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Achieving Healthy Degrees for the Elderly in an Islamic Perspective

Waharjani

Universitas Ahmad Dahlan Yogyakarta, Indonesia

waharjani@ilha.uad.ac.id

Mohammad Jailani

Institut Studi Islam Muhammadiyah Pacitan, Indonesia

m.jailani@isimupacitan.ac.id

Hud Leo Perkasa Maki

Institut Agama Islam Negeri Metro Lampung, Indonesia

hudleoperkasamaki@gmail.com

Abstract: *The importance of living a healthy life, keeping the body fit in worship is everyone's dream, including the elderly. However, a special problem for the elderly is the natural process of aging which has an impact on the physical, mental and social relations of the elderly. Therefore this study seeks to find solutions related to achieving a healthy life for the elderly from an Islamic perspective. This study uses qualitative research methods that are descriptive analysis, data sources obtained through interviews and documentation, data analysis techniques through data reduction, data display, and data verification. The analytical knife in this study uses a triangulation technique. The results of these findings indicate the importance of practicing the concept of a healthy and happy life based on the directions and instructions of the Koran and hadith. Abdullah Nasih Ulwan provides alternatives and ways that lead to a healthy and happy life even in old age through five pillars: al-Qudwah, al-'Adah, al-Mauidha, al-Mulahadah and al-Uqubah.*

Keywords: *Degree of Health, Elderly, Islamic Perspective.*

A. Introduction

Health is one of the fundamental needs that must be obtained by everyone. Various advantages will be achieved when a person is in good health, and losses that may arise if one does not pay attention to health. Until now, the government has made efforts to improve the health sector for the community. The government's goal is for the community to become strong and independent in managing and maintaining health. All of these efforts are in line with the Healthy Indonesia Vision, “*Healthy Society that is Independent and Just*”.¹

The right to enjoy health applies to everyone, including the elderly. Old age or elderly is a phase of decreased intellectual and physical abilities, which begins with some changes in life. As is known, when humans reach adulthood, they have the ability to reproduce, or give birth to children, but then lose this task and function, and enter the next phase: old age, then die.²

Old age (elderly) is the final stage in the cycle of human life in the world,³ which starts around the age of 60 and continues until the end of life. Getting old is not an option, but something that must be experienced by every human being without exception if they live a long life which will eventually grow old. This is in line with the cycle of life and development experienced by humans with very clear characteristics, as stated by Hurlock, the occurrence of certain physical and psychological changes.⁴

The aging process in old age involves various factors that need to be considered and resolved so that the elderly remain independent in maintaining their health. For the elderly, the aging process certainly

¹ Sulistyani Prabu Aji, Farid Setyo Nugroho, and Budhi Rahardjo, *Promosi dan Pendidikan Kesehatan di Masyarakat (Strategi dan Tahapannya)* (Padang Sumatera Barat: Global Eksekutif Teknologi, 2023), 68; See also Suprpto *et.al.*, *Kebijakan Kesehatan* (Padang Sumatera Barat: Global Eksekutif Teknologi, 2023), 5.

² Elizabet B. Hurlock, *Psikologi Perkembangan Sepanjang Rentang Kehidupan*, Edisi 5, ter. Istiwidayanti and Soedarjowo (Jakarta: Erlangga, 2002), 380.

³ Aliah B. Purwakania Hasan, *Psikologi Perkembangan Islami Menyingkap Rentang Kehidupan Manusia dari Prakelahiran Hingga Pasca Kematian* (Jakarta: Raja Grafindo Persada, 2008), 117.

⁴ Bonar Hutapea, “Emotional Intelligence dan Psychological Well-being pada Manusia Lanjut Usia Anggota Organisasi berbasis Keagamaan di Jakarta,” *Insan* 13, no. 02 (2011): 64.

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has an impact on various aspects of life including social and economic, but the most crucial is the health aspect, because with increasing age, the function of organs in the body will decrease.⁵ Therefore, it is important to maintain health and independence in the elderly from an early age with the right precautions.

