

Date Received : January 2025
Date Revised : February 2025
Date Accepted : February 2025
Date Published : February 2025

THE CONCEPT OF HOLISTIC HYGIENE IN ISLAM: THE INTEGRATION OF TAHARAH AND NAZAFAH

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Keywords:

Holistic Cleanliness
Jurisprudence,
Islamic Education,
Cleanliness of Faith,
Environmental
Cleanliness, Darul
Muttaqien Islamic
Boarding School

ABSTRACTS

Background: The background of this research stems from the need to align Islamic teachings with the pressing challenges of cleanliness and environmental preservation. Based on normative analysis of the ideas of Mustafa Abu Sway and Abdullah Qasim al-Washli, this study expands the interpretation of Quranic texts and Hadith. **Purpose:** This research discusses the concept of holistic hygiene jurisprudence in Islamic educational institutions, focusing on the cleanliness of faith, self, environment, and moral-spiritual dimensions. **Method:** The research employs a literature review and phenomenological approach, using secondary sources such as the Quran, Hadith, and fiqh texts from renowned scholars. Interviews at the Darul Muttaqien Islamic Boarding School in Bogor, Indonesia, serve as the primary data source. **Result:** The findings support Imam al-Ghazali's view of integrating various aspects of cleanliness, with an emphasis on environmental hygiene as part of nature conservation. This framework aligns with Tu Wei Ming's anthropocosmic perspective, which places humans as an integral part of nature, and counters the anthropocentric paradigm that contributes to environmental degradation. **Conclusion:** This study highlights the application of holistic hygiene practices in Islamic education, offering a model for integrating faith, personal hygiene, environmental care, and moral-spiritual purity in educational settings.

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A. INTRODUCTION

Islam is a religion that emphasizes cleanliness, including environmental stewardship. Environmental preservation is crucial for human existence. All human requirements originate from nature, whether terrestrial, aquatic, or aerial. Consequently, humans must coexist harmoniously with nature. (Islam, 2022). When the land becomes unfit for agriculture, the atmosphere fails to supply fresh oxygen, and marine life can no longer survive in the ocean, humanity approaches the brink of annihilation, as fundamental human necessities—preservation of life (*ḥif al-nafs*), progeny (*ḥifdh al-nasl*), and intellect (*ḥifdh al-‘aql*)—can no longer be fulfilled. Consequently, religion will inevitably become obsolete. Consequently, environmental preservation (*Al-Bi’ad*), as articulated by Al-Qardawi, is analogous to upholding *maqasid al-shari’ah*. The upkeep of cleanliness can achieve ecological conservation. An unpolluted environment signifies a high-quality society, and a culture that consistently upholds environmental cleanliness undoubtedly possesses a superior, healthier, and enhanced quality of life. Islam places significant emphasis on cleanliness, as evidenced by numerous verses and hadiths of the Prophet that advocate for hygiene in all aspects. (Weston and Bollier, 2011).

Islam is a faith that instructs its adherents to maintain purity, both externally and inside. In a hadith, the Prophet declared that Allah appreciates cleanliness and proper conduct—the Prophet ordered us to clean the grounds of our residences. The Prophet prohibited us from emulating the traits of the Jews, who were less proficient in upholding cleanliness. (Islam et al., 2020).

A method of preserving exterior cleanliness is the proper disposal of waste; yet, awareness of this practice within the Indonesian Muslim community remains significantly inadequate. Littering behaviour has proliferated among diverse people and locations, resulting in the widespread dispersion of numerous sorts of waste. (Siddiqua, Hahladakis, and Al-Attiya 2022). Plastic trash is one of the most detrimental forms of environmental pollution, and Indonesia ranks as the second largest contributor to worldwide ocean plastic pollution, following China. (Vriend et al., 2021). Research from Greenaration indicates that a typical Indonesian discards approximately 700 plastic bags annually thoughtlessly. Consequently, Islam in Indonesia resembles a faith devoid of adherents, as it is disregarded mainly. Indonesian Muslims largely disregard the Islamic principles emphasizing cleanliness (Hidayati, Srinin, and Taufiqurijal 2024).

