



## ANALYSIS OF PESANTREN HEALTH POST MANAGEMENT (POSKESTREN) AT DARUSSALAM ISLAMIC BOARDING SCHOOL PURWOKERTO

Sugeng Riyadi<sup>1\*</sup>, Abdul Basit<sup>2</sup>

<sup>1,2</sup>Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto

Email: [224130100023@mhs.uinsaizu.ac.id](mailto:224130100023@mhs.uinsaizu.ac.id)

### Abstract

**Background:** One form of empowerment in Islamic boarding schools is by developing Pesantren Health Posts (Poskestren). However, it is still rare for Islamic boarding schools to have Poskestren. In Banyumas Regency, there are only 27.5% of Islamic boarding schools that have Poskestren. Poskestren Darussalam is a Poskestren that grows and develops in order to improve the quality and health of students. This study aims to analyze the success of the implementation of the Darussalam Poskestren Program in the hope that it will be a lesson for other Poskestren.

**Method:** Data collection in this qualitative descriptive research was conducted by in-depth interviews and field observations. The research subjects consisted of 8 Poskestren cadres with purposive sampling method. The validity of the data was done by interviews with nine triangulation subjects. Data reliability is carried out by data auditing and data analysis using content analysis methods.

**Results:** In the input aspect, the number of cadres is sufficient, medical equipment is complete but for the special room Poskestren is still under construction. The availability of funds is sufficient and most of them come from outside parties. There are basic personal hygiene data and health information media. In addition, there is kiai support in implementing policies that support Poskestren activities. In the process aspect, the Self-Awareness Survey (SMD) and Islamic Boarding School Community Deliberation (MMPD) activities have been carried out. Poskestren activities consist of promotive, preventive, curative and rehabilitative efforts. Then there is synergy with Puskesmas Kembar I which is actively building Poskestren.

**Conclusion:** Based on the success indicators of Poskestren, it shows that from the aspect of input and overall process has been fulfilled so that Poskestren Darussalam is included in the good category, but needs improvement in terms of the formation of special divisions of Poskestren and the provision of special rooms for Poskestren. So it is hoped that Poskestren Darussalam will be even better.

**Keywords:** Poskestren, pesantren health, empowerment, PHBS.

### INTRODUCTION

Islamic boarding schools are one of the oldest educational institutions in Indonesia. It is not known exactly which pesantren was first established. Historically, pesantren emerged and developed in line with the development of Islam in Indonesia. Starting from the era of walisongo, Islamic boarding schools began to be known in the community. (Rokhman & Sumarno, 2017) Three elements exist in Islamic boarding schools, namely, kiai, santri and rumah. Islamic boarding schools are also where religious educational institutions play an important role in aspects of human resource development. (Munandar, 2020) An institution can be called an Islamic boarding school if it meets several elements, including the existence of kiai, santri, ustaz, dormitories or cottages, musala or mosques, and the implementation of yellow book

studies. (Nugraheni & Firmansyah, 2021)

The Ministry of Religious Affairs of the Republic of Indonesia states that the number of Islamic boarding schools in Indonesia is 27,230 huts. The provinces of West Java, East Java and Central Java are the provinces that have the largest Islamic boarding schools. With details of West Java amounting to 7,624 (28.00%), East Java 6,003 (22.05%), then Central Java 4,276 (15.70%). In Banyumas, Islamic boarding schools already have 35 (27.5%) Poskestren. (Pratama et al., 2017) Health conditions in Islamic boarding schools in general are still lacking. requires attention from students, caregivers, kiayi and the community and related government parties. The main covering three aspects, namely access to health services, clean and healthy living behavior and environmental health problems. There needs to be development and empowerment of the cottage community. Cottage community empowerment is a form of strategy used in health development. (Rif'ah, 2019) In the health sector, the form of community empowerment is known as the program:

The relevant ministries namely the Minister of Health, Minister of Religious Affairs, and Minister of Home Affairs have issued Joint Decrees Number 1067 / Menkes / SKB / VIII / 2002, Number 385 of 2002, and Number 37 of 2002. The letter is about "Improving the Health of Islamic Boarding Schools and Other Religious Institutions". The realization of the Decree has been issued operational technical rules, implementation guidelines, and guidance on the activities of the Pesantren Health Post. contained in the Decree of the Minister of Health of the Republic of Indonesia Number No.867 / Menkes / SK / XI / 2006 concerning the Implementation and Development (Pos Kesehatan Pesantren) Poskestren. The Decree of the Minister of Health in 2006 was later updated with the Regulation of the Minister of Health of the Republic of Indonesia No. 1 of 2013 concerning "Guidelines for the Implementation and Development of Pesantren Health Post". Poskestren as a form of UKBM located in Islamic boarding schools has principles from Islamic boarding school residents, by Islamic boarding school residents, and for Islamic boarding school residents. In the implementation of activities held by Poskestren, it prioritizes preventive, promotive services but still pays attention to curative and rehabilitative aspects with guidance from local puskesmas. The expected goal is to improve the health status of Islamic boarding school residents. (Kemenkes RI, 2013) Islamic boarding schools are quite numerous and have spread almost in all regions in Indonesia, so it is hoped that the Poskestren program can be evenly distributed throughout Indonesia.

