

The Relationship of Education on Healthy Living Values of Multicultural Islamic Perspective with Healthy Lifestyle Behavior of Junior High School Students in Bengkulu, Indonesia

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Abstract

This study aims to determine the relationship between education on the value of healthy living through halal food materials and thaybah in a multicultural Islamic perspective, with healthy living behavior of junior high school students. Based on purposive random sampling, the sample was 50 (21%) from a population of 237 students. The questionnaire used to collect data consisted of a questionnaire with a variable x and a questionnaire with a variable y. Supporting data were obtained through observation and interviews with respondents, namely teachers and several students. Data were analyzed through correlation hypothesis testing with bivariate correlation coefficient technique, namely product moment using SPSS. The results show; There is a close relationship of 0.76 between the two variables. The results of this study answer the contradiction between the two views. One side supports, the other side opposes the theory of the relationship between education, the value of clean and healthy life, a multicultural Islamic perspective on the formation of students' clean and healthy living behavior. The results of this study led to a major change in the views of education actors so as to encourage teachers to be more serious and concentrate on implementing healthy life value education.

Keywords: Value Education, Islamic Multicultural, Halal Food, Behavior, Healthy Living

1. Introduction

Clean and Healthy Living Behavior (CHLB) makes a person, family, group or community able to help themselves (independently) in the health sector and play an active role in realizing public health [1]. Health is a condition that every individual wants. Because, healthy is a state of well-being of body, soul, and social that allows everyone to live productively socially and economically [2]. Likewise political independence and spiritual awakening [3]. The issue of achieving a good degree of health behavior is a fundamental right for everyone regardless of race, religion, gender, politics, and socioeconomic level [4]. Especially the demands of the current era where health is being tested with the outbreak of a disease, namely the corona covid 19 virus which is threatening the world [5].

Clean and Healthy Living Behavior (CHLB) is a set of behaviors that are practiced on the basis of awareness as a result of learning [6]. Behavior in a person is a form of the ability to accumulate knowledge and attitudes [7]. Principal material contains norms, laws, rules such as religious teachings and is more related to behavior formation [8]. The material that is closer to this characteristic is religious subject matter. Religious curriculum materials are taught in schools to educate students' attitudes and behavior so that

they have awareness about clean and healthy living. The material about halal food and thayiban has a relationship with the formation of healthy life attitudes. The theory that can be used as a basis is that behavior is formed because of his awareness of the law about something. Meanwhile, halal and thayiban food materials [9] discuss the law of a food and standards of good values according to Islamic teachings that uphold and respect multicultural cultural differences.

Islam teaches the standard of goodness in terms of eating is clean and healthy, of course, after having ascertained the halal law. However, the fact is that there are still many religious teachers both domestically [10] and abroad such as the Philippines [11], which determines the learning objectives so that students have an awareness of having a clean and healthy lifestyle, still limited to low-level knowledge transfer. Teachers should also believe that students' mastery of principled subject matter such as laws, rules and values is related to the formation of a person's life behavior. Moreover, this material is taught to students by emphasizing elements of moderate Islam respecting the cultural differences of a multicultural society.

Another fact is that there is an opinion that; None of these theories (value-belief theory-environmental norms, health belief theory and diffusion of innovation models) can independently explain human-environment interactions, but a combination of these theories [12]. Likewise, the teacher considers that the attitude of student life behavior is more influenced by the only way to educate that is directly related to the intensity of planting good or bad values and does not pay attention to learning material in terms of its nature because it contains knowledge of principles such as law. This is contrary to the theoretical statement that; Principal material related to the law of certain people's actions can be related to the formation of a person's life attitude behavior [13].

The assumption of some teachers that the principle material is not closely related to the development of students' clean and healthy personality attitudes is certainly contrary to this theory. The existence of conflicting assumptions and theories can interfere with the course of the educational process in achieving educational goals so that students have a clean and healthy lifestyle. One solution to overcome this problem is to emphasize whether there is a relationship between education on the values of healthy living through halal and good food materials with clean and healthy living behaviors for junior high school students in Indonesia, especially in Bengkulu province. Confirming whether or not there is a relationship between the two variables is by research steps. So this research is to answer whether there is a relationship between education on the values of healthy living through halal and good food materials with the attitude of clean and healthy living habits of junior high school students in Bengkulu, Indonesia.

