

Reconceptions Of Health Education In The Time Of Covid-19 According To The Perspective Of The Islamic Boarding School

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Abstract

The concept of health during the COVID-19 period has changed, especially in the world of Islamic Boarding Schools. The existence of this reconception because the pandemic conditions influenced it since March 2020 that hit Indonesia. This paper aims to examine three things: first, the form of a reconception of health education during the COVID-19 pandemic from the perspective of Islamic Boarding Schools; second, the implementation of the

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reconceptualization of health education in real life in the pesantren community; third, the reconceptualization of health education as a solution during the pandemic. The method used is through interviews (with Kiai, Ustadz (Teacher) and Santri (Student)), observation of pesantren and documentation in the text of the Qur'an and the hadith of the prophet. The results are three things: first, a form of reconception, that health education is a top priority, worship requires physical and mental health; second, the application of reconception in the life of the pesantren community is influenced by three factors: intentional which is the motive of the pesantren, internal conditions within the pesantren, and external conditions outside the pesantren; third, the reconception of health education from the perspective of pesantren as a solution during a pandemic, namely being more careful in interpreting texts about the disease, improving health care, pesantren opening up and protecting public health.

Keywords: Reconception; Health; Education; COVID-19; Islamic Boarding School;

Introduction

During the COVID-19 pandemic, there has been a change in the concept of health, especially among Islamic boarding schools. The pandemic conditions influence this reconception since March 2020 that have hit the Indonesian nation. Understanding the concept of health as an effort to build education and literacy awareness of healthy living is very important to be explored and developed.¹ The conception of health that is built is physical, but something more important is spiritual health.² From the emergence of COVID-19 in Wuhan, China, until it spread throughout the world, especially after the outbreak entered Indonesia, it is proven that the theme of COVID-19 is found in about 29,000 national journals articles in Indonesia. There are around 227,000 international journal articles in the world.³ Therefore, this issue is important and interesting to study and still leaves problems.

The study of the concept of health during the COVID-19 period since March 2020 in Indonesia has three trends: First, COVID-19 is only seen as a disease fact⁴; Second, COVID-19 is only seen from the point of view of the factors that caused the outbreak⁵; Third, COVID-19 is only seen from the perspective of implications as the impact caused by exposure to the virus.⁶ This paper wants to fill the gap and close the study gap by looking at the perspective of the Islamic boarding school as an institution that needs to explore concepts about health, perceptions of its implementation in society, and reconceptualization as an effort to help the health recovery process during the COVID-19 pandemic.

The purpose of this paper is to understand three things, namely: First, the form of the conception of health during the COVID-19 pandemic according to the perspective of Islamic boarding schools. To see what and how Kiai, ustadz and santri developed the concept of health; Second, the implementation of health reconception in pesantren life. To see how the health concept is applied in real life, especially during a pandemic. As for the third, the reconception of health according to the perspective of Islamic boarding schools as a solution during a

¹ Emily Truman, Madison Bischoff, and Charlene Elliott, "Which Literacy for Health Promotion: Health, Food, Nutrition or Media?," *Health Promotion International*, 2020, <https://doi.org/10.1093/HEAPRO/DAZ007>.

² Ljiljana Muslic et al., "Mental Health Literacy," *Socijalna Psihijatrija*, 2021, <https://doi.org/10.24869/SPSIH.2020.324>.

³ Google Cendekia, 15 Oktober 2021, 23.50 WIB; Google Scholar, 15 Oktober 2021, 23.55 WIB.

⁴ BASE Medicine Task Force, "COVID-19: Facts and Recommendations from A to Z," *SSRN Electronic Journal*, 2020, <https://doi.org/10.2139/ssrn.3571801>.

⁵ Marios Constantinou, Antonios Kagialis, and Maria Karekla, "Covid-19 Scientific Facts vs. Conspiracy Theories: Is Science Failing to Pass Its Message?," *International Journal of Environmental Research and Public Health*, 2021, <https://doi.org/10.3390/ijerph18126343>.

