

The Concept of Holistic Hygiene In Islam: The Integration of Taharah And Nazafah

Yono¹, JM. Muslimin², Ibnu Rusydi³

¹ Universitas Ibn Khaldun Bogor, Indonesia; yono@uika-bogor.ac.id

² Universitas Islam Negeri Syarif Hidayatullah Jakarta

³ Universitas Wiralodra

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Abstract

The concept of cleanliness in Islam covers physical and spiritual aspects, with the integration of taharah (purity) and nazafah (cleanliness). This article explores the holistic hygiene approach in Islamic teachings, emphasizing the importance of maintaining overall cleanliness in everyday life. This study aims to analyze and formulate the concept of holistic hygiene in Islam. This study uses empirical normative legal research methods. Secondary sources used are the Qur'an, hadith books (al-kutub al-tis'ah), fiqh books written by scholars whose credibility is recognized, such as the Hashiyah book I'anat al-Talibin 'ala Hill Alfaz Fath al-Mu'in by Abu Bakr Ibn Muhammad Shata al-Dimyati, al-Tawjih al-Tashri'i al-Islamiy fi Nazafat al-Biah wa Sihhatih by Abdullah Qasim al-Washli, Ri'ayat al-Biah fi Shari'at al-Islam by Yusuf al-Qardawi and Fiqh al-Bi'ah fil Islam by Mustafa Abu Sway. Data collection techniques are carried out by literature review. The findings of this study indicate that the integration of taharah and nazafah has a holistic hygiene concept in Islam includes cleanliness of faith, personal and environmental cleanliness and moral-spiritual cleanliness. Regarding environmental cleanliness, the paradigm that must be used is the anthroposophic paradigm by adhering to the 4 K principles, namely the principle of safety, the principle of cleanliness, the principle of purity and the principle of beauty. This study confirms that cleanliness carried out according to Islamic teachings directly impacts the community's physical health.

Kata kunci:

Taharah, nazafah, kebersihan, kebersihan berbasis moral spiritual, kebersihan holistic.

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Abstrak

Konsep kebersihan dalam Islam mencakup aspek fisik dan spiritual, dengan integrasi taharah (suci) dan nazafah (kebersihan). Artikel ini mengeksplorasi pendekatan kebersihan holistik dalam ajaran Islam, menekankan pentingnya menjaga kebersihan secara keseluruhan dalam kehidupan sehari-hari. Studi ini bertujuan untuk menganalisis dan merumuskan konsep kebersihan holistik dalam Islam. Studi ini menggunakan metode penelitian hukum normatif empiris. Sumber sekunder yang digunakan adalah Al-Qur'an, buku-buku hadits (al-kutub al-tis'ah), buku-buku fiqh yang ditulis oleh ulama yang kredibilitasnya diakui, seperti buku Hashiyah I'anat al-Talibin 'ala Hill Alfaz Fath al-Mu'in oleh Abu Bakr Ibn Muhammad Shata al-Dimyati, al-Tawjih al-Tashri'i al-Islamiy fi Nazafat al-Biah wa Sihhatih oleh Abdullah Qasim al-Washli, Ri'ayat al-Biah fi Shari'at al-Islam oleh Yusuf al-Qardawi, dan Fiqh al-Bi'ah fil Islam oleh Mustafa Abu Sway. Teknik pengumpulan data dilakukan melalui tinjauan pustaka. Temuan penelitian ini menunjukkan bahwa integrasi taharah dan nazafah memiliki konsep kebersihan holistik dalam Islam yang mencakup kebersihan iman, kebersihan pribadi dan lingkungan, serta kebersihan moral-spiritual. Mengenai kebersihan lingkungan, paradigma yang harus digunakan adalah paradigma antroposofi dengan mematuhi prinsip 4 K, yaitu prinsip keselamatan, prinsip kebersihan, prinsip kesucian, dan prinsip keindahan. Studi ini mengkonfirmasi bahwa kebersihan yang dilakukan sesuai dengan ajaran Islam berdampak langsung pada kesehatan fisik masyarakat.