The phenomenon of littering is influenced by multiple factors, including insufficient waste disposal facilities and a lack of public comprehension regarding the Islamic principle of cleanliness (Siddiqua, Hahladakis, and Al-Attiya, 2022). Within the context of religious culture, the predominant Indonesian Muslim population is intricately linked to the *fiqh madhab*, where classical *fiqh* literature defines cleanliness as *thaharah*, signifying purity and the absence of both physical impurities and metaphorical contaminants such as malice and envy (Halimah and Mahmudah 2023). In the context of cleanliness in Islam, two terms are recognized: *nazafah* and *thaharah*. *Taharah* or etymologically signifies cleanliness from filth and pollutants, as well as freedom from every humiliation. Even according to Al-Dimyati, *thaharah* etymologically means clean from *hissiyah* (sensory) dirt, such as unclean objects, and *ma'nawiyah* (non-sensory), such as provocation, envy, etc. *Nazafah* etymologically signifies cleanliness from filth and stains (sensory/external). The phrase *thaharah* encompasses a broader connotation than *nazafah*. *Taharah* encompasses outward and

internal cleanliness, whereas *nazafah* pertains solely to external cleanliness. Consequently, the term 'clean' is frequently utilized to denote the outward condition of an object, such as clean water, clean atmosphere, and clean hands. Simultaneously, *holy* denotes the expression of intrinsic virtues, such as a virtuous soul (Junoh ., 2024).

Research on cleanliness within Islamic literature is typically categorized under the study of ethics rather than jurisprudence. The general discourse on cleanliness, or *nazafah*, is not explicitly addressed in the chapters of *fiqh*. It is referenced solely in a few instances, such as discarding waste. In classical *fiqh* literature, this conduct is frequently linked to the obligation of compensation (*bab daman*) when it causes harm to others. This action is regarded as uncommendable (*munkarat*).

Contemporary legal concerns are intricate, and the environmental degradation resulting from waste and industrial byproducts is concerning. Consequently, *fiqh* should extend beyond ritual to address social challenges, including environmental sustainability issues. (Abd-Elsalam and Binay, 2024). One necessary endeavour is to reformulate the concept of cleanliness *fiqh* by reinterpreting and synthesizing the notions of *taharah* and *nazafah*, which are present both explicitly and implicitly in various verses of the Qur'an, *hadith*, and other Islamic literature, thereby producing a comprehensive formulation of cleanliness *fiqh* in Islam. Establishing comprehensive hygiene jurisprudence is crucial, particularly in light of our society's contemporary inclination towards jurisprudential frameworks. Holistic hygiene *fiqh* will subsequently connect ethics and legal formalism, ensuring that *fiqh* can be a reference for ethical and normative human safety and survival standards. (Fitri and Huda, 2024).

Islamic boarding schools are socio-educational institutions that aim to serve the populace and the nation (Wicaksono, Ali, and Shobahiya, 2024). Islamic boarding schools are intrinsically linked to the populace and the nation's country. Muslims' future advancement and regression are significantly contingent upon the caliber of education presently available. For an aspiring to advance, education is important. Identical to the necessity for housing, apparel, and sustenance. Education is fundamental and fundamental, even within the smallest entity, such as a family. Consequently, the administration of madrasas in Islamic boarding schools differs from that of non-Islamic boarding schools. Islamic boarding schools, known as madrasas, operate on a dormitory-based system (Firmansyah., 2021). The dormitory system facilitates the fundamental purpose of education, specifically the mentorship that a teacher provides pupils in their everyday activities. In the dormitory, a teacher assumes the primary duty of a role model and guardian for the pupils. Students in Islamic boarding schools get supervision and instruction from waking to sleeping, encompassing both theoretical Islamic teachings and practical applications in the form of acts of worship. Darul Muttaqien Islamic Boarding School in Bogor Regency is recognized for its pristine facilities. The emphasis on cleanliness extends beyond the exterior aspects to encompass the internal habits of each Santri member, particularly those who are the focus of instructors' efforts to cultivate cleanliness. Al-Mustafawiyah and Darul Muttaqien were awarded for their implementation of the concepts of *nazafah* and *thaharah*. While not extensively referencing ancient literature, the endeavours of these two books exhibit distinct approaches. This study attempts to comprehensively elucidate the concepts of *nazafah* and *thaharah*, grounded on a literature review and evidenced by their implementation at Al-Musthafawiyah Islamic Boarding School and Darul Muttaqien Islamic Boarding School.

B. METHOD

Research Type

This study employs the Empirical Normative Legal research approach, augmented by phenomenology. Normative Legal Research entails the examination of library materials or secondary data. Normative legal research is alternatively referred to as doctrinal legal research (Taekema 2018). Peter Mahmud Marzuki asserts that normative legal research is a method for identifying legal rules, principles, or doctrines to address prevailing legal difficulties. "*In this form of legal research, the law is frequently defined as the content of statutes and regulations, or as a rule or norm serving as a standard for acceptable human conduct.*" (Pase, Aprianto, and Vikriawan, 2021).

Empirical Legal Research is a methodological approach that examines the application of a law or regulation within the context of society. This research method, called sociological legal research, involves investigating the interactions among individuals within societal contexts. Consequently, it captures the realities present in communities, legal entities, or governmental agencies (Argyrou 2017). Ronny Soemitro defines empirical or sociological legal study as legal research utilising primary data from the source. In empirical research, the major focus is on primary data.

