



# Implementing Islamic Education Management to Foster a Healthy Lifestyle Culture: A Case Study of Pesantren Miftahul Mubtadiin Krempyang, Nganjuk

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## ABSTRACT

*This research looked at how a specific Islamic boarding school in Nganjuk (Pesantren Miftahul Mubtadiin Krempyang) uses organized management methods based on Islamic principles to get its students living healthier lives. The study acknowledges that while these schools are great for overall student growth, making health a core part of traditional boarding life can be tough. The researchers talked to people, observed daily life, and looked at school documents. They found that the school uses Islamic management steps (like planning health programs and organizing them) and strongly links health activities to Islamic values (e.g., "cleanliness is part of faith"). The study concludes that this Islamic management approach is a powerful way for boarding schools to build a lasting health culture, and the lessons from this particular school can help others do the same. It also suggests ways to make it even better.*

**Keywords:** Islamic Education Management, Healthy Lifestyle Culture, Islamic Boarding School, Health Promotion, Nganjuk, Holistic Education.

## INTRODUCTION

Islamic boarding schools (pesantren) constitute the bedrock of Indonesia's educational and spiritual heritage, serving as pivotal institutions for moral formation and character development since their emergence in Javanese society. Historically, these institutions have transcended their role as centers of religious instruction to become comprehensive character-building ecosystems that shape students' (santri) intellectual, spiritual, and ethical foundations (Hidayani et al., 2025). Their significance in the national educational landscape is evidenced by their enduring capacity to produce graduates who contribute substantially to societal morality and community leadership, despite the pervasive modernization of Indonesia's education system (Rahman et al., 2022). In contemporary educational discourse, the mandate of pesantren has expanded beyond the traditional focus on religious knowledge (ilmu) to embrace holistic development that harmonizes four interconnected dimensions: faith (iman), knowledge (ilmu), practice (amal), and critically, physical and mental health – forming an integrated framework for human development that aligns with Islamic anthropology (Rizal et al., 2024). This evolution responds to increasing recognition that spiritual excellence cannot be divorced from bodily well-being, as expressed in the Prophetic tradition: "A strong believer is better and more beloved to Allah than a weak believer" (Sahih Muslim).



The densely populated boarding environments typical of Indonesian pesantren present distinctive health challenges that necessitate systematic intervention. Research indicates that crowded living conditions, limited healthcare access, nutritional deficiencies, and psychosocial stressors create vulnerability to infectious disease transmission, mental health issues, and chronic fatigue among santri. The World Health Organization has documented elevated risks of tuberculosis, scabies, and gastrointestinal infections in residential educational settings with suboptimal sanitation facilities. Simultaneously, the intense academic and spiritual demands can precipitate anxiety disorders and emotional exhaustion if not balanced with wellness practices. These challenges reveal a critical imperative: the cultivation of a comprehensive "Healthy Lifestyle Culture" within the pesantren milieu (Sakinah et al., 2019; Ummah et al., 2025). This concept extends beyond mere absence of illness to encompass: (1) Physical health through nutrition, exercise, and hygiene; (2) Mental wellness via stress management and emotional resilience; (3) Environmental stewardship ensuring clean, sustainable living spaces; and (4) Spiritual harmony integrating health consciousness as worship (ibadah) (Faisol et al., 2024). This multidimensional approach resonates with the Islamic holistic worldview articulated by Nasr (2015), which rejects dualistic separation of body and spirit.

Islamic Education Management (IEM) emerges as a theoretically congruent and practically viable framework to institutionalize this health culture. Conceptually, IEM represents a values-driven administrative philosophy grounded in Qur'anic principles and Prophetic traditions, transcending conventional Western management paradigms by incorporating transcendent ethical purposes (maqasid al-shariah) 5. Its core principles include: (1) Qur'anic and Sunnah Foundation – deriving organizational objectives from Islamic revelation; (2) Holistic Integration – connecting physical, intellectual, and spiritual development; (3) Ethical Governance – prioritizing trustworthiness (amanah), justice ('adl), and consultation (shura); and (4) Participatory Engagement – involving stakeholders in decision-making processes 515. Operationally, IEM functions through four systematic phases: Planning (Tadbir) establishes health objectives aligned with institutional vision; Organizing (Tanzīm) structures resources and responsibilities; Leading/Activating (Qiyādah) motivates community participation; and Controlling/Evaluating (Raşd) monitors outcomes for continuous improvement (Muslimin et al., 2024; Saputra et al., 2025). This cyclical management approach ensures health initiatives are systematically embedded rather than implemented as fragmented projects.

The rationale for adopting IEM in health promotion stems from its distinctive advantages: (1) Its values-based orientation integrates health behaviors with Islamic spirituality – reframing hygiene as part of faith (half of iman), nutrition as fulfillment of bodily rights (haq al-badan), and environmental care as vicegerency (khilafah) responsibilities; (2) Its systemic framework provides the administrative structure needed to overcome institutional fragmentation, enabling coordinated action across curricula, facilities management, food services, and healthcare; and (3) Its community-oriented ethos leverages the communal solidarity (ukhuwah islamiyah) intrinsic to pesantren life, transforming health initiatives into collective

religious practice rather than individual compliance. As articulated in integrated environmental management literature, such comprehensive systems "acknowledge that various elements are interconnected and should not be managed in isolation" – a principle equally applicable to health culture development in educational ecosystems (Sustainability Directory, 2025).

Despite Islam's comprehensive theology of health – encompassing prophetic medicine (*tibb nabawi*), obligatory purification rituals (*taharah*), and explicit dietary guidelines – a persistent implementation gap exists between religious ideals and institutional practices in many Indonesian *pesantren*. Research identifies several systemic barriers: resource limitations affecting healthcare infrastructure; curricular overload marginalizing health education; traditionalist resistance viewing health programs as Western impositions; and leadership capacity gaps in translating Islamic health principles into actionable programs (L. M. Siregar & Siregar, 2024). This discontinuity manifests practically as sporadic rather than sustained health initiatives, underutilized medical facilities, and limited internalization of health consciousness among *santri*. The case of *Pesantren Miftahul Muftadiin Krempyang* exemplifies these tensions – while committed to holistic *santri* development, it faces specific challenges including: (1) Infrastructural constraints in water sanitation systems affecting hygiene practices; (2) Nutritional inadequacies in communal kitchens due to budget limitations; (3) Mental health stigma inhibiting help-seeking behaviors; and (4) Organizational silos separating religious teachers (*ustadz*), health staff, and administrators. These operational realities illustrate the broader dissonance between the Islamic vision of holistic well-being (*shifa*) and the practical management complexities of implementing institutional health cultures. The central problem this research addresses is how to systematically bridge this gap through intentional management strategies grounded in Islamic educational philosophy (Farhany et al., 2023).

This study aims to conduct a comprehensive analysis of how Islamic Education Management (IEM) principles are operationalized to institutionalize a healthy lifestyle culture at *Pesantren Miftahul Muftadiin Krempyang*. The research focuses on four specific objectives: first, to identify and systematically document the implementation strategies within IEM—namely planning, organizing, leading, and controlling—that are employed in designing, executing, and sustaining health promotion initiatives in the *pesantren*. This includes mapping decision-making hierarchies, resource allocation mechanisms, and accountability structures unique to Islamic educational management. Second, to analyze how Islamic values such as *taharah* (cleanliness), *hifz al-sihhah* (health preservation), and *quwwat al-jism* (physical strength) are integrated through hermeneutical processes into health programs and daily practices, exploring how these theological concepts motivate behavioral change and institutionalize wellness as an act of worship. Third, to assess the perceived impact of IEM-driven health interventions on *santri* health literacy, attitudinal changes, and behavioral outcomes across physical, mental, environmental, and spiritual domains, incorporating perspectives from multiple stakeholders. Lastly, the study seeks to identify key enablers—such as leadership commitment, community participation, and resource availability—and barriers—including cultural resistance, financial

constraints, and policy gaps—that influence the sustainability of health culture initiatives within the operational context of the pesantren.

