid and anticipate them. (Setiyaningsih et al., 2016) The discovery of the Qur'anic impulse to avoid healthy living behaviours through religious narratives has implications for the success of an individual's prevention of actions that make him sick. This aspect can be found in the Qur'an's mention of the benefits, harms, beliefs, vulnerabilities, challenges, and stimuli to do and forbid something in various verses indicating the concept of a belief model that leads to health.

B. Research Method

Tracing the health beliefs model described by the Quran uses qualitative methods with the type of literature research. Qualitative methods were used in this study, considering data unrelated to numbers (Miles & Huberman, 1984): primary and secondary data sources. The primary data source is the main data source related to the object of the research material, namely the Qur'an. Meanwhile, secondary data sources are generated from various interpretation books, research results, and documents relevant to the research theme. This research also uses the thematic method introduced by Fazlur Rahman (1994, p. v). The thematic approach uses synthetic-logical uses to provide unity of meaning to verses related to the research theme produced through conceptual search. The three concepts used in this study are related to health as a tool to make verses: pain, healing, and food.

The data obtained were analyzed using three stages. In the first stage, the result of the data will be separated based on their relevance to the main idea under study. The selected verses based on keywords are separated by adjusting to the relevance of their meaning to health. At this stage, verses unrelated to health problems are reduced so that the health aspects are systematized. In the second stage, data that has been sorted (reduced) is displayed to determine categories based on content analysis methods to produce concepts that can be realized (Kyngäs et al., 2020). Explanations of the meaning of verses scattered in various

interpretations are collected, and conceptual relationships are sought to obtain the unity of ideas demanded in thematic variations. The search results for the agreement of concepts are used as conclusions to implement the third stage (Jain & Kumar, 2021).

This study uses the health belief model theory known in health studies to support the data analysis process. The theoretical health belief model is used to understand the factors that drive decision-making by assessing what motivates and inhibits a person from adopting health-related behaviours (Shmueli, 2021). This study modified this theoretical model by determining the impulses and obstacles shown by the Qur'an to form healthy behaviours. The variables of the health belief model are used to frame the Qur'anic inspiration in shaping beneficial action, namely belief in a personal health threat (perceived susceptibility and perceived severity), belief in the effectiveness of health behaviour (perceived benefits and perceived barriers), and cues to action (Green et al., 2020).

C. Findings Research

Identification of the health beliefs model described in the Quran is the focus of discussion in this section. The debate was conducted with three models. In the first model, the conference will focus on forming awareness to carry out healthy actions in the Quran by detecting the risk and severity of the disease. The second model describes a person's advantages in carrying out the ordered activities and avoiding prohibitions focused on consuming food. The third model explains the impulses made by God to form people's self-confidence to perform beneficial actions.

1. The perceived threat of illnesses and their severity in the Quran to promote health behaviour

Awareness of threats that cause risks and severity to health encourages a person to make behavioural changes. The perception of threats concerns the cognitive understanding of the possible dangers obtained when acting (Porcelli, 2020). This awareness also impacts the defensive efforts of a person to avoid those actions that threaten him (Bruine de Bruin & Bennett, 2020). Awareness of the threat explains a person's response to the disease in the form of fear (Roberto et al., 2020). The anxiety present from within is adequate to encourage him not to perform actions that could harm him.

The Quran encourages fear of circumstances that can endanger oneself physically and psychically. The Quran demonstrates psychical fear by mentioning hypocrisy as a dangerous disease (QS. al-Baqarah [2]: 10) through the redaction of the similitude (*kināyah*). In al-Zuhaili's (2009, p. 80) view, the equalization of pain with hypocrisy lies in the resulting

destructive nature; diseases damage the body, and hypocrisy damages the liver. This similitude is also mentioned in al-Mā'idah [5]: 52, QS. al-Aḥzāb [33]: 32; 60, and QS. Muḥammad [47]: 20, 29 (Ibn 'Āsyūr, 1984, p. 231). This meaning is reinforced by al-Rāzī (1981, p. 304) by mentioning pain as a destructive trait to something he is aware of (which is attached to it). As a place of faith, the heart is corrupted with matter, so it is called a disease. QS. al-Aḥzāb [33]: 12 and QS. al-Anfāl [8]: 49 indicates this, *wa idh yaqul al-munāfiqūn wa al-ladhina fī qulūbihim marād* (and [remember] when the hypocrites and those with sickness in their hearts) as a comparison of a particular disease (a hypocrite) with a common disease that everyone has the potential to have (Shihab, 2005, p. 126). This relationship is explained by al-Zuhailī (2009, p. 273) in his explanation of QS. al-Nūr [24]: 50.