In fact, there are still many Islamic boarding schools that do not have a Poskestren. For example, in Central Java Province, which is included in the top three provinces with the highest number of Islamic boarding schools in Indonesia, it only has about 10% of the Poskestren of all Islamic boarding schools in Central Java. Banyumas Regency is a pilot area in Central Java, there are only 27.5% of Islamic boarding schools that have Poskestren. The Poskestren program has the potential to improve the quality of human resources, so efforts need to be made, coaching, supervising and evaluating. Poskestren Darussalam as a go publik Poskestren is expected to become a pilot Poskestren and can provide learning for other Poskestren in order to improve the health status of students in Islamic boarding schools.

Based on the facts that have been described, it is necessary to conduct research aimed at analyzing the successful implementation of the Darussalam Poskestren program as an outstanding Poskestren so that it is hoped that later it can provide learning for other Poskestren.

## METHODS

The research design is qualitative with a case study approach. The subjects of the study consisted of 8 administrators or cadres of Poskestren Darussalam with the purposive sampling method. Data collection techniques through in-depth interviews and field observations using interview guidelines and recording devices. Data is analyzed by content analysis method. (Hasan et al., n.d.) The validity of the data was carried out by interviews with nine triangulation subjects consisting of four user students, Caregivers and Lurah of Darussalam Islamic Boarding School, Holders of GPS (Healthy Pesantren Movement) Program Puskesmas Kembar I, Holders of the Banyumas Health Office Empowerment Program, and Staff of the Diniyah Education and Islamic Boarding School of the Ministry of Religious Affairs of Banyumas Regency.

## RESULTS AND DISCUSSION

Darussalam Islamic Boarding School is located in Dukuhwaluh, Kembaran, Banyumas. Established in Dzulhijjah 1415 H or May 1994 AD by Almaghfurillah K.H. Drs. Chariri Shofa, M.Ag (Caregiver of Darussalam Islamic Boarding School) and H. Djoko Sudandoko, S.Sos., MM (as the former Regent of Banyumas).

Darussalam Islamic Boarding School has a vision, namely the realization of Muslim cadres who are preacher, have strong aqedah, consistently carry out Islamic shari'a, have noble character, have depth of knowledge and are broad-minded and have adequate skills. In addition, there is also a mission, namely to produce Muslim cadres who are preacher and salihah, have strong faith by instilling the values of Aqidah Ahlussunnah Wa al-Jama'ah, Provide human resources who explore Islamic shari'a and consistently practice it in the midst of society, Creating human beings who are charismatic, physically and spiritually healthy who can be an example in the life of society, nation and state, Realizing Muslim people who have depth of knowledge and breadth of insight, obey to practice, develop and disseminate in everyday life, and prepare prospective leaders who have adequate skills in line with the development of science and technology.

Since Abah K.H. Drs. Chariri Shofa, M.Ag passed away, the current caretaker of Darussalam Islamic Boarding School is Mrs. Dra. Hj. Umi Afifah Chariri M.Si (as wife) with the help of her son and daughter-in-law. Darussalam Islamic boarding school is a combination of modern and salaf cottages, this cottage also includes the cottage of UIN partner Prof. K.H. Saiffudin Zuhri Purwokerto. Darussalam Islamic Boarding School has male and female dormitory buildings with various programs, namely Book, English, Arabic and Tahfidz. Equipped with Library facilities, Abu Bakar As-sidiq Mosque, Hall, Darussalam Mart, Language Work Community Training Center, Student Health Post, Room, Fan, Mattress, Toilet and others. There are many activities at Darussalam Islamic Boarding School, namely madrasah diniyah, program activities, istighosah, berzanji recitation every Friday night, khitobah training, and BTA-PPI guidance program. In addition, there are also extracurriculars that can be followed by students, namely Pencak silat Pagar Nusa, Hadroh, Santri tani, Theater, Sports (Badminton, futsal, volleyball), Santri Ternak, and Choir D'Voice, Da'i. In Darussalam Islamic Boarding School, they are also trained in leadership, organization, and public speaking training. So with many activities and extracurriculars, it is hoped that after leaving the cottage, the students will have the ability and benefit themselves and the surrounding community.