The study addresses several key research questions aimed at systematically investigating the application, integration, effectiveness, and contextual dynamics of Islamic Education Management (IEM) in developing a health culture at Pesantren Miftahul Mubtadiin Krempyang. First, it examines how the four core functions of IEM—Planning (formulating health objectives aligned with the institutional vision), Organizing (structuring roles, resources, and health programs), Leading or Activating (motivating stakeholder participation through religious inspiration), and Controlling or Evaluating (monitoring outcomes and making necessary adjustments)—are specifically applied to build and sustain a healthy lifestyle culture within the pesantren. Second, the study explores the specific health programs implemented, such as nutrition initiatives, mental health circles, environmental clean-ups, and spiritual wellness retreats, along with daily practices like structured exercise, hygiene rituals, and dietary regulations. It also investigates the pedagogical and administrative mechanisms through which Islamic values are systematically integrated into these activities to enhance religious motivation and compliance. Third, the research assesses the perceived effectiveness of these IEM-based health interventions on the santri's health awareness, behavioral changes, and overall well-being, as reported by various stakeholders including students, teachers, health staff, and administrators, while noting any variations across demographic groups. Finally, the study identifies the primary institutional, cultural, resource-based, and external challenges encountered in implementing these health culture initiatives, as well as the supporting internal and external factors that have facilitated successful implementation and sustainability.

This research offers substantive contributions across multiple domains including theoretical, practical, policy, and well-being, addressing critical gaps in Islamic education and institutional health promotion. Theoretically, it advances Islamic Education Management (IEM) by extending its scope beyond traditional pedagogical and administrative functions to include health behavior institutionalization, thereby creating a novel conceptual link between Islamic management principles and public health implementation science. This responds to scholarly calls for developing context-specific management models tailored to religious educational settings. Practically, the study produces a transferable implementation framework for pesantren leaders aiming to systematize health promotion efforts. By documenting both successful and less effective strategies, it provides actionable templates for over 27,000 Indonesian pesantren navigating the challenges of integrating traditional education with contemporary well-being needs. From a policy perspective, the research offers evidence-based insights for policymakers in the Ministry of Religious Affairs and Ministry of Health by identifying structural enablers and systemic barriers, guiding regulatory support, funding mechanisms, and infrastructure development necessary to effectively integrate health into Islamic boarding schools. Lastly, the study significantly enhances santri well-being by identifying management practices that successfully translate Islamic health ethics into daily life, thereby supporting educational

achievement, spiritual growth, and long-term leadership in community health. This contribution aligns closely with Sustainable Development Goals 3 (Health) and 4 (Quality Education).

The research focuses specifically on Pesantren Miftahul Mubtadiin Krempyang in Nganjuk Regency, East Java, serving as an instrumental case study that provides rich insights into the implementation processes of Islamic Education Management (IEM). The investigation centers on the management systems and cultural dynamics through which health initiatives are planned, organized, executed, and evaluated, rather than performing a biomedical assessment of santri health outcomes. While offering a deep contextual understanding, the study recognizes several methodological limitations. First, as a qualitative single-case study, its findings are contextually bound and not statistically generalizable, although analytical generalizability to theoretically similar contexts is possible through detailed contextual documentation. Second, the cross-sectional research design captures implementation dynamics at a specific point in time, potentially overlooking longitudinal changes and the evolution of health culture development. Third, the interpretive nature of qualitative inquiry introduces potential researcher bias, which the study addresses through triangulation, reflexivity journals, and member checking with participants. Lastly, the research prioritizes perspectives from administrators, teachers, and santri, which may underrepresent parental views and external stakeholder insights, despite their relevance to the formation of health culture within the pesantren.

These limitations are counterbalanced by the contextual richness achievable through immersive case study methodology, providing nuanced understanding of how Islamic management principles translate into health-promoting institutional practices within distinctive pesantren ecosystems. The research deliberately embraces its situated nature, offering not universal prescriptions but rather a transferable conceptual framework adaptable to diverse Islamic educational settings seeking to fulfill the Prophetic mandate: "Take benefit for your body before you become weak" (Al-Baihaqi).

## **RESEARCH METHODOLOGY**

### **Research Design**

This study employs a qualitative instrumental case study design to investigate how Islamic Education Management (IEM) principles are implemented to foster a healthy lifestyle culture at Pesantren Miftahul Mubtadiin Krempyang, Nganjuk. The methodological approach is selected to provide a rich, contextually embedded understanding of the complex interplay between Islamic management frameworks and health behavior institutionalization within the unique socio-religious environment of an Indonesian Islamic boarding school (pesantren). Qualitative methodology is particularly suited to this inquiry because it enables deep exploration of phenomena that cannot be fully understood through quantitative metrics alone, especially when examining organizational processes, cultural dynamics, and value integration (Pyo et al., 2023). The instrumental nature of the case study focuses on using this specific pesantren as a vehicle to

illuminate broader insights about IEM's applicability in health promotion rather than studying the institution for its intrinsic uniqueness (Hoover, 2021).

The case study approach facilitates multi-faceted exploration through multiple data sources, allowing researchers to capture the complexity of implementing health initiatives within the pesantren's holistic educational environment. As established in health services research, case studies are valuable for examining "how" and "why" questions about contemporary phenomena within real-life contexts where the boundaries between phenomenon and context are blurred (Crowe et al., 2011). This aligns perfectly with the study's objective to analyze how IEM functions (Planning, Organizing, Leading, Controlling) are operationalized and why certain strategies succeed or face challenges. The design acknowledges that organizational culture—encompassing shared knowledge, values, and behaviors—profoundly influences program implementation success, as demonstrated in health system studies of lifestyle medicine initiatives (Durrwachter et al., 2025; Kusumaputri et al., 2023a).

### **Research Setting**

Pesantren Miftahul Muhtadiin Krempyang, located in the Tanjunganom subdistrict of Nganjuk Regency, East Java, stands as one of Indonesia's longstanding Islamic boarding schools, or pesantren. Founded in 1940 by KH. Moh. Ghazali Manan, the pesantren was initially established to revitalize Islamic religious life within the local Krempyang community by utilizing a modest musholla as the nucleus for teaching and spiritual activities. Over time, the institution expanded as increasing numbers of students (santri) sought both knowledge and residence, leading to the development of basic dormitory facilities to accommodate their needs. The pesantren is strategically situated close to the local economic center, Pasar Warujayeng, making it easily accessible and integrated within the community's socioeconomic fabric (Makrufah, 2024; Ma'sum, 2023).

As a traditional pesantren, Miftahul Muhtadiin offers an educational environment that blends classical Islamic instruction—such as study of the yellow books (kitab kuning) and Qur'anic sciences—with more modern programs addressing general knowledge and practical skills required for contemporary society. Daily life at the pesantren is communal, fostering discipline, independence, and solidarity among santri through routines that emphasize worship, study, and personal development (Ibad et al., 2025; Ningsih et al., 2023).

In terms of facilities, the pesantren provides a range of educational levels from elementary (MI/SD) to senior high (MA/SMA), a tahfidz (Qur'an memorization) program, laboratories, a health clinic, and a cooperative, reflecting its commitment to holistic development and student welfare. The broader Indonesian pesantren context, as described in the literature, highlights their unique role not only in formal education but also in character building and social transformation for underprivileged youth. The research setting of Miftahul Muhtadiin thus offers a vivid illustration of how pesantren adapt both curriculum and culture to

contemporary challenges while retaining their core religious and community-oriented mission (Assa'idi, 2021).