Corresponding Author:

Yono

Universitas Ibn Khaldun Bogor, Indonesia; yono@fai.uika-bogor.ac.id

INTRODUCTION

Environmental preservation is a very important thing in human life. This is none other than because all human needs come from nature, whether on land, sea, or air. Therefore, humans are required to be in harmony with nature (Hamid et al., 2016). If the land can no longer be used for farming, the air no longer provides fresh oxygen, fish can no longer live in the ocean, then that is when human life is on the verge of destruction because basic human needs such as maintaining the soul (hifz al-nafs), offspring (hifz al-nasl) and reason (hifz al-'aql) can no longer be fulfilled. Thus, in the end religion will automatically become extinct. That is why environmental maintenance (Al- Bi'ad) according to Al-Qardawi is equivalent to maintaining Maqasid al-Shari'ah (Al-Qardawi, 2001).

The restriction of taharah as part of worship per se can be understood by looking at the historical aspect of fiqh itself. According to Jamal al-Banna, in the early first century of Hijriah, the study of fiqh of worship received a very large portion from the fuqaha'. Discussion of prayer, for example, begins with the procedures for purification, starting from ablution, and bathing to tayammum. From here, it then goes straight into the discussion of prayer and its advantages. Then, it is continued with a discussion of people who leave prayer, prayer times, times when it is forbidden to perform prayer and so on. There is almost no gap that is not discussed, and in every discussion, there is a debate. It cannot be denied that prayer and other ritual worship activities (mahdah) are very important, but without realizing the impact of all that is that Muslim society tends to judge the level of piety that lies in the intensity of ritual worship carried out such as prayer, fasting and hajj without having to care about whether he is honest, does good, is brave and so on (Huang et al., 2023).

The study of cleanliness in Islamic literature is generally included in the study of morals, not the study of fiqh. The discussion of cleanliness in general or nazafah is not in the chapters of fiqh specifically. It is only mentioned in several cases such as the behavior of throwing away garbage. In classical fiqh books, this behavior is often associated with whether or not someone is obliged to pay compensation (bab daman) if the behavior harms others. and this action is seen as a dishonorable act (munkarat).

Legal issues in modern times are very complex, environmental damage caused by the problem of waste and industrial waste is very worrying. Therefore, it is only right that fiqh should not stop at ritual issues alone but must also be present in answering social issues such as environmental sustainability issues. One effort that needs to be made is to reformulate the concept of cleanliness fiqh, namely by reinterpreting and combining the concepts of taharah and nazafah which are spread, both explicitly and implicitly, in various verses of the Qur'an, hadith and various other Islamic literature so as to give birth to a holistic cleanliness fiqh formulation in Islam. This effort to formulate holistic cleanliness fiqh is very important, especially considering the structure of our society which currently tends to be fiqh oriented. Holistic cleanliness fiqh will later become a link between ethics and law (legal formal) so that the existence of fiqh can be

a reference both ethically and normatively for the safety and survival of humans (Goyanka, 2021).

Islamic boarding schools are one of the socio-educational entities that stand to serve the people and nation. Islamic boarding schools cannot be separated from the people and nation. The progress and decline of Muslims in the future is highly dependent on the quality of education today. For a nation that wants to progress, education is a necessity. It is the same as the need for shelter, clothing and food. Even in the smallest institution such as a family, education is a primary need. Therefore, the management of madrasas in Islamic boarding schools is not the same as non-Islamic boarding schools. Madrasas in Islamic boarding schools are dormitory-based. The dormitory system makes it possible to realize the essence of the meaning of education, namely the guidance that is inherent in a teacher to his students in carrying out all their daily activities. In the dormitory, a teacher becomes the main role model and parent for children. From waking up to going back to sleep, students in Islamic boarding schools receive guidance and coaching, both theoretically Islamic teachings and practically in the field in the form of acts of worship (Ar & Aidalina, 2014).

The study of cleanliness in Islamic literature is generally included in the study of morals, not the study of fiqh. Discussion of cleanliness in general or nazafah is not in the chapters of fiqh specifically so that fiqh is often used only in matters of ritual, but is unable to answer social issues such as environmental sustainability. Messages in the Qur'an and hadith, both implicit and explicit, about cleanliness are often ignored, in contrast to taharah which is always practiced.

One of the efforts that needs to be done is to reformulate the concept of cleanliness fiqh, namely by reinterpreting and combining the concepts of taharah and nazafah which are spread, either explicitly or implicitly, in various verses of the Qur'an, hadith and various other Islamic literature so as to produce a holistic cleanliness fiqh formulation in Islam. Thus, this study aims to examine the integration of taharah and nazafah as a holistic cleanliness concept in Islam, with a focus on how these two aspects complement each other and contribute to the health and well-being of Muslims. Through this approach, it is hoped that readers can understand how important it is to maintain cleanliness in all aspects of life, and how Islamic teachings can be a guide in creating a healthy and sustainable life.