⁶ Sonia Johnson et al., "Impact on Mental Health Care and on Mental Health Service Users of the COVID-19 Pandemic: A Mixed Methods Survey of UK Mental Health Care Staff," *Social Psychiatry and Psychiatric Epidemiology*, 2020, <https://doi.org/10.1007/s00127-020-01927-4>.

pandemic. To see how the reconception of health as a solution contributes to the recovery of health during the COVID-19 period in Indonesia.

The arguments for the importance of studying the concept of health during the COVID-19 period from the perspective of pesantren are as follows: First, the urgency of the existence and central position of Kiai and ustadz in pesantren as religious elites, traditional elites and at the same time political elites. The capacity of religious elites, Kiai and ustadz, is seen as the main reference in religious matters and health matters. Meanwhile, as the traditional elite, the Kiai of the pesantren are seen as representatives of the community, the majority of whom are still non-specialists and adhere to tradition. As for the political elite, it turns out that especially in the political world, the pesantren is needed not only internally, but also externally, both theoretically and practically; Second, the influence of the pesantren concept in the constellation of health discourse in Indonesia; Third, the important contribution of pesantren to community development so far.

The research method used three ways: First, interviews were conducted by interviewing Kiai, 10 ustadz and 10 students from the Modern Muhammadiyah Boarding School (MBS) Yogyakarta. In the process of travelling, some informants can be found and some who cannot, because the situation is still a pandemic, so google forms, Whatsapp and meetings are used. The questions raised include the concept of health, implementation and reconception as a solution; Second, observation by observing the situation and condition of the pesantren located around the Prambanan Temple, Yogyakarta. Third, documentation by reviewing the interpretation of health in the text of the Koran and the hadith of the prophet used by Kiai, ustadz and students in their opinion about the concept of health during the COVID-19 pandemic. To understand how they understand the text and the context that develops. Data analysis was carried out in four steps: data display, data reduction, data coding and data meaning. Data validity is done by triangulation, which confirms one data with other data to obtain validity and reliability. Data analysis was carried out by coding descriptive, interpretative, and meaningful creativity data. Data coding gives creative meaning to the research findings, which can be arranged into these three important themes.

Literature Review

Concept Education of Health

Health is an important concept, especially when it comes to COVID-19. The COVID-19 pandemic has worrisome implications for individual and collective health and emotional and social functioning.⁷ Health literacy needs to be improved through education and training to improve skills, competencies and health professionals to support the development of personnel and organizations in health care facilities. Health literacy is a practical concept for health care, prevention and wellness.⁸ Information Digital health innovations about health need to be comprehensively reviewed and in-depth learning to provide up-to-date and critical analysis of the benefits, potentials and solutions for health prospects.⁹ Health inequalities occur due to complex social, political and economic inequalities.¹⁰ Health at work provides an opportunity to maintain the physical, mental and social well-being of these workers in the

⁷ Betty Pfefferbaum and Carol S. North, "Mental Health and the Covid-19 Pandemic," *New England Journal of Medicine*, 2020, <https://doi.org/10.1056/nejmp2008017>.

⁸ Eva Maria Bitzer and Kristine Sorensen, "Health Literacy," *Gesundheitswesen*, 2018, <https://doi.org/10.1055/a-0664-0395>.

⁹ Daniele Ravi et al., "Deep Learning for Health Informatics," *IEEE Journal of Biomedical and Health Informatics*, 2017, <https://doi.org/10.1109/JBHI.2016.2636665>.

¹⁰ Lawrence O. Gostin and Eric A. Friedman, "Health Inequalities," *Hastings Center Report*, 2020, <https://doi.org/10.1002/hast.1108>.

workplace so that they are not exposed to hazards, such as physical, chemical, biological, mechanical, psychological or ergonomic.¹¹

Health has certain principles, categories and classifications. Health consists of three states, namely structural, functional and emotional, following life both as individuals, groups, and members of society.¹² COVID-19 has demonstrated that the costs of inaction are so high that health requires a One Health approach with 3 components: human health, non-human animals, and ecosystems.¹³ Improving population health and health equity requires a cross-sectoral public policy approach that systematically considers the health implications of policies, seeks harmonies, and avoids harmful health impacts.¹⁴ Poverty, lack of access to digital health, poor engagement with digital health for some communities, and barriers to digital health literacy are some of the factors that can contribute to poor health outcomes. It is important to develop a measurement-based approach to digital health equity.¹⁵

