



The Role of Islamic Education in Realizing in Sustainable Development Goals (SDGs 3)

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Abstract

The concept of health in Islam is an important part of religious teachings. This practice includes guidelines that are not only spiritual in nature, but also need to maintain health socially. In accordance with the sunnah of the Prophet. This article aims to analyze how the practice of maintaining health in Islam should be. This research uses a qualitative method with the type of living Quran and hadith research with data sources taken from the arguments of the Quran and hadith, the results of ijtihad, the opinions of experts. The selection of this living Quran method refers to Engkizar's theory which is based on the needs and objectives of the topic under study. In addition, the author also strengthens data sources from various previous research results that have been published in reputable international journals. All of the above data is analyzed thematically. The findings of this study found four concepts and practices of maintaining health in Islam. The four practices of maintaining health are i) physically healthy, ii) mentally healthy, iii) spiritually healthy, iv) socially healthy. The four concepts of maintaining health in Islam can be used as a reference for all humans in order to maintain good health according to Islamic guidance.

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INTRODUCTION

Humans were created in this world to be caliphs and to worship Allah in accordance with the teachings of the Quran and hadith. However, these two tasks cannot be carried out properly without health that supports each individual. Health has an important role in Islam which has a special view of it (Hermawan et al., 2020). Lifestyle means a person's habits in his life and lasts for a long time. In a person's lifestyle, it will be related to eating, drinking, sleeping, hygiene and socialization patterns (Hadi, 2020). Islam teaches that every believer chooses a simple lifestyle in everything, including in matters of worship (Adyatama et al., 2024). In Islam, it is not justified to leave the affairs of the world for the sake of the hereafter or vice versa, because in Islamic perception there is a strong correlation between the life of the world and the life of the hereafter (Saihu, 2021).

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Islam is not just an ordinary religion or ideology, but a way of life that regulates all aspects of human life, both individually and collectively. Islam teaches not only the relationship between humans and God, but also the relationship between humans and others and the surrounding environment (Sari et al., 2024).

Physical health is one aspect that is of great concern. In Islam, humans are prohibited from doing injustice to themselves and not maintaining physical health is considered a form of injustice against oneself. To perform worship properly, a healthy body is required. Physical health is also important to maintain the soul, mind, and good offspring, as the saying goes “*in a healthy body there is a healthy soul*”. Physical health is a requirement to carry out perfect devotion to Allah, because without a healthy body, human functions cannot be carried out optimally (Hakiman & Mustofa, 2022).

Therefore, physical education is essential for physical fitness, motor skills, knowledge of healthy living, sportsmanship, and emotional intelligence (Aprilia & Januarto, 2022). Physical health also plays a role in students' cognitive, affective, and psychomotor development, and helps understand how movements are performed safely, efficiently, and effectively (Mustafa, 2022). The phenomenon that occurs today is the lack of attention of Muslims to physical health, especially related to understanding how to keep the body healthy. This is partly due to the lack of literacy in Islamic education that discusses the urgency of physical health. So far, Islamic education has focused more on moral or spiritual aspects, so that physical aspects that are important to support worship and healthy character are often neglected (Anditasari, 2023; Mirnawati et al., 2018). As Allah says in the Quran letter An-Nisa verse 29 below.

رَحِيمًا بِكُمْ كَانَ اللَّهُ إِنْ ۖ أَنْفُسَكُمْ تَقْتُلُوا وَلَا

Meaning: *And do not kill yourselves. Indeed, Allah is Most Merciful to you* (QS.An-Nisa': 29)

Health is a very important aspect for every living human being. A person can be considered prosperous if they have good health. A healthy body is the main factor, because if the body is not healthy, all activities will be hampered. Conversely, with a healthy body, all activities can be carried out smoothly and life can be enjoyed with happiness (Amirah et al., 2023). People who do not take care of their health are more susceptible to diseases, which are often caused by irregular lifestyles. In this case, the environment has a very large role in influencing a person's health level (Juita & Shofiyyah, 2022).