Darussalam Islamic Boarding School located in Banyumas Regency under the

auspices of the Darussalam Foundation "Sunan Bonang" which was established in 2003 A.D. With a collaborative learning method between the salaf pesantren method and modern pesantren. Darussalam Islamic Boarding School intends to produce intellectual students. Pondok Pesantren Darussalam is a boarding school for adult students who are mostly people from the local area and surrounding districts. Darussalam Islamic Boarding School is one of the Islamic boarding schools in Banyumas Regency. The teaching and learning in this pesantren uses the applicable curriculum plus religious science. There are also extracurricular school activities for students such as karate, basketball, futsal, study groups and others. Darussalam Islamic Boarding School has uztad/uztazah teaching staff and teachers who are competent in their respective subject fields so that they are qualified and become one of the best pesantren in Banyumas Regency. There are also various facilities such as comfortable classrooms, comfortable dormitories, practicum laboratories, libraries, sports fields, canteens, mosques and Poskestren. The number of students living in Islamic boarding schools reaches 300 students, as many as 200 students are female students and 100 male students.

### **Input Indicator**

#### **a. Cadre Presence**

The number of cadres at Poskestren Darussalam is 25 people. The number of cadres in each Poskestren is at least 3% of the total students or can be adjusted to the needs and activities that have been developed. (Djalaluddin et al., 2022) The total number of students of Darussalam Islamic Boarding School is 300 people. This shows that the availability and adequacy of human resources are in accordance with the guidelines for the implementation and guidance of Poskestren. The availability of sufficient cadres is very necessary for the successful implementation of the Poskestren program. This is supported by the opinion of George Edward III who stated that the success of implementation is influenced by the availability of resources. (ISO et al., 2010) Poskestren cadres have a strong motivation to be actively involved in Poskestren. This is supported by cadres who have experience in the health sector. Notoatmodjo said that knowledge is obtained from a learning process. (Widyanti et al., 2021) So that the higher a person's level of education, the better he will have knowledge in seeing an object. Cadres have good skills because they are supported by education and training that has been obtained before. Syriac research states that there is a significant influence between cadre training on the ability to manage posyandu. (Agus Ashari et al., 2021)

#### **b. The existence of Poskestren facilities**

Promotive and preventive activities are held in the hall of the Islamic boarding school environment is quite extensive, so that it can accommodate many students. Medical devices owned by this Poskestren are blood pressure measuring devices or tension meters, microtoise or height measuring devices, weight scales, blood sugar, uric acid, and cholesterol checks or commonly called 3 in 1 autocheck, stethoscopes, abdominal circumference measuring devices, thermometers, boxes, P3K boxes, bags to put medicine if there are activities outside, and there is a desk. In addition, there are also simple medicines, such as febrifuge, pain relievers, toothache and stomach pain. Medical equipment owned by Poskestren Darussalam is quite complete. Poskestren at Pondok Pesantren Darussalam) officially opened health services for people outside the pesantren. Doctor Ustazah Zumrotin as the supervisor of the poskestren revealed that the pokestren team consisting of several doctors, young doctors, nursing and pharmacy students collaborated in turn 24 hours to welcome the running of the poskestren service and was ready to serve

students and the community. The progress of Poskestren is getting faster after the first poskestren lunching in November 2020, which started only for students, has now gone public. The opening of health services is open from 07.00 am to 10.00 am. The residents and students took turns coming as patients to check their health. The patient washes his hands first. After that, a temperature check is carried out, then sit in the waiting chair that has been provided. In addition, counseling on metabolic diseases and notification of practice hours were also delivered. The patient is examined by a doctor. If treatment is required, medication will be prescribed according to medical considerations. At the end of the practice hours, door prizes were distributed in the form of vouchers with 10% shopping discounts at Leaf Cafe Pondok Pesantren Darussalam

### c. **Funding Support**

Poskestren financing comes from various sources, including self-help Islamic boarding schools, private or business parties, communities, governments and local governments. (Djalaluddin et al., 2022) The source of funds for Poskestren Darussalam comes from various parties, namely from internal Islamic boarding schools, cadre dues, the results of medical equipment provisions services and from external parties or sponsors. The largest source of funds comes from sponsors, up to Rp.13.000.000,- This amount is allocated more for the purchase of health equipment.