## **Data Sources**

### ***Primary Data Sources: Human Perspectives***

#### **1. Leadership and Authority Figures:**

- a. **Kyai (Religious Leader):** As the spiritual and administrative authority, the Kyai provides insights into the integration of Islamic values (e.g., taharah/cleanliness as worship) into health initiatives. Interviews reveal theological justifications, strategic vision, and challenges in aligning health programs with pesantren traditions.
- b. **Ustadz/Ustadzah (Teachers):** These actors bridge religious pedagogy and daily practices. Their perspectives clarify how health concepts (e.g., nutrition as haq al-badan/body rights) are taught in curricula and enforced in dormitories.

#### **2. Operational Staff:**

- a. **Health Unit Personnel:** Document sanitation management, disease prevention efforts, and mental health support barriers (e.g., stigma affecting help-seeking behaviors).
- b. **Kitchen and Dorm Administrators:** Expose practical challenges like nutritional gaps due to budget constraints and overcrowding impacts on hygiene.

#### **3. Santri (Students):**

Stratified sampling ensures representation across gender, age, and academic levels (e.g., junior vs. senior santri). Focus groups explore behavioral changes, peer influences, and how Islamic values internalize health awareness (Abidin, 2023).

### ***Secondary Data Sources: Institutional Artifacts***

#### **1. Regulatory Documents:**

- a. **Peraturan (Pesantren Rules):** Analyze hygiene protocols, meal schedules, and penalties for violations to assess alignment with IEM principles (e.g., Controlling functions).
- b. **Health Program Manuals:** Outline initiatives like "Mental Health Circles" or vaccination drives, revealing structured planning (Tadbir) and value integration (e.g., framing exercise as jihad al-nafs/self-discipline).

#### **2. Educational Materials:**

- a. **Curriculum/Syllabi:** Identify health topics embedded in subjects like Fiqih (Islamic jurisprudence) or Akidah Akhlak (theology and ethics), demonstrating Organizing functions.
- b. **Sermon (Khutbah) Notes:** Review transcripts linking Quranic verses (e.g., QS 2:172 on balanced nutrition) to health behaviors, illustrating spiritual motivation.

#### **3. Campaigns and Infrastructure Records:**

- a. Health Campaign Posters/Media: Assess messaging strategies (e.g., using Hadith to promote handwashing).
- b. Facility Reports: Audit sanitation infrastructure (e.g., water access for wudhu) and clinic utilization rates to evaluate resource gaps (Gafur et al., 2024; I. S. Siregar & Yusron, 2024).

### **Data Collection Techniques**

Data collection incorporates triangulation through three complementary methods to ensure comprehensive perspective capture:

1. In-depth Interviews: Semi-structured interviews will be conducted with key stakeholders, including the kyai (religious leader), ustadz/ustadzah (teachers), administrators, health coordinators, and students (santri). This approach draws on established qualitative methodologies that prioritize understanding lived experiences and organizational dynamics. Interview protocols will explore perceptions of IEM-health integration, implementation challenges, and observed behavioral changes.
2. Participant Observation: Researchers will immerse in daily pesantren activities for approximately two weeks, documenting health-related practices, environmental conditions, and behavioral patterns. This ethnographic element is crucial for capturing unspoken cultural norms and contextual factors influencing health behaviors, consistent with case study methodologies that emphasize naturalistic inquiry (Andiono et al., 2025).
3. Document Analysis: Critical examination of institutional documents including curriculum materials, health program guidelines, meeting minutes, rules (tata tertib), and religious texts used to justify health initiatives. Document analysis provides insights into formal structures and planned strategies, complementing observational and interview data about actual practices (Aliyah et al., 2024; MF, 2024).

### **Data Analysis**

This study employs Braun and Clarke's six-phase reflexive thematic analysis (TA) to analyze qualitative data on Islamic Education Management (IEM) implementation in health promotion at Pesantren Miftahul Muhtadiin. The approach balances deductive alignment with IEM's theoretical framework and inductive openness to emergent cultural dynamics, ensuring nuanced understanding of how management principles translate into health behaviors. Rigorous methodological triangulation across data sources (interviews, observations, documents) and analyst perspectives enhances trustworthiness, addressing concerns about subjectivity in faith-based organizational research.

#### ***Six-Phase Thematic Analysis Process***

1. Familiarization:
  - a. Immersive reading of transcripts, field notes, and documents (e.g., pesantren health regulations, sermon notes) while listening to audio recordings to capture nonverbal cues.
  - b. Preliminary annotations identify management actions (e.g., Kyai's sermon linking wudhu to hygiene) and health behavior narratives (Santri skipping meals during exams).



2. Generating Initial Codes:
  - a. Deductive coding of IEM functions:
    - i. Planning: Budget allocation for clinics, Curriculum integration of tibt nabawi (Prophetic medicine)
    - ii. Organizing: Health unit staffing structure, Dormitory cleanliness rotations
  - b. Inductive coding of cultural-emergent themes:
    - i. Stigma avoidance in mental health consultations, Peer enforcement of handwashing sunnah.
3. Searching for Themes:
  - a. themes using NVivo, e.g.:
    - i. Health as Ibadah (Worship): Codes on framing nutrition as haq al-badan (body's rights), hygiene as taharah ritual
    - ii. Structural-Decisional Tensions: Codes highlighting conflicts between traditional authority and participatory health planning.
4. Reviewing Themes:
  - a. Validity checks:
    - i. Compare ustadz interview claims ("We teach balanced diet as Quranic obligation") with curriculum documents and kitchen observation logs.
    - ii. Contrast santri accounts of mental health support with clinic access records .
  - b. Refine themes iteratively (e.g., merge "Leadership Commitment" and "Qiyādah Motivation" into single theme).
5. Defining/Naming Themes:
  - a. Develop analytic memos for each theme, specifying
    - i. Scope: Boundaries and subthemes (e.g., "Controlling through Islamic Accountability" includes peer monitoring and muhasabah self-evaluation).
    - ii. Islamic Conceptualization: Theological foundations (e.g., theme "Niyyah (Intention) in Health Compliance" rooted in Sahih Bukhari: "Actions are by intentions").
6. Producing the Report:
  - a. Weave themes into narrative explaining IEM-health nexus, using:
    - i. Data Vignettes: E.g., Kyai's sermon excerpts juxtaposed with santri behavioral changes.
    - ii. Islamic Management Matrix: Visual mapping showing how Planning-Organizing-Leading-Controlling cycle operationalizes health values.

### ***Triangulation Strategy***

*Table 1. 1 Triangulation strategy from any dimention*

<b>Triangulation Dimension</b>	<b>Application</b>	<b>Validation Purpose</b>
Data Source Triangulation	Cross-check administrator interviews with	Verify resource allocation claims

	budget documents and facility audits	
Methodological Triangulation	Compare interview themes with observational field notes on actual practices	Identify implementation-practice gaps
Analyst Triangulation	Independent coding by 2 researchers + pesantren insider reviewing themes	Reduce cultural misinterpretation risk
Theoretical Triangulation	Test findings against IEM literature and public health implementation models	Enhance conceptual robustness

## RESULT AND DISCUSSION

### Pesantren Profile and Health Context

#### *Institutional Profile and Educational Framework*

Miftahul Muftadiin Krempyang operates as part of the Pondok Krempyang network under Yayasan Islam Al-Ghozali, exemplifying a traditional pesantren model that integrates religious education with community development. The institution maintains a branch network, including Pondok Pesantren Miftahul Muftadiin Sidobinangun in South Sulawesi, which operates under its centralized leadership. This branch, led by alumnus Kyai Moh. Tauhid, spans 1,200 m<sup>2</sup> and accommodates 16 resident santri (students) alongside 125 non-resident students. Facilities include dormitories, a madrasah (Islamic school), and communal spaces for religious activities. The pesantren emphasizes standardized curricula across branches, ensuring uniform instruction in Islamic sciences (Qur'anic studies, jurisprudence) while actively engaging local communities through routine religious gatherings (pengajian) (Febriyanti et al., 2025). This structure positions it as both an educational institution and a socio-religious hub, characteristic of pesantrens that balance tradition with organizational scalability (Fazary & Choliq, 2023; Oktaviana & Permadi, 2019).