Every human being must face various life problems, including health problems. The current condition of public health is still quite alarming, as evidenced by the many cases of disease outbreaks, especially among people living in slum areas. This is mostly experienced by lower middleclass people who pay less attention to their health (Nurhadi et al., 2021; Wibowo et al., 2020). The main influencing factor is poor environmental hygiene, where many of them are more focused on work to make ends meet, so health becomes a secondary concern. As Allah says in the Quran surah Al-Muddatsir verse 4 below.

فَطَهِّرْ وَثِيَابَكَ

Meaning: *And thy garments keep free from stain!* (QS. Al-Muddatsir: 4)

Nowadays, diseases do not only affect the lower class of society, but also many upper-class people with serious diseases, such as diabetes and others. These diseases generally arise due to a less regular lifestyle (Husen & T'jandra, 2023). As a result, the body's immune system becomes weak and vulnerable to disease attacks.

Health problems experienced by the lower classes are often caused by poor environmental conditions, while the upper classes face more health problems triggered by stress, mental pressure, or other mental disorders. This is because health includes both body and mind (Situmeang, 2021).

Public health conditions will worsen if people cannot maintain a balance between their physical and spiritual health. One way to maintain a healthy body is by implementing a healthy lifestyle. The application of this healthy lifestyle can be realized if it is based on personal self-awareness and a strong determination to apply it. Healthy lifestyle is a habit that can bring great benefits to physical and spiritual health. Implementing a healthy lifestyle does not require a long time to give positive results. It includes many aspects, such as eating nutritious food (Syifa et al., 2024). exercising regularly, getting enough sleep, and managing stress well. Health is not only about a fit body, but also a balanced mental and emotional state (Putri & Raharjo, 2023). By living a healthy lifestyle, a person will feel an improved quality of life in various aspects, both physical and psychological. Because basically, health is everyone's right that cannot be bought or exchanged for anything, including money or age.

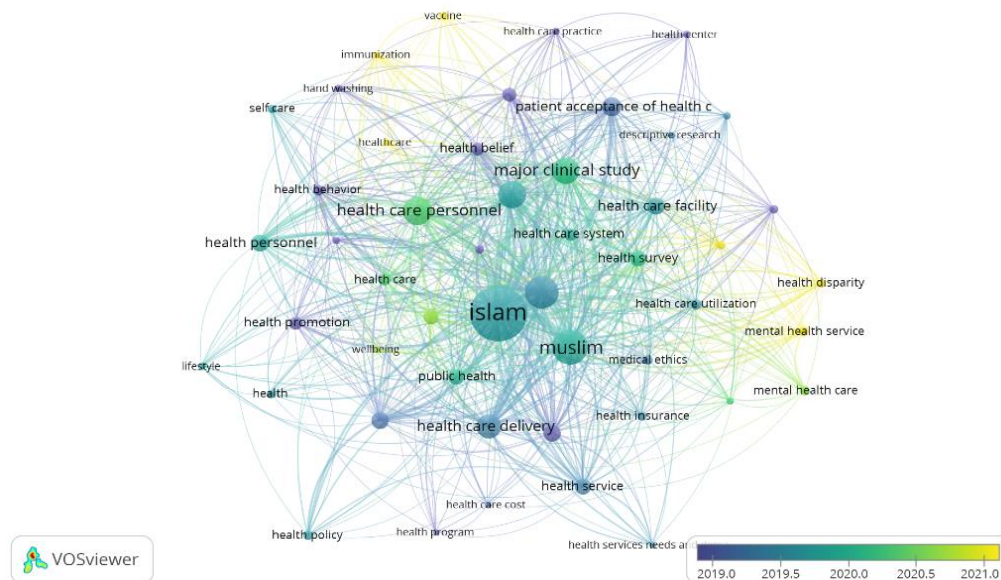


Fig 1. Analyze the concept and practice of health care in Islam

Based on the picture above which the author analyzed on Saturday, January 18, 2025 at 00.45 WIB from published research, it was found that previous research from various countries related to the concept and practice of maintaining health in Islam had never been developed, the findings of existing research indicate the concept and practice of maintaining health in Islam. For this reason, this research is worth doing as the main reference for future researchers who will discuss the concept and practice of maintaining health in Islam.