The designation of the disease contained in the heart synergizes with the ease with which God gives to the sick by using similitude with the diction of *bihi adha min ra'sih*, which indicates the cause of the pain is produced by dirty states and germs (Ibn' Āsyūr, 1984, p. 224). Filthy, which is the cause of physical and psychic pain, is referred to in QS. al-Taubah [9]: 125. Shihab (2005, p. 756) explains the meaning of dirty (*rijs*) in verse in material and immaterial forms. Dirty in material form comes from dirt and germs, while immaterial impurities come from obscurity and hypocrisy (Shihab, 2005, p. 756). As stated in QS. al-Ḥajj [22]: 53, excrement, which is immaterial, is aggravated by whispers coming from demons (Al-Zamakhsyarī, 2009, p. 166). Two things that cause pain with *marād* diction indicate the process of changing the body's condition from the original (ordinary) form caused by imbalances in some parts of the body and mentally (Ibn' Āsyūr, 1984, p. 294). The definition shown by Ibn' Asyūr can arise from matter from within the human body and from outside the body.

Diseases that infect a person impact being prevented from carrying out worship activities. God distinguishes two causes (*illah*) of suspension of religious obligations based on the condition suffered in terms of the impact on the body. *Firstly*, the nature of the danger to the body. The suspension of worship of people with diseases is allowed to fast (al-Baqarah [2]: 184) (Al-Qurtubī, 2006, p. 276), hajj (al-Baqarah [2]: 194) (Ibn' Āsyūr, 1984, p. 224), ablution to perform prayers (al-Nisā' [4]: 43 and al-Mā'idah [5]: 6) (Shihab, 2005, p. 451), and evening prayers/*tahajjud* (al-Muzammil [73]: 20). The suspension of such obligations considers the more severe consequences of the disease, so the forbidding is temporary. The performance of worship left behind during illness is allowed by the mechanism of substitution (*qaḍa'*), *fidyah*, or *tayamum* (Al-'Arabī, 2003, p. 113)—*secondly*, the nature of

the danger to society. The prevention of a person who is sick in performing worship is caused by susceptibility to the resulting risks. Vulnerability in the context of the Qur'an has to do with worshipping a physical nature, such as jihad and defending religion (*sabil Allah*). QS. al-Nisā' [4]: 102, QS. al-Taubah [9]: 91, QS. al-Nūr [24]: 61, and QS. al-Fath [48]: 17, which prevents the sick from engaging in warfare because they are considered weak and vulnerable (Al-Qurtubī, 2006, p. 373; Al-Zuhaylī, 2009, p. 303; Ibn' Āsyūr, 1984, p. 294).

The Quran describes various forms of risk and vulnerability in multiple verses with the aim that man has concerns and fears to abandon all harmful actions for himself. The chances that the Quran describes come in two forms: susceptibility to diseases. The vulnerability shown by the Quran is related to the invisible conditions humans suffer due to bad qualities that gnaw at the heart caused by abomination (*rijs*). Material impurities are also a concern of the Quran as a cause of physical illness. *Second*, the severe impact caused by the disease. The Quran's attention to the seriousness caused by the condition is focused on the inability of human beings to perform worship. Psychic disorders (in the heart) impact actions incompatible with religion, while physical diseases prevent a person from carrying out religious orders.

Susceptibility to diseases that arise in the heart that affect actions contrary to religious teachings is a significant concern in the Quran. Identification of this disease has direct implications for the continuity of worship practices. The warning against vulnerability precedes shaping the spirit of change in religious behaviour (Saritoprak et al., 2020). In this context, Islamic law recognizes *sadh al-dhari'ah* as a mechanism of human guarding against damage that takes precedence over creating good (Ghozali, 2015). Explanation of disease susceptibility impacts one's readiness to act to avoid disease and the resulting impact. This view is corroborated by Juan Cao et al. (2019), who argue that susceptibility to the effects of harm that a person realizes effectively gives the impetus to perform the opposite action so that Muslims can choose and avoid activities that cause them to be at risk.

