



Implementation of *An-Nadhofatu Minal Iman* in Building Clean and Healthy Living Behavior

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Abstract

Environmental cleanliness is one of the main factors for a clean, healthy, and comfortable life. Avoid various kinds of diseases that are desired by everyone. In maintaining the cleanliness of the environment, not only ourselves, but also the community, and also the government. The lack of public attention to the environment is very familiar today. Cleanliness is part of faith is a sentence that is not heard in the ears of every human being. The sentence is the meaning of the hadith which reads "An-Nadhofatu Minal Iman". In North Padang Lawas Regency, there is an advice or philosophy, namely Poda Na Lima. Poda Na Lima consists of five elements found in the Angkola Batak community or the Mandailing tribe. The results of the study are observations made by Regular Community Service Program students at the State Islamic University of North Sumatra for the period 2021-2022 located in Siringki Jae village, Halongonan District, North Padang Lawas Regency, and there are still many people who do not realize the importance of clean and healthy living behavior and do not keep the environment clean.

Keywords: *An-Nadhofatu Minal Iman*, Building Clean, Healthy Living Behavior

Introduction

In the life of living things, cleanliness is one of the most important points to maintain the continuity of their existence, so that no living thing except trying to clean itself. Physical self-cleaning includes the use of water and soil. For humans, washing with soil and water alone is not enough, but combined with the use of fragrant leaves, in modern bath soaps, even in facial cleansers. There is also a special soap. In humans, the concept of purity is not only physical but also psychological, hence terms such as purity of soul, purity of mind and purity of mind. Derived from the Qur'an and Sunnah, Islamic practices have the concept of cleanliness as part of their belief in achieving it with Islamic method solutions. Religion and Islamic teachings are very concerned about cleanliness, both outwardly (physically) and inwardly (spiritual). Outward purity cannot be separated from inner purity. Therefore, when Muslims perform forms of worship, Islamic teachings which have aspects of

aqidah, worship, muamalah, and morals are related to all this cleanliness. This is contained in the overall procedure of worship. People who want to pray, for example, are required to be clean physically and psychologically. Physically the body, clothes, and place of prayer must be clean, even holy. From a psychological point of view, Aqida should be pure even of silk. People should be freed from fasha and evil. (Soebahar, 2003). and morality has to do with all this cleanliness. This is contained in the overall procedure of worship. People who want to pray, for example, are required to be clean physically and psychologically. Physically the body, clothes, and place of prayer must be clean, even holy. From a psychological point of view, Aqida should be pure even of silk. People should be freed from fasha and evil. (Soebahar, 2003). and morality has to do with all this cleanliness. This is contained in the overall procedure of worship. People who want to pray, for example, are required to be clean

physically and psychologically. Physically the body, clothes, and place of prayer must be clean, even holy. From a psychological point of view, Aquida should be pure even of silk. People should be freed from fasha and evil. (Soebahar, 2003). In the discussion of this research, we will examine how the implementation of the concept of cleanliness is part of the faith in Siringki Jae Village by all committee members for real work lectures (KKN) 180. Cleanliness is part of faith is a phrase that is familiar to every human being. The sentence is the meaning of the hadith which reads: **لَنْظَافَةُ الْإِيمَانِ** which when read in Latin becomes "An Nadiyahatu Minal Iman." In Islam, faith means believing and believing in Allah, His Angels, His Books, His Messenger, His Qada and Qadar, and the Last Day. Faith is believing with the heart, reciting it verbally, and carrying it out with actions.

Essentially the hadith "An Nadiyahatu Minal Iman" is a hadith that has weak sources. However, this hadith can still be justified because basically Islam always teaches us to always live clean both when worshipping or not. This is in line with several verses of the Qur'an which also discuss cleanliness in Islam, including QS al-Muddatsir verse 4 and QS at Taubah verse 108. Rasulullah SAW through his various hadiths teaches Muslims to be pioneers in terms of maintaining cleanliness. Good hygiene body, clothes, and the environment. The following is the content of the hadiths of the Prophet Muhammad:

Meaning: "It was narrated from Abi Malik al-Ash'ari that he said, Rasulullah SAW said cleanliness is part of faith and reading hamdalah can fulfill the mizan (scales), and reading subhanallah walhamdulillah fills under the heavens, the earth, and prayer is light and sadaqah is a lamp, and patience is a light, and the Qur'an is your guide." (HR. Muslim).