METHODS

This research was carried out using a qualitative method with a type of phenomenology based on the practice of living Quran and Hadith in the daily lives of Muslim communities. According to [Aji et al., \(2021\)](#); [Nabiel, \(2021\)](#) researchers use qualitative design methods in carrying out living Quran and Hadith studies, choosing these three methods based on the needs and objectives of the topic under

study. While Engkizar et al., (2025) specifically and in detail explain that there are five stages if a researcher conducts living Quran and Hadith research practices, the five stages are i) determining research topics based on theory or collecting data through surveys related to phenomena that are happening in the community, ii) conducting theoretical analyses based on the truth of Quran and Hadith related to the topic being studied, iii) conduct a comparative analysis between the survey results related to the phenomena that are happening in the community with the provisions that have been regulated by the Quran and Hadith, iv) conduct analysis and discussion as the output of the research results, v) take preventive, curative and educative actions, the selection of these three actions is in accordance with the needs and objectives of the research that has been determined. In order for this research to run well and correctly, the author refers to the procedure of living Quran and Hadith research as the procedure set by the experts above.

According to Engkizar et al., (2022, 2023, 2024); Mortelmans, (2019); Welsh, (2002) thematic analysis is one of the more flexible ways of identifying, analyzing and reporting data in qualitative methods analyzed using Nvivo software (Engkizar et al., 2022; Maher et al., 2018; Swain, 2018). After the interview findings were classified, the next step was to determine the themes that were appropriate and related to the established research topics and objectives.

RESULT AND DISCUSSION

The findings of this study found four concepts and practices of maintaining health in Islam. The four practices of maintaining health are i) physically healthy, ii) mentally healthy, iii) spiritually healthy, iv) socially healthy. The four concepts of maintaining health in Islam can be seen in the following figure.

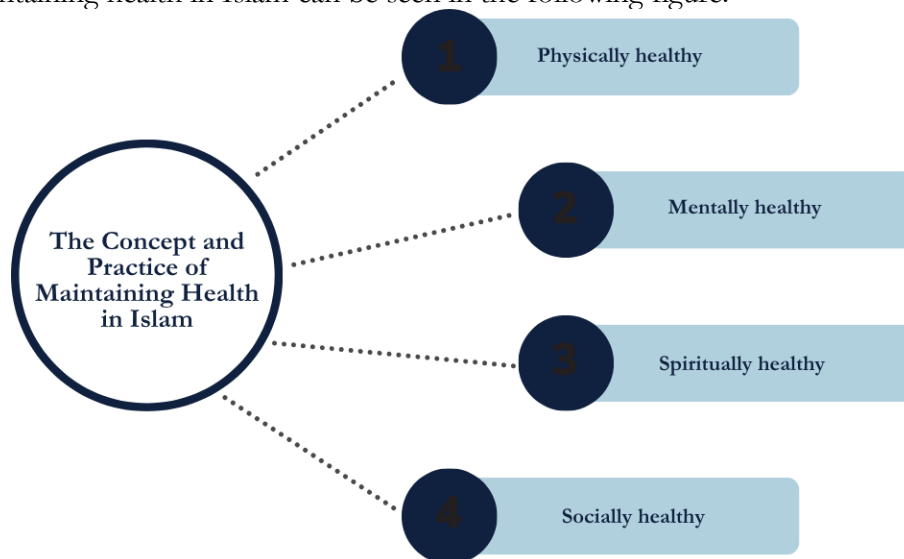


Fig 2. The concept and practice of health care in Islam

The first concept is physical health. The Quran provides an in-depth look at the concept of health, although it does not directly provide an explicit definition of it. However, through verses the Quran describes health as a desirable and expected state for humans (Ridwan et al., 2024). Several verses in the Quran touch on the concept of physical health, including physical health. In surah Al-A'raf verse 31 below.

