

Implementation of Health Values in Islamic Education

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Abstract

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Health is one of the gifts and grace given by the creator to humans, with the gift of health, humans can carry out all their activities properly to fulfill all their life needs and their existence. This study aims to analyze the implementation of health education values in Dayah Bustanul Ulum and Dayah Futuhul Ma'arif Al-Aziziyah, focusing on the behavior of students in implementing cleanliness, healthy eating patterns, exercise, and mental health. A qualitative approach with a phenomenological design is used to understand students' understanding of the concept of holistic health that includes physical, mental, and spiritual aspects, which are in accordance with Islamic teachings. Primary and secondary data were collected through interviews, observations, field notes, and documentation, then analyzed through data reduction, presentation, and drawing conclusions. The results of the study indicate that both dayahs have a strong commitment to educating students about healthy living as part of worship and social responsibility. Dayah Bustanul Ulum emphasizes the provision of public health facilities with adequate leadership support and facilities, so that the health culture there is more effectively implemented. Meanwhile, Dayah Futuhul Ma'arif Al-Aziziyah faces challenges in leadership support and limited facilities, which hinder the effectiveness of health program implementation. These findings reinforce the importance of health-conscious leadership, provision of adequate facilities, and integration of health education into the curriculum as effective steps to increase awareness and implementation of healthy living behaviors among students. The conclusion is that the different approaches in these two dayahs reflect variations in the application of health values, such as healthy diet, hygiene, and physical activity, which are based on Islamic principles.

Keywords:

Health, Values, Islamic, Education, Dayah

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INTRODUCTION

Health is one of the most valuable blessings possessed by humans. With good health, individuals can carry out daily activities optimally and meet their life needs. Health becomes the fundamental capital in fulfilling roles and responsibilities in society. As beings created to nurture the earth, humans require both physical and mental health. Without health, all activities undertaken will be hindered, and productivity will decrease. Therefore, maintaining health must be a priority in life. A healthy lifestyle is one way to ensure the body remains in prime condition. By paying attention to nutritional intake, exercising regularly, and maintaining hygiene, individuals can prevent various diseases caused by bacteria and viruses (Neng Ulya, 2021). A healthy lifestyle also enhances overall quality of life. According to Pender, health is an achievement attained by individuals through

satisfying social interactions, purposeful behavior, and competent self-care. A healthy body allows someone to lead a productive and meaningful life.

In Islam, maintaining health is part of a Muslim's duty. Health involves not only physical aspects but also mental and spiritual well-being. Islam emphasizes the importance of maintaining the body and soul to worship Allah to the fullest. The Prophet Muhammad (PBUH) once said that two blessings often overlooked by people are health and free time. This hadith reminds us of the importance of appreciating health and using it for beneficial purposes. A healthy body enables us to perform various acts of worship and other activities more effectively (Hamidah & Rosidah, 2021). The traditions of the Prophet Muhammad (SAW) also confirm that healthy: “ Meaning: Al Makki bin Ibrahim has told us, Abdullah bin Sa'id has told us, namely Ibn Abu Hind from his father from Ibn Abbas radhiallahu'anhuma he said, the Prophet Muhammad SAW said, "Two pleasures that most people are deceived by are health and free time (HR. Bukhari).”

The meaning of the hadith related to maintaining health can be concluded, that humans sometimes neglect and waste the blessings of health due to their daily activities, so they do not use their free time to obey the creator. The form of gratitude for the blessing of health is to use the healthy period through very valuable activities (Ahmad, 2010). This shows that how important it is to do something with careful planning and a balanced lifestyle towards various daily activities as well as Allah SWT created the alternation of day and night to provide opportunities for humans to do business during the day and rest at night.

WHO defines health as a state of complete physical, mental, and social well-being, not merely the absence of disease. This definition indicates that health is a holistic condition encompassing various aspects of human life (Baumann et al., 2023). Islam also teaches the importance of maintaining cleanliness as part of preserving health. For instance, ablution not only cleanses the body physically but also provides peace of mind. Cleanliness and health are interrelated and are integral parts of Islamic teachings.