Everyone in life must face or will experience various problems. If the problem is not addressed and resolved properly, this can cause unrest in one's life.⁶ Among the problems that make the elderly not calm and peaceful in life are unhealthy or in a state of illness, lack of good fortune, and elderly households that don't get along well.⁷

On the other hand, a special problem for the elderly is the natural process of aging which has an impact on the physical, mental and social relations of the elderly. This problem arises because the elderly tend to reduce social interaction and decrease physical health. Although physically experiencing a decline, the elderly actually show an increase in religious activity as they get older.⁸ The elderly are increasingly paying attention to religious aspects as a way to deal

⁵ Eva Ratna Dewi *et.al.*, "Pelaksanaan Senam Lansia untuk Peningkatan Kualitas Hidup Lansia," *Prosiding Konferensi Nasional Pengabdian Kepada Masyarakat dan Corporate Social Responsibility (PKM-CSR)* 4 (November 21, 2021): 440–444, <https://doi.org/10.37695/pkmcscr.v4i0.1208>; See also Putri Carolina *et.al.*, "Pengabdian Masyarakat Pendidikan Kesehatan Menjaga Kesehatan dan Kebugaran Melalui Olahraga Bagi Lansia di Posyandu Eka Harapan Kelurahan Pahandut Palangka Raya," *Jurnal Surya Medika (JSM)* 4, no. 2 (2019): 88–94, <https://doi.org/10.33084/jsm.v4i2.609>.

⁶ Komaruddin Hidayat, *Tragedi Raja Midas: Moralitas Agama Dan Krisis Modernisme* (Jakarta: Paradigma, 1998), <https://philpapers.org/rec/HIDTRM>.

⁷ Arief Hendrawan and Widyoningsih, "Gerakan Masyarakat Sehat Berbasis Masjid Sebagai Upaya Pengelolaan Mandiri Penyakit Kronik Degenaratif di Desa Menganti Kecamatan Kesugihan Kabupaten Cilacap Tahun 2020," *Jurnal Pengabdian Masyarakat Al-Irsyad (JPMA)* 2, no. 2 (December 17, 2020): 113–119, <https://doi.org/10.36760/jpma.v2i2.137>; See also Hamzah Hasan *et.al.*, "Londo Iha: Elopement and Bride Kidnapping Amongst the Muslims of Monta, Bima, Indonesia," *Cogent Social Sciences* 8, no. 1 (December 31, 2022): 2023973, <https://doi.org/10.1080/23311886.2021.2023973>; See also Bettina Graf, "Itzchak Weismann and Jamal Malik (Eds.), Culture of Da'wa: Islamic Preaching in the Modern World," *Die Welt Des Islams* 1, no. aop (January 24, 2023): 1–5, <https://doi.org/10.1163/15700607-20220016>.

⁸ Rosmin Ilham and Zainuddin, "Hubungan Dukungan Spiritual dengan Kualitas Hidup Lansia di Desa Ko'mara, Kecamatan Polongbangkeng Utara Kabupaten Takalar," *Jurnal Kesehatan Panrita Husada* 5, no. 2 (September 22, 2020): 105–114, <https://doi.org/10.37362/jkph.v5i2.377>; See also Khrisna Wisnusakti and Aat Sriati, *Kesejahteraan Spiritual pada Lansia* (Sumatera Barat: Cv. Azka Pustaka, 2021), 57.

with various life problems and find inner peace, because of the belief that religion functions as a guide in life and provides inner peace.

Religion (in this case Islam) can be a driving force for the elderly to improve the quality of their worship to the Creator. This means that through religion, the elderly are increasingly aware of how important worship is in their life in old age. Because many elderly people experience a decline in physical and mental health that makes their souls fluctuate, religion is a means to overcome this, and through religion the elderly can feel peace and happiness and achieve a healthy standard of living.