2. Literature Review

Education of Healthy Living Values of Multicultural Islamic Education Perspective

Education is the formation of behavior that will benefit individuals and others in the future [14]. Value education also functions to help students understand, appreciate, make the right decisions in various personal, family, community and state problems which are expected to eliminate arrogance that often occurs. In other words, value education is the humanization of humans. Man only becomes human if he is virtuous, has good will and is able to actualize himself and develop his mind and will honestly, both in his family, community, country and environment in which he is located. Hierarchy of values; enjoyment, life, psyche, spirituality [15]. Life values; in this level there are values that are most important to life, for example health and general well-being.

The inculcation approach is an approach that emphasizes the inculcation of social values in students. According to [16] the objectives of value education are: First, the acceptance of certain social values by students; Second, the change in student values that are not in accordance with the desired social values. While the methods used in this learning process include: exemplary, positive and negative reinforcement, simulation, role playing, and others. Teachers or institutions provide education for healthy living with various methods and approaches, so as to achieve the goal to make

students aware that health education is actually very important in improving health, community and individual behavior not only because of scientific testing but because religion teaches about health [17] as contained in the holy book al-Qur'an and al-Hadith.

The Islamic religious education curriculum in schools contains halal and thayiban food and drink materials. This material is given to junior high school students. In accordance with the material curriculum, a discussion of the type of food starts from a legal perspective. The law of food and drink in terms of halal, permissible, haram and sunnah. In religious teachings there is an order "to eat and drink that is lawful and good". In addition, the dose of eating is not excessive, the etiquette of eating and drinking is according to the Sunnah of the Prophet, for example washing hands, praying, using the right hand, sitting down, and not eating before being hungry and stopping eating before being full [18]. Of course, if it is analyzed scientifically, it will find the meaning or value of the teaching of healthy living.

For anthropologists, eating habits concern cooking methods, likes and dislikes, as well as the existence of various beliefs (religions), taboos and mystical perceptions (superstition) related to food categories: production, preparation and consumption of food [19]. Through this phenomenon, the food category will be related to other cultural categories. The role of food in culture is an expressive activity that reinforces relationships with social life, sanctions, religion, economy, science, technology with various impacts [20]. Food habits play an important and fundamental role in the characteristics and nature of eating culture. It also raises a view that distinguishes between nutrients and food. Nutriment is a biochemical concept, namely substances that are able to maintain and maintain the health of organisms that eat them. While food is a cultural concept, a statement that is in the community about food that is considered edible and which is considered not to be eaten and that is not as food [21].

Educational preparation considers aspects of planning, materials, approaches, strategies and evaluations that are integrated with messages of multicultural Islamic religious values. The religious teaching material contains the teachings of healthy living values. The material is contained in the religious lesson curriculum. Focus on eating and drinking etiquette, as well as consuming halal, thayiban, and nutritious food. The process will produce students who have optimal multi-dimensional healthy life harmony, namely physical, intellectual, emotional, social, and spiritual. The effect that will arise is an increase in the status of a cheerful, healthy and Islamic standard of life. Meanwhile, someone who has a high spiritual mentality will have an impact on an orderly life attitude, including healthy and clean behavior.

In the context of this cultural perspective, multiculturalism is an ideology that can be a tool or vehicle to increase human dignity and humanity [22]. Multiculturalism recognizes and glorifies differences in equality both individually and culturally [23]. Multiculturalism views a society as having a culture that is generally

accepted in society whose style is like a mosaic. All cultures in the mosaic are included from the smaller communities that make up the realization of the larger society, which has a culture like a mosaic [24]. The term "multiculture" (multiculture) became known since the 1960s, which has long been about the dominant American culture, especially in New York and California. [25]. Various concepts relevant to multiculturalism include democracy, justice and law, cultural values and ethos, togetherness in equal differences, ethnicity, ethnicity, ethnic culture, religious beliefs, cultural expressions, private and public domains, human rights, human rights, community cultural rights, and other relevant concepts.

3. Healthy Lifestyle Behavior for Junior High School Students

Behavior is defined as an individual's response or reaction to stimuli or the environment. Behavior is a person's action on environmental conditions. [26] mentioning behavior is a person's response or reaction to stimuli or stimuli from outside. Human behavior occurs because it is formed or learned behavior. Healthy behavior or healthy living behavior is defined as behavior carried out by individuals to improve or maintain health.