The most important aspects in managing a Poskestren are human resources (HR) and funding. So, in the coaching process it is more directed to these two aspects. Human resources and funds need to be considered and must cover two sides, both from the side of the Poskestren as the target as well as the object of coaching and from the side of the puskesmas as a coach. It is not uncommon for the unsustainability of a Poskestren to be caused by the lack of guidance carried out by the puskesmas. One thing that causes the lack of coaching from puskesmas is the unavailability of operational funds used to conduct coaching outside the building to provide technical assistance. If a Poskestren is born from the initiative of the residents of the Islamic Boarding School, then the sustainability of the Poskestren does not depend too much on the puskesmas. (Fahham, 2019)

Most Poskestren administrators state that the availability of funds for the implementation of Poskestren is sufficient. The management of Poskestren tries to find funds from outside parties, so it is not too dependent on the puskesmas. In the management of the Poskestren in the first period, more funds came from sponsors. As for the second period, the funds are more than the internal pesantren. Then the management of Poskestren plans to raise funds from alumni to support the sustainability of Poskestren. This is done so that Poskestren does not depend on sponsor proposals alone.

Puskesmas Kembaran I, which is the Puskesmas Pembina Poskestren Darussalam, conducts coaching outside the building, because Puskesmas Kembaran I has an innovation program of the Healthy Pesantren Movement. The program is included in the Puskesmas performance list, so there is a budget to implement the program. This is different from other puskesmas in Banyumas Regency which do not have a special innovation program in the field of pesantren health, so in general they are constrained by aspects of funds and human resources when going to conduct coaching. For this reason, the success of the Poskestren Darussalam program is supported by both parties, namely from the internal Islamic boarding school and from the Kembaran I Health Center as a coach. This is in accordance with system theory which states that the importance of procuring funds for each activity

to support the running of activities. Azwarsaid that to achieve the success of a health program, sufficient funds must be available to implement the program.<sup>13</sup>

**d. The existence of basic personal hygiene data**

Basic personal *hygiene data* is obtained from interviews with students. *Student personal hygiene* includes 3 things, namely the frequency of bathing in one day, the use of bedding together and changing personal items with other students.

The results showed that of the 129 students interviewed, 13.9% had the habit of taking a bath once. This is because at the time of data collection, the Darussalam Islamic Boarding School was under construction and one of them was bathroom renovation. So at that time the number of bathrooms was limited. However, at this time the number of bathrooms is sufficient. The majority of students use bedding (mattresses, pillows, blankets) together (76.8%). A small percentage of students change personal items with other students, such as prayer mats, towels and clothes (31.4%).

**e. The Existence of Health Information Media**

Health information media in Poskestren Darussalam consists of print and *online media*. In print media, there are posters about health information and Poskestren activities posted on the walls of Islamic boarding schools. Meanwhile, online pamphlets containing health information are distributed through internal *Whatsapp* groups of students.

Poskestren Darussalam also has social media accounts *Facebook, Instagram and YouTube* as a medium for disseminating health information and documenting several programs that have been implemented. The health information shared on social media comes from trusted sources, such as the Indonesian Ministry of Health. Health information shared on social media is always updated every day.

**f. There are policies that support Poskestren**

Kiai/Ustadz/Uztadah is a respected and respected figure who has a myriad of knowledge and examples. The world of pesantren is full of various charms, distinctiveness, uniqueness, and certain characteristics that are not owned by other institutions. (Pribadi, 2014) Kiai as the caretaker of the pesantren has the authority to decide a decision that is applied in the Islamic boarding school. The Kiai decision must be followed or implemented by the residents of the Islamic boarding school.

One of the policies of the Darussalam Islamic Boarding School is to require the existence of a Poskestren in the Darussalam Islamic Boarding School with the issuance of a Decree of Darussalam Islamic Boarding School Caregivers concerning the Establishment of a Pesantren Health Post. All research subjects stated that Kiai / Ustadz / Uztadah as the caregivers of Islamic boarding schools support the sustainability of the Darussalam Poskestren because the existence of this Poskestren can help to create student health, promotion of hygiene and health, and as a form of first aid when there are students who are disturbed by their health. One form of support is by providing funds and facilities and infrastructure for the sustainability of Poskestren. This is in accordance with Farisy's research which states that kiai is one of the important figures who contribute to influencing the intention of students to actively participate in Poskestren. (Hardy, 2013)

Kiai also gives advice or advice to Poskestren when giving *bandongan* recitation. This is in line with Wahyudin's research which revealed that there is health communication in pesantren, namely the process of delivering hygiene and health information carried out by kiai to students, in this case it is called group health communication that occurs during *bandongan recitation*

**Process Indicator**

### **a. Implementation of SMD**

Self-Awareness Survey or SMD is a series of activities carried out by residents of Islamic boarding schools, the surrounding community together with puskesmas officers, and related stakeholders in recognizing health problems and conditions in the pesantren environment, as well as exploring what potential they have. The data collection can be done by interviewing a minimum of 30 people, consisting of students, Islamic boarding school managers, and the surrounding community. In addition to interviews, observations can also be made on the environmental health of Islamic boarding schools. Furthermore, the results of SMD are an inventory of information or data about health problems and what potential is owned by pesantren residents and people living around Islamic boarding schools.