Normative-Empirical Legal study is a study methodology that integrates normative legal components with supplementary empirical data or aspects. This research employs the theoretical frameworks of Mustafa Abu Sway and Abdullah Qasim al-Washli, utilizing the method of extensification (expansion of meaning) to analyze the terms *thaharah* and *nazafah* within the Qur'an and Hadith. It subsequently examines the applicability of integrating *thaharah* and *nazafah* in Islamic educational institutions, specifically at the Darul Muttaqin Islamic boarding school in Bogor Regency.

This research 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 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 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.

This study employs the empirical normative approach and a phenomenological research method, which seeks to comprehend the significance of lived experiences in everyday life. This study introduces the concept of holistic cleanliness within Islamic educational institutions, employing phenomenology research to comprehend the entirety of cleanliness activities at the Darul Muttaqien Islamic Boarding School in Bogor. The comprehensive cleanliness notion introduced in this study is derived from experiences at the Islamic boarding school and is reinforced by library research on *thaharah* and *nazafah*. Phenomenological research aims to comprehensively comprehend the actions of all components inside Islamic educational institutions in Islamic boarding schools, grounded in their experiences. The experience in question pertains to the subjective experience itself rather than a description of external things

or events presumed to exist outside of that experience. The phenomenological technique employs data derived from narratives and expressions provided by participants. Nevertheless, this knowledge necessitates augmentation through observation and surveys. Phenomenology aims to comprehend the core of a thing comprehensively and thoroughly. This research is qualitative, presenting and interpreting data verbally rather than numerically.

1. Data

The data collected in this study include evidence, both from the Qur'an, hadith, or opinions of scholars about the concept of cleanliness in Islam through the identification of the words *thaharah* and *nazafah* and other words that implicitly lead to a review of cleanliness in the perspective of Islamic studies. In addition, other data collected were interview transcripts and direct observation notes regarding holistic cleanliness experiences in the pesantren environment as an Islamic educational institution.

Data includes information pertaining to all aspects of the variables under investigation. Consequently, it must be processed initially to acquire the requisite information for a study. Primary data, as observed from the data source, is acquired through direct empirical study involving respondents using data collection methods such as direct observation, interviews, or first-hand observation at the Darul Muttaqien Islamic Boarding School. Secondary data refers to information gathered or findings produced by external entities. The secondary data for this study is derived from official papers from pertinent parties and is pertinent to the research topic. This normative study utilizes secondary data sources, which can be categorized into two types: (a) Primary data materials, comprising the Qur'an, hadith collections (al-kutub al-tis'ah), and fiqh texts authored by credible scholars, both classical and contemporary. The credibility of a scholar is evidenced by his popularity among peers and the frequent citation of his works as references. Among the primary data materials (fiqh books) used include tafsir books, sharah hadith books, moral books (sufism), books, articles, journals, or other written materials related and relevant to the research theme, namely: (a) Al-Umm by Muhammad bin Idris al-Shafi (W. 204 H); (b) Raudat al-Talibin by Muhy al-Din Abi Zakariya Yahya bin Sharaf al-Nawawi (W. 676 AH); (c) Asna al-Matalib fi Sharh Rawd al-Talibin by Zakariya al-Ansari (W. 926 AH); (d) Bah'r al-Mazhab fi Furu' Mazhab al-Imam al-Shafii by 'Abd al-Wahid bin Isma'il al-Rawyani (W. 502 H); (e) Al-Bujayrami 'ala al-Khatib by Sulayman bin Muhammad al-Bujayrami (W. 1221 H); (f) Al-Dzakhirah by al-Qarafi (W. 684 H); (g) Bidayat al-Mujtahid wa Nihayat al-Muqtasid by Ibn Rushd (W. 595 H); (h) Ihya' 'Ulum al-Din by al-Ghazali (W. 505 H); (i) Ri'ayat al-Bi'ah fi Shari'at al-Islam by Yusuf al-Qardawi; (j) Buku al-Nazafah by Muhammad al-Husayni al-Shayrazi; and (k) The article entitled al-Tawjih al-Tashri'i al-Islamiy fi Nazafat al-Biah wa Sihhatiha by Abdullah Qasim al-Washli.

Data Collection Technique

The methodology employed for data collection in this study is Observation. Observation constitutes the initial phase in expanding one's attentional scope. This observation can be attributed to the foundational principles of the symbolic-interactionist approach in data collection. Observation as a data collection method possesses distinct properties when juxtaposed with other approaches, such as interviews

and questionnaires. Interviews and surveys engage with individuals, so observation extends beyond humans to encompass other natural entities. Observation is a multifaceted activity, encompassing diverse biological and psychological mechanisms. The processes of observation and memory are among the most significant (Formisano, Umoh, and Abdullahi, 2024).