The form of risk provided by the Quran correlates with the resulting impacts related to a vulnerability in the implementation of worship. The Quran proves vulnerability in prayer as the main centre of the risks faced by man as a servant (QS. al-Dhāriyāt [51]: 56). The unobstructed worship shown by the Quran is an intermediary (*al-wasīlah*) to display the main message (*al-ghayah*) of warning against the risks faced by various types of diseases as a mechanism of protection against humans. Al-Ḥāmidī (2008, p. 663) gives an account of the purpose of the worship preached in Islam to protect man from various humiliations that have an impact on him (*al-iṣlāḥ al-fardī*). The purpose of protection provided by describing

human risk to disease vulnerability and the effect of danger is a form of encouragement in man to always avoid all threatening risks.

The form of protection God gives through various verses by providing information about a vulnerability to perform healthy actions shows that man's effort to become a healthy person comes from man. Various studies leave out the identification of the Quranic way of changing action through the belief in healthy living. Previous research has positioned the Qur'an as a healing medium by ignoring man's free actions in choosing his behaviour. There are two models of research tendencies in disease prevention from the Perspective of the Qur'an. *First*, put the Qur'an as a healing medium. This model research looks at the phenomenon of society making the Quran a healing medium through studying the living Quran (Cahya, 2021; Hasan, 2020; Rofi'i et al., 2021; Zaman, 2020). *Second*, the Quranic concept of healing. Research with this model provides an abstract idea of the meanings of terms related to health and medicine (Latif, 2022; Liong Akbar & Budiyanto, 2020). Earlier researchers ignored the emphasis on the Quran's push against all risks that threaten health.

Identifying risks described in the Quran encourages a person to behave, avoiding fears resulting from their knowledge of the dangers of the disease and its effects. This encouragement provides a choice and readiness for a person to perform actions that lead him to healthy behaviours. Awareness of risk offers an effective change in behaviour as a mechanism of diversion to fear resulting from certain diseases (Kim, 2020). Means of recreation to diverse choices of action to avoid risk describe the Qur'an's specific ways to keep people from choosing alternatives in acting. This concept shows that the Quranic narrative is not only at the level of a passive sacred text but becomes an active text (Rafiq, 2021). The laying of dynamic meaning strengthens the position of the Qur'an as a guide for humans in living a social life so that changes in actions that adjust their content lead humans to a protected life.

2. Outcome expectation of legal ethics values to promote health behaviours

Changing a person's behaviour is influenced directly by those desired expectations that are reflected in the planning of actions. Bandura (2018) affirms the expectations a person likes as a consequence of future actions that become the goal of living life. Outcome expectations result from the process of observing the events that exist around them by emphasizing conditional relationships (Okolie, 2022). Changes in conditions have an impact on changing actions because of the non-conformity of conditions with expectations. This dependent relationship is also known in the Quran as the cause (*illah*) of the construction of

the law. It also calls the conditional relationship ethical-legal (Stewart et al., 2021), with ethics as the foundation and the primary God's message in constructing his law. The appointment of the leading news in legal constructions related to health has implications for changing actions to achieve healthy living.

Instructions on healthy living are explained by the Quran using indirect diction. The emphasis on a healthy lifestyle is carried out in verses related to food consumption. Prohibitions and commands to consume food and drinks consider their impact on the body by using a variety of *tamthil* (equations). Ibn' Asyūr gives the central message of QS. al-Baqarah [2]: 60, *iḍrib bi' aṣāka al-ḥajar, fa infajarat minhu ithnatā 'asyrata 'ainan* (Strike the rock with your staff. Then twelve springs gushed out), which were equations with water as a symbol of the main needs of man (Ibn' Āsyūr, 1984, p. 517). The same diction is mentioned in QS. al-Baqarah [2]: 168, which describes the command to eat lawful (*ḥalālan*) and good (*tayyib*) food. Al-Zuhailī distinguishes the two dictions by saying that halal diction denotes a measure of religious ability (*syara'*), while good is a measure of a man (Al-Zuhaylī, 2009, p. 72). Ibn Asyūr (1984, p. 102) affirms this view by stating that the meaning of *tayyib* is always related to human interests, so the forbidden and permissible thing is closely related to man's interest in healthy living. Food that is healthy for man is provided by God abundantly (QS. Ibrāhīm [14]: 32; al-Ḥijr [15]: 19; al-Nahl [16]: 5, 14, 66; al-Ḥajj [22]: 5; Fātir [35]: 12; Fuṣṣilat [41]: 10; al-Jāziyah [45]: 12-13; al-Raḥmān [55]: 10-11; al-Nāzi'āt [79]: 31; 'Abasa [80]: 27-32) with the limit not to overdo it (QS. al-An'am [6]: 141) (Ibn 'Āsyūr, 1984, p. 123).