METHOD

This research uses empirical normative legal research methods. Secondary sources used are the Koran, hadith books (al-kutub al-tis'ah), fiqh books written by scholars whose credibility is recognized, such as the Hashiyah book I'anat al- Talibin 'ala Hill Alfaz Fath al-Mu'in by Abu Bakr Ibn Muhammad Shata al-Dimyati, al-Tawjih al -Tashri'i al-Islamiy fi Nazafat al- Biah wa Sihhatiha by Abdullah Qasim al-Washli, Ri'ayat al-Biah fi Shari' at al- Islam by Yusuf al-Qardawi and Fiqh al-Bi'ah fil Islam by Mustafa Abu Sway. The data collected in this study include evidence, both from the Qur'an, hadith and the opinions of scholars about the concept of cleanliness in Islam through the

identification of the words *taharah* and *nazafah* as well as other words that are implicit. leads to a review of cleanliness from an Islamic perspective. The collection technique from library literature (Sugiyono, 2017).

RESULT AND DISCUSSION

Epistemology of Islamic Jurisprudence

The word *nazafah* is often used to express the concept of cleanliness other than ritual-individualist cleanliness which has been summarized in the word *taharah*. The field of study of *fiqh nazafah* itself is often directed at efforts to preserve the environment from garbage, dirt or the like. That is why the slogan '*al-nazafah min al-iman*' (cleanliness is part of faith) is often found in certain places that are prone to people littering. In addition, the word *nazafah* and its derivatives are also explicitly used by the Prophet to express the importance of maintaining environmental cleanliness, which in this context is the home environment.

Fuqaha 'Classical, as explained in the previous chapter, did not pay much attention to environmental cleanliness issues. However, the *fiqh* doctrines (legal opinions) that they initiated were full of values or norms that became the basis for the next generation to reformulate the basic concept of environmental cleanliness ethics in Islam. These values are packaged in certain discussions in *fiqh* such as *taharah*, defecation ethics, burial of corpses and so on. After that, they extracted these values from their 'shells' to be brought into the current modern context to respond to environmental problems that are increasingly worrying. The position of the *fiqh* doctrine here is nothing more than a supporting source where the main reference remains the Qur'an and hadith which are the sources of all sources. If the formulation of *fiqh taharah* tends to be based on linguistic analysis, then *fiqh nazafah* here emphasizes more on the meaning of symbols, and the excavation of the spirit (*maqasid*) of the texts of the Qur'an or hadith. Perhaps this is what distinguishes *fiqh nazafah* from *taharah* from a methodological aspect. *Taharah* tends to be built on literal analysis (*tariqah lafziyah*) while *Nazafah* is more on the process of extensification of the spirit (*maqasid 'illat*) of authoritative texts.

Environmental cleanliness is part of environmental preservation efforts, therefore in formulating it, the first thing that al-Qardawi and other environmental observers (eco thinkers) from Muslim circles did was to search for *shara'* texts that they could use as an initial basis regarding the importance of environmental preservation (Qasmi et al., 2018). From the results of his research, al-Qardawi found that Islam in all its dimensions, both theology, Sufism and also *shari'ah* (*fiqh* and *usul fiqh*), gives great appreciation to environmental conservation efforts. In the realm of theology, humans and the entire universe are God's creations (al-Qur'an, 16: 3-8). Both of them equally prostrate and bind themselves (submit) to God's rules (al-Qur'an, 16: 48-49) and always glorify Him (al-Qur'an, 59: 1, 64: 1, 17: 44). It's just that God bestows advantages on humans, in the form of reason and spirituality (*ruhiyah*) with which he receives a mandate from God to carry out the function of caliph on earth. In terms of creation, humans have a close relationship with nature, where they were created from the earth element with which they are fit to

prosper the earth, as well as the spirit element with which they are entitled to the glory and duties of califah's (al-Qur'an, 38: 71- 72, 2: 30)(Al-Qardawi, 2001).

In the realm of Sufism (ethics), Islam teaches that a servant should behave well towards Allah by carrying out obedience to Him (piety) and also behave well (ihsan) towards His fellow creatures (al-Qur'an, 16: 128). These two things (piety and ihsan) are the pillars supporting Sufism. Being kind to His creatures means being kind to fellow humans, being kind to animals, being kind to plants, water, air and so on, because all of them are creatures of Allah. The obligation to behave well, besides because our position and others are equally creatures of Allah, is also due to the nature of needing each other. This is what Ziauddin Sardar calls the principle of a holistic environment, where everything affects everything else, directly or indirectly. Nothing moves separately, everything is interconnected with everything else to play the cosmic symphony of life (Alvseike et al., 2018). For this reason, applying ihsan to every creature is a necessity to achieve harmony in the universe.