Health plays a crucial role in education. A good educational system must pay attention to the health aspects of its students. With a healthy body, the teaching and learning process can proceed more effectively and efficiently. In the context of Islamic education, health is one of the indicators of success. Islamic boarding schools (pesantren) must ensure that their students have a good understanding of health values and apply them in daily life (Aminah, 2021). Dayah or pesantren in Indonesia play a significant role in producing strong and healthy generations. For example, the Langsa City Government targets each village to have at least one dayah unit to support religious education and health. Research shows that a healthy dayah environment contributes to the success of the educational process. Healthy students are better able to concentrate and absorb lessons effectively (Ahmad, 2020).

Furthermore, clean and healthy living behavior must become part of the culture in dayahs. Students are taught to maintain personal and environmental hygiene as a tangible manifestation of health values in Islam. The implementation of health values in dayahs requires support from all parties, including administrators, teachers, and the students themselves. Good cooperation between

the dayah and health institutions is also essential to ensure that health programs run effectively (Nurochim & Nurochim, 2020).

Health is not only an individual's responsibility but also a collective one. A healthy environment supports the creation of a productive and prosperous society. Therefore, all parties must be involved in efforts to maintain and improve health. In the modern era, health challenges are increasingly complex. Infectious diseases, pollution, and unhealthy lifestyles pose real threats (Akmalia, 2023). Therefore, health education must be continuously enhanced to better prepare society to face these challenges. Health education in dayahs can be carried out through various programs and activities such as seminars, workshops, and healthy living campaigns (Alharbi, 2023). Through these means, students can understand the importance of maintaining health and applying it in their daily lives.

This research aims to analyze the behavior of students in implementing health education values, understand their personal health conditions, and identify supporting and inhibiting factors in the implementation of health values in dayahs. The results of this study are expected to provide new insights into the importance of health values in Islamic education. Additionally, these findings are hoped to serve as a reference for dayah administrators in improving the quality of student health (Cargo et al., 2006). This research also highlights the importance of adequate facilities and infrastructure to support the implementation of health values in dayahs. Good facilities will help students maintain hygiene and health more easily (Cholevas & Loucaides, 2012). Furthermore, this research emphasizes the importance of health awareness among students. This awareness can be increased through continuous education and guidance. With a good understanding, students can become agents of change in society. The results of this research can also be used as material for socialization and education for students, teachers, and dayah administrators (Daud & Salabi, 2024). Thus, health values can be more easily integrated into daily life.

This research also emphasizes the importance of active student participation in maintaining health. Students are expected to set an example for their surroundings in terms of maintaining cleanliness and health. In the future, further research is needed to develop more effective health education models in dayahs. These models are expected to provide solutions to health challenges in the Islamic education environment (Pravitasari & Nugraheni, 2024). This research also opens opportunities for collaboration between dayahs and health institutions. Such collaboration can strengthen efforts to maintain and improve health in dayah environments. Ultimately, this research asserts that health is key to success in education and life. With a healthy body, students can pursue education more effectively and become productive individuals who contribute to society. Health and education are two interrelated aspects. By strengthening both, we can create a healthy, intelligent, and highly competitive generation. In the context of Islamic education, health values must become an integral part of the curriculum. Thus, students not only learn about religion but also about the importance of maintaining health (Basch & Sliepcovich, 2003).

Health education in dayahs must be continuously improved to provide significant contributions to the development of quality human resources. Therefore, dayahs can play a greater role in creating a healthy and prosperous society. Through

education and awareness of health, we can create a strong, healthy generation ready to face future challenges. Health education is a long-term investment that will bring significant benefits to individuals and society (Okely et al., 2021). With a healthy body, students can lead better and more productive lives. Therefore, health education must be a priority in the Islamic education system, especially in dayahs. Health is a valuable asset that must be preserved. With good education and high awareness, we can create a healthy and quality generation, ready to face various challenges in the future.

METHODS

The type and approach of research play a crucial role in the research process, as they will determine the mechanisms and methods used to obtain valid and scientifically accountable data. This study uses a qualitative approach, which aims to interpret the phenomena that occur by involving various methods, such as interviews, observations, and document analysis. The qualitative approach is focused on collecting data in the form of words rather than numbers, and emphasizes meaning rather than generalizing research results. In this study, a phenomenological approach is used to understand the meaning and interactions that occur in a particular phenomenon or event. The time needed to complete this research is fourteen months, starting from March 2024. This time is considered very sufficient to be used as a time plan in completing the research.