Based on the hadith above, it can be understood that cleanliness, purity, and beauty are things that are liked by Allah SWT. If we do something that is liked by Allah SWT, of course we get a value in front of Him, which is rewarded. In other words, dirty, dirty, scattered garbage, a chaotic and unbeautiful environment are not liked by Allah SWT.

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several verses of the Qur'an which also discuss cleanliness in Islam, including QS al-Muddatsir verse 4 and QS at Taubah verse 108.

Clean and Healthy Living Behavior (PHBS) is a set of behaviors that are practiced by students, teachers and the school community on the basis of awareness as a result of learning, so that they can independently prevent disease, improve their health, and play an active role in creating a healthy environment (Clean Living Behavior). and Healthy in Schools for the Implementation of Learning During the Covid-19 Pandemic Period, 2021). In a book published by the Ministry of Social Affairs of the Republic of Indonesia (Clean and Healthy Living Behavior, Strengthening the Capabilities of Children and Families), it also explains that Clean and Healthy Living Behavior (PHBS) is a form of embodiment of a healthy life orientation in the culture of individuals, families and communities, which aims to improve, maintain, and protect their health both physically, mentally, spiritually, and socially.

PHBS stands for Clean and Healthy Behavior. Meanwhile, the definition of PHBS is all health behaviors that are carried out because of personal awareness so that families and all members are able to help themselves in the health sector and have an active role in community activities. The PHBS order involves several elements that are part of the place where activities are carried out in daily life. The following are 5 PHBS arrangements that can be a node to start the awareness process about clean and healthy living behavior, including PHBS in the household, PHBS at school, PHBS at work, PHBS in health facilities, and PHBS in public places (Permenkes, 2011). After observing during the Real Work Lecture (KKN) in Siringki Jae Village. Overall, the community already knows the sentence, namely Cleanliness is Part of Faith. However, there is still a lack of knowledge in its implementation. The object of this research is the village community of Siringki Jae and students of grade 4,5,6 SD Ujung Padang. The purpose of this KKN Work Program is not only to know without direct action, the researchers want the "Implementation of Annadiyahatu Minal Iman in Building Clean and Healthy Life Behavior in Siringki Jae Village".

Materials and Method

This research is a field research using de-

scriptive qualitative methods, namely through a social approach (social approach) and theological approach (theological approach).

Types and Sources of Data used in this research, namely primary data sourced from interviews with key community leaders after the results of field observations, and secondary data sourced from libraries in the form of journals, guide books, and research results.

The method of collecting data is through in-depth interviews by making key figures as samples or objects of interview, the key figures in question are village heads, heads of health services, village midwives, religious leaders, and youth leaders.

Methods of data analysis using content analysis (content analysis) and comparative analysis (comparative analysis).

The steps for drawing conclusions are through data collection, primary and secondary data classification, data analysis, temporary conclusion drawing, cross check and observation and conclusion drawing.

Results and Discussion

Based on the results of observations made by students of Regular Community Service Program at the State Islamic University of North Sumatra for the period 2021-2022 located in Siringki Jae village, Halongonan District, North Padang Lawas Regency, there are still many people who do not realize the importance of clean and healthy living behavior and do not keep the environment clean.

Through this 180 Real Work Lecture, the aim is to help the community understand more about the importance of implementing a Clean and Healthy Lifestyle by conducting several work programs related to PHBS. Several activities were carried out, namely larva monitoring and counseling on how to wash hands properly, healthy exercise, manufacture of organic fertilizers, and mutual assistance in cleaning up waste carried out in several villages in the Halongonan District, North Padang Lawas Regency.

Siringki Jae village is located in Halongonan sub-district, North Padang Lawas district with the northern boundary: Pangirkiran Village, south: Batuporkas Village (labusel), east: Ujung Padang Village, and west: Siringki Julu Village. This village has almost 90% MCK in each house and two public MCK places.