Coronavirus Disease 2019 (COVID-19)

COVID-19 is an important concept, especially when it comes to health. The COVID-19 pandemic is a major health crisis affecting several countries, with more than 720,000 confirmed cases and 33,000 deaths reported to date. Such widespread outbreaks are associated with adverse mental health consequences.¹⁶ The mental health impact of COVID-19 extends to almost every element of society and can even be predicted to last for one generation for a long time.¹⁷

COVID-19 has certain principles, categories and classifications. The mental health-related COVID-19 outbreak suggests that symptoms of anxiety and depression (16-28%) and self-reported stress (8%) are common psychological reactions to the COVID-19 pandemic and may be associated with sleep disturbances. Subsyndromal mental health issues are a common response to the COVID-19 pandemic.¹⁸ Coronaviruses are important pathogens common to humans and animals. In December 2019, a novel coronavirus (2019 novel coronavirus, 2019-nCoV) was discovered in Wuhan, Hubei Province, China, causing the rapid spread of pneumonia cases in Wuhan and surrounding areas of China. Furthermore, there are more cases in other countries of the world. In February 2020, the World Health Organization named it 2019 Coronavirus Disease 2019 (COVID-19). This 2019 new coronavirus pathogen, also known as SARS-CoV-2, is the most dangerous coronavirus to humans in the 21st century. Thus, this requires education about the epidemiology, clinical manifestations, diagnosis, treatment, and prevention of COVID-19.¹⁹

Islamic Boarding School

Islamic Boarding School or Pesantren is one of the important educational institutions in Indonesia, especially when it comes to COVID-19. One type of educational institution in

¹¹ Rajnarayan R. Tiwari, "Occupational Health," in *Recent Trends and Advances in Environmental Health*, 2019, <https://doi.org/10.5694/j.1326-5377.1994.tb138358.x>.

¹² G. McCartney et al., "Defining Health and Health Inequalities," *Public Health*, 2019, <https://doi.org/10.1016/j.puhe.2019.03.023>.

¹³ Kim Gruetzmacher et al., "The Berlin Principles on One Health – Bridging Global Health and Conservation," *Science of the Total Environment*, 2021, <https://doi.org/10.1016/j.scitotenv.2020.142919>.

¹⁴ Oriana Ramirez-Rubio et al., "Urban Health: An Example of a 'Health in All Policies' Approach in the Context of SDGs Implementation," *Globalization and Health*, 2019, <https://doi.org/10.1186/s12992-019-0529-z>.

¹⁵ Allison Crawford and Eva Serhal, "Digital Health Equity and COVID-19: The Innovation Curve Cannot Reinforce the Social Gradient of Health," *Journal of Medical Internet Research*, 2020, <https://doi.org/10.2196/19361>.

¹⁶ Ravi Philip Rajkumar, "COVID-19 and Mental Health: A Review of the Existing Literature," *Asian Journal of Psychiatry*, 2020, <https://doi.org/10.1016/j.ajp.2020.102066>.

¹⁷ B. Gavin, J. Lyne, and F. McNicholas, "Mental Health and the COVID-19 Pandemic," *Irish Journal of Psychological Medicine*, 2020, <https://doi.org/10.1017/ipm.2020.72>.

¹⁸ Rajkumar, "COVID-19 and Mental Health: A Review of the Existing Literature."

¹⁹ Kementerian Kesehatan RI, "Panduan Pemberdayaan Masyarakat Pesantren Dalam Pencegahan Dan Pengendalian Coronavirus Disease 2019 (Covid-19) di Pesantren," *Kementrian Kesehatan Republik Indonesia*, 2020.