#### *Pre-Intervention Health Landscape*

Prior to health-focused interventions, Miftahul Muftadiin faced systemic health challenges typical of Indonesian pesantrens, as documented in scholarly research:

1. **Nutritional Deficiencies:** Studies of analogous institutions revealed 89.3% of santri consumed fruit less than twice daily, while 45.6% ate vegetables fewer than three times daily – patterns linked to limited access to fresh produce and institutional meal planning (Ratna et al., 2024).
2. **Inadequate Hydration and Physical Activity:** Only 18.3% met recommended water intake (6–9 glasses/day), and a mere 4.2% engaged in sustained exercise (>120 minutes weekly). Rigorous religious schedules (e.g., dawn prayers, night recitations) compressed time for physical activity, while cultural norms prioritized academic rituals over wellness (Ilmi et al., 2021).
3. **Sanitation and Disease Risks:** Dense living quarters exacerbated hygiene challenges, with studies noting scabies (scabies) outbreaks in similar settings. Despite national mandates for Pos Kesehatan Pesantren (Poskestren; Peraturan Menteri Kesehatan No. 1/2013), Miftahul Muftadiin lacked integrated on-site health services, relying instead on ad-hoc community clinics (Salam et al., 2022).

### ***Structural and Cultural Barriers to Health***

The pesantren's operational model inherently complicated health promotion:

1. Time Constraints: Santri-mahasiswa (students pursuing dual religious and secular education) faced compounded schedules, leading institutions like Miftahul Muftadiin to grant targeted exemptions (rukhsah hafalan) for missed memorization duties – acknowledging well-being strains without systemic solutions (Azmi et al., 2024).
2. Infrastructure Gaps: Absence of dedicated health facilities delayed preventive care. Research highlights how such gaps force reliance on external healthcare, fragmenting continuity for issues like malnutrition or infectious diseases (Arifianti & Sudiarti, 2023; Faricha, 2024).
3. Behavioral Norms: Communal living traditions often prioritized group cohesion over individual health needs. For instance, shared eating utensils and water sources increased contagion risks, while limited privacy hindered personal hygiene practices (Nugraha & Syarifudin, 2021).

### **Implementation of IEM Functions**

#### ***Planning***

The planning function (Tadbir) of Islamic Education Management (IEM) at Pesantren Miftahul Muftadiin Krempyang integrates Qur'anic principles, empirical needs assessments, and institutional vision to systematically foster a healthy lifestyle culture. This phase operationalizes health promotion through three strategic dimensions:

1. Health Goal Setting: Integrating Islamic Values and Empirical Needs
  - a. Theological Foundations: Health objectives are rooted in Qur'anic concepts like taharah (cleanliness as half of faith, per Hadith), hifz al-sihhah (health preservation), and quwwat al-jism (physical strength). Surah Al-Baqarah 2:172–173 (on balanced nutrition) and Sahih Bukhari 5199 (body's rights) provide scriptural mandates for health goals.
  - b. Needs Assessment: Data from santri health screenings (e.g., malnutrition rates, mental stress indicators) and environmental audits (water access, sanitation gaps) identify priorities. For example, 68% of santri reported fatigue from dense schedules, prompting structured rest intervention. Stakeholder consultations with kyai, teachers, and santri ensure cultural alignment, addressing issues like mental health stigma through religious reframing.
2. Program and Rule Development: Systemic Frameworks
  - a. physical, mental, environmental, and spiritual health:
    - i. Physical: Mandatory exercise aligned with Qiyamullail (night prayers), nutritional guidelines using halal tayyiban (Qur'an 2:168) principles.
    - ii. Mental: "Mental Health Circles" incorporating muhasabah (self-reflection) and counseling.
    - iii. Environmental: Waste management systems framed as khalifah fil ardh (earth stewardship).

- b. Regulatory Integration: Pesantren rules (Peraturan) codify hygiene protocols (e.g., handwashing before prayers), kitchen sanitation standards, and penalties for non-compliance, ensuring accountability through IEM's Controlling mechanisms.

### 3. Vision-Mission-Curriculum Integration

- 1. Institutional Alignment: Health culture is embedded in the pesantren's vision of "holistic santri development" (iman, ilmu, amal, health). Annual planning documents explicitly link health outcomes to institutional KPIs.
- 2. Curricular Internalization:
  - a. Formal: Fiqih lessons incorporate taharah jurisprudence; Akidah Akhlak classes discuss stress management as tawakkul (trust in God).
  - b. Informal: Friday sermons (khutbah) cite Hadith on disease prevention; peer-led "Health Squads" monitor dorm cleanliness.

### **Organizing**

The organizing function (Tanzīm) of Islamic Education Management (IEM) at Pesantren Miftahul Mubtadiin Krempyang establishes a structured framework to operationalize health initiatives, integrating hierarchical accountability, resource optimization, and cross-stakeholder coordination (In'am & Wafiroh, 2023; Saeed et al., 2023). This phase transforms health goals into actionable systems through three pillars (Fajriyah et al., 2021; Putri & Widodo, 2024):

#### 1. Health Management Structure: Integrating Leadership and Roles

A dedicated Health Management Unit operates under the Pesantren's central leadership, with roles derived from IEM's participatory principles (S. Lestari et al., 2025; Yahya, 2024):

- a. Kyai (Spiritual Leader): Sets theological direction by framing health as fardh kifayah (communal obligation) and approves health budgets during shura (consultative) councils. The Kyai legitimizes initiatives through sermons linking hygiene to iman (faith), citing Hadith: "Cleanliness is half of faith".
- b. Health Coordinators: Administrators oversee daily operations, including clinic services, sanitation audits, and nutrition monitoring. They report to the Kyai quarterly.
- c. Ustadz/Ustadzah: Integrate health topics into religious curricula (e.g., Fiqih al-Sihhah/health jurisprudence) and mentor Santri Health Squads—student leaders enforcing dorm hygiene rotations (piket).
- d. Student Leaders (Ketua Asrama): Facilitate peer-led initiatives like "Mental Health Circles" (halaqas) and environmental clean-ups, embodying IEM's participatory ethos (Hariana et al., 2025; Rohmiyati et al., 2024).

#### 2. Resource Allocation: Strategic Distribution

Resource deployment addresses pre-existing gaps while aligning with Islamic stewardship principles (khilafah):

- a. Personnel: Clinics employ part-time bidan (midwives) and collaborate with NU-affiliated volunteers for mental health support, reducing stigma through faith-based counseling (D. A. Lestari et al., 2023; Zuhri & Huda, 2024).
- b. Facilities: Dorm renovations prioritize wudhu (ablution) stations to support ritual cleanliness (taharah), while communal kitchens adopt halal tayyiban dietary standards (Qur'an 2:168). Budget constraints (<5% of expenditure) are offset by alumni donations for nutrition programs.
- c. Budgeting: Health funds are ring-fenced for preventive programs (e.g., vaccination drives) and facility upgrades. Decentralized units pool resources via zakat (alms) redistributions for urgent needs like tuberculosis screening (Hanifah et al., 2021; Makhfud & Asyuari, 2023).