Poskestren Darussalam has carried out SMD once in 2019. The implementation of SMD is in collaboration with Puskesmas Kembar I by conducting interviews with 267 students as respondents. Then the SMD results were published in the 2019 Darussalam Poskestren Profile Book. However, the obstacle is that SMD is implemented in the middle of the Poskestren period, not at the beginning of the formation of poksestren.

### **b. Implementation of Community Deliberation of Islamic Boarding Schools**

The Community Deliberation of the Islamic Boarding School (MMPD) and the surrounding community is a meeting attended by the residents of the Islamic boarding school and the surrounding community to obtain agreement in overcoming health problems that are being faced.<sup>3</sup> The Darussalam Islamic Boarding School Community Deliberation has been held once in the context of establishing the Poskestren, but the parties involved are only internal to the pesantren, not inviting the surrounding community.

### **c. Implementation of Basic Health Services**

The implementation of Poskestren activities is in accordance with the Regulation of the Minister of Health of the Republic of Indonesia Year 2013. The implementation of routine Poskestren activities is driven and organized by Poskestren cadres or called santri husada with technical guidance carried out by local puskesmas and related sectors.<sup>3</sup> However, in naming the program from the Poskestren management, it has its own innovation so that the program attracts the attention of students more. Poskestren work programs that are included in the promotive category are counselors and peer educators, GARS (Student Routine Sports), SANKES (Health Messages), SANDI KESMAS (Public Health Early Examination). Poskestren work programs that are included in the category of preventive efforts are SANTUN (Santri Peduli Cleanliness / Ro'an), POSBINDU PTM (Integrated Assisted Post for Non- Communicable Diseases), PAMSIMAS (Simultaneous data collection and inspection formaking Poskestren Profile Books), and health checks carried out at a series of Haflah Akhirussanah (HAS) events. The Poskestren work program in the curative effort category is the provision of P3K boxes and other medical devices, first aid for minor illnesses, referrals to health service facilities, and also blood donations. Blood donation activities are carried out once a year in collaboration with PMI Banyumas Regency and are included in a series of HAS events whose target activities are not only students, but also the general public. Meanwhile, the Poskestren work program that is included in the rehabilitative category is peer counselors and peer educators. What is meant by rehabilitative here is mental rehabilitation.

### **d. Implementation of Increasing the Capacity of**

### **Cadres and Managers**

The Darussalam Poskestren strives to increase the capacity of cadres and managers by conducting training and counseling internally and collaborating with external parties, especially Puskesmas Kembar I. Cadres who take part in UKM KSR PMI Unnes and who study in the Department of Public Health transmit their knowledge to other cadres. In addition, cadres also received training and counseling from Puskesmas Kembar I. Among them are training on the use of Non-Communicable Disease Posbindu medical equipment, training on making toga plants, making disinfectants, hand sanitizers, and preventing scabies, etc. The management of the Darussalam Poskestren already has an agenda or activity plan to hold training on organizing the Poskestren which will be delivered by Mrs. Yuni, one of the Unnes IKM lecturers, but because of one obstacle, it has not been carried out.

#### **e. Implementation of Counseling**

Poskestren Darussalam collaborates with puskesmas to conduct counseling to students. The puskesmas came to the Islamic Boarding School to hold counseling. From the pesantren or Poskestren who submit a letter to the puskesmas to hold counseling at the pesantren where the decisive counseling material is the pesantren, adjusting from the needs of the pesantren such as material on scabies, panu, eradication of head lice, and others. However, sometimes it is also from the puskesmas who make a letter requesting counseling to caregivers to hold events at the cottage, including counseling on infectious diseases such as tuberculosis, Covid-19, and so on. The implementation is conditional, approximately once every month or two. In addition, Poskestren cadres also provide counseling to students, usually carried out on Friday nights.