This research is conducted in two dayah (Islamic boarding schools) located in Langsa City, Aceh: Dayah Bustanul Ulum and Dayah Fathul Mu'arif Al-Aziziyah. These two dayahs were chosen because they are situated relatively close to each other, about three kilometers apart, which makes it easy for the researcher to access both locations. The uniqueness of these two dayahs lies in their location in the city center, which distinguishes them from most dayahs that are typically located in remote areas. The focus of the research is on the implementation of health values in Islamic education applied in these two dayahs.

The researcher serves as the primary instrument in this study, meaning the researcher will be responsible for collecting data through interviews, observations, and documentation. The presence of the researcher in the field is essential for obtaining valid and reliable data. The researcher will be directly involved in activities in the field, including interviewing leaders of the dayah, teachers, students, health staff, and dayah administrators. Additionally, the researcher will observe activities related to the implementation of health values in Islamic education at both dayahs. The primary data source in this qualitative research is words and actions recorded through interviews and observations. Additional data sources may include written documents, photos, and statistics that support the understanding of the phenomena under study. Data obtained from interviews and observations will help the researcher gain a deeper understanding of the implementation of health values in Islamic education at the two dayahs.

The data collection techniques used in this study include in-depth interviews, participant observation, and documentation. Interviews are conducted to obtain direct information from relevant informants, such as dayah foundations,

dayah leaders, teachers, students, health staff, and dayah administrators. Participant observation is carried out to directly observe activities at the dayah related to the implementation of health values in Islamic education. Documentation techniques are used to collect data in the form of documents, photos, and archives that can support the research findings.

The data analysis process in this study uses an interactive analysis model that includes three main stages: data condensation, data display, and conclusion drawing. Data condensation is the process of selecting and simplifying data that is relevant to the research focus. Data display is done to organize and arrange the information obtained systematically, making it easier for the researcher to analyze. Conclusion drawing is carried out after all data has been analyzed to generate a deeper understanding of the phenomenon being studied. Data validity checking is conducted to ensure that the data obtained is accurate and legitimate. Techniques used to check data validity include prolonging the researcher's presence in the field, persistent observation, and triangulation. By using these methods, the researcher can ensure that the data accurately reflects the conditions in the field, and reduce the possibility of bias in the research.

RESULTS & DISCUSSION

Profile of Dayah Bustanul Ulum

Dayah Bustanul Ulum, established in 1981, is an Islamic educational institution based in Dayah, located in Alue Pineung Village, Langsa Timur, Aceh. The institution spans 25 hectares and offers two educational levels: MTs Ulumul Quran and MAS Ulumul Quran, both accredited with an A rating in 2009 and 2016. With 1,282 active students and 128 teaching staff, the institution has produced 18,640 alumni. Dayah Bustanul Ulum is known for its vision of producing quality Islamic scholars and leaders based on Islamic values. The education at Dayah Bustanul Ulum integrates the traditional dayah system with the national curriculum. The Tarbiyatul Mu'allimin al-Islamiyah (TMI) system is used to build the character of students with strong religious understanding and life skills. Additionally, Arabic and English are actively used in daily activities to enhance students' communication skills. Students' activities are structured in a 24-hour schedule, including worship, formal education, Quran recitation, sports, and extracurricular activities. Extracurriculars such as tahfidz Quran, scouting, arts, and sports aim to develop the students' potential. However, some facilities, including classrooms, libraries, laboratories, and health clinics, require more attention to fully support optimal learning activities.

Profile of Dayah Futuhul Mu'arif Al-Aziziyah

Established in 2011 in Langsa Barat by Tgk. Murdani Muhammad, Dayah Futuhul Mu'arif Al-Aziziyah aims to produce high-integrity Islamic scholars following the Shafi'i school of thought. With a focus on the study of classical Islamic texts and Salafi education, this dayah operates a morning to night learning schedule and provides facilities like classrooms, libraries, dormitories, and a prayer hall. The vision of this dayah is to form a generation with a strong and valid creed

and a society loyal to Sharia law. The curriculum includes fiqh, tawhid, tasawwuf, and other Islamic sciences. However, there are still challenges in consistently applying healthy lifestyle values.