A healthy lifestyle is also often referred to as a healthy lifestyle. In line with that, [27] defines a healthy lifestyle as a way or method of acting or looking that is governed by certain health standards. A healthy lifestyle emphasizes an individual's action towards being healthy. A healthy lifestyle that emphasizes the aspect of action implies the importance of knowledge and attitudes about healthy living in the formation of a healthy lifestyle. Actions are a reflection of the knowledge and attitudes that each individual has. In contrast to knowledge and attitudes which are still closed, actions can be observed by other parties. A healthy lifestyle includes all actions that support individuals towards a healthy condition. This means that the scope of a healthy lifestyle can change (to change) from bad to good healthy life style, maintain or maintain a good healthy life style, or increase (to promote) a good healthy life style. [27] provides a limitation that a healthy lifestyle includes actions in the form of doing good habits and leaving bad habits related to eating and drinking, working and resting, exercising, protecting and improving the natural and social environment. The act of eating and drinking in accordance with a healthy lifestyle is consuming food and drinks that are good in terms of quality and quantity, namely balanced nutrition in sufficient quantities. Adequate rest and exercise needs to be done.

The natural and social environment is closely related to the social relationships of each individual. Social relations must be de-

veloped properly. The Indonesian Ministry of Health provides a standard reference for a healthy lifestyle in ten indicators of clean and healthy living habits. The ten indicators include delivery assisted by health workers, giving babies exclusive breastfeeding, weighing toddlers every month, using clean water, washing hands with clean running water and using soap, using healthy latrines, eradicating mosquito larvae once a week, eating vegetables and fruit, every day, doing physical activity every day including adequate rest, and not smoking [28]. Nevertheless, what is meant by a healthy lifestyle according to the Indonesian Ministry of Health does not only cover the ten indicators.

Other actions that support health, such as personal hygiene, nutrition awareness behavior, and healthy environmental behavior are also included in a healthy lifestyle. The coverage of healthy lifestyles in this study was adjusted based on the age and character of elementary school students. Based on the previous description, the coverage of a healthy lifestyle in this study includes: a) maintaining cleanliness of the skin; b) keep hair clean and tidy; c) maintaining cleanliness and neatness of nails; d) keep hands and feet clean; e) maintain eye hygiene; f) maintaining oral and dental hygiene; g) keep the nose and ears clean; h) keep clothes clean and tidied; i) measure your height and weight yourself regularly; j) do physical activity every day; k) getting adequate rest, l) using clean water; m) eating a healthy and nutritionally balanced diet; n) do not smoke and avoid secondhand smoke; o) use healthy latrines; p) participate in efforts to eradicate mosquito larvae; and q) maintain a clean and healthy environment.

4. Method Research Disain

The quantitative method was used to find "the relationship between education on the values of healthy living in a multicultural Islamic religious education perspective with the healthy behavior of junior high school students (SMPN 20) Bengkulu City, Indonesia. This school has implemented a clean and healthy life education pattern, which is implemented into Islamic religious education subjects. The population in this study were 237 students. The sample was taken as many as 50 students or 21% with the stratified random sampling technique [29] with details of 24 female students and 26 male students.

5. Instrument

Questionnaire sheets for variables x and y containing questions according to indicators are in table 1 and table 2:

Research focus	Indicator Description	Question Points
Education The values of healthy living. Multicultural Islamic education perspective	1. Students have healthy life habits, 2. The teacher plans learning by adding the value of healthy living, 3. Using a democratic approach, 4. Integrated strategy, 5. Exemplary methods, 6. Media image culture, 7. Halal thoyiban food material is integrated with multicultural Islamic values 8. Evaluation emphasizes objective	1, 2, 3, 4, 5, 6, 7, 8,
Healthy Food Multicultural PAI Perspective	1. The teacher explains the standard of halal food according to various opinions; 2. The teacher explains the standard of Clean food according to various opinions. 3. The teacher explains the standard of nutritious food according to various opinions; in educating the values of the teachings of healthy living from the perspective of Multicultural PAI.	9, 10, 11
Type of Food	1. Types of Food in the form of Grains, Tubers, and Vegetables as the staple food of a certain community area. 2. Explain the types of animals that exist on land and in water, both sea water and fresh water. 3. Processed food according to culture; in educating the teaching values of healthy life with the perspective of PAI Multicultural	12,13,14
Eating Culture	1. Meal time culture in the form of; breakfast, lunch and dinner. 2. Meal menu; variety of food according to the habits of a particular area. 3. The taste of food according to the culture of a particular area; towards education on the values of healthy living teachings from the perspective of Multicultural PAI	15,16,17
Adab Eating	1. Wash hands and pray before eating and various ways of praying. 2. A variety of sitting positions. 3. Pray and wash hands after eating Multicultural PAI perspective.	18,19,20

