Efforts to Improve Management of Student Health Services at Islamic Boarding Schools in Indonesia

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ABSTRACT

Islamic boarding school (Pesantren) is Islamic educational and broadcasting institution, which contain the history and authenticity in Indonesia. The number of pesantren in Indonesia continues to grow from year to year, and one of the life problem faced by the students (Santri) is the problem of cleanliness due to the lack of clean water availability and management in pesantren. This study aims to determine the factors that influence personal hygiene practices between students in Islamic boarding schools located in urban and rural areas. The results of this study proves that the management of health services in Islamic boarding schools affects the personal hygiene behavior of Santri, especially in Islamic boarding schools who is located in rural areas which still use water pond (Kulah) as one of water source to fulfil their daily needs.

Keywords: management, pesantren, Poskestr

1. INTRODUCTION

Islamic boarding schools in Indonesia have a very large role, both for the advancement of Islamic education itself and for the Indonesian people as a whole. In general, there are quite a lot of health problems in Islamic boarding schools, including those related to environmental health such as scattered rubbish, dirty floors, non-flowing waste water, rarely drained bathtubs, and behavior-related problems.

In 2015-2016, the level of education in Primary school (Madrasah ibtidaiyah/ MI) was 86.70%, Junior high school (Madrasah tsanawiyah/ MTs) was 76.37% and Senior high school (Madrasah aliyyah/ MA) was 67.94%. The average level of people whom are educated Muslims throughout Indonesia is 67.25% (EMIS, 2016). There are 28,194 pesantren which are spread both in urban and rural areas with 4,290,626 santri, and all of them are private. This illustrates that community participation in Islamic education (Madrasah) is very large, for this reason it is fitting to be a measure of government attention.

The joint decision of the Minister of Health of the Republic of Indonesia, the Minister of Religion of the Republic of Indonesia and the Minister of Home Affairs of the Republic of Indonesia in 2002 concerning health improvement in Islamic boarding schools and other religious institutions. Regulation of the Minister of Health of the Republic of Indonesia in 2013 concerning guidelines for organizing and developing boarding school health posts.

Healthy boarding school is one of the Ministry of Health programs which is one of the priorities in 2019. In pesantren, santri and Kyai or Teachers play an important role in realizing healthy boarding schools, as well as the boarding schools community, the capacity of potential partners, and health-oriented policies. Healthy boarding schools aim to increase knowledge and awareness of the importance of health. It is related to the age of the students and also national priority health issues such as the healthy living community movement, elimination, tuberculosis, preventing stunting, and increasing immunization coverage among boarding school communities (Indonesian Health Ministry, 2019).

2. METHOD

This research is using Cross Sectional method with quantitative and qualitative approaches. The number of samples were 97 students, which were determined using a different proportion hypothesis formula. The technique in determining the location of sample units used the purposive sampling judgment, whilst the technique of determining individual samples by random sampling. Inclusion criteria, students in first grade of secondary schools (MTs), whom are in boarding schools for at least 5 months. Data were collected through questionnaires and interviews with students and managers of Islamic boarding schools, as well as field observations. The location of study was conducted in two Islamic boarding schools, named: Al-Hamidiyah Islamic Boarding School (urban), located on Sawangan
Depok street, and at the Qothrotul Falah Islamic Boarding School (rural), which is located on Sampay-Cileles street, Banten Province.

3. RESULTS AND DISCUSSION

Table 1. Characteristics of Boarding Schools

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Al Hamidiyah</th>
<th>Qothrotul Falah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Location Criteria</td>
<td>Urban Combination (Traditional)</td>
<td>Rural Composition (Traditional Modern) Pesantren</td>
</tr>
<tr>
<td>Water Sources</td>
<td>Artesian Well</td>
<td>Artesian Well and Water Pool</td>
</tr>
<tr>
<td>Pesantren</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Treatment</td>
<td>Yes</td>
<td>No</td>
</tr>
</tbody>
</table>

Table 2. Gender Relationship, Knowledge, Attitudes, and health services with behavior

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Al Hamidiyah</th>
<th>Qothrotul Falah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Knowledge</td>
<td>Good</td>
<td>Less</td>
</tr>
<tr>
<td>Attitude</td>
<td>Good</td>
<td>Bad</td>
</tr>
<tr>
<td>Health Service</td>
<td>Yes</td>
<td>No</td>
</tr>
</tbody>
</table>

The water is brown because it is mixed with clay. The pesantren considers that the sanctity of water in kulah is unquestionable as long as the water exceeds two kulah. Two kulah in the present size are about 270 liters. The amount of water when splashed with water used for ablution, the water will remain holy and purify. As long as the water does not change its original character (color, smell and taste) due to being unclean, it can still be used for ablution again. But if the water in a container of less than 270 liters is used for ablution or bathing, then the entry of water that has been used for ablution, then the water is considered to have been used. The water is physically sacred, but cannot be used for purification, although it can still be used for other purposes such as regular hand washing.

Dirty is not necessarily impure but certainly not healthy. In the context of sacral bodies and places, not inner sanctum, sacred means that there is no impure, either mild impure, impure, or heavy impure. Whereas clean means the absence of impurities which disturbs the health of the santri. Dirt can be in the form of garbage, animal waste, slums and the like. The exercise of any kind of worship, without physical and mental cleansing, will not be accepted. Therefore, the acceptance of worship also depends on cleanliness. If worship is a tangible manifestation of the exercise of faith, then the ingredients are also part of the faith itself.

The results of an interview with an urban boarding school about a Poskestren, that if there are sick people, they are immediately taken to the pesantren's clinic which has a doctor on duty. Meanwhile, based on the results of interviews with rural pesantren, if someone is sick, they are taken to the puskesmas for treatment. There were no Poskestren in both pesantren, both pesantren said that there was no coaching and collaboration with the Puskesmas.

Table 2 shows the differences in the relationship between the factors that influence the gender of the respondents with personal hygiene behavior, more male respondents who behaved well in the Al Hamidiyah boarding school, and female respondents who behaved more or less in the Al Hamidiyah boarding school.

Distribution of the relationship between knowledge and behavior, more respondents who have good knowledge and good behavior in Al Hamidiyah Islamic boarding school compared to Qothrotul Falah boarding school. Distribution of the relationship between attitude and behavior, more respondents who have good attitudes and good behavior in Al Hamidiyah Islamic boarding school compared to Qothrotul Falah boarding school, while respondents who have less attitude and good behavior in Al Hamidiyah boarding school.
4. CONCLUSION

This study proves that personal hygiene behavior of santri in Islamic boarding schools in both urban and rural areas is related to boarding school health services and boarding school management. For academics: Need further research on the pattern of the use of water pond, so that water pond can be a source of holy and clean water according to the teachings of Islam that is perfect. For policy makers: Formulate guidelines for managing clean water supply for Islamic boarding schools and review the guidelines for organizing and fostering boarding school health posts

REFERENCES