Students' Behavior in Implementing Healthy Lifestyle Values

Students generally understand the importance of a healthy lifestyle, but its implementation remains suboptimal. Environmental cleanliness is often neglected, healthy eating habits are not consistently practiced, and physical exercise is not carried out regularly. Additionally, mental health is often overlooked, leading to some students experiencing stress from academic pressures. Students face similar challenges in maintaining a healthy lifestyle. Although there is education on hygiene, nutrition, and exercise, the implementation remains inconsistent. Habits such as staying up late and unhealthy eating patterns are still prevalent. More intensive health education is needed to raise students' awareness of healthy living.

The concept of healthy living at both dayahs includes personal hygiene, balanced nutrition, physical activity, and mental health. Hygiene practices are taught through daily routines, while nutrition education encourages the consumption of healthy foods. Physical activities, such as regular exercise, are part of efforts to enhance students' health, but challenges such as limited facilities affect its effectiveness. Support for mental health is also necessary, particularly in the form of counseling or relaxation activities. In terms of health, although the dayah has tried to provide nutritious food, it was still found that some students did not pay attention to the importance of a healthy diet. Some students prefer non-nutritious food, especially on special occasions carried out in the midst of the community, the respondents said that unhealthy food is more often available in larger quantities. In addition, according to the narrative conveyed that snacks in the canteen that are practical in nature sell very quickly compared to processed snacks. This shows that education about healthy eating patterns has not been fully accepted by all students.

In addition, the respondents stated that although exercise is part of the santri routine, not all santri can consistently participate in physical activities. Some santri admitted that they found it difficult to take the time to exercise, especially during the active learning period by carrying a fairly heavy learning load (starting from memorization, boarding activities, routines and so on). This results in them tending to neglect physical activities that should be an important part of a healthy lifestyle. Despite efforts to maintain a balance between study, worship, and exercise, many santri have difficulty managing their time well. Undisciplined time management often disrupts the balance of their lives, and ultimately causes them to feel exhausted and have difficulty in carrying out their daily routines. Furthermore, this form of fatigue ultimately causes the immune system of the students to weaken and become vulnerable to various diseases that come to attack.

Availability of Facilities Supporting the Implementation of Healthy Lifestyle Values

Available facilities include classrooms, dormitories, prayer halls, libraries, a communal kitchen, and a health clinic. However, some facilities need improvement, such as water channels, waste disposal areas, and classrooms. The UKS/M (School Health Unit) program is implemented to enhance education,

services, and the health environment for students, though its implementation still faces technical challenges and management issues.

This dayah provides sports facilities, study rooms, and health programs. However, financial constraints hinder improvements in the quality of facilities. Collaboration with external parties for health programs, such as routine check-ups and counseling, is essential. Health education should also be integrated into the curriculum to raise awareness among students about the importance of maintaining a healthy lifestyle.

Discussion

The Behavior of Santri in Implementing Health Education Values, Health Services, and Healthy Environment Development

Healthy living habits in the dayah environment play an essential role in supporting the physical, mental, and spiritual growth of santri. At Dayah Bustanul Ulum and Dayah Futuhul Ma'arif Al-Aziziyah, the implementation of healthy living values focuses on environmental cleanliness, nutritious diets, physical activities, and balanced mental health. Dayah Bustanul Ulum places significant emphasis on environmental cleanliness. Santri are taught to maintain the cleanliness of dormitories, mosques, and other common areas through regular community cleaning activities. Posters promoting cleanliness are displayed to raise awareness. Despite these efforts, some santri remain inconsistent in maintaining cleanliness, highlighting the need for more intensive health education.

Dayah Futuhul Ma'arif Al-Aziziyah also stresses the importance of personal and environmental hygiene. Santri are encouraged to maintain personal hygiene and keep the dayah environment clean by properly disposing of waste and keeping their rooms tidy. However, challenges in maintaining personal hygiene discipline persist. Both dayahs ensure that the food provided is nutritious to support the health of santri. However, at Dayah Futuhul Ma'arif Al-Aziziyah, challenges arise as some santri still prefer unhealthy fast food. Efforts to raise awareness about the importance of consuming nutritious food are continually made.