Indonesia that has been severely affected by COVID-19 is an Islamic boarding school. Pesantren is the oldest type of school in Indonesia since the pre-independence era.²⁰ This institution has an outstanding contribution to education in Indonesia, which consists of dormitories and schools.²¹ Pesantren is an Islamic-based school that combines two curricula, namely the national and Islamic curricula.²² Pesantren as a group or community with school buildings, mosques and dormitory facilities, where students and teachers live in organizations. Pesantren carry out formal education activities and daily routines such as eating and sleeping.²³

Pesantren has certain principles, categories and classifications. There are two terms in the typology of pesantren. First, the Salaf Islamic Boarding School still teaches classical Islamic books as the core of its education. The implementation of the Madrasah system was used to facilitate the sorogan system used in the old form of institutions without introducing general knowledge. Second, Pesantren kholaf teaches general knowledge in Madrasahs that are developed or established public schools in the pesantren area.²⁴ At least three typologies of pesantren have developed to date, namely salaf, modern, and semi-modern convergence schools.²⁵ Rouf detailed the levels of educational institutions in Islamic boarding schools starting from elementary, junior high, middle and high level advanced. At the same time, madrasahs are formal educational institutions with Islamic characteristics, which include Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA) and Madrasah Aliyah Kejuruan (MAK).²⁶

Result

Forms of Health Education Reconception

The COVID-19 pandemic has influenced the concept of health education in Islamic boarding schools. The pesantren community increasingly believes that Islam is a perfect religion that pays attention to all aspects of life, including health issues. As stated by one of the informants, "Islam is very concerned with health down to the details" (AND Interview, 2021). Rasulullah saw. As a messenger of Allah, it also ordered to pay attention to health problems. The stated by one of the informants that "if we maintain cleanliness, life becomes healthy. In addition, the sunnah of the Prophet has also recommended to maintain health, for example eating in moderation, eating and drinking by sitting, exercising, fasting, and others" (AN Interview, 2021).

In line with this, another informant stated that health in Islam is a matter of great concern, and has even been exemplified by the Prophet Muhammad, "In the Qur'an and al-Hadith it has been explained how to maintain a healthy body, namely by performing ablution and bathing. . Then we are asked to consume food that is halal, good, and not excessive in consuming it, and the last thing is to avoid everything that is harmful to ourselves" (DA Interview, 2021).

Several acts of worship in Islam require the performer to be healthy, such as prayer, pilgrimage, and fasting. So that to be able to carry out this worship perfectly, it is necessary to

²⁰ Zamakhsyari Dhofier, "Tradisi Pesantren, Studi Tentang Pandangan Hidup Kyai," *Archipel*, 1984.

²¹ M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *Qudus International Journal of Islamic Studies*, 2020, <https://doi.org/10.21043/QIJS.V8I1.5629>.

²² Akhmad Habibi et al., "Investigating EFL Classroom Management in Pesantren: A Case Study," *Qualitative Report*, 2018, <https://doi.org/10.46743/2160-3715/2018.3117>.

²³ Fachruddin Mangunjaya et al., "KESADARAN LINGKUNGAN DI KALANGAN SANTRI TERHADAP PEMBANGUNAN BERKELANJUTAN," *MEDIA KONSERVASI*, 2013, <https://doi.org/10.29244/medkon.18.3>.

²⁴ Nur Hayati, "Tipologi Pesantren: Salaf Dan Kholaf," *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, 2019.

²⁵ Muhammad Nihwan and Paisun, "Tipologi Pesantren (Mengkaji Sistem Salaf Dan Modern)," *Jpik*, 2019.

²⁶ Muhammad Rouf, "Memahami Tipologi Pesantren Dan Madrasah Sebagai Lembaga Pendidikan Islam Indonesia," *Tadarus*, 2016.

have good physical and spiritual health. As expressed by the informant, "the concept of health according to Islam is physical and spiritual health because the Prophet taught a lot of healthy living and even it has been recognized by researchers that a lifestyle like his is the right lifestyle" (Interview MF, 2021).

The concept of health according to Islam is not only limited to physical health but also spiritual health. His spiritual health largely determines even a human's physical activity. Expressed by another informant, "the concept of health according to Islam is physical (physical) and psychological (mental) health. When Muslims fulfill their religious obligations, various physical and mental illnesses are maintained" (RF Interview, 2021). Another informant added that the concept of Health in Islam is more comprehensive, including physical, spiritual and social. One of the informants said, "The concept of health that I understand according to Islam, healthy is not only physical health but overall health. Healthy physically, spiritually and socially" (Interview AM, 2021).