يٰۤاٰدَمُ خُذْوَا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

Meaning: *O sons and daughters of Adam, put on your beautiful garments when entering the mosque and eat and drink, but do not overdo it. Indeed, He dislikes those who are excessive* (QS. Al-A'raf: 31)

The Quran teaches the importance of maintaining physical health as part of a religious obligation. Verses in the Quran provide guidance on healthy diet, hygiene and lifestyle. For example, the Quran prohibits the consumption of food that is haram or damaging to the body, and encourages eating halal and good food. Taking care of the body is also included in acts of worship, such as fasting, which not only has a spiritual impact but also has physical health benefits.

So to be able to maintain a decent life, every human being needs to eat enough, both quantity and quality, which fulfills the requirements of balanced healthy food, enough energy, and nutrition. The verse explains that to maintain human health, humans must maintain their diet, pay attention to the amount of food that is adjusted to their needs and should not be excessive. Because eating a lot that exceeds the needs of the body will cause disease. In addition to maintaining a diet, to maintain health we also need to pay attention to our hygiene and the cleanliness of the environment around us. Islam has also explained this, that in maintaining health we must also maintain cleanliness and healthy living behavior. (Qoriah et al., 2020).

Sheikh Burhanuddin Az-Zarnuji in the *Kitab of Ta'limul Muta'allim* explains that so that someone can manage and not eat excessively, one should reflect on the benefits of food from eating in moderation and the harm from overeating. overeating also often causes a person to be lazy to move, difficult to concentrate and even easily sleepy. That is why people who are often full can lose intelligence. This is as explained in the hadith of the Prophet Muhammad.

ما ملأ آدمي وعاء شراً من بطن، بحسب ابن آدم أكالات يُقمن صلبه، فإن كان لا محالة، فثلث ل طعامه وثلث ل شرابه، وثلث ل نفسه

Meaning: *There is no place that man fills worse than the stomach. It is enough for the son of Adam to eat a few mouthfuls to straighten his back. But if he must (exceed it) then one third of his stomach should be filled with food, one third with drink, and one third with breathing* (HR. Ahmad)

This hadith explains that if a person is not satisfied with food that can only straighten his back (a small amount of food) then the level of food and drink consumed should not exceed the level of two-thirds of the stomach, so that he can leave one-third of his stomach to breathe easily. Based on this, the scholars are of the view that eating too much food is not good. Some scholars, such as Imam An-Nawawi and Imam Ar-Rafi'i, have ruled that overeating is *makruh*, while others have ruled that it is forbidden.

Imam Shafi'i also said that there are effects of satiety including first, making the heart harder. Secondly, it damages the intellect. Third, losing memorization. Fourth, the limbs become heavy in worship and knowledge. Fifth, *shahwat*. Sixth, helping *Syaitan*. Based on the evidence from the Quran, hadiths and the views of scholars as described above, it is clear that an unhealthy diet can increase the risk of disease, inhibit the development of the body, reduce brain intelligence, reduce the function of limbs, and can even cause death. This finding is supported by previous research such as research (Nathaniel et al., 2020).

The second concept is mentally healthy. Religion is the main key to achieving mental health. Without the element of religion, mental health will not be realized in life. Even though the progress of science, technology and industry can provide

convenience and pleasure to humans, it cannot guarantee the welfare and happiness of the human soul created to have a religious instinct, namely tawhid (Muhyani et al., 2022). If humans are not religiously monotheistic, it is not natural, they are not religiously monotheistic because of the influence of the environment, as Allah SWT says in surah Ar-Rum verse 30.

فَاقْمْ وُجُوهَكُمْ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning: *So set your faces straight toward the religion (Islam) according to the fitrah (nature) of Allah, who created man according to it. There is no change in the creation of Allah. That is the straight religion, but most people do not know* (QS. Ar-Rum: 30)

Mental health is the realization of perfect harmony between various psychological functions and the creation of self-adjustment between individuals and themselves and the environment around them based on faith and piety which aims to achieve a meaningful and happy life in this world and the hereafter (Febry, 2021).