Table 1: Indicator Variable (x) Education of Healthy Living Values Islamic Education Perspective Multikultural

Research focus	Indicator Description	Question Points
Cognitive Competence	1. Knowing well; Religious teachings on cleanliness; 2. The importance of keeping the environment clean; 3. The importance of health for a believer; 4. Eat and drink health sources; 5. Appreciate differences in understanding about healthy living; 6. Difference in understanding of halal food law . .	1, 2, 3, 4, 5, 6,
Affective Competence	1. Tolerance to others with different food menus. 2. Maintain peace among Muslims and fellow non-Muslim friends. 3. Realizing the importance of halal food for health; 4. Nutritious food; 5. Appreciate the difference in staple food for friends with different customs.	7, 8, 9, 10,11,
Psychomotor Competence	1. Get into the habit of washing hands before eating; 2. praying before and after eating; 3. keep the body and the environment clean; 4. pay attention to halal eating and drinking; 5. eat and drink according to the ethics recommended by the sunnah of the Prophet, namely while sitting; 6. Eat before you are hungry and stop before you are too full. 7. Maintain a balanced diet of four healthy five perfect. 8. Maintain physical and spiritual health by diligently worshiping Mahdhoh. 9. Always pray every time you start a good activity at least reading Basmalah	12,1,14,15,16,17,19, 20

Table 2: Indicator Variable (Y) Healthy Lifestyle Behavior of Junior High School Students

6. Data Analysis

The data analysis technique used in this research is the correlation analysis technique with steps; (1) Instrument test using SPSS software. (2) Make the classification and categorization of the vari-

able x and y variable questionnaires. (3) analysis prerequisite test; normality test, linearity test, homogeneity test and correlation hypothesis test using the bivariate correlation coefficient technique, namely product moment using SPSS.

$$r_{xy} = \frac{n\sum XY - (\sum X)(\sum Y)}{\sqrt{\{n\sum X^2 - (\sum X)^2\} \{n\sum Y^2 - (\sum Y)^2\}}}$$

After knowing the results, then given an interpretation in the following way:

1) Interpretation of the correlation figures based on table 3 interpretation of the following r values:

The amount of "r" Product Moment	Interpretation
0,00 – 0,20	There is a correlation between variable x and variable y, so weak that the correlation is ignored
0,20 – 0,40	<i>weak or low .</i>
0,40 – 0,70	<i>moderate or sufficient .</i>
0,70 – 0,90	<i>strong or high .</i>
0,90 – 1,00	<i>very strong or very high .</i>

Table 3: Interpretation of r Value

2) Interpretation of the correlation index number "r" product moment by comparing the magnitude of "r" product moment with "r" listed in the table "r" value of 5% significance level. Before comparing, first find the degrees of freedom (db) by: $db = N - nr$. If $r_{xy} \geq r$ table, then H1 is accepted and H0 is rejected. If $r_{xy} < r$ table, then H0 is accepted and H1 is rejected.

7. Findings

Education on Healthy Living Values of Multicultural Islamic Education Perspective

The data is the result of answers to questions regarding the education of healthy living values through food, halal and nutritious drinks from the perspective of Multicultural Islamic Religious Education. The results of respondents' answers to the instrument consisting of 20 statement items, the scoring uses the interval scale scoring method with a weighted value of 1 to 4. Therefore, the theoretical score ranges from 10 to 80. The average score of the answers obtained from 50 respondents to 20 question items is as shown in table 4 below:

Item Questions	Respondents @					
	R1	R2	R3	R4	R5	... R50
Total	68	66	61	61	66	... 62
Mean	62					
SD	3					
MAX	68					
MIN	56					

Table 4: The results of the educational questionnaire on the values of healthy living

Based on the data above, to get the TSR category regarding education on the values of healthy living through food, halal and nutritious drinks from the perspective of multicultural Islamic religious education, the following formula is used:

High (H) Category	Medium (M) Category	Low (L) Category
$= M + 1SD < X$	$= M - 1SD < X < M + 1SD$	$= X < M - 1SD$
$= 62 + 1(3) < X$	$= 62 - 3 < X < 62 + 3$	$= X < 62 - 3$
$= 65 < X$	$= 59 < X < 65$	$= X < 59$