Physical activities such as jogging or morning exercise are part of the routine in both dayahs, aiming to improve the physical fitness of santri. However, maintaining consistency in exercising remains a challenge, especially at Dayah Futuhul Ma'arif Al-Aziziyah. Additionally, devotional activities performed solemnly and group discussions help santri maintain mental health. Spiritual support through regular worship is one way to ensure peace of mind and manage study pressures. Islam provides a strong foundation for healthy living practices, such as maintaining bodily and environmental cleanliness and consuming halal and nutritious food. In QS. Al-Baqarah (2:222), Allah loves those who purify themselves. This value is reflected in the daily habits of santri, such as cleaning mosques, bathrooms, and the dayah environment.

The importance of consuming halal and nutritious food is also emphasized in QS. Al-Baqarah (2:168), encouraging Muslims to choose good food for the body. This verse guides santri to adopt a healthy diet as part of their devotion to Allah. Dayah Bustanul Ulum has facilities such as a health clinic, classrooms, dormitories, and mosques. However, some facilities require improvement, such as water

drainage systems and waste disposal areas. Health education is integrated into the curriculum and supported by the Trias UKS/M program. Conversely, Dayah Futuhul Ma'arif Al-Aziziyah provides sports facilities to support the physical activities of santri. However, limited funds hinder the development of other facilities. External support for health check-ups and education is urgently needed. Supportive leadership and adequate facilities are the main supporting factors at Dayah Bustanul Ulum. However, individual awareness among santri to adopt healthy lifestyles still needs improvement. At Dayah Futuhul Ma'arif Al-Aziziyah, the lack of facilities and limited leadership support are the main obstacles.

CONCLUSION

Based on the above data exposure obtained from combining the results of field research with theoretical studies based on the focus of this research, it can be concluded that healthy living behavior at Dayah Bustanul Ulum and Dayah Futuhul Mu'arif Al-Aziziyah strongly emphasizes cleanliness, healthy eating, exercise, and mental health, in accordance with Islamic teachings which prioritize cleanliness as part of faith. Although there are challenges in the consistency of implementing cleanliness and a healthy diet, both dayahs are committed to educating santri about the importance of balance between body, mind and soul. By implementing healthy living behaviors, santri not only maintain their health, but also practice holistic Islamic values.

Santris in both dayahs understand that taking care of their bodies is a form of gratitude to Allah, which must be done in a halal and thayyib manner. This concept of health also includes social virtues, such as mutual cooperation and caring for the environment. Dayah Bustanul Ulum and Dayah Futuhul Mu'arif Al-Aziziyah are both committed to implementing the value of healthy living through the provision of facilities and health education, although with different approaches. Dayah Bustanul Ulum focuses more on public health facilities, but faces challenges in maintaining the facilities, while Dayah Futuhul Mu'arif Al-Aziziyah emphasizes healthy eating and physical activity. The implementation of health principles in pesantren should include physical, mental, and social aspects to create an overall healthy environment.

The implementation of healthy living values in Dayah Bustanul Ulum is more effective than Dayah Futuhul Mu'arif Al-Aziziyah due to supportive leadership, adequate health facilities, and integration of health education in the curriculum. Dayah Bustanul Ulum succeeded in creating a strong health culture, although there are still challenges related to eating habits and lifestyle. In contrast, Dayah Futuhul Mu'arif Al-Aziziyah faced obstacles such as lack of leadership support and limited facilities, which hindered the implementation of health programs. Health-conscious leadership is essential in creating a healthy environment, as reflected in the Qur'an and hadith of the Prophet Muhammad. To increase the effectiveness of the health program, there needs to be improvements in facilities, resources, and santri awareness of the importance of maintaining physical and spiritual health.

One of the most important implications is the need for more active leadership in supporting health programs. Pesantren leaders should be more concerned about providing adequate facilities, such as sports venues, hygiene facilities, and healthy food, as well as paying attention to the mental health of santri. Strong leadership that cares about health will create a better healthy culture. It is therefore recommended that pesantren managers pay more attention to and integrate health issues in their policies, including ensuring that health facilities, hygiene, and the mental well-being of santri are prioritized. Pesantren

leaders should set an example in implementing a healthy lifestyle that can be emulated by santri.

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