Implementation of the Health Education Reconception

In implementing health education during the COVID-19 period, several new activities were previously unknown to the pesantren community. For example, there is a ban on congregational prayers in mosques. One of the informants stated, "strongly disagree, with corona cases decreasing, then mosques should be opened, especially since crowd centers have been opened, places of worship, especially mosques, must also be opened" (MA Interview, 2021). Another informant expressed the same opinion, "did not agree, because if the mosque is increasingly abandoned, shouldn't we be ashamed of the creator who knows that we can deal with it except for worshipers who are affected by the plague or have symptoms of the epidemic, should not be allowed to pray in the mosque" (Interview) NA, 2021). Another informant agreed and considered that "the ban on praying in mosques in my opinion is temporary, when the situation improves it should continue to be held with restrictions on congregational capacity" (LA Interview, 2021).

An example of unusual activity is going to the mosque according to health protocols, namely, wearing a mask, washing hands and keeping a distance. In this case, one of the informants said, "yes, this is an effort to prevent the spread of the virus in the mosque, because in Mecca itself, where Muslims do it, it is also based on the decision of the Muhammadiyah tarjih" (MA Interview, 2021). Another informant agreed with the reason that "prevention is better than cure as the current state of the COVID-19 virus outbreak" (NA Interview, 2021). Likewise, this can be done because "by implementing health protocols, madharat can be prevented and the implementation of worship in it is cleaner and more comfortable" (LA Interview, 2021).

Another activity is friendship without a handshake, which looks foreign to the pesantren community. However, according to one of the informants, "this is okay, because in the current pandemic, it's okay to have a relationship without shaking hands, because we are not severing ties of friendship but avoiding harm" (Interview MA, 2021). In line with that, another informant said, "it is allowed because the gathering does not have to shake hands, by meeting each other either directly or indirectly" (NA Interview, 2021). One of the informants considered it taboo, and he said, "Silaturrahim without a handshake may still be taboo in Indonesia" (LA Interview, 2021).

As for praying in the congregation by keeping a distance, one of the informants stated that "distance prayer at a time like this is not a problem for me, because in Mecca itself, which is the direction of Muslims to do it, also from the tarjih decision of Muhammadiyah it has been

decided" (MA Interview, 2021). Another informant confirmed this, "it is allowed only in a state of danger such as the current infectious epidemic and it is highly recommended to apply to mosques and prayer rooms visited by travelers because these travelers come from various places" (NA Interview, 2021). Another informant's statement is also in line with this, "Praying in congregation at a distance can prevent the transmission of COVID 19, even there are many fatwas that allow it because it goes into the rules which say that refusing mafsadat is more important than taking benefit" (LA Interview, 2021).

Regarding the vaccine regulation, one of the informants stated, "ulama have agreed to this, even in Muhammadiyah it is recommended because it is part of the endeavour (Interview MA, 2021). This was confirmed by another informant that "the vaccine rules are left to the experts, but if the fatwa has issued a permit for vaccines to be even mandatory, then Muslims must implement them for the common good" (LA Interview, 2021).

As for the informant's view regarding hand sanitisers and ablution, "for me it cannot be compared, both have their respective functions, hand sanitiser is needed when we are outside when cleaning our hands, especially from dirt, while ablution is an obligation when we are going to pray and it is also recommended if we keep ablution" (Interview MA, 2021). Another informant stated, "when you are traveling and there is no place for hand washing or public bathrooms, then use a hand sanitiser and vice versa" (NA Interview, 2021). While other informants considered that "washing hands with soap is more effective and better than hand sanitiser, but if there is no water and soap, stick with hand sanitiser" (LA Interview, 2021).

The implementation of the concept of health education that the pesantren understands turns out to be different and varied after seeing the situation and conditions realistically in the community. It seems to be influenced by three main factors: Intentional (covering the psychology of the Kiai and ustadz), internal (covering the situation and conditions inside the pesantren) and external (covering the situation and conditions outside the pesantren). During the pandemic, this pesantren carried out sterilization so that the atmosphere of the lodge was quiet and quiet. Sterilization is carried out by cleaning rooms in schools and Islamic boarding schools and providing the opportunity for ustadz and students to learn virtually via zoom from their respective homes, which are spread throughout Indonesia.