Based on the calculation of the TSR formula above, the frequency distribution table for the education of healthy living values through food, halal and nutritious drinks in the perspective of Multicultural Islamic Education can be seen in table 5 below:

No	Category	Value Range	Frequency	Percentage
1	High	$65 \leq X$	13	26%
2	Low	$59 \leq X < 65$	31	62%
3	Medium	$X < 59$	6	12%
Total			50	100%

Table 5: Distribution of the frequency of education on the values of healthy living

Based on the table above, it can be seen that 13 respondents (26%) are in the high category, 31 respondents (62%) are in the moderate category, and as many as 6 respondents (12%) are in the low category, as shown in Figure 1 below:

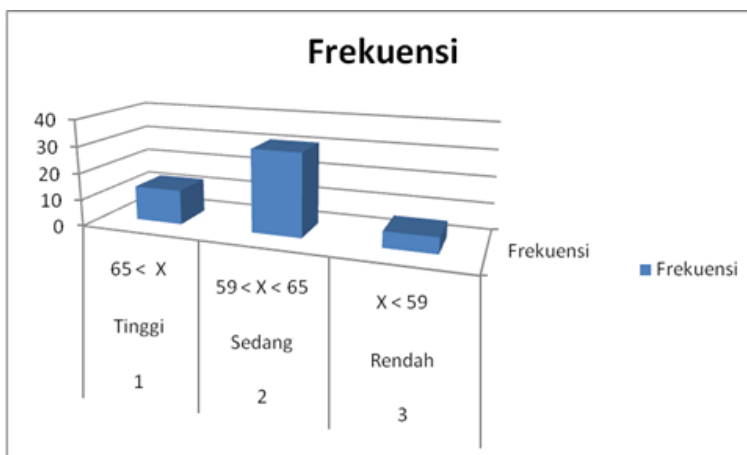


Figure 1: Histogram Distribution of Healthy Living Values Education

8. Histogram Distribution of Healthy Living Values Education

Based on diagram 1 above, it can be seen that 13 respondents (26%), 31 respondents (62%) were in the medium category, and 6 respondents (12%) were in the low category. So, it can be concluded that according to the student's perspective, most of the teachers, principals and staff have carried out education on the values of healthy living through food, halal and nutritious food, multicultural Islamic religious education perspectives in junior high schools in Bengkulu.

9. Awareness of Behaving Healthy Living Perspective of Multicultural Islamic Religious Education

The table of the average score of the results of the frequency distribution of awareness of healthy living behavior from the perspective of multicultural Islamic religious education can be seen in table 6 below:

Item Questions	Respondents (R)					
	R1	R2	R3	R4	R5	... R50
Total	71	79	75	78	77	... 75
Mean	74					
SD	2.4					
MAX	79					
MIN	68					

Table 6: The results of a questionnaire on awareness of healthy living habits

Based on the data above, to get the TSR category regarding awareness of healthy living behavior from the perspective of multicultural Islamic education, the following formula is used:

High (H) Category	Medium (M) Category	Low (L) Category
$= M + 1SD < X$	$= M - 1SD < X < M + 1SD$	$= X < M - 1SD$
$= 74 + 1 (2.4) < X$	$= 74 - 2,4 < X < 74 + 2,4$	$= X < 74 - 2,4$
$= 74 + 2.4 < X$	$= 71,6 < X < 76,4$	$= X < 71,6$
$= 76,4 < X$		

Based on the calculation of the TSR formula above, the distribution table of the frequency of awareness of healthy living behavior in the perspective of Multicultural Islamic Education can be seen in table 7 below:

No	Category	Range Value	Frequency	Percentage
1	High	$76,4 \leq X$	7	14%
2	Moderate	$71,6 \leq X < 76,4$	36	72%
3	Low	$X < 71,6$	7	14%

Table 7: Distribution of the frequency of consciousness to behave in a healthy life



Figure 2: Histogram of Frequency Distribution of Student Awareness

10. Histogram of Frequency Distribution of Student Awareness

Based on diagram 2 above, it can be seen that 7 respondents (14%) are in the high category, 36 respondents (72%) are in the medium category, and 7 respondents (14%) are in the low category. So, it can be concluded that most students have an awareness of healthy behavior in the perspective of Multicultural Islamic Education in Junior High Schools in Bengkulu City.