#### **f. Implementation of Coaching from Officers**

Puskesmas Darussalam is one of the Poskestren assisted by Puskesmas Kembar I. Puskesmas Kembar I also supports the Poskestren program by facilitating and fostering this program by routinely providing education and training both at the puskesmas and at the Durrotu Asaga Islamic Boarding School. After the counseling, discussions are usually held with cadres. However, there are no health workers standing guard at the Poskestren. This is in line with Mab'ruoh's research which states that there is an interpersonal influence from health workers that has a significant relationship with the behavior of husada students or Poskestren cadres. Strong health workers in fostering and guiding husada students will enable strong husada student behavior in carrying out Poskestren activities or programs.<sup>15</sup> Puskesmas Kembar I also routinely builds Poskestrens fosters by holding cadre training activities once a year. In addition, puskesmas usually invite the head of Poskestren Darussalam as a representative of Poskestren to come to the puskesmas to get direction from puskesmas officers who handle or foster Poskestren whose time is conditional.

### **CONCLUSION**

Poskestren Darussalam is an outstanding Poskestren is a boarding school that has not been established for a long time but has a very rapid development. Pesantren Darussalam has made efforts to program a healthy pesantren by having a Poskestren program. In the input aspect, the number of cadres is sufficient, medical equipment is complete, but for the special room of the Poskestren, it is still under construction. The availability of funds is sufficient and some come from outside parties. There are basic personal hygiene data and health information media. In

addition, there is kiai support in implementing policies that support Poskestren activities. On the process aspect, SMD and MMPD have been carried out. Poskestren activities consist of promotive, preventive, curative and rehabilitative efforts. Then, there is a synergy with Puskesmas Kembaran I which is actively building Poskestren.

Based on success indicators, Poskestren shows that from the aspect of input and the entire process has all been fulfilled, so that Poskestren Darussalam is included in the good category, but needs improvement in terms of the formation of the Poskestren division and the provision of special Poskestren space. Partnerships with external parties must continue to be carried out and the regeneration of Poskestren management is not disturbed. So, it is hoped that Posyandu Darussalam will be even better.

## REFERENCES

- Agus Ashari, Jumardi, Salam, Wahidayanti, & Srianti Permata. (2021). Efektifitas Pengelolaan Dana Desa Dalam Upaya Meningkatkan Pembangunan Yang Islami Di Desa Patilereng. *Jurnal Adz-Dzahab: Jurnal Ekonomi Dan Bisnis Islam*, 6(1), 52–66. <https://doi.org/10.47435/adz-dzahab.v6i1.584>
- Djalaluddin, N. A., Al-Hijrah, M. F., & Heriyati, H. (2022). Manajemen Pos Kesehatan Pesantren Di Pondok Pesantren Modern Al-Ikhlâs Kabupaten. *Polman. Preventif: Jurnal Kesehatan Masyarakat*, 13(1), 188–205. <https://doi.org/10.22487/preventif.v13i1.482>
- Fahham, A. M. (2019). Sanitasi dan Dampaknya bagi Kesehatan: Studi dari Pesantren. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 10(1), 33–47. <https://doi.org/10.46807/aspirasi.v10i1.1230>
- Hardi, E. A. (2013). Analisis Pemberdayaan Masyarakat Muslim Miskin Melalui Qardhul Hasan. *Adzkiya: Jurnal Hukum Dan Ekonomi Syariah*, 2(2), 1–17. <https://e-journal.metrouniv.ac.id/index.php/adzkiya/article/view/1055>
- Hasan, M., Tuti Khairani Harahap, Mp., Syahrial Hasibuan, Ms., Iesyah Rodliyah, M., Sitti Zuhaerah Thalbah, Mp., Cecep Ucu Rakhman, Mp., Paskalina Widiastuti Ratnaningsih, M., Inanna, Mh., Andi Aris Mattunruang, Mp. S., Nursaeni, Mp., Yusriani, Mp., Nahriana, Mk., Dumaris Silalahi, Mp. E., Dra Sitti Hajerah Hasyim, Mp., Azwar Rahmat, Ms., Yetty Faridatul Ulfah, Mtp., & Nur Arisah, Mh. (n.d.). *METODE PENELITIAN KUALITATIF*.
- ISO, Alvarez, J. A., Gutiérrez-Solana, F., Science, M. M. O. F., Academy, U., Materialiv, F. M., Andreikiv, A. E., Gembara, O. V., Araújo, B. A., Palma, J. A., Vilar, E. O., Silva, A. A., Asahi, H., Ueno, M., Yonezawa, T., Adler, T. A., Aylor, D., Bray, A., States, U., ... White, R. E. (2010). PENDEKATAN TASAWUF DALAM KAJIAN ISLAM. *Materials Science and Engineering A*, 16(6), 1–19. <http://dx.doi.org/10.1016/j.engfailanal.2008.01.004> <http://dx.doi.org/10.1016/j.engfr>  
<http://dx.doi.org/10.1016/j.corsci.2009.12.020> <http://dx.doi.org/10.1016/j.corsci.2009.11.044> <http://dx.doi.org/10.1016/j.biotechadv.2010.07.00>
- Kemenkes RI. (2013). Peraturan Menteri Kesehatan Nomor 1 Tahun 2013 tentang Pedoman Penyelenggaraan dan Pembinaan Pos Kesehatan Pesantren. *Departemen*