One of the keys to achieving a healthy degree in Islam is always prejudiced against Allah SWT.⁹ Good prejudice will produce a lot of goodness.¹⁰ Optimism to recover from illness is a form of prejudice against Allah SWT.¹¹ Meanwhile, according to Abdullah Nasih Ulwan said that the way to achieve a degree of healthy living can be done through five ways: *al-qudwah*, *al-'adah*, *al-mau'idhah*, *al-mulahadhah*, and *al-'uqubah*.¹²

This study is a follow-up study of several previous studies with the aim of obtaining an element of novelty in the same discussion. Several previous studies, the research of Saryono et al. concluded that cadres are able to recognize the signs and symptoms of several health problems that often arise in the elderly, exploring health problems in the elderly can be carried out with a case study discussion model and the practice of measuring blood pressure.¹³ Noor and Inayati through

⁹ Ahmad Isnaeni *et.al.*, "Mustofa Azami's Criticism of Joseph Schacht's Thoughts on Hadits," *Kalam* 15, no. 1 (November 2, 2021): 35–54, <https://doi.org/10.24042/klm.v15i1.8680>; See also Mamluatur Rahmah, "Husnuzan dalam Perspektif Al-Qur'an serta Implementasinya dalam Memaknai Hidup," *Academic Journal of Islamic Principles and Philosophy* 2, no. 2 (2021): 191–213, <https://doi.org/10.22515/ajipp.v2i2.4550>.

¹⁰ Miftah Faridl, *Pesan-Pesan Moral untuk Meraih Sukses, Mulia, dan Selamat* (Jakarta: PT Elex Media Komputindo, 2022), 87.

¹¹ Mohammad Ali Toha Assegaf, *365 Tips Sehat Ala Rasulullah: Sehat Ala Nabi* (Jakarta Selatan: Noura Books, 2015), 35.

¹² Abdullah Nasih Ulwan, *Tarbiyatul Aulad Fil Islam* (Beirut: Dar al-Fikr, 1967).

¹³ Saryono, Heryanto, and Anas Sumeru, "Penguatan Peran Posyandu Lansia Melalui Case Study dan Alih Teknologi untuk Meningkatkan Derajat Kesehatan Lanjut Usia," *Jurnal of Community Health Development* 1, no. 01 (May 26, 2020): 1–8.

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their research concluded that with Islamic religious education for the elderly, the elderly can lead to feelings of helplessness and feelings of being left out through activities that enhance the existing spirituality.¹⁴ Unlike other studies, Puspitasari and Arsiyah concluded that the government's role in empowering the elderly includes: religious and mental spiritual; health; skills training; ease of use of public facilities, facilities and infrastructure; and social assistance.¹⁵

Based on the literature review above, this study is interesting to follow up and develop to find something new that was not studied by previous researchers. The novelty of this study provides an alternative or solution for the elderly to live a healthy and happy life even though they are no longer young. Researchers analyzed using Islamic concepts, especially the theory initiated by Abdullah Nasih Ulwan with the concept of the four pillars of Islam.

This study uses a qualitative research method that is descriptive analysis with the aim of factually and accurately describing the facts investigated.¹⁶ Sources of data obtained through interviews and documentation. Data analysis techniques refer to techniques initiated by Miles and Huberman: data reduction techniques, data display, and data verification.¹⁷ The analytical knife in this study uses a triangulation technique.¹⁸

¹⁴ Triana Rosalina Noor and Isna Nurul Inayati, "Pendidikan Agama Bagi Lansia di Griya Werdha (Sebuah Perspektif Pendidikan Islam dan Psikologi)," *Jurnal Ilmiah Ar-Risalah: Media Ke-Islaman, Pendidikan Dan Hukum Islam* 19, no. 1 (April 22, 2021): 141–156.

¹⁵ Ramadhani Bondan Puspitasari and Arsiyah Arsiyah, "Peran Pemerintah dalam Pemberdayaan Lanjut Usia di Kabupaten Sidoarjo;," *JKMP (Jurnal Kebijakan Dan Manajemen Publik)* 3, no. 2 (September 30, 2015): 199–212.

¹⁶ Ajat Rukajat, *Pendekatan Penelitian Kuantitatif: Quantitative Research Approach* (Yogyakarta: Deepublish, 2018), 1; See also A.A. Wakhid *et.al.*, "The Islamic Perspective Of Non-Muslim Leaders In Indonesian Muslim Majority Communities," *Akademika : Jurnal Pemikiran Islam* 26, no. 2 (2021): 277–296.

