



The Implementation of Islamic Education through the Cultivation of Clean and Healthy Living Habits among Students at Raudlatul Ulum 2 Islamic Boarding School

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ABSTRACT

This study aims to examine the implementation of Islamic education through the habituation of a clean and healthy lifestyle among students at Raudlatul Ulum 2 Islamic Boarding School. The research employed a qualitative approach with a descriptive method to gain an in-depth understanding of the implementation of the program. The participants of this study consisted of the boarding school caretaker, administrators, female teachers (*ustazah*), and students. Data were collected through observation, interviews, and documentation, and were analyzed using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. The findings reveal that the habituation of a clean and healthy lifestyle is implemented through various routine activities, such as daily cleaning duties, communal cleaning activities (*ro'an*), maintaining the cleanliness of dormitory rooms and the boarding school environment, enforcing cleanliness regulations, and promoting healthy living habits. These programs are not only intended to create a clean, healthy, and comfortable environment but also serve as a means of instilling Islamic educational values in the students' daily lives. Through these activities, students develop discipline, responsibility, cooperation, environmental awareness, and an understanding that cleanliness is an integral part of Islamic teachings. The success of the program is supported by clear boarding school regulations, the active role of administrators in guidance and supervision, the availability of adequate sanitation facilities, and strong cooperation among students. However, several challenges remain, including the low awareness of some students, differences in habits before entering the boarding school, and the large number of students, which makes supervision less optimal. Therefore, the clean and healthy lifestyle habituation program at Raudlatul Ulum 2 Islamic Boarding School has proven to make a positive contribution to the development of students' character based on Islamic educational values.

Keywords: *Islamic Education, Habituation, Clean and Healthy Living Behavior (PHBS), Santri, Islamic Boarding School.*

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INTRODUCTION

Cleanliness has become an important aspect of life, both in schools and Islamic boarding schools. However, efforts to create a clean environment still face various obstacles

because some people still lack awareness of the importance of maintaining environmental cleanliness, especially in Islamic boarding schools. The high activity of students and the large number of residents often give rise to various hygiene issues, such as poorly managed waste, poorly maintained rooms, and less than optimal use of public facilities to maintain cleanliness.(Ahmadi, 2022). These conditions not only affect the cleanliness of the Islamic boarding school environment but can also impact the health of the students. An unclean environment has the potential to cause various diseases, such as coughs, influenza, skin diseases, and respiratory problems due to dust and garbage accumulation. Furthermore, unhealthy lifestyle habits, such as not washing hands, not maintaining bathroom cleanliness, and neglecting bed hygiene, can increase the risk of disease spread in the Islamic boarding school environment. Therefore, it is necessary to cultivate a clean and healthy lifestyle so that students are accustomed to maintaining personal and environmental hygiene in their daily lives.(Behavior et al., 2026).

This situation demonstrates that awareness of maintaining environmental cleanliness still needs to be continuously improved through ongoing education and habituation. As Islamic educational institutions, Islamic boarding schools not only serve as venues for religious education but also play a role in shaping the character and behavior of students in their daily lives. The various activities and customs implemented within the Islamic boarding school environment serve as a means of instilling the values of discipline, responsibility, and concern for the surrounding environment. Therefore, hygiene education in Islamic boarding schools plays a crucial role in fostering clean and healthy living habits in students.(Scientific et al., 2026)The dense activity of students and the high frequency of use of shared facilities often give rise to various hygiene issues. Some of the problems still encountered include improperly disposed of trash, poorly maintained room cleanliness, and inadequate use of public facilities. If these conditions are allowed to persist, the Islamic boarding school environment can become uncomfortable and potentially lead to various health problems for students.(Diyanah et al., 2023).

The Islamic boarding school environment requires the implementation of a clean and healthy lifestyle as an essential part of maintaining the health of its students. Dormitory life, which involves many individuals with busy daily activities, increases the potential for disease transmission if hygiene is not optimally addressed. Therefore, the habit of maintaining personal and environmental hygiene needs to be instilled from an early age to maintain student health and ensure optimal learning. However, in practice, a number of Islamic boarding schools have not yet implemented PHBS optimally. This condition is reflected in the fact that some students still pay little attention to personal hygiene, environmental sanitation, waste management, and other healthy behaviors. Therefore, ongoing health education and habituation programs are needed to increase students' awareness and ability to implement PHBS in their daily lives.(Nurwahid, 2025)

Cleanliness issues are still frequently encountered in Islamic boarding schools. This is evident in the misplaced waste, the untidy and unclean condition of student rooms, poorly maintained bathrooms, and poorly maintained public facilities. The large number of students and the busy activities at Islamic boarding schools often contribute to the lack of environmental cleanliness. Furthermore, some students' awareness of maintaining cleanliness is still suboptimal, resulting in a lack of fully implemented clean and healthy living habits in their daily activities. However, for a student, maintaining cleanliness is a reflection of Islamic values that must be implemented. Therefore, education and the formation of clean living habits need to be implemented consistently. This can be realized through routine activities such as duty schedules, mutual cooperation, maintaining room tidiness, and disciplined waste disposal, to create a beautiful, healthy, and conducive Islamic boarding school atmosphere (Pesantren et al., 2023).

The Raudlatul Ulum 2 Islamic Boarding School plays a strategic role in instilling clean and healthy living habits (PHBS) in its students through its rules and daily routines. The boarding school is committed to fostering awareness that cleanliness is not merely a religious doctrine, but rather a collective responsibility. The implementation of this policy is outlined in a concrete agenda, ranging from daily duty, periodic community service, room checks, and the provision of adequate facilities. Support from the ustaz (Islamic teachers) and administrators is

also present in the form of role models, guidance, and direct supervision so that students become accustomed to caring for themselves and their areas. Through this ongoing practice, students are expected to be able to maintain a healthy lifestyle, both while at the boarding school and later when they return to society.