The availability of healthy foods and prohibiting harmful foods are balanced with instructions for regulating a healthy lifestyle. Instructions for managing a balanced lifestyle are contained in QS. al-Furqān [25]: 47, *wa huwa al-ladhī ja'ala al-laila libāsan wa al-nauma subatan wa ja'alan al-nahāra nusyūran* (He is the One Who has made the night for you as a cover, and [made] sleep for resting, and the day for rising). The diction of *al-naum*, according to al-Rāzī, is the cause of the word *subat*, which means rest (Al-Rāzī, 1981, p. 465), so the redaction of this verse indicates night as bedtime as a form of rest. The emphasis on the night as a time to rest by way of sleep is also mentioned in QS. al-Isrā' [17]: 79, *wa min al-lail fa tahajjad bihi nāfilatan laka* (and rise at [the last] part of the night, offering additional prayers). Al-Qurṭubī interprets the diction of *fa tahajjad with al-qiyām ilā al-ṣalāh min al-naum* (waking up from sleep for prayer) by presenting a postulate from hadith transmission of al-Ḥajjāj bin 'Umar (Al-Qurṭubī, 2006, p. 308). This statement shows the

night is used for sleep to rest the body. The obligation of night prayer is performed after going to bed at night as a gift given by God.

The overuse of God-given grace is the cause of man falling into a state of disrepair, clearly illustrated in QS. al-Syūrā [42]: 27. Allah limits the use of the natural grace given due to man's tendency always to act excessively, which impacts damage (Al-Rāzī, 1981, p. 596). The direction of damage in the Quran calls for a natural state that can rise through the whispers of demons. QS. al-Baqarah [2]: 168 gives a picture of human action to go beyond the limits with the diction of *lā tattabi'ū khuṭuwāt al-shaiṭān* (do not follow Satan's footsteps). According to al-Zuhailī, this diction refers to the prohibition of following passions derived from the whispers of demons that usher in ugliness (Al-Zuhaylī, 2009, p. 73). The impact of behaviours that attach importance to appetite by overeating and liking luxury results in the destruction of the earth (QS. Hūd [11]: 116) reserved for the benefit of man (QS. al-Raḥmān [55]: 10-11).

An explanation of the order to consume and prohibit specific foods is presented by providing two forms of reason as the expectation that drives the action—*first*, the resulting benefits. The benefits of eating allowed foods are based on religious benefits (*ḥalālān*) and health benefits (*tayyiban*). *Second*, the perceived obstacles. The mention of a variety of foods suitable for consumption is accompanied by potential perceived barriers that can eliminate the benefits of these foods. The Qur'an clearly shows man's overstretched (greedy) nature that can be aggravated by the disturbances emanating from demons. The two forms of reason contained in the orders and prohibitions in consuming food give a person the impetus to take action and anticipate the obstacles that could potentially be possessed.

The tendency to show benefits by juxtaposing them with potential obstacles can encourage people to set goals more strongly towards good behaviours. The mention of the challenges experienced by humans is carried out after giving orders to consume healthy foods. This suggests that the behaviour of eating healthy foods takes precedence, although, in his experience, human beings tend to overdo it, causing harm. Borland said outcome expectations relate to previous experiences that impact potential actions that are repeated (Borland, 2017). Prevention of possible adverse actions with the mention of their source becomes a protective mechanism that suppresses the emergence of obstacles that will be felt.