In an increasingly complex and stressful life, maintaining mental health is becoming increasingly important. Good mental health not only affects a person's quality of life, but also plays an important role in their physical and emotional well-being. As a Muslim, maintaining mental health also has a deep connection with Islamic teachings (Harahap et al., 2024). Imam Al-Ghazali in *Tafsir Ihya Ulumuddin* also explains that mental health is the realization of harmony between mental functions, which is characterized by the creation of self-adjustment between humans and themselves and their environment.

Mental health is not only limited to the absence of mental disorders or diseases in a person but also people who are mentally healthy have a good personality there is physical and psychological development, have self-integrity in mental balance and unity of view, have resistance to pressures that occur have self-reliance, have a perception of reality that is free from deviations, have empathy and social sensitivity, and have the ability to adapt and integrate with the environment. In the Islamic perspective, mental health is based on faith and piety, and aims to achieve meaningful life, and happiness in this world and in the hereafter (Masyhuri, 2012). It is also explained that in one of the hadiths of the Prophet Muhammad SAW.

عَبْدُ اللَّهِ بْنُ خُبَيْبٍ عَنْ أَبِيهِ عَنْ عَمِّهِ قَالَ كُنَّا فِي مَجْلِسٍ فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى رَأْسِهِ أَثَرُ مَاءٍ فَقَالَ لَهُ بَعْضُنَا نَرَاكَ الْيَوْمَ طَيِّبَ النَّفْسِ فَقَالَ أَجَلٌ وَالْحَمْدُ لِلَّهِ ثُمَّ أَفَاضَ الْقَوْمُ فِي ذِكْرِ الْغِنَى فَقَالَ لَا بَأْسَ بِالْغِنَى لِمَنْ اتَّقَى وَالصِّحَّةُ لِمَنْ اتَّقَى خَيْرٌ مِنَ الْغِنَى وَطَيِّبَ النَّفْسِ مِنَ النَّعِيمِ

Meaning: *"Abdullah ibn Khubaib from his father from his uncle said: We were sitting in a gathering, when the Prophet (peace and blessings of Allah be upon him) came, and there was still water on his head from his bath. Some of us said to him, "Today we see you looking happy," to which he replied: "Yes, praise be to Allah." After that, the people were so absorbed in discussing wealth that the Prophet (may Allah's peace and blessings be upon him) said: "There is nothing wrong with being rich for the pious. And health for the pious is better than wealth. And happiness is part of enjoyment.*

So important is maintaining mental health, the Prophet once taught his daughter Sayyidah Fatimah a prayer to maintain mental health. Rasulullah asked Fatimah *radhiyallahu 'anha* to recite it morning and evening. This prayer was narrated by Imam An-Nasai, Ibn Sunni, Al-Hakim, and Al-Baihaqi.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا تَكُنْ لِيْ فِيْ نَفْسِيْ طَرَفَةٌ عَيْنٍ

Meaning: *O One who is all-living and all-eternal, with Your mercy I seek help. Bring benefit to all my affairs, and do not leave me to my own devices, even for a moment*

Based on the arguments of the Quran, hadith and the views of scholars as described above, it is clear that mental health is an important part of life for every individual, because it is one of the components of the criteria for health. The research theme has also been studied by previous researchers (Anwar et al., 2022).

The third concept is spiritual health. The Quran is a healing therapy and solution to physical, spiritual and social illnesses for Muslims. The Quran has a great influence in curing patients suffering from physical, psychological and mental problems. Some who have psychological problems and mental disorders fail to be cured, despite using the best technology, in the end the way to get the necessary care and treatment the solution is the Quranic therapy that provides peace and confidence to get healing (Rosyanti et al., 2022) as Allah says in Surah Yunus verse 57 below.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ

Meaning: *O people, indeed there has come to you a lesson (the Quran) from your Lord, a cure for that which is in the breast, and guidance and mercy for the believers (QS. Yusuf: 57)*