11. The Relationship of Healthy Life Value Education in the Perspective of Islamic Religious Education Multicultural Students with Healthy Living Behavior

To find out whether there is a relationship between education on

the value of a healthy life, the perspective of multicultural Islamic Religious Education on the healthy behavior of students in 20 Junior High Schools in Bengkulu City can be seen from the following results:

Seeing how strong the relationship is between education on healthy living and healthy life habits of students, then the Pearson correlation test is carried out with $\alpha = 0.05$ and the hypothesis is $H_0: \rho = 0$ information keterangan: the correlation between education on the value of healthy living and healthy life behavior of students. The calculation of the relationship score between healthy living education and students' healthy living habits can be seen in table 8 below:

Descriptive Statistics			
	Mean	Std. Deviation	N
X	62.1000	3.06561	50
Y	75.5200	3.03207	50
Correlations			
	Education of Healthy Living Values from the Perspective of Multicultural Islamic Education		Healthy Lifestyle Behavior of Junior High School Students
Education of Healthy Living Values of Multicultural Islamic Education Perspective	Pearson Correlation	1	.761**
	Sig. (2-tailed)		.000
	N	50	50
Healthy Lifestyle Behavior of Junior High School Students	Pearson Correlation	.761**	1
	Sig. (2-tailed)	.000	
	N	50	50
**. Correlation is significant at the 0.01 level (2-tailed).			

Table 8: The calculation of the relationship score between healthy living education and students' healthy living habits

Its mean that the correlation between healthy living education and healthy life behavior of students is 0.760 and the significance value (sig) is 0.000. The correlation value (\square) obtained is 0.760, which means that the level of the relationship is strong. Because the significance value of 0.000 is smaller than $\alpha = 0.05$, there is a significant relationship between healthy living education and students' healthy lifestyle.

12. Discussion

Based on the results of hypothesis testing using the Pearson product moment correlation analysis, the results show that H_a is accepted, that is, there is a relationship between healthy life value education in the perspective of multicultural Islamic education on the healthy behavior of state junior high school students in Bengkulu City. The correlation value is 0.76, which means that there is a strong relationship between the two variables and is positive. In other words, if the education of the value of healthy living in the perspective of multicultural Islamic religious education increases, the behavior of healthy living also increases, and if the education of the value of healthy living in the perspective of multicultural Islamic religious education decreases, the behavior of healthy living also decreases. The level of knowledge that a person acquires through education / education greatly influences the behavior of healthy and clean living.

Moving on from the results of the study, the researchers assumed that students who had good knowledge in the perspective of multicultural Islamic religious education regarding clean and healthy living behaviors turned out to have good clean and healthy living habits at school. Meanwhile, students whose knowledge in the perspective of multicultural Islamic education are not good regarding clean and healthy living habits, in fact have poor hygiene and healthy living habits at school. Therefore, students who have good knowledge tend to pay more attention to personal hygiene and the environment around them, especially at school. Compared to students who lack good knowledge of the values of healthy and clean living behaviors in the perspective of multicultural Islamic religious education, they tend not to pay attention to cleanliness and health for themselves and the surrounding environment, especially the school environment.

Students' knowledge about the values of healthy and clean living in the perspective of multicultural Islamic teachings is the result of the educational process of the values of healthy and clean living in the perspective of Multicultural Islamic teachings that take place in schools. School is an environment that is easily conditioned by educators by creating an environmental atmosphere because of its strategic role. This includes, for example, since starting the learning process where the teacher engages students to determine

learning objectives that have an influence on improving student performance [30] in changing behavior. The quality of environmental health in schools aims to educate young people about the importance of healthy living behaviors. As a place for education, schools are indeed the most appropriate place to provide knowledge about hygiene and health to children [31]. Fostering a healthy school environment is a combination of educational efforts and health efforts consisting of the physical and mental (psychic) environment. Teachers' behavior in health promotion in schools is very important, because teachers are generally more obeyed by children than their parents. This statement is evident from the results of research on teacher satisfaction factors because when teachers are given time to interact individually with students [32]. Teachers must be provided with adequate multicultural perspective health and health promotion training, skilled at delivering culturally sensitive and culturally adaptive learning [33] interact with students.