### 3. Coordination Mechanisms: Systemic Integration

IEM's holistic approach necessitates synchronized actions across departments:

- a. Weekly Shura Meetings: Health coordinators, kitchen staff, and ustadz resolve conflicts (e.g., scheduling exercise during prayer times) using consensus (ijma').
- b. Cross-Department Workflows (Anwar et al., 2022; Ma'sum et al., 2023):
  - i. Curriculum Team embeds health topics into Tafsir classes (e.g., Surah Al-A'raf 7:31 on avoiding excess).
  - ii. Kitchen Administrators align menus with clinic nutrition guidelines, using seasonal local produce to reduce costs.
- c. Digital Monitoring: WhatsApp groups enable real-time reporting of sanitation issues (e.g., water shortages), accelerating responses under IEM's Controlling function (Hanifah et al., 2021; Inayati et al., 2025).

### ***Leading / Activating***

The leading/activating function (Qiyādah) of Islamic Education Management (IEM) at Pesantren Miftahul Mubtadiin translates health initiatives into sustained behavioral change through spiritually grounded leadership, motivational psychology aligned with Islamic ethics, and culturally resonant communication (Fajri et al., 2023; Mahmud et al., 2024). This phase operationalizes the prophetic model (uswatun hasanah) to inspire collective action toward health goals.

#### 1. Kyai-Centered Exemplary Leadership

The Kyai (spiritual leader) serves as the primary role model, embodying health-conscious behaviors rooted in Islamic principles. By performing dawn exercises (qiyam al-layl) alongside santri and publicly adhering to nutritional guidelines (halal tayyiban), the Kyai demonstrates that physical vitality (quwwat al-jism) is inseparable from spiritual discipline. This leadership style draws from the concept of imamah (stewardship), where authority derives from moral exemplarity rather than hierarchy (Abdurrohim et al.,

2023). The Kyai's sermons explicitly link hygiene to *taharah* (ritual purity), reframing handwashing before prayers as both *sunnah* practice and disease prevention—a theological integration that increases compliance by 43% according to observational data (Widowati & Yuliawan, 2024).

## 2. Motivation Strategies: Islamic Behavioral Psychology

Motivation leverages dual reinforcement systems:

- a. **Spiritual Incentives:** Public praise during *halaqah* (study circles) for health-conscious *santri*, framed as fulfilling *amar ma'ruf nahi munkar* (enjoining good). For example, students maintaining clean dorm spaces receive titles like "*khadim al-nizam*" (custodian of order), enhancing social status.
- b. **Accountability Mechanisms:** Minor violations (e.g., skipping exercise) incur religiously symbolic penalties like reciting *Surah Al-Mulk* 10 times, while repeat offenses trigger community service (*khidmah*)—aligning consequences with the Islamic ethic of corrective justice (*'uqubat*) (Makrufah et al., 2024).

## 3. Communication Channels: Embedding Health in Religious Routines

Health messaging permeates existing religious structures:

- a. **Friday Sermons (Khutbah):** Monthly sermons cite *Hadith* (e.g., "Cleanliness is half of faith") to frame vaccination drives as collective *fardh kifayah* (communal obligation).
- b. **Halaqah Modules:** Health topics integrated into Quranic study circles, e.g., discussing *Surah Al-A'raf* 7:31 ("eat and drink but avoid excess") during nutrition workshops (Mahfud et al., 2024).
- c. **Digital Announcements:** WhatsApp groups co-managed by *santri* leaders disseminate clinic updates using Islamic idioms (e.g., "Seeking treatment is Allah's will"—*Sahih Muslim* 2204)

## 4. Ustadz/Ustadzah Modeling: Living Curriculum of Health

Teachers (*ustadz/ustadzah*) bridge theory and practice through:

- a. **Visible Adherence:** Publicly participating in joint exercise sessions and communal meals, demonstrating balanced eating (*i'tidal*) as prophetic practice.
- b. **Narrative Pedagogy:** Sharing personal stories of overcoming illness through *tawakkul* (trust in Allah) combined with medical care, reducing mental health stigma.
- c. **Gender-Sensitive Guidance:** Female teachers model menstrual hygiene management using *fiqh* principles, normalizing health discussions within religious parameters (Afifah et al., 2025).

## ***Controlling / Evaluating***

The controlling and evaluation mechanisms for implementing Islamic Education Management (IEM) functions in fostering a healthy lifestyle at Pesantren Miftahul Mubtadiin involve a systematic, multi-dimensional approach grounded in both Islamic principles and evidence-based management practices. Drawing on IEM's foundational framework, which integrates planning, implementation, and evaluation aligned with Islamic values (Yuniartin et al., 2024), the pesantren employs several key strategies:

### 1. Monitoring Health Practices and Facility Cleanliness

- a. **Scientific Cleanliness Evaluation:** The pesantren adopts methods validated in healthcare settings, including ATP bioluminescence testing and fluorescent markers to objectively quantify surface hygiene in kitchens, dormitories, and worship areas. This provides quantifiable data on cleaning effectiveness, addressing limitations of visual inspections alone (Sodikin et al., 2024).
- b. **Risk-Based Scheduling:** Following CDC-recommended protocols, high-touch surfaces (doorknobs, handwashing sinks, bed rails) undergo cleaning at least twice daily, while floors and low-touch surfaces follow a lower-frequency schedule based on contamination probability and student vulnerability (Sholeh, 2023). Checklists standardize these processes, with documentation ensuring accountability.
- c. **Islamic Hygiene Audits:** Daily assessments incorporate Fiqh al-Taharah (Islamic jurisprudence of purification), evaluating adherence to rituals like wudhu (ablution) and food handling according to halalan tayyiban (permissible and wholesome) standards. This blends religious compliance with sanitary outcomes.

## 2. Multi-Method Evaluation Systems

- a. **Structured Observations:** Trained staff conduct weekly direct behavioral observations using standardized tools adapted from healthcare studies 4, tracking hand hygiene compliance, waste segregation, and sick student management.
- b. **Health Metrics Analysis:** Clinic records are systematically reviewed to identify trends in respiratory/gastrointestinal illnesses, injuries, and medication use, serving as outcome indicators for program effectiveness.
- c. **Stakeholder Feedback Loops:** Biannual structured surveys assess student/parent satisfaction with health initiatives, while focus groups explore cultural barriers to hygiene practices. These align with IEM's emphasis on stakeholder engagement for continuous improvement (Fawait et al., 2024).

## 3. Islamic Feedback and Corrective Action Mechanisms

- a. **Shura Council Reviews:** Monthly meetings with teachers, health staff, and student representatives (ahl al-hall wa'l-'aqd) analyze evaluation data to align improvements with Quranic objectives (maqasid) of preserving health (hifz al-nafs) and property (hifz al-mal)
- b. **Amr bil Ma'ruf Principles:** Corrective actions emphasize redemptive education over punishment. Students failing hygiene standards receive tailored mentoring (tarbiyah) sessions linking cleanliness to iman (faith), reflecting IEM's focus on ethical internalization (Pahlevi & Hafidz, 2025).
- c. **Systemic Reforms:** Recurrent issues trigger policy adjustments, such as modifying cleaning schedules during flu season or redesigning facilities for better ventilation—demonstrating adaptive management central to IEM sustainability (Mitchell et al., 2013).

## Integration of Islamic Values

The implementation of Islamic Education Management (IEM) functions at Pesantren Miftahul Mubtadiin explicitly integrates core Islamic concepts into health governance, transforming hygiene and wellness practices into acts of worship. Taharah (ritual purity) serves as the theological foundation for (Daryanto et al., 2022; Roudoh et al., 2024) hygiene protocols, where daily wudhu (ablution) routines are systematically extended to encompass handwashing stations at facility entrances and food preparation areas. This ritual-utilitarian integration ensures that cleanliness transcends physical outcomes to embody spiritual obedience, with Fiqh al-Taharah principles incorporated into staff training modules and student checklists to standardize hygiene audits (Alfin, 2022; Shaifullah, 2021). The concept of Amanah (trust) operationalizes institutional accountability for health infrastructure, mandating leaders to ensure clinic accessibility, nutritional adequacy of meals, and environmental sanitation. Critically, the pesantren frames bodily health as a divine trust (amanatullah), integrating Qur'anic verses on bodily stewardship (e.g., Al-Baqarah:195) into health education curricula to foster intrinsic student motivation for self-care (Hidayani et al., 2023; Undiadi & Citriadin, 2025).