The issue of PHBS dynamics in Islamic educational institutions has been widely highlighted by previous studies. For example, research by Zuhriya (2015) at the Mambaus Syafaatil Quran Islamic Boarding School indicated that the implementation of healthy living by students was still less than optimal, thus requiring stricter supervision and habit formation. Similarly, Fatmawati & Eka Saputra (2016) confirmed that some students had not fully adopted clean routines in their daily lives at the boarding school. Sofia & Widad (2017) also emphasized that the quality of students' health requires intervention in the form of continuous guidance and supervision. On the other hand, the findings of Arief et al. (2024) proved that PHBS education and habituation efforts were effective in boosting students' awareness of personal and collective hygiene. Regarding the determining aspects, Ernyasih (2020) mapped several factors that influence this condition, including the level of knowledge, individual attitudes, and the condition of the dormitory environment. Broadly speaking, the aforementioned studies are similar to this research because they both examine the PHBS phenomenon in Islamic boarding school communities. However, the novelty (difference) of this research lies in its greater focus on implementing Islamic educational values through habituating a clean and healthy lifestyle to build the character of students in their daily activities.

Reviewing previous literature, studies on health dynamics in Islamic boarding schools have predominantly examined the students' PHBS (Healthy Living Behavior) practices, the main factors influencing them, and intervention strategies through health guidance and counseling. Conversely, scientific studies linking Islamic educational doctrine with the habituation of clean living as an instrument for strengthening students' character are still very limited. This is where the novelty of this research lies, specifically targeting the internalization of Islamic educational principles through healthy living routines within the daily dynamics of Islamic boarding school dormitories. This study goes beyond merely examining the dimensions of physical hygiene and environmental protection, but also examines how these habits contribute to fostering a sense of discipline, responsibility, and ecological sensitivity among students as an application of Islamic teachings. Based on this background, this research is designed to analyze the implementation of Islamic education through the PHBS habituation of students and to describe the various patterns of habituation implemented in daily life in Islamic boarding schools.

METHOD

The optimized approach in this research is qualitative with descriptive specifications. The selection of this qualitative paradigm is based on the research orientation, which aims to comprehensively explore and describe the implementation of Islamic education through the habituation of clean and healthy lifestyles (PHBS) among students at the Raudlatul Ulum 2 Islamic Boarding School. Through this approach, researchers have the opportunity to collect primary data directly regarding the dynamics of activities, habituation patterns, and internalization of Islamic values manifested in the students' daily routines.

This research was conducted at the Raudlatul Ulum 2 Islamic Boarding School, an Islamic-based educational institution with a policy of integrating healthy living programs for its students. The research subjects included the boarding school's caretakers, internal organizational administrators, and female religious teachers (ustazah), as well as the students who participated in the sanitation program within the boarding school. To collect research data, instruments were used in the form of field observations, interviews, and document review. The observation method was optimized to directly monitor the ecological reality of the dormitory while observing the students' cleaning activities. Interviews were conducted with the caretakers, administrators, female religious teachers, and student representatives to gather comprehensive information regarding the internalization of Islamic education within the healthy living habituation program. In addition, documentation techniques were applied to gather complementary data, including visual documentation of activities, duty schedules, written Islamic boarding school regulations, and other administrative files relevant to the

cleanliness movement.

The data processing and analysis process in this study relies on the qualitative approach of the Miles and Huberman model, which integrates the stages of data condensation/reduction, data display, and conclusion formulation. In the data reduction phase, sorting, filtering, and focusing on information that aligns with the research problem's limitations are carried out. The next step is the presentation of data that is constructed into a systematic descriptive narrative so that the flow of meaning is easily understood. This analysis flow concludes with the final conclusion phase drawn from the interpretation of the data accumulated throughout the research. To maintain the credibility and validity of the findings, the data validity check in this research relies on source triangulation strategies and technical triangulation. The application of source triangulation is executed by confronting or cross-referencing data sourced from different informant elements, namely caretakers, internal administrators, ustaz, and students. On the other hand, technical triangulation is realized through cross-comparison between the results of field observations, interview transcripts, and official documentation files, so that the final data presented is proven to be valid, accurate, and can be scientifically accounted for (Anak, 2008).

CONCLUSIONS

The research results show that promoting a clean and healthy lifestyle can be a means of instilling Islamic educational values in students. These values are evident in the growing awareness that cleanliness is part of Islamic teachings, the development of discipline and responsibility in carrying out cleaning duties, and the development of cooperation and concern for the environment. These values are instilled through repeated and ongoing activities, becoming habits in the students' daily lives.

The achievement of targets in the agenda of instilling clean and healthy lifestyles (PHBS) is accelerated by the existence of transparent internal regulations, the real contribution of the management team through intensive guidance and supervision, the availability of representative sanitation infrastructure, and solid synergy among students. Nevertheless, its operationalization in the field still encounters several stumbling blocks, including a deficit in personal awareness among some students, disparities in domestic culture innate before settling in the dormitory, and the high density of students that triggers limitations in the overall supervisory control system.

Conceptually and comprehensively, the movement to cultivate a clean and healthy lifestyle at Raudlatul Ulum 2 Islamic Boarding School has proven to be optimally realized and has had constructive implications for the moral development of students. Thanks to the repetitive internalization of conditioning processes, the students are not only accustomed to maintaining physical beauty and health, but also adept at actualizing the principles of Islamic education in practical life practices. The manifestation of these noble values is projected to remain firmly embedded, both during their residence within the dormitory complex and later as they participate and socialize within the wider community.

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