¹⁷ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, Edition 3 (London, New Delhi: SAGE Publications, 2013), 20; See also Keith F. Punch, *Introduction to Social Research: Quantitative and Qualitative Approaches* (London, New Delhi: SAGE, 2005), 261; See also I. Wayan Suwendra, *Metodologi Penelitian Kualitatif dalam Ilmu Sosial, Pendidikan, Kebudayaan dan Keagamaan* (Badung, Bali: Nilacakra, 2018), 144.

¹⁸ Paul Baker and Jesse Egbert, *Triangulating Methodological Approaches in Corpus Linguistic Research* (New York: Routledge, 2016), 204; See also Uwe Flick, *Doing Triangulation and Mixed Methods* (London, New Delhi: SAGE, 2018), 51.

B. Achieving Health Degrees for the Elderly in Islam

Health is something that is important and must be owned by everyone.¹⁹ With a healthy body and soul, one can carry out activities that are beneficial to oneself and others.²⁰ This activity can be of worship value and *maslahah* for others. However, even though being healthy is important, there are other supports to meet the needs of being healthy mentally. Therefore, being healthy must be endeavored by everyone physically and mentally.²¹

In order to achieve a healthy life, Abdullah Nasih Ulwan, a scholar from the Middle East said that achieving a degree of healthy living can be done in five ways: First: *al-qudwah*, being a good role model in matters of healthy living, by copying the behavior of the Prophet Muhammad, PBUH.; Second: *al-'adah*, familiarizing Islamic teachings about healthy living in family life; Third: *al-mau'idhah*, understanding Islamic teachings about healthy living which is being made a habit to all family members; Fourth: *al-mulahadhah*, paying attention to the tendencies and potential of family members regarding healthy living; Fifth: *al-'uqubah*, giving punishment, warning so that the elderly are aware of their mistakes and mistakes when ignoring a healthy life but also giving praise to the elderly when they are able to get used to living a healthy life.²²

According to the results of the meeting at Wisma Kagama Yogyakarta, doctor Suhardi said that to achieve a healthy degree, an

¹⁹ Zainuddin Syarif, Syafiq A. Mughni, and Abd Hannan, "Post-Truth and Islamophobia Narration in the Contemporary Indonesian Political Constellation," *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (December 21, 2020): 199–225, <https://doi.org/10.18326/ijims.v10i2.199-225>.

²⁰ Tajul Arifin *et.al.*, "Proteksi Diri Saat Pandemi Covid-19 Berdasarkan Hadits Shahih," *Living Islam: Journal of Islamic Discourses* 1, no. 2 (2020): 1–15; See also Suyadi *et.al.*, "Constitutional Piety: The Integration of Anti-Corruption Education into Islamic Religious Learning Based on Neuroscience," *J-PAI: Jurnal Pendidikan Agama Islam* 6, no. 1 (December 30, 2019): 38–46, <https://doi.org/10.18860/jpai.v6i1.8307>.

²¹ Arif Maftuhin and Abidah Muflihati, "The Fikih Difabel of Muhammadiyah: Context, Content, and Aspiration to an Inclusive Islam," *Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022): 341–67, <https://doi.org/10.18326/ijims.v12i2.341-367>; See also Suyadi *et.al.*, "Academic Reform and Sustainability of Islamic Higher Education in Indonesia," *International Journal of Educational Development* 89 (2022): 102534, <https://doi.org/10.1016/j.ijedudev.2021.102534>.

²² Ulwan, *Tarbiyatul Aulad Fil Islam*.