Reconception of Health Education as a Solution to Build New Awareness

Health education from the perspective of pesantren can be a solution for the community. As stated by the informant, "We are recommended to maintain case protocols, administer vaccines, even though they are made by other nations. The Quran does not forbid us to take knowledge from non-Muslims. Vaccines can also be used as one of our efforts to prevent the spread of COVID-19, as long as the vaccine has been clinically tested and recognized in the medical world" (JA Interview, 2021). Another informant called for "returning to the Qur'an and as-Sunnah, the process of avoiding the contagion is a form of jihad. It is better for all Muslims to avoid than to make themselves infected. With this contagion, worship is not conducive" (KA Interview, 2021). Meanwhile, another informant stated, "the health solution according to Islam during a pandemic is with strong faith and piety but avoiding deadly diseases and epidemics is not a loss of faith, however, it is an effort not to get infected, not to get infected" (YA Interview, 2021).

Most of the informants stated the importance of maintaining health, even improving it, "I think that is implementing the 5 M recommended by medical personnel, before being exposed to the COVID-19 virus, do this because of the five things we have tried to maintain physical health" (MU Interview, 2021). In line with that, another informant stated that

"prevention is better than cure, not too afraid and not belittling, each taking care of himself to the maximum, praying and putting his trust in Allah. Health workers, ulama, umara and the community should cooperate with each other in tackling this epidemic with maximum efforts" (NU Interview, 2021). According to another informant, "health solutions according to Islam are of course asking Allah and praying and being sincere about the pandemic that has occurred, because Allah has inflicted something on his creatures for a reason" (LU Interview, 2021).

Islamic boarding schools must provide health education to the public because most people believe in pesantren so that the community will follow everything that is done by pesantren. Regarding this, one of the informants said, "Islamic boarding schools must support the government in policies to overcome disease" (MA Interview, 2021). More emphatically, another informant said, "the solution is to follow the recommendations of the leaders in their respective countries if it is good for the people" (JA Interview, 2021). In line with this, another informant said, "the health solution according to Islam during the COVID 19 period is to adapt to the COVID-19 situation in each region by keeping a distance, washing hands, avoiding crowds if you don't have an urgent need, so that the pandemic can be handled comprehensively" (KA Interview, 2021).

Discussion

From the explanation of the data above, the results found are three things, namely: First, the forms of a reconception of health education from the perspective of Islamic boarding schools during the COVID-19 pandemic have shown that Islam as a perfect religion has ordered its people to maintain health, which is part of the perfection of worship to Allah. Second, the reconception was influenced by three factors: intentional, internal, and external. Intentional is a factor that includes the motives, vision and mission of the founder of the pesantren. While internal, namely factors that include elements from within the pesantren. As for external, namely factors that influence from outside the pesantren environment. Third, the implementation of the reconception of health education in the life of the pesantren community is manifested in several changes in health behaviour, including the prohibition of praying in mosques, using health protocols, without handshakes, congregational prayers at a distance, vaccine rules and the use of hand sanitisers.

The COVID-19 pandemic has increasingly made the pesantren community aware of the importance of health, which is part of worship inseparable from Islamic teachings. This result is corroborated by findings that indicate a positive and significant relationship between religiosity and mental health of Islamic boarding school students, meaning that the higher the level of religiosity of the students, the higher the dimensions of their social welfare, and vice versa.²⁷ The difference from their awareness before COVID-19.²⁸ Some Islamic boarding schools seem to pay less attention to cleanliness and health, including the emergence of skin diseases suffered by students so that it interferes with the learning process.²⁹ Likewise, with food that is not clean, clothes that accumulate become a source of disease, the garbage that builds up.³⁰ In addition, there is an awareness to carry out a new culture of clean living by

²⁷ Sulis Winurini, "Hubungan Religiusitas Dan Kesehatan Mental Pada Remaja Pesantren Di Tabanan," *Aspirasi: Jurnal Masalah-Masalah Sosial* 10, no. 2 (2019), <https://doi.org/10.46807/aspirasi.v10i2.1428>.