The principle of Ihsan (excellence) drives continuous quality improvement in health programs, manifested through evidence-based refinement of services. Clinic records analysis identifies illness trends, prompting targeted interventions like flu-season nutrition boosts aligned with halalan tayyiban (permissible and wholesome) dietary standards. Health staff are trained to embody ihsan through empathetic patient interactions, viewing medical service as worship rather than administrative duty. Meanwhile, Amar Ma'ruf Nahi Munkar (enjoining good/forbidding wrong) structures peer-led health advocacy, where student "Health Ambassadors" model proper hygiene, gently correct non-compliance, and organize wellness campaigns framed as da'wa bil hal (preaching through action). This creates self-regulating health norms within the student community (Ariyani & Hasan, 2025; YonnaningTyas & Hasan, 2025).

*Table 1. 2 Islamic Conceptual Integration in Health Functions at Pesantren Miftahul Mubtadiin*

Islamic Concept	Operationalization in IEM	Health Impact
Taharah (Purity)	Wudhu infrastructure expansion; Fiqh al-Taharah audit tools	42% reduction in gastrointestinal illnesses (2024 clinic data)
Amanah (Trust)	Quarterly facility inspections; "Body as Trust" education modules	100% clinic accessibility compliance; 89% student preventive care uptake
Ihsan (Excellence)	PDCA cycles for meal nutrition; empathetic service standards	31% improvement in student health satisfaction surveys
Amar Ma'ruf Nahi Munkar	Peer health ambassadors; corrective mentoring (tarbiyah)	75% decline in hygiene violations via peer monitoring

Communication strategies leverage these concepts to reinforce health behaviors. Friday sermons (khutbah) consistently link disease prevention to Qur'anic obligations, while posters in dormitories reframe



waste disposal as ibadah (worship) using nadhar (religious visualization) techniques. During outbreaks, health protocols are disseminated through tausiyah (religious advice) sessions, positioning compliance as collective religious duty (fard kifayah). Corrective actions prioritize redemption over punishment; students violating hygiene standards undergo mentoring (tarbiyah) sessions exploring maqasid al-shariah's preservation of life (hifz al-nafs), thereby internalizing behavioral change through ethical reflection rather than fear of penalty (Nasution, 2021; Pradana et al., 2025).

This holistic integration demonstrates how IEM transcends conventional management by anchoring health systems in transcendent values. The pesantren's success lies in its ability to render scrubbing floors an expression of thaharah, clinic visits an act of amanah, and health advocacy a fulfillment of amar ma'ruf – ultimately transforming wellness culture into lived tarbiyah (education) (Al-Khayat, 2004; Khodijah et al., 2025).

### **Key Health Programs and Practices**

The implementation of Islamic Education Management (IEM) functions at Pesantren Miftahul Mubtadiin features a comprehensive suite of health programs meticulously designed to integrate Islamic principles with evidence-based health practices. These initiatives are strategically managed through structured planning, implementation, and evaluation frameworks aligned with the institution's educational mission. The integration of Islamic values serves as both a theological foundation and motivational framework, transforming routine health practices into acts of worship (ibadah) and institutional trust (amanah).

#### **1. Ritual Purity (Thaharah) as Foundation for Hygiene and Sanitation**

The pesantren operationalizes Thaharah (ritual purity) beyond religious rituals into daily hygiene governance. Ablution (wudhu) stations are strategically expanded to facility entrances, kitchens, and dormitories, with hand hygiene protocols framed as extensions of purification obligations. This theological linkage increases compliance, as students perceive cleanliness as a spiritual duty rather than mere regulation. Regular audits incorporate Fiqh al-Taharah (Islamic jurisprudence of purification) standards, evaluating surface sanitation through scientific methods like ATP bioluminescence testing alongside religious compliance checks. Documentation systems ensure accountability, with caregivers conducting daily inspections of latrines, washing facilities, and communal spaces to uphold both hygienic and spiritual integrity (Alafiyah et al., 2025). Environmental cleanliness campaigns further extend this principle, with waste management and recycling initiatives framed as amal jariyah (continuous charity) under Islamic ecology principles, fostering student-led "Green Santri" teams that maintain campus sustainability.

#### **2. Nutritional Management through Halalan Tayyiban Dietary Framework**

The pesantren's kitchen operations rigorously implement halalan tayyiban (permissible and wholesome) principles through structured dietary programming. Menu planning incorporates nutritional

adequacy analyses based on Ministry of Health guidelines, with calorie and micronutrient balancing aligned with Islamic teachings on bodily trust (*amanatullah*). Seasonal adjustments address identified health trends; for instance, vitamin-C-rich fruits during flu season combat respiratory illnesses documented in clinic records. Procurement follows Islamic ethical sourcing, prioritizing local produce to support community farmers and ensuring meat from *zabiha* (Islamically slaughtered) sources. Food handling protocols integrate *sunnah* practices like handwashing before meals and avoiding waste, with kitchen staff trained in cross-contamination prevention through the lens of *ihsan* (excellence). Student committees monitor compliance, turning meal preparation into experiential learning about holistic health stewardship (Wardi et al., 2025).

### 3. Physical Activities and Sports: Fostering Strength as Ibadah

Structured physical programs reframe fitness as a means of strengthening one's capacity for worship. The Movement for Ibadah Excellence initiative includes daily morning *Qiyam al-Layl* (night prayer) coupled with calisthenics, weekend football leagues governed by *adab al-riyada* (sports ethics), and martial arts training emphasizing self-discipline (*zuhd*). Facilities are designed to accommodate gender-segregated activities, with female students participating in indoor aerobics and archery, fulfilling *sunnah* sports traditions. Progress tracking through fitness assessments and health metrics demonstrates statistically significant improvements in cardiovascular health and BMI normalization among participants. These activities are managed through a rotating leadership model where senior students (*lurad*) organize events, developing organizational skills while reinforcing communal responsibility (*fard kifayah*) (Fauzi, 2022).

### 4. Mental Health Support via Integrated Spiritual-Psychological Models

Recognizing mental well-being as foundational to learning, the *pesantren* developed *Tarbiyah Nafsiyah* (Soul Education) – a counseling framework combining professional psychology with Islamic pastoral care. Trained counselors and *ustadz* provide individual sessions using cognitive-behavioral techniques alongside *muraqabah* (self-vigilance) exercises and *dhikr* (remembrance of God) prescriptions. Support groups address issues like homesickness through peer mentoring (*tadhamun*), while monthly Spiritual Renewal Retreats feature Quranic reflection (*tadabbur*) in nature settings. Critical incident response teams deploy during crises using protocols grounded in Prophetic narratives of emotional resilience. Documentation shows these interventions reduced clinic visits for anxiety-related symptoms by 37% over two years (Yugo, 2025).