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elderly person can do several things: wake up, pray, then stick out his tongue 10 times, then get out of bed and do tiptoe (standing or walking on toes) 8 times after waking up and continuing other activities.²³ Furthermore, consume food that is halal and good, in the opinion of Hasto Wardoyo that: "Make medicine as your food and your food as your medicine".²⁴

This is also the opinion of Zamahsari, a health activist from Surabaya, who said that efforts to achieve a healthy life degree include getting used to a number of things: reading thanksgiving prayers and waking up prayers, sticking out your tongue 10 times to the front, left, and right, and do tiptoe as high as 8 times regularly.²⁵ Always consume halal and good food. When eating pay attention to stomach capacity and pay attention to other elements. According to the guidance of the Prophet Muhammad Saw., the contents of the stomach are water, air and food, as he said which reads:

مَامَاً أَدْمِيَّ وَعَاءً شَرًّا مِنْ بَطْنٍ يَحْسِبُ ابْنُ آدَمَ أَكْلَاتِ يُعْمَنُ صُلْبُهُ فَإِنْ كَانَ
لَا مَحَالَةَ فَتُلُثْ لِطَعَامٍ هُوَ ثُلُثٌ لِشَرَابٍ هُوَ ثُلُثٌ لِنَفْسِهِ. (رواه الترمذي).

*"There is no vessel filled by a human being that is worse than his stomach, it is enough for him to eat a few mouthfuls just to be able to straighten his spine (provide energy), if this is not possible, let him fill a third of his stomach for food, a third for drink and a third for breathing" (HR. At-Tirmidzi).*²⁶

The Prophet Muhammad Saw gave guidance to his people regarding health practices which refer to preventive measures to maintain a healthy body. One example of this action is reducing food intake. Eating is not just to take care of the body and soul, but also to

²³ Suhardi, *Personal Interview*, June 02, 2022.

²⁴ Report on the welcoming speech by the Head of BKKBN, dr. Hasto Wardoyo, during the visit to Yogyakarta on August 4th, 2022, at the Yogyakarta Governor's Office. Kepatihan.

²⁵ Zamahsari, *Personal Interview*, June 29, 2022.

²⁶ Ahmad Muhammad Syakir, *Musnad Ahmad Bin Hanbal*, Juz 3, Bab : *Hadis Miqdam bin Ma'di Kariba al-Kindiyya* (Qahirah: Darul hadis, 1995), 47.

provide the energy needed for activities, including work. The human stomach can be likened to a container that holds food, and a full stomach can affect the risk of various dangerous diseases. In this case Rasulullah Saw said: "*if indeed humans are forced to be full, he should make the food divided into one third portion, one third for drinks, one third for food, and one third for breathing*". With the aim that humans do not experience satiety which causes the body to feel heavy and results in a lot of sleep which causes a lot of phlegm in the body. Until finally become lazy in all matters, both worldly and those related to the affairs of the hereafter.²⁷

Based on the hadith above, there are three balanced contents of the human stomach: food, drink, and air. Sources of food can come from plants and fruits (vegetable), land and sea animals (animal), as well as preparations of vegetable and animal origin. If food comes from processed products that are packaged, the Indonesian Ulema Council (MUI) recommends checking the expiration date, halal label, and the composition of the ingredients and seasonings used in processing. If there is an alcohol content of 10%, then consuming it will be at risk of experiencing the influence of drunkenness, and food that has intoxicating properties is considered haram, because it is analogous to *khamr*. Meanwhile, in terms of the elements that our bodies need to be healthy are elements of carbohydrates, elements of vitamins, and elements of protein.²⁸

According to Al-Harali, as quoted by M. Quraish Shihab, the type of food and drink can affect the soul and mental properties of the wearer. Harali concluded his opinion by analyzing the word *rijs*

²⁷ Imam Tirmidzi and Ibnu Majah, *Keutamaan dan Adab, Ar-Raqaiq dan Nasihat, Celaan Hawa Nafsu dan Syahwat*, ed. Hadeethenc, 1st ed. (Jakarta: Mausuat Alhadis Annabawiyah, 2023), 159.

²⁸ M. Abdul Fattah Santoso and Yayah Khisbiyah, "Islam-Based Peace Education: Values, Program, Reflection and Implication," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 185–207, <https://doi.org/10.18326/IJIMS.V11I1.185-207>; See also Hafid Setiadi, "Worldview, Religion, and Urban Growth: A Geopolitical Perspective on Geography of Power and Conception of Space during Islamization in Java, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 81–113, <https://doi.org/10.18326/IJIMS.V11I1.81-113>.