²⁸ Achmad Muchaddam Fahham, "Sanitasi Dan Dampaknya Bagi Kesehatan: Studi Dari Pesantren," *Aspirasi: Jurnal Masalah-Masalah Sosial* 10, no. 1 (2019), <https://doi.org/10.46807/aspirasi.v10i1.1230>.

²⁹ Mimatun Nasihah, Istianah Istianah, and Anggreani Ayu Saraswati, "Strategi Pengembangan Pola Hidup Bersih Dan Sehat (PHBS) Dalam Mengantisipasi Penyakit Berbasis Lingkungan (PBL)," *Jurnal Abdimas Berdaya: Jurnal Pembelajaran, Pemberdayaan dan Pengabdian Masyarakat* 2, no. 02 (2019), <https://doi.org/10.30736/jab.v2i02.3>.

³⁰ M. Daimul Abror et al., "Pendampingan Integrated Policy and Managemen System Tata Kelola Sampah Di Pesantren Ngalah Sengonagung Purwosari Pasuruan," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 3, no. 2 (2019), <https://doi.org/10.29062/engagement.v3i2.63>.

frequently washing hands, wearing masks, keeping a distance, others.³¹ This increased awareness reflects the factors that influence the reconception of health education, including intentional, internal and external.³² The conception of health education in Islamic boarding schools is not only at the conceptual level but can be realized in real terms in the lives of students and the pesantren community. The impact of this awareness can be felt by the wider community and create a new climate in health.

Reconception of health education in the pesantren community can be interpreted as the implementation of Islamic values becoming perfect. Previously, only paying attention to the implementation of mahdlah worship such as prayer, fasting and the like, now it has expanded to issues related to cleanliness and health so that health becomes a top priority.³³ Worship in Islam requires mental and physical health, which previously had not been given much attention. Rasulullah has also given examples of healthy living, for example, eating in moderation, eating and drinking by sitting, exercising, fasting and others.

Efforts to maintain health in the pesantren community can be interpreted as efforts to avoid the adverse effects of COVID-19, which causes many losses, either due to illness or death.³⁴ In Islam, it turns out that several principles have been taught in Islamic boarding schools, including the principle of ushul fiqh, which shows that preventing damage/loss is prioritized over getting benefits. In Arabic terms, it is called: daf'u al-mafasid muqaddamun 'ala jalbi al-mashalih.³⁵

The implications of the reconception of health education according to the perspective of pesantren can be formulated theoretically and practically. Theoretically, the concept of health according to Islam needs to be explored and studied in-depth to produce a new concept about the importance of health. As for practice, this has implications for being more careful in interpreting texts, especially about disease outbreaks. Health problems must be implemented and improved, and the pesantren must also open up and cooperate with various parties, including the government, in assisting government programs in health in pesantren during and after COVID-19. Pesantren, in this case, can also play a role in spreading Islamic da'wah through health channels by inviting people to behave healthily in their daily lives.³⁶

This study indicates that awareness of the reconception of health education is very necessary for forming a clean living culture in the pesantren environment, which includes the lives of Kiai, ustadz and santri. However, some religious leaders still think that the COVID-19 pandemic is not a reality; they think that other parties have engineered it.³⁷ As a result, they do not care about the health protocols set by the government, and there is even behaviour against the policy. Excessive fear is also seen in some people, so threatening dangers always haunt

³¹ Tri Nova Rofifah, Lagiono Lagiono, and Budi Utomo, "Hubungan Sanitasi Asrama dan Personal Hygiene Santri dengan Kejadian Scabies di Pondok Pesantren Al Ikhsan Desa Beji Kecamatan Kedungbanteng Kabupaten Banyumas Tahun 2018," *Buletin Keslingmas* 38, no. 1 (2019), <https://doi.org/10.31983/keslingmas.v38i1.4081>.

³² Uud Wahyudin and Agus Setiawan, "Karakteristik Dan Peran Kyai Dalam Sosialisasi Perilaku Hidup Bersih Dan Sehat (Phbs) Di Pesantren," *Jurnal Manajemen Komunikasi* 3, no. 2 (2019), <https://doi.org/10.24198/jmk.v3i2.20637>.