- Kementerian Kesehatan Republik Indonesia*, 1–9.  
[http://promkes.kemkes.go.id/download/jsc/files51071Pedoman\\_Penyelenggaraan\\_dan\\_Pembinaan\\_Pos\\_Kesehatan\\_Pesantren.pdf](http://promkes.kemkes.go.id/download/jsc/files51071Pedoman_Penyelenggaraan_dan_Pembinaan_Pos_Kesehatan_Pesantren.pdf)
- Munandar, S. A. (2020). Peran Tarekat dalam Mendidik Moral Generasi Muda: Studi Terhadap Tarekat Syāziliyyah di Pondok Pesantren Darussalam Magelang. *Raheema*, 7(2).
- Nugraheni, Y. T., & Firmansyah, A. (2021). Model Pengembangan Pendidikan Karakter di Pesantren Khalaf (Studi Kasus di Pondok Pesantren Modern Muhammadiyah Boarding School Yogyakarta). *Quality*, 9(1), 39. <https://doi.org/10.21043/quality.v9i1.9887>
- Pratama, T. S., Septianawati, P., & Pratiwi, H. (2017). PENGETAHUAN, SIKAP, KEBERSIHAN PERSONAL DAN KEBIASAAN PADA SANTRI PENDERITA PENYAKIT SKABIES DI PONDOK PESANTREN Tisna Sendy Pratama 1 , Paramita Septianawati 2 , Hadis Pratiwi 3 1. *MEDISAINS: Jurnal Ilmiah Ilmu-Ilmu Kesehatan*, 15(3).
- Pribadi, Y. (2014). Religious networks in Madura pesantren, Nahdlatul Ulama and Kiai as the core of santri culture. *Al-Jami'ah*, 51(1), 1–32. <https://doi.org/10.14421/ajis.2013.511.1-32>
- Rifah, E. N. (2019). Pemberdayaan Pusat Kesehatan Pesantren (Poskestren) Untuk Meningkatkan Perilaku Hidup Bersih Dan Sehat. *Warta Pengabdian*, 13(3). <https://doi.org/10.19184/wrtp.v13i3.11862>
- Rokhman, N., & Sumarno. (2017). Sejarah Perkembangan Tarekat Qadiriyyah wa Naqsabandiyah di Jawa Timur pada Masa Kepemimpinan Mursyid KH Mustain Romly 1958- 1984. *Avatara: E-Journal Pendidikan Sejarah*, 5(3).
- Widyanti, S., Sumarni, T., & Kurniawan, W. E. (2021). Faktor-Faktor Yang Mempengaruhi Kelengkapan Dokumentasi Asuhan Keperawatan. *Jurnal Kebidanan Dan Keperawatan Aisyiyah*, 16(2). <https://doi.org/10.31101/jkk.1665>
- Agus Ashari, Jumardi, Salam, Wahidayanti, & Srianti Permata. (2021). Efektifitas Pengelolaan Dana Desa Dalam Upaya Meningkatkan Pembangunan Yang Islami Di Desa Patilereng. *Jurnal Adz-Dzahab: Jurnal Ekonomi Dan Bisnis Islam*, 6(1), 52–66. <https://doi.org/10.47435/adz-dzahab.v6i1.584>
- Djalaluddin, N. A., Al-Hijrah, M. F., & Heriyati, H. (2022). Manajemen Pos Kesehatan Pesantren Di Pondok Pesantren Modern Al-Ikhlās Kabupaten Polman. *Preventif: Jurnal Kesehatan Masyarakat*, 13(1), 188–205. <https://doi.org/10.22487/preventif.v13i1.482>
- Fahham, A. M. (2019). Sanitasi dan Dampaknya bagi Kesehatan: Studi dari Pesantren. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 10(1), 33–47. <https://doi.org/10.46807/aspirasi.v10i1.1230>
- Hardi, E. A. (2013). Analisis Pemberdayaan Masyarakat Muslim Miskin Melalui Qardhul Hasan. *Adzkiya: Jurnal Hukum Dan Ekonomi Syariah*, 2(2), 1–17. <https://e-journal.metrouniv.ac.id/index.php/adzkiya/article/view/1055>
- Hasan, M., Tuti Khairani Harahap, Mp., Syahrial Hasibuan, Ms., Iesyah Rodliyah, M., Sitti Zuhaerah Thalbah, Mp., Cecep Ucu Rakhman, Mp., Paskalina Widiastuti Ratnaningsih, M., Inanna, Mh., Andi Aris Mattunruang, Mp. S., Nursaeni, Mp., Yusriani, Mp., Nahriana, Mk., Dumaris Silalahi, Mp. E., Dra Sitti Hajerah Hasyim, Mp., Azwar Rahmat, Ms., Yetty Faridatul Ulfah, Mtp., & Nur Arisah, Mh. (n.d.). *METODE PENELITIAN KUALITATIF*.
- ISO, Alvarez, J. A., Gutiérrez-Solana, F., Science, M. M. O. F., Academy, U.,