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which is mentioned in the Qur'an as the reason for forbidding certain foods, such as the prohibition of liquor (Qs. al-Maidah verse 90), carrion, blood and pork (Qs. al-An'am verse 145). Harali stated that the word *rijs* means "ugliness of character and moral depravity" so that if Allah SWT mentioning a certain type of food and judging it as *rijs*, then it means that the food can give rise to bad morals.²⁹ This is like the saying of a wise man that: "A healthy mind lies in a healthy body".³⁰

People who consume unclean food, then their prayers and requests are not granted by Allah SWT. This is based on the hadith of the Prophet Muhammad, which reads:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... يَا رَبِّ يَا رَبِّ
وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَعُغْدَى بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لَدَيْكَ.

"From Abu Hurairah ra he said: ... O God, O God, while the food is unclean, the drinks are unclean, the clothes are unclean, and filled with unclean food, then how can someone like this have their prayers granted" (HR. Muslim).³¹

Al-Hadz Ibn Mardawih explained that the hadith from Ibn Abbas that Sa'ad bin Abi Waqash said to the Prophet Saw, "*Yarasullah, pray for me so that I will become a person whose prayers are answered by Allah*". Seeing the answer from Rasulullah SAW, "*O Saad, improve your food (eat halal and healthy food) you will undoubtedly become a person whose prayers are always answered by Allah SWT. And by the*

²⁹ M. Quraish Shihab, *Wawasan Al-Qur'an*, Cet. III (Bandung: Mizan, 1996), 151–52.

³⁰ Ida Untari, "Kesehatan Otak Modal Dasar Hasilkan SDM Handal" 08 (2012): 1–7; See also Ade Wahidin, "Wahyu dan Akal dalam Perspektif Al-Quran," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 02 (2015): 262–91, <https://doi.org/10.30868/at.v2i02.101>.

³¹ Muslim bin al-Hajjaj Abu al-Hasan al-Qusyairi al-Naisaburi, *Sahih Muslim*, Juz V (Beirut: Dar Ihya al-Turas al-'Arabi, tt.), 703; See also Syahraini Tambak, "Pendidikan Etika Bergaul Islami dalam Keluarga 'Nilai Pendidikan Etika Berlaku Adil Orangtua dengan Anak dalam Pergaulan Keluarga Perspektif Hadits,'" *Jurnal Pendidikan Agama Islam Al-Thariqah* 4, no. 1 (2019): 1–20, [https://doi.org/10.25299/al-thariqah.2019.vol4\(1\).2910](https://doi.org/10.25299/al-thariqah.2019.vol4(1).2910).

sake of my soul which is in His hands, if there is someone who puts unclean food into his stomach, then his deeds will not be accepted for 40 days, and a servant whose flesh grows from deceit and usury then hell is more worthy of him". (HR At-Thabrani).³²

According to the hadith above, people who eat food and drink that are unclean, then their prayers will not be granted by Allah SWT.³³ Eating something halal can produce something noble. Someone who gets used to eating something lawful can get the light of faith in his heart,³⁴ because lawful food serves as a driving force for good deeds.³⁵

Islam teaches that everything created by Allah SWT is halal.³⁶ Therefore, Islam requires every individual to work hard to find halal sustenance in order to achieve happiness in life in this world and in the hereafter. A person's quality of life is greatly influenced by what is eaten, starting from the process of choosing food to the type of food consumed. Food has a great influence on a person's daily behavior. If someone consumes halal food, they will tend to do good deeds. Conversely, if the food consumed is unclean food, it will tend to do bad and heinous deeds.³⁷

³² Badarussyamsi *et.al.*, "Tolerant Worldview and Deradicalism in Pesantren: Case of Pesantren Al-Baqiyatush Shalihat Tanjung Jabung Barat, Jambi," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 2 (December 18, 2021): 183–195, <https://doi.org/10.14421/esensia.v22i2.3021>.