The relationship between Islam and environmental preservation is increasingly evident in the realm of shari'ah. As we know, fiqh is a science that regulates the relationship between humans and their God, the relationship between humans and themselves, the relationship between humans and their families, the relationship between humans and their society and the relationship between humans and the surrounding environment (nature). All of this is regulated in the framework of wajib, sunnah, haram, makruh and mubah. The close relationship between fiqh and the environment can be found, for example, in the concepts of t\aharah, musaqah-muzara'ah, ihya' al-mawat, hima, iqta', ownership rights of water, grass, fire and so on. Similar to fiqh, Usul al-Fiqh (Islamic legal theory) has a very close relationship with the environment in a more fundamental realm, namely the objectives of Islamic law (maqasid al-shari'ah) which include maintaining religion (hifz al-din), soul (hifz al-nafs), descendants (hifz al-nasl), reason (hifz al-'aql) and property (hifz al-mal). These five things are the five souls of shari'ah which are the foundation of every existing fiqh doctrine. According to al-Qardawi and also Mustafa Abu Sway, it is impossible for these five souls to be realized if not supported by good environmental (natural) conditions. Therefore, the necessity of environmental preservation (hifz al-biah) is a logical consequence of these five souls of shari'ah (Hibban, 2022).

However, the five souls of the shari'ah, with all its progressiveness, still leave room for criticism. If we observe more deeply the substance of the five souls of the shari'ah, then all five will lead to two goals, namely the safety of faith and the safety of humanity. The safety of faith is marked by the substance of the first soul of the shari'ah, namely hifz} al-din, while the safety of humanity is marked by the substance of the other four souls of the shari'ah, namely hifz al-nafs, hifz al-'aql, hifz al-nasl and hifz al-mal. Environmental safety (hifz al-bi'ah) is not placed as part of the soul of the shari'ah, on par with the other souls of the shari'ah. Whereas Allah has entrusted humans with three things that need to be maintained so that they are not included among the wicked. This is as stated in the word of Allah in the letter al-Baqarah. Based on this verse, according

to Ahmad Syafii, there are three forms of process towards safety (Islam) and security (Iman) that can be expressed. First, acknowledge the Oneness of Allah. Second, establishing good relationships with fellow humans; and Third, establishing a balanced relationship with nature (Hibban, 2022).

Without any affirmation of environmental preservation (hifz al-biah) as part of the spirit of the shari'ah, this can have implications for patterns of understanding that tend to be anthropocentric, which in turn will give rise to an attitude of neglect (not caring) towards environmental safety or even more than that, exploitation of the environment (Neigel et al., 2020). This anthropocentrism is what Lynn White Jr. suspects is the root cause of the ecological crisis, where anthropocentrism itself comes from the Judeo-Christian tradition. Although humans are aware that they are created from natural elements (soil), they do not position themselves as a part that is one with nature, but as a part that is separate from nature and has power (control) over nature because humans personify themselves as heirs of God's power. "Although man's body is made of clay, he is not simply part of nature: he is made in God's image," wrote Lynn. At this point, dualism occurs between humans and nature (Saad et al., 2015). Anthropocentrism, according to Seyyed Hossein Nasr, has experienced internal decay in the form of a spiritual crisis so that the desire to control (greed) is combined with non-economic motives which are much more dangerous than economic motives because the former concerns the mental and spiritual aspect which controls the inner aspects (Ar & Aidalina, 2014).

Safety (Health) Principles

The principle of safety is the most important because it is in line with one of the souls of the shariah, namely hifz al-nafs (protecting the soul) which is also one of the basic human needs (masalahah daruriyah). With this principle, something is not said to be clean if it still has the potential to endanger the safety of the soul (health) of humans in particular, and also the safety of the natural ecosystem in general. This principle is taken from some arguments, including from Abu Hurayrah, the Messenger of Allah said, "Faith has 70 or 60 more branches. The most important branch of faith is the statement la ilaha illa Allah (there is no God worthy of worship except Allah), and the lowest branch of faith is removing obstacles from the path. As for shame, it is one of the branches of faith."