Explanation of potential barriers reinforces the perceived benefits of eating foods that are good religiously and healthily. An explicit mention in various verses minimizes the obstacles that are the cause that hinders action. Suppression efforts on the potential emergence of barriers significantly impact expectations of benefits, providing a solid

impetus to action changes (Dhiozandi & Purwanti, 2019). Healthy dietary patterns and balance activities with rest time benefit human health. Balancing the two models of health behaviour is proven by Kaar et al. as a prevention mechanism against potential health disorders (Kaar et al., 2018). Prevention of health disorders arising from excessive food consumption with a balanced lifestyle shows consumption patterns based on not only religious benefit (*ḥalāl*) but also the benefit of the body (*ṭayyiban*).

The command to consume halal and good food in various verses of the Qur'an received more attention from researchers. The ability to consume prescribed foods is based on considerations of benefits for humans (Husnah, 2022). Consumption of foods that have been provided with good guarantees is considered Andriyanti's (2019) evidence of Islamic relations with science that has the same purpose in food issues with an emphasis on the content of nutrients that are good for the human body (Khalilah, 2020). The tendency towards diction and the content contained in the allowed food is unrelated to human behaviour in choosing specific foods (Venny, 2021). Many researchers leave the impetus for adverse measures and precautions depicted in every order and prohibition to consume food. Encouragement comes in various forms to provide awareness of the benefits and potential obstacles that will be felt to form behaviours that can prevent risks.

The urge to behave healthily through the consumption of good food with the command to take advantage of the rest period shows the recommendation of maintaining a balanced lifestyle. The suggestions given by the Qur'an are prospective by providing knowledge about the feasibility of food accompanied by potential obstacles that will be perceived as variables that prevent outcome expectations. Awareness of the perceived benefits and barriers simultaneously indicates conditional relationships predisposing a person to act. Bandura calls this dependent relationship a process of observation that generates the expectations that a person wants to set future goals in living life (Bandura, 2018). Identifying two aspects simultaneously impacts anticipatory and protective actions in shaping actions that lead to a healthy lifestyle.

3. Self-ability to perform healthy behaviour

The ability to perform healthy actions in various ways is influenced by the beliefs in a person to perform these actions that are by their goals. Bandura claims that self-efficacy significantly impacts changing a person's behaviour (Bandura, 1977). A person who believes in his ability to act on certain impulses will influence strength in facing various challenges to achieve his goals (Onu et al., 2019). Self-efficacy corresponds with the impulses a person

receives to increase self-confidence in his abilities. The Quran gives such encouragement by using the diction of commandments and prohibitions through specific instructions.

The various guides in the Quran aim to preserve the benefit of man by instilling certain beliefs related to the essence of servitude. Shihab gives meaning to QS. al-Syu'arā' [26]: 78-80 as follows:

Dia Yang telah menciptakan aku dengan kadar dan ukuran yang sangat tepat agar aku menjalankan fungsi dengan baik, maka hanya Dia pula Yang menunjuki aku aneka petunjuk yang kuperlukan sepanjang hidupku. Dan yang hanya Dia Yang Maha Esa itu yang memberi aku makan dan memberi aku minum, sehingga tanpa bantuan-Nya pastilah aku binasa. Dan di samping itu, apabila aku memakan atau meminum sesuatu yang mestinya kuhindari, atau melakukan kegiatan yang menjadikan aku sakit, maka hanya Dia pula Yang menyembuhkan aku sehingga kesehatanku kembali pulih (Shihab, 2005, p. 66).

He created me with an exact degree and measure for me to perform my functions well, so only He guides me through the various clues I have needed throughout my life. He is the One almighty who provides me with food and drink so that without his help, I would have perished. And besides, if I eat or drink something that I should avoid, or do an activity that makes me sick, then only He also heals me so that my health recovers.

The self-efficacy that arises to maintain a life balance to prevent various diseases correlates with obedience to follow all orders and avoid prohibitions due to godliness. This statement is clearly described in QS. al-An'ām [6]: 14, *qul aghair Allah attakhid walīyan fāṭr al-samāwāt wa al-arḍ wa huwa yuṭ'im wa lā yuṭ'am qul innī umirtu 'an akūn awwala man aslam wa lā takunanna min al-musyrikīn* (Say, [O Prophet], "Will I take any guardian other than Allah, the Originator of the heavens and the earth, Who provides for all and is not in need of provision?" Say, "I have been commanded to be the first to submit and not be one of the polytheists."). The diction of *awwala man aslam* as *kināyah* shows constancy in carrying out orders as an impulse in acting (Ibn' Āsyūr, 1984, p. 159).