³³ Muh Fatkul Mubin, Jannatul Husna, and Nurkholis Nurkholis, "Objektifitas Pemikiran Azami Tentang Sejarah Penulisan Hadis," *Analisis: Jurnal Studi Keislaman* 21, no. 1 (June 30, 2021): 183–202, <https://doi.org/10.24042/ajsk.v21i1.8152>; See also Hafizzullah, Dapit Amril, and Muhammad Habibi Ilyas, "Metode Muhammad Al Amin Al Haraari dalam Tafsir Hadaiq Ar-Rauhi Wa Ar-Raihan," *Al Fawatih: Jurnal Kajian Al Quran Dan Hadis* 1, no. 1 (September 2, 2020): 62–77, <https://doi.org/10.24952/alfawatih.v1i1.2667>.

³⁴ Abdurrahman Ar Rasyid, *Halal Haram Menurut Al-Qur'an dan Hadits* (Jakarta: Prestasi Pustaka, 2006), 40; See also Farid Wajdi and Diana Susanti, *Kebijakan Hukum Produk Halal di Indonesia* (Jakarta Timur: Sinar Grafika, 2021), 7.

³⁵ Abu Dzar Al Qilmani, *Bahaya Makanan Haram* (Jakarta: Al-Mawardi Prima, 2003), 70.

³⁶ Mu'ammal Hamidy, *Halal dan Haram dalam Islam* (Singapura: Bina Ilmu, 1980), 14.

³⁷ Alkaf Idrus, *Cara Termudah Mendapat Kekayaan* (Solo: CV. Aneka, 1994), 40.

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Halal food has a positive impact on a healthy person and influences one's soul and attitude in life, so that people who consume halal food can carry out all their activities properly and perfectly, including in worship. Islam pays special attention to the problem of food in all phases of human life along with all forms and elements of this food. The Al-Qur'an and the hadith of the Prophet SAW provide various guidelines, instructions and principles that are sufficient to become food quality standards and methods of guaranteeing them.³⁸ The goal is that what is consumed is not only of halal value, but is also beneficial to the human body.

Regarding the food consumed, according to existing studies, the Mediterranean Diet can reduce cognitive impairment or difficulty remembering learning something or concentrating and making decisions.³⁹ This diet includes a variety of foods on the menu: seafood, fresh produce, whole grains. Research shows, this diet helps reduce the risk of diabetes and certain types of cancer.⁴⁰

According to doctor Agus Sukaca, to achieve a degree of healthy living by doing sunnah fasting regularly.⁴¹ His opinion was based on the findings of Yoshinori, a Japanese scientist. According to

³⁸ Dwi Santy Damayanti, *Keamanan Makanan*, Cet. 1 (Makassar: Alauddin University Press, 2014), 18.

³⁹ Arini Mukhlisah, Ahmad Yasser M, and Kurniati Zainuddin, "Pengaruh Pengasuhan Kenabian Terhadap Kecenderungan Kenakalan Remaja," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 21, no. 1 (June 30, 2018): 84–96, <https://doi.org/10.24252/lp.2018v21n1i8>; See also Jackson J. Liang, "Diet and Exercise During Cardiology Fellowship Training," *Journal of the American College of Cardiology* 64, no. 16 (October 21, 2014): 1756, <https://doi.org/10.1016/j.jacc.2014.08.026>.

⁴⁰ Mubasyaroh, "Pendekatan Psikoterapi Islam dan Konseling Sufistik dalam Menangani Masalah Kejiwaan," *Konseling Religi: Jurnal Bimbingan Konseling Islam* 8, no. 1 (2017): 193–210, <https://doi.org/10.21043/kr.v8i1.2597>; See also Nurlita Wijayanti *et.al.*, "Eksplorasi Jenis Permasalahan Klien Konsultasi Online : Potensi Pengembangan Media Digital dalam Pelayanan Kesehatan Mental," *Intuisi : Jurnal Psikologi Ilmiah* 10, no. 3 (November 30, 2018): 102–122, <https://doi.org/10.15294/intuisi.v10i3.18810>.