The word 'al-adza' (obstacle) in the hadith above according to al-Washli and al-Qardawi means anything that can hurt (harm) someone such as stones, mud, thorns, bones, filth, dirt and so on. According to Abu Sway, removing obstacles from the road, for the current context, means removing obstructing material (obstacles) or solid waste which constitutes a kind of pollution (the removal of material obstacles or solid waste which constitute a kind of pollution) (Whitley et al., 2019). It is well known that if these obstacles are left lying in the middle of the road that humans pass, then it will endanger the safety of road users, both their lives and their health. Therefore, by removing these obstacles, it is as if he has given charity so that he gets the reward of charity.

From Mu'adz bin Jabal, Rasulullah said, "Be afraid of the three cursed places, namely defecating where water flows, in the middle of the road and a shelter. Abu Sway tries to contextualize the above hadith by saying: I would like to translate the language of the Hadith which prohibits the pollution of water into a contemporary context. We know already that chemicals such as pesticides, insecticides, herbicides...etc., are detrimental to the health of humans, and we know that many of these chemicals reach the aquifers. So, by analogy, from the perspective of the Shari'ah, this is prohibited (I would like to translate the language of the hadith prohibiting polluting water above into a contemporary context. We know that chemical substances such as pesticides, insecticides, herbicides and so on, can harm human health, and we know that most of these chemical substances are rich in harmful substances. So, by analogy, from the perspective of the Shari'ah, this is something that is prohibited).

Abu Sway's statement above implies that safety is a category that must be present in cleanliness. Thus, fruits or vegetables, for example, cannot be said to be clean if they still contain chemical substances that can harm human health even though outwardly the fruits or vegetables look clean. This principle of safety is also emphasized by Zakariya al- Ansari about the use of public facilities. In this case, he put forward the principle, "al-irtifaq bi al-tariq mashrut bi salamat al-'aqibah" (the use of roads[public facilities is permitted on condition that the end result is good) (Al-Qardawi, 2001).

Principles of Cleanliness

Clean means free from dirt. A clean environment means an environment free from dirt. A clean environment will keep someone away from disease outbreaks, conversely, a dirty environment will bring someone closer to disease. So, cleanliness is one of the means that can lead someone to a healthy condition. Therefore, cleanliness here can be placed as one of the *maslahah hajiyah* (secondary needs) or even *maslahah darriyah* (primary needs), depending on the level of consequences caused. If the dirty condition causes an acute disease that can take someone's life, then cleanliness is a primary need.

The Principle of Purity

Purity is one of the main discussions in fiqh, because it is one of the conditions for valid worship. Purity is also one of the principles of cleanliness fiqh which can be placed as a problem of *tahsiniah* (tertiary need), because the absence of a pure condition does not cause a person's self-destruction or put him in a difficult situation. Personal purity from hadath is obtained through ablution, bathing or *tayammum* as a substitute for both. Meanwhile, purity of body parts, clothing and places from unclean dirt can be obtained through efforts to eliminate unclean elements consisting of smell, taste and color. In relation to health, this last form of purity can also be placed on a certain scale under *maslahah hajiyah*, the same as cleanliness.

Principles of Beauty

The last principle of the fiqh of cleanliness is beauty, which is a state in which something is pleasant, beautiful and comfortable to look at. The beauty here can be placed as *maslahah tahsiniah* (tertiary needs) in the context of 'beautifying purpose', aka beautifying the purpose of cleanliness, namely safety, comfort and security together.

One of the efforts to realize this beauty is by carrying out reforestation (planting plants). Reforestation according to al-Qardawi contains two elements; the first is the element of benefit such as the fruit of the trees that can be consumed by humans, and; the second is the element of beauty (Al-Qardawi, 2001). In some of his sayings, the Messenger of Allah (saw) recommends wearing perfume, wearing clean white clothes, wearing eye shadow and tidying up one's hair. On the other hand, the Messenger of Allah (saw) criticizes someone who is untidy, whose hair is loose and whose whole body is covered in dust (dirt). This all shows how important beauty and neatness are, because with it a person looks cleaner and more pleasing to the eye. The 4 K's (safety, cleanliness, purity and beauty) above are general values of cleanliness that are extracted from the text (the Qur'an and hadith) by prioritizing the existing spirit, but without ignoring the literal meaning of the text itself. Therefore, it is not excessive if this kind of pattern is placed in the category of a combination of textual-contextualist thought patterns, a thought pattern that is not only fixated on the text by ignoring the context (meaning), or vice versa, fixated on the context by ignoring the text, but places both in harmony (Al-Shatibi, 1997). These 4 Ks are a link between the past and the present in answering the increasingly complex problem of cleanliness. 4 Ks can be used as a standard in assessing the quality of cleanliness, especially for large projects that have the potential to cause pollution. In this context, the principle of safety (health) must be placed as the main standard. The safety referred to here includes not only human safety but also the safety of the biosphere in the long term and sustainability.