Based on the results of a survey that has

been conducted in Siringki Jae Village through in-depth interviews by using key figures as samples or objects of interview, the key figures in question are the village head, head of the Health Service, village midwives, religious leaders, and youth leaders.

According to the Department of Health in the District. North Padang Lawas, namely the mother of Dr. Sri Prihatin Kn Harahap, S.kep: "After I explored various areas in North Padang Lawas, especially areas that were quite far from urban areas, I judged that the community did not fully understand the implementation of PHBS. There are still many people with unsanitary yards, poor lighting, mosquito larvae, and even irregular latrines.

The mother also said: "The relationship between PHBS and religion, namely Islam, pays great attention to the world of health. Islam loves cleanliness and purity. Not only physically but also mentally. That is why clean living is a very important initial capital for every human being to face life positively. Humans need to maintain personal hygiene so that they are healthy, not smelly, not dirty, not spreading dirt, or transmitting germs to themselves and others.

The relationship between PHBS and culture is found in the PODA NA LIMA culture, namely:

1. Paias your spirit
2. Paias your pematang
3. Paias your parabiton
4. Paias your bag
5. Paias your yard

According to the village head in Siringki Jae, namely Mr. Komarudjaman Harahap: "Most of them don't know what PHBS is, because before they never did PHBS together, they said to group 180 during KKN they got a lot of motivation. or positive things like doing gotong royong together and so on".

The father also said: "The relationship between PHBS and religion is very closely related, especially in religion, many people know what cleanliness is and how to do it, but they don't want and don't even want to know what the relationship between PHBS is with religion and culture. If people understand religion, they will understand it."

Meanwhile, according to the village midwife in Siringki Jae Village, Mrs. Sarmina Hasibuan: "The community's understanding of PHBS is still lacking, many of them don't even know what PHBS stands for, they just don't understand what else to do."

The mother also said: "PHBS stands for

Table 1. Table of Service Methods

No	Method	Activity
	Field observation	Education about the importance of PHBS and maintaining a clean environment both in the community and around the school
	Field observations by introducing good steps in washing hands and with tutoring.	Provide direction in good hand washing and help inculcate good hand washing habits as well.
	Field observations and social media	Giving directions to mothers to do healthy exercise together through videos on YouTube.
	Field observations by inviting the community to carry out mutual cooperation in eradicating waste, as well as making organic fertilizers.	Provide direction to the community to do mutual cooperation in eradicating waste.



Figure 1. PHBS counseling at the Ujung Padang school with the practice of washing hands properly

Clean and Healthy Behavior. Meanwhile, the definition of PHBS is all health behaviors that are carried out because of personal awareness so that families and all members are able to help themselves in the health sector and have an active role in community activities," said Mrs. Sarmina Hasibuan, explaining a little about PHBS".



Figure 2. Education about the importance of PHBS and maintaining environmental cleanliness to the Siringki Jae Village community



Figure 3. Making organic fertilizer by the kn 180 committee in siringki jae village



Figure 4. Education on waste eradication by both the kn 180 committee and the local community.



Figure 5. Doing physical activities such as healthy gymnastics.

The mother also added, "The relationship between PHBS and religion is very closely related because cleanliness is part of faith if people who understand religion will know how to live a clean and healthy life".

"To carry out PHBS there are several things that must be done such as maintaining cleanliness, eating healthy food, if this is done every time it could be part of the culture because it can be done together or in groups and can be passed down from generation to generation," said the mother gave advice.

In addition to the three people who are very influential in the village, we also asked the same question to religious leaders, namely Mr. Narlan Halomoan Harahap who said: "I personally know what cleanliness is, because cleanliness is part of faith, but if you tell a long story it will challenge people's understanding about PHBS maybe only a few people know, such as midwives or teachers, maybe they will know about it. But if ordinary people like mothers or fathers, even children may not understand what PHBS is".

"The relationship between PHBS and religion is something that cannot be separated because of how important the meaning of cleanliness is, so that we can be a reflection of how a Muslim should keep himself and his environment clean. Hopefully in the future we will be able to apply religious orders that want their people to care about personal hygiene and the environment. Meanwhile, the relationship between PHBS and culture is also related because keeping the environment clean is something we can do on a regular basis" said Mr. Narlan Halomoan Harahap as a religious leader in Siringki Jae village.