- Materialiv, F. M., Andreikiv, A. E., Gembara, O. V., Araújo, B. A., Palma, J. A., Vilar, E. O., Silva, A. A., Asahi, H., Ueno, M., Yonezawa, T., Adler, T. A., Aylor, D., Bray, A., States, U., ... White, R. E. (2010). PENDEKATAN TASAWUF DALAM KAJIAN ISLAM. *Materials Science and Engineering A*, 16(6), 1–19. <http://dx.doi.org/10.1016/j.engfailanal.2008.01.004><http://dx.doi.org/10.1016/j.engfr>
- acmech.2008.11.011%0A<http://dx.doi.org/10.1016/j.corsci.2009.12.020><http://dx.doi.org/10.1016/j.corsci.2009.11.044><http://dx.doi.org/10.1016/j.biotechadv.2010.07.00> Kemenkes RI. (2013). Peraturan Menteri Kesehatan Nomor 1 Tahun 2013 tentang Pedoman Penyelenggaraan dan Pembinaan Pos Kesehatan Pesantren. *Departemen Kementerian Kesehatan Republik Indonesia*, 1–9. [http://promkes.kemkes.go.id/download/jsc/files51071Pedoman\\_Penyelenggaraan\\_dan\\_Pembinaan\\_Pos\\_Kesehatan\\_Pesantren.pdf](http://promkes.kemkes.go.id/download/jsc/files51071Pedoman_Penyelenggaraan_dan_Pembinaan_Pos_Kesehatan_Pesantren.pdf)
- Munandar, S. A. (2020). Peran Tarekat dalam Mendidik Moral Generasi Muda: Studi Terhadap Tarekat Syāziliyyah di Pondok Pesantren Darussalam Magelang. *Raheema*, 7(2).
- Nugraheni, Y. T., & Firmansyah, A. (2021). Model Pengembangan Pendidikan Karakter di Pesantren Khalaf (Studi Kasus di Pondok Pesantren Modern Muhammadiyah Boarding School Yogyakarta). *Quality*, 9(1), 39. <https://doi.org/10.21043/quality.v9i1.9887>
- Pratama, T. S., Septianawati, P., & Pratiwi, H. (2017). PENGETAHUAN, SIKAP, KEBERSIHAN PERSONAL DAN KEBIASAAN PADA SANTRI PENDERITA PENYAKIT SKABIES DI PONDOK PESANTREN Tisna Sendy Pratama 1 , Paramita Septianawati 2 , Hadis Pratiwi 3 1. *MEDISAINS: Jurnal Ilmiah Ilmu-Ilmu Kesehatan*, 15(3).
- Pribadi, Y. (2014). Religious networks in Madura pesantren, Nahdlatul Ulama and Kiai as the core of santri culture. *Al-Jami'ah*, 51(1), 1–32. <https://doi.org/10.14421/ajis.2013.511.1-32>
- Rifah, E. N. (2019). Pemberdayaan Pusat Kesehatan Pesantren (Poskestren) Untuk Meningkatkan Perilaku Hidup Bersih Dan Sehat. *Warta Pengabdian*, 13(3). <https://doi.org/10.19184/wrtp.v13i3.11862>
- Rokhman, N., & Sumarno. (2017). Sejarah Perkembangan Tarekat Qadiriyyah wa Naqsabandiyah di Jawa Timur pada Masa Kepemimpinan Mursyid KH Mustain Romly 1958- 1984. *Avatara: E-Journal Pendidikan Sejarah*, 5(3).
- Widyanti, S., Sumarni, T., & Kurniawan, W. E. (2021). Faktor-Faktor Yang Mempengaruhi Kelengkapan Dokumentasi Asuhan Keperawatan. *Jurnal Kebidanan Dan Keperawatan Aisyiyah*, 16(2). <https://doi.org/10.31101/jkk.1665>