Towards Holistic Cleanliness Fiqh

The Jurisprudence dominant understanding of cleanliness today is still partial and ritualistic-individualistic. Unfair treatment not to mention discriminatory -- between holiness and cleanliness is also a sight that we still often encounter, especially in Islamic boarding schools. The public's attention to environmental cleanliness is also not as great as their attention to the cleanliness of clothing or body parts. When cleaning clothes, they have a high awareness, because clothes are a daily need that cannot be postponed. However, cleaning the house, yard, and surrounding environment is still very weak. The principle of al-Nazafah min al-iman (cleanliness is part of faith) is not seen in daily activities (Abrar, 2022). One of the causes is the still dominant anthropocentric paradigm, where humans view their relationship with nature as the relationship between a master and a servant (slave). Ground cleanliness in all aspects requires serious efforts, both theoretical and practical. In the theoretical realm, a reconstruction of the fiqh of cleanliness is needed, from partial fiqh of cleanliness to holistic fiqh of cleanliness. The theoretical efforts will be meaningless if they are not followed up with practical efforts, namely by carrying out continuous (continuous) socialization, especially through formal or informal education channels regarding the importance of cleanliness in all aspects, as well as other practical efforts that will involve many elements, both government and private (Neigel et al., 2020).

Holistic Cleanliness: Revitalizing Al-Ghazali's Fiqh of Cleanliness

This holistic hygiene concept is a refinement of what al-Ghazali had initiated, where he tried to link one cleanliness with another so that it becomes a whole unit. What distinguishes this holistic hygiene concept from al-Ghazali's concept is its emphasis on the importance of maintaining environmental cleanliness as an effort to preserve nature from damage.

Personal and Environmental Hygiene

The cleanliness of the monotheism above requires the submission of a servant to all of God's commands, one of which is the command to maintain purity and cleanliness. Purity (taharah) and cleanliness (nazafah) may be two different things, but what needs to be underlined is that both are equally important and complement each other so it is not appropriate to treat them differently. Purity is important because without it, prayer and several other worship rituals are invalid, cleanliness is also important because with it human life becomes more comfortable and more distant from disease outbreaks. Therefore, al-Ghazali included both as an integral part of the fiqh of cleanliness that he initiated. Personal cleanliness as initiated by al-Ghazali, includes the cleanliness of the body from hadath, najis and other dirt (fudlat). Each of these impurities has its technique to remove it. Al-Ghazali's idea is worth maintaining, only in the current context this idea needs to be developed and expanded so that it not only includes individualistic cleanliness, but also ecological cleanliness (Krishnan, 2019).

The anthropocosmic paradigm as mentioned earlier requires a reformation of our attitudes and behavior towards nature. We no longer view nature from the perspective of the employer-employee relationship but view it as a unity that mutually maintains and carries out its respective functions as God's creatures (Wallin et al., 2021). This paradigm brings us to an idea about the importance of maintaining environmental cleanliness which includes clean water, clean air, and clean land (places and buildings). Cleanliness of the environment is important not only for the sake of environmental safety (hifz al-bi'ah) itself, but also for human safety. In this context, the 4 K (safety, cleanliness, sanctity and beauty) hierarchically need to be used as a reference (standard) in efforts to maintain environmental cleanliness. The 4 K can be formulated into the following normative rules; 1) Anything that harms human safety and the natural ecosystem is forbidden. 2) Anything that harms environmental cleanliness is at least makruh, and at most is haram. The consideration of makruh and haram is based on the level of damage (negative consequences) caused. 3) Maintaining the purity of the environment is sunnah, and can be obligatory when the validity of an act of worship depends on it. 4 All efforts made to create a beautiful environment are sunnah, as long as they do not violate established Sharia rules.