Allah has established the Quran as a spiritual healer in various verses. The Quran not only serves as a healer of diseases that exist in the soul and heart, but the Quran is a healer of the human body and soul and treats all kinds of diseases. Several studies have been conducted on various aspects of the therapeutic effects of the Quran on various mental, psychological and physical aspects of humanity (Andini et al., 2021). Ibn Qayyim in his *Kitab Zad al-Ma'ad* explains that the Quran is the perfect cure for all diseases of the heart and body, as well as diseases of the world and the hereafter. Not everyone is given the expertise to make it a medicine. If a sick person consistently seeks treatment from it and applies it to his sickness with full honesty and faith, perfect acceptance, firm conviction, and perfecting the conditions, no disease will be able to overcome it. The Messenger of Allah ﷺ said:

بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ

Meaning: *Every sickness, if it is right, is cured with the permission of Allah (HR. Muslim 4084)*

The key to health lived by the Prophet includes at least five things, namely maintaining cleanliness, maintaining food, maintaining emotions, the habit of regulating sleep and waking up early, and the habit of Rasulullah Muhammad who often fasts. Based on the arguments of the Quran, hadith and the views of scholars as described above, it is clear that a spiritually healthy person will be reflected in his attitude which is always full of gratitude, patience, and sincerity. Gratitude means realizing that everything we have is a gift and gift from God, Allah SWT. A grateful person is a truly rich person, with a spacious heart and a soul free from empty hopes and dreams that can weaken the spirit of life. This finding is supported by research conducted by previous researchers (Fauziah, 2018).

The fourth concept is social health. Islam encourages maintaining public health through good social actions. Islam encourages efforts to prevent disease and seek treatment that is halal and in accordance with Sharia. This includes the use of beneficial medicines and safe methods of treatment (Suryaningrat et al., 2023). Health is considered a gift from God that must be maintained. In Islam, maintaining health is part of an individual's responsibility as a servant of Allah. By practicing these principles, individuals can achieve overall health, improve the quality of life,

and get closer to Allah because a healthy life is not only physically and mentally healthy but must also be socially healthy (Khofifah & Sofa, 2025). The existence of good relationships with family and friends can make life more meaningful which in turn will encourage a person to maintain, maintain and improve their health because they want to enjoy the company of loved ones longer (Zulkarnain, 2015). Muslims take great care in keeping their social health environment clean. One example of this is mentioned in surah Al-Hajj verse 26 below.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ
وَالرُّكَّعِ السُّجُودِ

Meaning: *And (remember), when We gave Abraham a place in the temple (saying): "Associate nothing with Me and sanctify My house for those who circumambulate, and those who worship, and those who bow and prostrate (QS. Al-Hajj: 26)*

Soekidjo Notoatmodjo, a public health expert, states that social health is essentially the condition or state of the optimum environment so that it has a positive effect on realizing the optimal social health status of the community (Iryanto et al., 2021). Social health is a positive interaction with other people, the environment, and the community. It involves healthy relationships, effective communication, and a sense of belonging between one person and another in an environment. Social health is essentially a relational concept in which well-being is defined on the one hand, as the impact that an individual has on others, and on the other hand as the impact that the social environment has on the individual (Saputro, 2021). The Quran is a *kitab* and in it regulates aspects of human life, as well as in regulating the order of life on earth in order to achieve happiness in the hereafter (Samain, 2020).

CONCLUSION

This research has succeeded in revealing how health should be in Islam. The four findings of this study explain the concept and practice of maintaining health in Islam. The four practices of maintaining health are physically healthy, mentally healthy, spiritually healthy, and socially healthy. The four concepts of maintaining health in Islam can be used as a reference for all humans in order to maintain good health according to Islamic guidance.

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DECLARATIONS

Author contribution

Fadzilah Abd Rahman: data curation, writing-original draft preparation, conceptualization, **Krim Ulwi:** methodology, visualization, **Wan Sofea Adlin Binti Wan Aminudin:** editing, analysis.

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