We also did not forget to ask questions to the head of NNB or commonly known as Naposo Nauli Bulung in siringki jae village, namely Bang Azril Bramasta Harahap according to him: "The Siringki jae community still lacks understanding of PHBS," he explained briefly.

"The relationship between PHBS with culture and religion is a related thing, because in Islam cleanliness is part of faith. And the relation with culture is by implementing PHBS, our spirits (hearts) are clean," he added.

In North Padang Lawas district there is an advice or philosophy, namely Poda Na Lima. Poda Na Lima consists of five elements found in the Angkola Batak community or the Mandailing tribe. The contents of Poda Na Lima are

Paias Rohamu, Paias Pamatangmu, Paias Parabitonmu, Paias Bagasmu, Paias Alamanmu.

The following are the results of the researcher's observations through the table of community service activities methods:

Based on the table 1 results of the authors of the article above, it can be concluded that the community in the Siringki Jae Village environment participated in the implementation of the Real Work Lecture for one month. Socialization learning activities also make children understand the awareness of washing hands before eating. The socialization about PHBS also went very smoothly and there were no obstacles. Many residents are enthusiastic about the presence of this 180 regular KKN in their village. Moreover, with the socialization of good hand washing procedures, mutual cooperation in eradicating waste, healthy exercise and also the manufacture of organic fertilizers that have been carried out.

The figure 1 activity aims to find out the importance of implementing a clean and healthy life as well as other new knowledge with the practice of washing hands. As well as achieving changes in the behavior of individuals, families, and communities in maintaining PHBS, as well as playing an active role in efforts to achieve optimal health are the main goals that will be achieved after the community participates in these activities.

The figure 2 activity aims to find out the importance of implementing clean and healthy living and also new knowledge to the Siringki Jae community, Halongonan District, North Padang Lawas Regency. The figure 3 activities aim to produce healthier organic fertilizers. The figure 4 activity aims to find out the importance of implementing clean and healthy living through waste eradication and environmental hygiene to the Siringki Jae community, Halongonan District, North Padang Lawas Regency. The figure 5 activities aim to do physical activities such as healthy gymnastics so that the body becomes fitter and healthier.

Conclusion

The activities carried out by students of the State Islamic University of North Sumatra, namely Kkn group 180, it can be understood that the implementation of an nadhofatu minal faith in building clean and healthy living behavior is expected especially for parents to apply it, such as setting an example for their children so that it is embedded in them from an early age that the im-

portance of implementing a clean and healthy life, both for oneself, for others, and in the surrounding environment, in order to create a peaceful and healthy atmosphere so that it has an impact on the survival of a prosperous society.

Regular KKN of the State Islamic University of North Sumatra for the period 2021-2022 which is located in Siringki Jae village, Halongonan District, North Padang Lawas Regency, there are still many people who do not realize the importance of clean and healthy living behavior. Therefore, KKN 180 students have a mission to make the people of Halongonan Subdistrict, North Padang Lawas Regency aware of the importance of implementing Clean and Healthy Living Behavior by conducting several work programs related to PHBS. Several activities were carried out, namely larva monitoring and counseling on how to wash hands properly, which were carried out in several villages in the Halongonan District, North Padang Lawas Regency.

Public understanding of PHBS is still lacking, many of them don't even know what PHBS stands for, they just don't understand what else to do. The relationship between PHBS and religion is closely related because cleanliness is part of faith if people who understand religion will know how to live a clean and healthy life. To carry out PHBS there are several things that must be done such as maintaining cleanliness, eating healthy food, if this is done every time it could be included in the culture because it can be done together or in groups and can be passed down from generation to generation.

Suggestion

Thank you to Allah Subhanahu Wa Ta'ala who has given His grace and guidance and has given us health so far so that we can run the 180 Regular Real Work Lecture in Siringki Jae Village, Halongonan District, North Padang Lawas Regency. Thank you to the North Sumatra State Islamic University for fully supporting the implementation of this Real Work Lecture.

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