Moral-Spiritual Cleanliness

In addition to the physical cleanliness (self and environment) above, it is also important to carry out moral-spiritual cleansing. The moral-spiritual cleanliness referred to here is the cleanliness of all body parts from evil (sin), cleanliness of the heart from reprehensible traits and at the highest level is the cleanliness of the *sirr* from everything other than Allah. This moral-spiritual cleanliness will not be achieved if physical cleanliness has not been carried out properly. Therefore, binding oneself to the rules of *fiqh* is a must to achieve moral-spiritual cleanliness. This moral-spiritual cleanliness can be achieved by carrying out everything that God commands such as prayer, fasting, *zakat*, alms and other worship, and avoiding everything that God forbids such as killing, stealing, adultery, consuming alcohol and so on. To hone this spiritual depth, a person must also distance himself from despicable traits such as arrogance, revenge, envy and so on, and always adorn himself with commendable traits such as patience, sincerity, *qana'ah* (acceptance), *tawakkal* (surrender), and compassion towards others (Goyanka, 2021).

In the world of Sufism, the moral-spiritual cleansing is carried out through three stages, namely *takhalli* (cleansing oneself from sin), *tahalli* (adorning oneself with goodness) and if someone can pass both, then he will reach the level of *tajalli* (knowledge of Allah). In general, these stages are often also known as *tazkiyat al-nafs* (the process of cleansing the soul) (Anand et al., 2022). The stages of moral-spiritual cleansing above will ultimately produce wise humans and have noble ethics. Not only towards God, but also towards fellow humans and other living creatures. With all this, a clean culture will be created in all aspects of life, be it political, economic, social and so on as written by al-Shayrazi (d. 476 H) in his Book *al-Nazafah*.

Grounding Holistic Cleanliness Fiqh

The idea of holistic cleanliness *fiqh* above will only be a pile of concepts on paper that are less valuable if not accompanied by concrete actions in the field. Before determining the action, it is necessary to first diagnose the cleanliness problems in the community so that the strategies implemented later are right on target. There are many factors why cleanliness, especially environmental cleanliness, is still a minor reality in society. However, among the many factors, lack of awareness and knowledge is the main factor. Awareness is a subconscious movement of humans that is formed by understanding. Understanding can be obtained through education and the culture that develops in the region. It must be admitted that cleanliness education among Muslims is still low. The cleanliness they practice is still focused on the area of individualistic rituals such as ablution, bathing, cleaning oneself and clothing. Matters related to environmental cleanliness receive less attention. The themes of lectures (religious studies) delivered in society are also still focused on matters of the afterlife (Huang et al., 2023).

This lack of cleanliness education ultimately gives rise to a culture of littering. Culture is a habit that is always repeated. Culture comes from the traditions of people who lived before us (ancestors) that are already ingrained, so it becomes an effective tool for indoctrinati(Hamid et al., 2016). The danger of littering is not only for the environment but also for human behavior. When someone litters, it is not only the environment but also the culture of the local community where the behavior of littering will be a stimulus or example for the next generation to do the same. Other factors are the lack of cleanliness facilities such as trash bins, lack of legal enforcement, hedonistic and materialistic lifestyles, spiritual crises and so on.(Alowais et al., 2023).

It is not easy to roll out this holistic cleanliness fiqh, it takes a long time and a lot of money to achieve a clean environment and community culture. Although it is not easy, the movement must be started immediately now or the change will never come at all.