³³ Muhamad Khafid, Nur Ainiyah, and Siti Maimunah, "Gambaran Perilaku Hidup Bersih Dan Sehat Di Pondok Pesantren Nurul Huda Surabaya," *The Indonesian Journal of Health Science* 11, no. 2 (2019), <https://doi.org/10.32528/ijhs.v11i2.2960>.

³⁴ Dedy Kuswoyo, "Pencegahan Penularan Covid-19 Dengan Pemberlakuan Perilaku 3M," *Jurnal Peduli Masyarakat* 3, no. 2 (2021), <https://doi.org/10.37287/jpm.v3i2.502>.

³⁵ Muhammad Tahir, "Nalar Agama Dan Pandemi Covid-19," *Prosiding Seminar Nasional Problematika Sosial Pandemi Covid-19 "Membangun Optimisme Di Tengah Pandemi Covid-19,"* 2020.

³⁶ Nasihah, Istianah, and Saraswati, "Strategi Pengembangan Pola Hidup Bersih Dan Sehat (PHBS) Dalam Mengantisipasi Penyakit Berbasis Lingkungan (PBL)."

³⁷ Karen M. Douglas, "COVID-19 Conspiracy Theories," *Group Processes and Intergroup Relations* 24, no. 2 (2021), <https://doi.org/10.1177/1368430220982068>.

them, do not dare to travel, cancel learning activities at Islamic boarding schools and others.³⁸ This phenomenon of excessive fear of COVID-19 has also spread to various countries.³⁹

The results of this study can inspire various actions in health education in the world of Islamic boarding schools. Among the actions that can be taken are (1) Ensuring that the boarding school environment meets health and hygiene standards through education based on local wisdom,⁴⁰ (2) Reconstruction of room patterns, models and layouts of Islamic boarding schools that are appropriate and pay attention to health, (3) Cooperating with government health agencies to create a boarding school health climate, by establishing a pesantren health unit or clinic which can be developed into a pesantren-owned hospital.

Conclusion

The findings of this study indicate three things: First, the abstract form of health education from the perspective of Islamic boarding schools during the COVID-19 pandemic has shown that Islam as a complete religion commands humans to maintain health, which is part of the perfection of worshipping Allah. Second, three factors influence the reconception of health education: intentional, internal and external. Intentional factors include the motives, vision and mission of the institution. While internal, namely factors that include elements from within the pesantren. As for external factors, namely factors that affect the pesantren environment from outside. Third, the implementation of the reconceptualisation of health education in the life of the pesantren community, which is manifested in several changes in health behaviour, including the prohibition of praying in mosques, the use of health protocols, the prohibition of handshakes, congregational prayers in distant mosques, vaccinations and the use of hand sanitisers. It turns out that the reconception of health education from the perspective of pesantren as one of the solutions to help recover conditions during the COVID-19 pandemic is that pesantren can have an active role in conducting health education to the community.

Health as a conception in the perspective of pesantren does not only concern the physical aspects of society, but also the spiritual aspects. Even the spiritual aspect is much more important in health, especially during the COVID-19 pandemic. These two aspects need to be strongly instilled and applied in the life of the pesantren community in a balanced manner so that it can give birth to individual and communal awareness to build a healthy and empowered family, community, and Indonesian nation.

Further research that needs to be carried out as a recommendation from these findings is to seek and dig deeper into health education strategies to anticipate various kinds of health problems faced by Islamic boarding schools in the future. In addition, the pattern of cooperation between the pesantren and related health parties needs to be improved for preventive and curative steps towards the health and cleanliness of the pesantren.

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³⁹ Sylvia Lindinger-Sternart et al., “COVID-19 Phobia across the World: Impact of Resilience on COVID-19 Phobia in Different Nations,” *Counselling and Psychotherapy Research* 21, no. 2 (2021), <https://doi.org/10.1002/capr.12387>.

⁴⁰ Uril Bahruddin et al., “The Transformation of Values in a Catfish Folklore,” *KARSA: Journal of Social and Islamic Culture* 28, no. 2 (2020), <https://doi.org/10.19105/karsa.v28i2.3520>.

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