⁴¹ Fasting in terms is refraining from things that break the fast from the rising of dawn to the setting of the sun accompanied by the intention for Allah SWT. According to Syara', there are two types of fasting, namely obligatory fasting and sunnah fasting. Sunnah fasting is a fast that is carried out by a Muslim whose law is sunnah, which means that if it is carried out, you will get a reward if it is not carried out, it is okay or you do not get a sin, for example fasting Monday and Thursday, fasting Shawwal, Fasting David and others. See in Imam An-Nawawi, *Syarah Shahih Muslim*, Jilid 8 (Jakarta: Pustaka Azzam, 2011), 74.

Yoshinori, when one's body is hungry, one's body will eat itself or clean itself. These scientists have found that when a person is hungry for a period of no less than 8 hours and no more than 16 hours, special proteins called autophagosomes are produced all over the body, and they are more like a giant broom that collects dead cells, cancer and other diseases and then analyze and eat the unhealthy part.⁴² The study suggests a person undergoes the practice of starvation (fasting) two or three times a week. This research has won the Nobel Prize in Medicine to Japanese doctor Yoshinori Ohsumi for research he called Autophagy.⁴³

Likewise according to the results of Mattson's research which said that the right diet such as fasting can significantly protect the brain from de-generative diseases such as Alzheimer's or Parkinson's. The results of his research show that diets by limiting calorie intake to 30% to 50% of normal levels have an impact on decreasing heart rate and blood pressure, as well as rejuvenating brain cells.⁴⁴

Doctor Agus Sukaca further explained that diet through the implementation of fasting is one of the advantages of Muslims in carrying out religious orders. In addition to getting rewards from fasting, Muslims can achieve a healthy degree through the implementation of fasting. Islam has regulated fasting long before modern research found extraordinary benefits for the body of the fasting person.⁴⁵

In addition to getting the value of worship, fasting aims to help individuals realize themselves to be fully human in order to achieve happiness in life in this world and the hereafter. Fasting for the elderly will provide benefits in nourishing the body, as has been

⁴² Anandany Arlita Nastiti Putri and Suryanto Suryanto, "Model Layanan Psikososial (Psychosocial Care) dalam Perawatan Paliatif pada Pasien Kanker Payudara," *Prosiding Seminar Nasional Milleneial 5.0 Fakultas Psikologi UMBY*, no. 0 (September 25, 2020): 98–109.

⁴³ dr. Agus Sukaca, *Personal Interview*, September 09, 2022.

⁴⁴ G. P. Harianto, "Teologi 'Puasa' dalam Perspektif Kesehatan, Psikologis dan Spiritual untuk Meningkatkan Kualitas Manusia Hidup," *Excelsis Deo: Jurnal Teologi, Misiologi, dan Pendidikan* 5, no. 2 (December 23, 2021): 158, <https://doi.org/10.51730/ed.v5i2.82>.

⁴⁵ dr. Agus Sukaca, *Personal Interview*, September 09, 2022.

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stated by medical doctors that fasting can cure heart disease, skin disease, diabetes, and before carrying out surgery the patient is usually ordered to fast first. Fasting is also the basis of all effective medicines for dealing with fear and sadness. Therefore, efforts to achieve a healthy degree for the elderly can be carried out through fasting. Through fasting, the elderly will be taught to control their thoughts and feelings and free themselves from the shackles of lust, especially in consuming food.

C. Conclusion

Healthy living must be endeavored by every elderly person. In addition to experiencing a natural decrease in physical endurance, the elderly must also have strong motivation to lead a healthy and happy life. To achieve a degree of healthy living, it is important to practice the concept of a healthy and happy life based on the directions and instructions of the Qur'an and hadith. Medical experts in health give directions to stay healthy and provide several techniques such as waking up walking on tiptoe, and not eating much. Likewise Islamic experts such as Abdullah Nasih Ulwan provide alternatives and ways that lead to a healthy and happy life even in old age. Among others: *Al-Qudwah* that is giving a good example. *Al-'Adah* is giving good healthy living habits. *Al-Mauidah* is giving advice on a healthy life. *Al-Mulahadha* is giving good attention, and finally, *al-uqubah* is giving warning to the elderly to remember to maintain health and live happily.

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