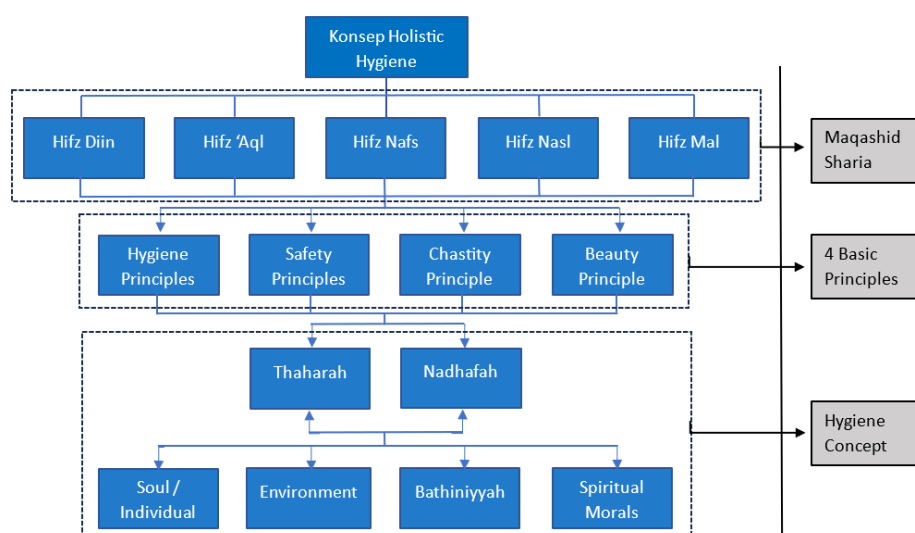


Figure 1. Holistic hygiene concept in the maqashid shariah approach

The scheme above is a complete framework of the holistic hygiene concept in the approach. Maqasid al-Shari'ah. Maqasid al-Shari'ah is a concept in Islam that refers to the purpose or intent of the laws. Shari'ah. This includes hifz al-din (Guarding the Religion): Its main objective is to guard the Islamic religion, including faith, religious practices, and protection against anything that may harm religious beliefs. hifz al-nafs (Guarding the Soul): This involves protecting human life, including through prohibiting murder, suicide, and all forms of harmful violence. hifz al-nasl (Guarding the Offspring): This objective refers to protecting the family and offspring, including through the institution of marriage, the formation of a stable family, and protecting the rights of children.(Ar & Aidalina, 2014). hifz al-mal (Protecting Wealth): This involves protecting property and wealth, including through laws relating to ownership, trade, and distribution of wealth

in a manner that is just and in accordance with Islamic principles. *hifz al-'aql* (Protecting Intellect): This objective refers to protecting the human mind, including through prohibiting the use of substances that are detrimental to mental health, and through promoting beneficial education and knowledge. These objectives form the basis for the formation of Islamic law and provide a framework for understanding the relevance and application of these laws in various contexts of Muslim life (Mohidem & Hashim, 2023).

Talking about cleanliness, especially regarding the environment and nature, is closely related to *Maqasid al-Shari'ah*, this is none other than because all human needs come from nature, whether on land, sea or air. Therefore, humans are required to be in harmony with nature (Huang et al., 2023). If the land can no longer be used for farming, the air no longer provides fresh oxygen, fish can no longer live in the ocean, then that is when human life is on the verge of destruction because basic human needs such as maintaining the soul (*hifz al-nafs*), offspring (*hifz al-nasl*) and reason (*hifz al-'aql*) can no longer be fulfilled. Thus, in the end religion will automatically become extinct. That is why environmental maintenance (*Al-Bi'ah*) according to Al-Qardawi is equivalent to maintaining *Maqasid al-Shari'ah* (Al-Qardawi, 2001). Therefore, the five *Maqasid al-Shari'ah* will give birth to four principles related to the concept of holistic hygiene, namely the principle of cleanliness, the principle of safety, the principle of purity and the principle of beauty. *Taharah* and *nazafah* as the concept of cleanliness in Islam must be built on these 4 principles so that it will give birth to a complete concept of cleanliness that includes cleanliness of the soul/individual, cleanliness of the environment, cleanliness of faith or inner self and cleanliness of spiritual morals. The combination of these four models of cleanliness is then called the concept of holistic hygiene *fiqh*, namely the concept of holistic cleanliness which is a formulation of the concept of cleanliness in Islam.

CONCLUSION

This study has examined the integration of the concepts of *taharah* and *nazafah* as part of holistic hygiene in Islam. The main findings indicate that these two concepts not only complement each other but also play a very important role in building the physical, mental, and spiritual well-being of Muslims. By combining spiritual hygiene through *taharah* and physical hygiene through *nazafah*, individuals can achieve the balance needed to live a healthy and meaningful life. The concept of hygiene in Islam, which is rooted in the teachings of the Qur'an and Hadith, emphasizes that maintaining cleanliness is not only a physical act, but also a manifestation of faith and obedience to God. Therefore, understanding and implementing these two concepts should be an integral part of the daily lives of Muslims. Integration of *taharah* and *nazafah* has a holistic hygiene concept in Islam includes cleanliness of faith, personal and environmental cleanliness and moral-spiritual cleanliness. In relation to environmental cleanliness, the paradigm that must be used is the anthropocosmic paradigm by adhering to the 4 K principles, namely the principle of safety, the principle of cleanliness, the principle of holiness and the principle of beauty. Thus, this study makes a significant

contribution to the understanding of cleanliness in Islam and the importance of the integration of taharah and nazafah in creating a healthy and balanced life, as well as strengthening the identity of Muslims as a community that cares about cleanliness and health.

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