The emphasis on delivering messages of clean and healthy living values from a multicultural perspective to students through religious teachings is a necessity. Students have a family background from a community that upholds religious and customary teachings. So usually the subject matter that is presented with the message of religious truth gets faster respect. But of course children who live in the millennial era are characterized by critical thinking, so the message of religious truth needs to be balanced with scientific findings even though the truth is relative to an integrative approach [34]. Not to mention the differences in motivation and learning styles of children who vary due to the background of the urban and rural areas where they live [35]. Agree with [36] that the concept of learning in Islam is not only to fulfill rational needs and development, but must cover all physical and spiritual needs in a balanced manner, without seeing the dichotomous psychological element. The problem that arises is that teachers still need sufficient provision regarding their ability to carry out learning activities that integrate religion and science.

This research also seeks to highlight religious teachings that emphasize the principles of practicing religion in a multicultural society. For this, children need to be introduced from the start the importance of respecting differences in prioritizing equality in religion because of its sensitive nature which triggers acts of discrimination and other criminal practices, through multicultural education. The main objective of these efforts is to reduce the practice of discrimination in public places, at home, in workplaces, and in educational institutions, which is perpetrated by the majority group against minority groups. Another reason behind the existence of multicultural education is the existence of a society with individuals who have different backgrounds of language and nationality, race or ethnicity, religion, gender, and social class. The diversity of individual backgrounds in society has implications for the diversity of backgrounds of students in an educational institution [22]. Students in the Indonesian context, in various educational institutions are assumed to be students who have various religious, ethnic, linguistic, and cultural backgrounds.

Multicultural education is directed at realizing awareness, tolerance, understanding, and knowledge that takes into account cultural differences, as well as differences and similarities between cultures and their relation to world views, concepts, values, beliefs, and attitudes [37]. Another relevant definition to be cited here is the opinion of James A. Bank. According to him, multicultural education can be seen from 3 (three) aspects: concept, movement, and process [38]. From the conceptual aspect, multicultural education is understood as the idea that all students - regardless of their gender and social class, their ethnicity, their race, and / or other cultural characteristics - have the same opportunity to learn in class. From the aspect of its movement, multicultural education is defined as an attempt to transform schools and educational institutions so that students of all social classes, gender, race, and cultural groups have equal opportunities to learn. Changes made are not only limited to the curriculum, but also other aspects such as methods, strategies, learning management, and the school environment. From the aspect of the process, multicultural education can be understood as a process to achieve goals so that educational equality can be achieved by all students. Equality in education, such as independence and justice is not easy to achieve, therefore this process must take place continuously [39], especially in maintaining health and personal hygiene and the surrounding environment, especially at schools. Maintaining personal and environmental health in Islam starts with cleanliness of the body. Islam commands bathing for its people to clean their bodies from impurity and hadas. Islamic values for them are things that are used as guidelines in their daily life.

Thus, the delivery of educational material based on Islamic teachings will be more accepted by students because it is in accordance with their expectations, so that the results of the education are more meaningful by using an Islamic perspective. [35, 40]. Students will carry out the messages that have been conveyed in the educational process. The method of Islamic education as a way to understand, explore and develop Islamic teachings has the potential to continue to develop in accordance with the times [41]. So that educational outcomes can be carried out in a sustainable manner, the fit for school approach is an approach that needs to be considered because this approach involves all parties in the school.

13. Conclusion

There is a close relationship of 0.76 between the Learning Value of Healthy Living with Students' Healthy Living Behavior, which means that there is a strong relationship between the two variables and a positive value, meaning that if education about the value of healthy living in the perspective of multicultural Islamic religious education increases, healthy living behavior also increases, and if the value of healthy life education in the perspective of multicultural Islamic education decreases, healthy living behavior also decreases. The level of knowledge that a person gets through education is closely related to the clean and healthy behavior of students.

The existence of conflicting assumptions between the pros and cons of the educational process theory in achieving educational

goals so that students have a clean and healthy lifestyle is answered by the results of this study. The results of this study can be used as a reference to encourage teachers to be more serious and concentrate due to the answers to disturbing factors in the form of theoretical doubts about the relationship between education and the values of healthy living through halal and thayib food materials to the formation of clean and healthy behavior attitudes for junior high school students, especially in the Bengkulu city.

Compliance with Ethical Standards

Funding: This study was funded by the respective authors. The authors provide funding and time facilities according to their respective duties according to the agreement of the team meeting.

Conflict of Interest: The authors declare that they have no conflict of interest.

Ethical approval: All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards. For this type of study formal consent is not required.

Informed Consent: All applicable international, national, and/or institutional guidelines for the care and use of animals were followed.

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