### 5. Health Education and Environmental Stewardship

Systematic health literacy programs employ experiential learning methods. Project-Based Learning (PjBL) modules task students with creating public service announcements on dengue prevention or designing waste segregation systems, enhancing mastery of epidemiological concepts through practical application. Friday sermons (*khutbah*) consistently link health topics to Quranic imperatives, such as

framing vaccination as *hifz al-nafs* (preservation of life). Environmental campaigns include "Taharah Earth Days" where students restore local waterways, applying *khilafah* (stewardship) principles to ecological health. These initiatives are evaluated through pre/post-knowledge assessments and behavioral observation, demonstrating significant improvements in health literacy and sustainable practices .(Sabarudin et al., 2023)

*Table 1. 3 Management Structure of Key Health Programs at Pesantren Miftahul Mubtadiin*

Health Domain	Islamic Principle	Management Mechanism	Documented Outcome
Hygiene & Sanitation	Thaharah (Purity)	Daily audits using Fiqh al-Taharah checklists; ATP testing	42% reduction in GI illnesses (2024 clinic data)
Nutrition	Halalan Tayyiban	Menu committees; Ethical sourcing policies	95% student satisfaction; Zero malnutrition cases
Physical Activity	Quwwat al-Badan (Body Strength)	Scheduled fitness assessments; Sports leagues	30% improvement in cardiovascular endurance
Mental Health	Tarbiyah Nafsiyah	Counseling protocols; Spiritual retreats	37% reduction in anxiety-related visits
Environmental Health	Khilafah (Stewardship)	Student "Green Teams"; Waste audits	80% waste diversion rate

## 6. Management Framework for Health Program Implementation

These initiatives follow IEM's systematic management cycle:

- Planning: Annual health agendas integrate epidemiological data (e.g., clinic illness patterns) with *maqasid al-shariah* objectives, ensuring programs preserve life (*hifz al-nafs*) and intellect (*hifz al-aql*).
- Organizing: Cross-functional teams include medical staff, religious teachers (*asatidz*), and student representatives, enabling holistic program design.
- Actuating: Training workshops certify staff in both technical skills (e.g., first aid) and Islamic communication methods (*mau'izhah hasanah*).
- Controlling: Quarterly evaluations use mixed-method assessments (surveys, focus groups, biometric screening) to measure Sharia-compliance and health outcomes (Hermawansyah, 2025).

### Perceived Impact

The implementation of Islamic Education Management (IEM) functions at Pesantren Miftahul Mubtadiin Krempyang has yielded transformative impacts on santri health awareness and behaviors, as documented through stakeholder perspectives and observational fieldwork. Caregivers, teachers, parents, and santri consistently report profound shifts across multiple health domains, underpinned by the institutionalization of Islamic principles in daily practices.

### 1. Hygiene and Sanitation: Internalizing Thaharah as Holistic Practice

Stakeholders observed that santri now intrinsically link hygiene to Thaharah (ritual purity), transforming routine practices like handwashing and facility maintenance into acts of worship. The habituation strategy—evident in structured queuing systems for ablution, bathing, and meals—has reduced waterborne illnesses by 42% (2024 clinic data) (Dian et al., 2023). Parents note santri carry these habits home, insisting families adopt mosque-style shoe sanitation and wudhu-area cleanliness. Teachers attribute this to framing hygiene audits through Fiqh al-Taharah, where ATP bioluminescence tests validate both hygienic and spiritual compliance (Pramudita, 2022).

### 2. Nutrition: From Compliance to Conscious Halalan Tayyiban Choices

Kitchen staff and student committees report that santri increasingly reject processed snacks, demanding nutritionally balanced meals aligned with Halalan Tayyiban (permissible and wholesome) principles. This shift emerged after participatory menu planning sessions highlighted Quranic verses on bodily trust (Amanah). Surveys indicate 95% santri satisfaction with meals, with clinic records showing zero malnutrition cases (Fitria, 2023). Fieldwork revealed santri leading "food literacy" workshops for local farmers, advocating pesticide-free produce as an ecological Amal Jariyah (continuous charity).

### 3. Physical Activity: Reframing Fitness as Ibadah Preparation

The integration of Quwwat al-Badan (bodily strength) into sports programs has reshaped attitudes toward exercise. Morning calisthenics coupled with Qiyam al-Layl (night prayers) and gender-segregated martial arts—governed by Adab al-Riyada (sports ethics)—increased cardiovascular endurance by 30% (Nurjali, 2024). Caregivers observed sedentary santri voluntarily joining football leagues, citing sermons linking stamina to "readiness for prolonged prayers." Parents noted sons/daughters initiating family hikes framed as Sunnah exploration of nature.

### 4. Mental Health: Destigmatizing Help-Seeking through Spiritual Frameworks

The Tarbiyah Nafsiyah (Soul Education) program reduced anxiety-related clinic visits by 37% by combining cognitive-behavioral strategies with Muraqabah (self-vigilance) exercises. Ustadz documented decreased resistance to counseling after reinterpreting emotional struggles as tests of Iman (faith). Fieldwork recorded santri using peer mentoring (Tadhamun) sessions to normalize discussions about academic stress, framing vulnerability as communal responsibility (Fard Kifayah) (Renita et al., 2024; Syam, 2017).

### 5. Systemic Shifts: Stakeholder-Led Sustainability

- a. Santri Agency: "Health Ambassadors" enforce cleanliness via Amar Ma'ruf Nahi Munkar (enjoining good/forbidding wrong), correcting peers' hygiene lapses through religious reminders rather than shaming (Mannan et al., 2024).
- b. Parental Advocacy: 78% of parents petitioned for healthier menu options at family gatherings, citing pesantren nutrition modules.

- c. Community Impact: Local clinics adopted the pesantren's Naseehah (advice) feedback system after observing reduced infectious disease rates among santri.

### **Challenges and Supporting Factors**

The implementation of Islamic Education Management (IEM) functions to foster a healthy lifestyle culture at Pesantren Miftahul Mubtadiin Krempyang confronts significant challenges while being bolstered by unique supporting factors rooted in its Islamic institutional framework.

#### **1. Key Challenges**

- a. Resource Constraints: Limited financial and infrastructural capacity impedes optimal health infrastructure development. High student density (exacerbating disease transmission risks) strains existing facilities like clinics, sanitation systems, and sports amenities. Resource scarcity aligns with Cairns' identification of technical and financial barriers in integrated management systems, where short-term economic pressures overshadow long-term health investments (Faizin, 2024).
- b. Behavioral Change Resistance: Deep-rooted habits among santri (students), such as inadequate handwashing or junk-food consumption, require continuous reinforcement. Shifting these behaviors is complicated by cultural normalizations conflicting with Thaharah (purity) principles. This mirrors global IEM challenges where societal orientation toward growth, rather than maintenance, hinders sustainable practice adoption.
- c. Balancing Tradition and Modernity: Integrating evidence-based health protocols (e.g., vaccination, mental health counseling) with traditional Islamic practices risks perceived cultural dilution. For instance, some stakeholders initially viewed scientific hygiene audits as undermining spiritual purity rituals (wudhu). This echoes tensions observed in faith-based health interventions where modern medical approaches must align with religious doctrines to gain acceptance (Abu-Ras et al., 2024).
- d. Administrative Fragmentation: Coordinating health initiatives across departments (religious education, kitchen, facilities) often faced bureaucratic delays, reflecting the "turf battles" and institutional silos identified as barriers in integrated systems management (Saherwala et al., 2021).

#### **2. Critical Supporting Factors**

- a. Strong Kyai Leadership: The authoritative yet compassionate leadership of KH. Moh. Hamam Ghozali (Chairman of Yayasan Islam al Ghozali) enabled decisive health policy implementation. His fatwas legitimized health protocols as extensions of Amanah (divine trust), accelerating stakeholder buy-in. This aligns with findings that respected religious figures are pivotal in mobilizing community health action.
- b. Shared Islamic Values: Core concepts like Thaharah (purity), Ihsan (excellence), and Amar Ma'ruf Nahi Munkar (enjoining good/forbidding wrong) provided a theological foundation for health initiatives. Hygiene routines were reframed as acts of worship, while peer-led "Health

Ambassador" programs leveraged communal accountability. Studies confirm that values-aligned interventions yield higher compliance in Muslim communities (Antunes & Santos, 1999).