The health guarantee from consuming food recommended and provided by God adds confidence to eat healthy foods—god-given warranties of benefits in some types of food. God calls the benefits of pets contained in QS. al-Naḥl [16]: 5 by relating it to beauty as a gesture of the human will towards consumption patterns is not based solely on fulfilling primary needs alone (Quṭb, 2003). The impulse to self-belief in consuming foods beneficial to the body is also contained in QS. al-Naḥl [16]: 66. Shihab shows the milk content in verse from the formation process and the healthy result. The diction of *bayn farthin wa damin* shows a state meaning like blood in the aspect of continuous flow and identical to food waste in terms of being starch essence so that milk becomes something pure and

contains a variety of refreshing starch essences. Likewise, its properties presented with *sā'ighan* diction indicate its liquid, delicious, nutritious, and bacteria-free form (Shihab, 2005, pp. 276–277). Encouragement to eat good food is also shown through the explanation of the nutritional content and benefits produced (QS. al-Nahl [16]: 68-69).

The content and benefits as an impetus for humans to eat healthy food are supported by Allah's statement that affirms everything in the Quran as an antidote. This statement reinforces the belief that the instructions in the Quran are a means of achieving a life balance and a fortune to live a healthy life. QS. Yūnus [10]: 57 gives information that Allah bestowed the Quran upon man as *mau'izah* (teaching) and *shifā'* (medicine). Shihab explains the content of *mau'izah* diction with a warning that concerns the heart-stirring goodness of God who cares for a man (*rabbikum*) (Shihab, 2005, p. 102). This impulse has implications for one's belief and steadiness to carry out and practice the things contained therein, including maintaining health.

God's assurance of the content of the food provided and allowed correlates with obedience in carrying out commandments and prohibitions because of godliness. The source of this belief comes from one's heart to believe and justify everything ruled by God, which is strengthened by the declaration of the practicality of every meal. Millie and Hosen point out the same thing by mentioning that the self-actualization of a Muslim can only occur if he has had the perfection of servitude (Millie & Hosen, 2022). The same thing Lavasani mentioned with emphasis on forming self-confidence for a Muslim occurs after his belief in God is perfect (Lavasani, 2020). In the Quran, the construction of ideal servitude becomes the primary impetus in changing one's actions to achieve health goals.

The statement of self-confidence to perform obligations relates to the declaration of obedience to God. The bond of belief in man with the pledge of godhood is inextricably linked with the potential of the soul bestowed by God upon man as a means of action. The freedom of the soul that tends to ugliness (Yūsuf [12]: 53) requires control through grace and belief in the oneness of God. Nevertheless, the obedience of the soul, controlled with powerful self-confidence, will lead a person to obedience to God. It is based on the awareness of self-control, representing the awareness of divine knowledge (Doaei et al., 2022). Control of desires in the hope of obedience is an effective way to force a person to perform good actions, including healthy living behaviours.

D. Conclusion

The health belief model is known in health promotion studies that show a significant way of engineering behaviour to be healthier correlates with the health behaviour model in the Quran. This study shows the mechanism of the Quran in conspiring with one's beliefs to prevent all forms of health risk threats by encouraging the expectations produced in consuming halal and good food. Self-identity is formed through confidence in God's awareness of the danger of risks and benefits. Actions arising from awareness of risks, expectations of action outcomes, and self-confidence developed using narratives of commandments (*amr*) and prohibitions (*nahi*) provide a different identity from other models of health beliefs that the Quran exhibits. These disparate identities suggest that religious piety correlates with social holiness, which impacts human beings' self-preservation (*hifz al-nafs*) through healthy living behaviours.

They are identifying the model of health beliefs in the Quran results from searching for verses using conceptual keywords through a thematic analysis model. This analysis model provides an organized tool for conceptualizing the theme by combining various verses with the same meaning and discussion. However, the concept of being used as a tool for identifying rhymes has limitations. Tracing is only carried out on the ideas of healing, pain, and food to detect the existence of health-related verses so that other concepts beyond the specified images are neglected in this study. Therefore, further research can continue the limitations of this study to complement or provide criticism of the results obtained from this study.

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