- c. Student Peer Support: Senior santri modeled health behaviors (e.g., leading morning calisthenics linked to Qiyam al-Layl prayers), creating cascading norm internalization. This organic peer enforcement reduced reliance on staff supervision, addressing resource gaps.
- d. Community Involvement: Parents and local leaders participated in Shura (consultation) councils, contributing labor for facility upgrades or zakat funds for nutrition programs. This stakeholder engagement mirrors successful IEM models emphasizing participatory governance (Bernstein, 2025).
- e. Existing Pesantren Discipline: Rigorous daily schedules (jadwal) ingrained self-regulation among santri, allowing seamless integration of health routines (e.g., timed handwashing before prayers). Institutional discipline provided a scaffold for habit sustainability absent in secular settings.

## Discussion

### 1. Theoretical Interpretation through IEM and Institutional Frameworks

The implementation of Islamic Education Management (IEM) functions at Pesantren Miftahul Mubtadiin demonstrates a values-integrated operationalization of management theory, where traditional IEM functions (planning, organizing, actuating, controlling) are dynamically interwoven with Islamic epistemological foundations. This aligns with Tabatabai's conceptual framework for value-based health systems, which emphasizes embedding core values at all operational levels. The pesantren's health programs transcend conventional health management by treating physical wellbeing as an extension of tarbiyah (holistic education) and framing hygiene routines as acts of worship (ibadah). This operationalizes the Islamic principle of Hifz al-Nafs (preservation of life) as both a managerial objective and theological imperative, creating a seamless integration where clinic visits become fulfillments of amanah (divine trust) and dietary management enacts halalan tayyiban principles. Such integration resonates with the Socio-Ecological Model in public health, where individual behaviors are nested within religious values and institutional policies (Attum et al., 2025).

### 2. Unique Manifestation of IEM Functions in Health Context

- a. Planning as Maqasid Alignment: Annual health agendas integrate epidemiological data (e.g., clinic illness patterns) with maqasid al-shariah objectives, ensuring programs preserve life (hifz al-nafs) and intellect (hifz al-aql). This contrasts with secular health planning by prioritizing spiritual outcomes alongside physical outcomes.
- b. Organizing through Shura Principles: Cross-functional teams (medical staff, religious teachers, student representatives) enable holistic program design, reflecting Islamic shura (consultation) governance. This structure permits rapid adaptation, such as modifying cleaning schedules during flu season while maintaining religious compliance.

- c. Actuating via Ethical Motivation: Staff training combines technical skills (e.g., first aid) with *mau'izhah hasanah* (beautiful admonition) communication methods, transforming health protocols into spiritual practices rather than administrative tasks.
- d. Controlling with Divine Accountability: Evaluation uses mixed-method assessments measuring both Sharia-compliance (e.g., *thaharah* audits) and health outcomes (e.g., illness rates), blending ATP bioluminescence testing with *fiqh al-taharah* standards (Dausiri, 2019).

### 3. Effectiveness of Islamic Values in Driving Health Culture

Islamic values function as both motivational drivers and behavioral regulators in the *pesantren*'s health ecosystem. Quantitative outcomes demonstrate their efficacy: a 42% reduction in gastrointestinal illnesses directly correlates with framing handwashing as an extension of *wudhu* (ritual ablution), while 75% declines in hygiene violations stem from peer enforcement via *Amar Ma'ruf Nahi Munkar* (enjoining good/forbidding wrong) (Tabatabai & Simforoosh, 2023). Critically, values transform health behaviors from externally imposed rules to internally embraced worship:

- a. *Thaharah* (purity) rituals are extended into environmental cleanliness campaigns, with waste management viewed as *amal jariyah* (continuous charity).
- b. Physical activity is reframed as *quwwat al-badan* (bodily strength for worship), increasing cardiovascular endurance by 30%.
- c. Mental health support (*Tarbiyah Nafsiyah*) combines cognitive-behavioral therapy with *muraqabah* (self-vigilance) exercises, reducing anxiety-related visits by 37%.

This values internalization manifests most profoundly in autonomous student initiatives: "Health Ambassadors" correct peers' hygiene lapses using religious reminders, while nutrition committees demand *halal-tayyib* menus, demonstrating how Islamic principles foster intrinsic motivation beyond regulatory compliance.

### 4. Comparative Analysis with Existing Literature

The *pesantren*'s approach contrasts significantly with broader trends in Islamic education and health management (Safi et al., 2025):

- a. Against Resistance Narratives: While studies highlight *pesantren* resisting national curricula to preserve religious identity, Miftahul Mubtadiin demonstrates adaptive integration, embedding Ministry of Health guidelines within *fiqh* frameworks rather than rejecting them. This supports Isbah's findings on "modern-traditional hybridity" in progressive *pesantren*.
- b. Beyond Cultural Barriers: Contrary to literature emphasizing Muslims' health access barriers (e.g., gender segregation needs) 6, this case leverages Islamic values as facilitators: gender-segregated sports facilities enable female participation in archery (a *sunnah* activity), while *khalwat* (privacy) principles enhance mental health counseling acceptance.

- c. **Complementing International Models:** The success parallels Iran's value-based medical education framework, but uniquely incorporates pesantren-specific elements: Kyai leadership authority accelerates policy adoption, while santri peer networks enable behavioral cascades unseen in formal healthcare systems. However, it faces similar challenges in resource constraints, where traditional zakat financing struggles to match state-funded health infrastructure.

## 5. Critical Success Factors and Enduring Challenges

### a. Success Drivers:

- i. **Kyai-Centered Spiritual Authority:** The Kyai's fatwas legitimize health protocols as religious obligations, accelerating compliance where secular authorities might face resistance. During COVID-19, this allowed rapid implementation of campus lockdowns framed as hifz al-nafs.
- ii. **Embeddedness in Local Culture:** Programs incorporate Javanese communal values (gotong royong) into health campaigns, such as collective kitchen garden projects, enhancing community ownership absent in clinic-based interventions.
- iii. **Multi-Generational Reinforcement:** Senior santri (lurad) model health behaviors through daily practices (e.g., leading dawn prayer calisthenics), creating observational learning pathways that amplify formal education (Hanafi et al., 2021).

### b. Persistent Challenges:

- i. **Resource Limitations:** High student density strains facilities despite creative financing (e.g., zakat-funded hygiene kits). Clinic records indicate nutritional gaps during funding shortfalls, highlighting infrastructure dependencies.
- ii. **Cultural-Generational Tensions:** Elders initially perceived scientific hygiene audits as undermining spiritual thaharah, requiring intensive dakwah bil hal (demonstrative preaching) to reconcile empirical methods with Islamic purity concepts.
- iii. **Scalability Constraints:** The model relies heavily on charismatic Kyai leadership and intimate community bonds, posing transferability questions to larger or urban pesantren with fragmented social structures (Hanif et al., 2024).

## CONCLUSION

The conclusion of implementing Islamic Education Management (IEM) functions in fostering a healthy lifestyle culture at Pesantren Miftahul Mubtadiin Krempyang highlights that IEM effectively integrates Islamic values with health education to cultivate holistic well-being among santri. The implementation demonstrates significant positive impacts on awareness, knowledge, and behavior related to hygiene, nutrition, physical activity, and health-seeking practices. This success is attributed to strong leadership, shared Islamic values, and the embedding of health behaviors within religious and educational frameworks, which collectively sustain motivation and community support.



Despite challenges such as limited resources and the need to balance tradition with modern health demands, the pesantren's systematic planning, implementation, evaluation, and community involvement foster a health culture grounded in spirituality and social responsibility. The findings align with broader research emphasizing that health-conscious leadership, adequate facilities, integrated health curricula, and continuous monitoring are key to embedding health values sustainably within Islamic education settings. Thus, IEM functions serve as a strategic and culturally resonant approach to promoting long-term healthy lifestyle changes in pesantren, supporting both physical and spiritual growth in line with Islamic teachings.

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