This study used non-participant observation, wherein the researcher remains an independent observer without direct involvement. The researcher examined the behaviours and activities of students, teachers, and other educational components at the Darul Muttaqin Islamic Boarding School regarding cleanliness. After utilizing the observation procedure, the researcher aligned it with the information column specified in the observation and interview criteria.

The subsequent strategy is the Interview method. An interview is a purposeful dialogue between two parties: the interviewer, who poses questions, and the interviewee, who responds. Bilsland and Siebert (2024) defines an interview as a purposeful conversation. The interview subjects in this study were the leaders of Islamic boarding schools, heads of Islamic boarding schools, various academic communities within the boarding school environment, and stakeholders pertinent to the issue, namely at the Darul Muttaqin Islamic Boarding School. The interview involves posing questions orally during an in-person visit with the individual or group under examination. The employed data collection method is an in-depth interview with all stakeholders to gather comprehensive insights on cleaning experiences at the Darul Muttaqin Islamic Boarding School in Bogor.

Researchers execute the aforementioned data-gathering process in multiple stages: (1) identifying the essence of fiqh within the relevant literary sources, specifically focusing on cleanliness (*thaharah* and *nazafah*); (2) gathering and choosing literary materials (primary and secondary) for use as data sources; (3) perusing the selected literature multiple times while making comparisons; (4) documenting the contents of the literary materials pertinent to the research questions; (5) condensing the contents of the translated notes (if the literary materials are in a foreign language); (6) categorizing data from the abstract of the writing in accordance with the established framework (questions).

Data Analysis Technique

Upon the accumulation of adequate data, analysis is conducted utilizing the Miles and Huberman framework. Data analysis typically begins with data gathering, followed by data reduction and display, and culminates in conclusion drawing or verification. Data analysis is conducted continually until completion by adhering to this strategy. The criterion for completeness is indicated by the cessation of acquiring fresh data or information pertaining to the fundamental concept of holistic cleanliness derived from the data-collecting procedure at Islamic educational institutions.

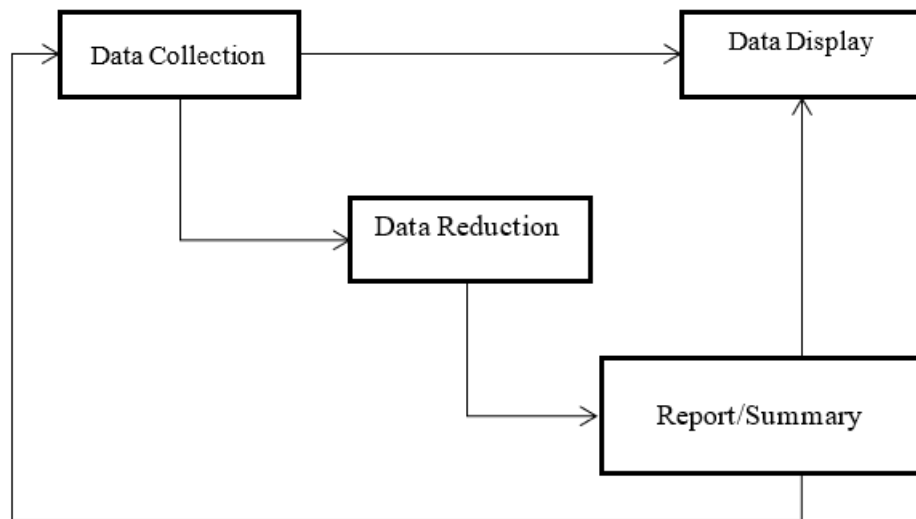


Figure 1. Research Steps

The gathered material is analyzed through the hermeneutic technique, predicated on the premise that a text concerning the concept of cleanliness in fiqh, which we encounter today, does not emerge in isolation but is shaped by external influences and the socio-cultural environment of its origin. This hermeneutic method connects the historical understanding of cleanliness fiqh with the contemporary requirements of cleanliness fiqh.

C. RESULT AND DISCUSSION

The Notion of Absolute Cleanliness

At the Darul Muttaqien Islamic boarding school, the principle of cleanliness is upheld through five pillars: Theological, Sociological, Psychological, Ecological, and Aesthetic. According to informant N₁, Taharah is a directive from Allah to maintain cleanliness or purify oneself for the purpose of worship, encompassing physical cleanliness, environmental purity, and spiritual integrity. This demonstrates that the concept of cleanliness in Islam is extensive and multifaceted, as articulated by informant N₂. It encompasses the ideal of Islamic cleanliness, which includes personal hygiene practices such as performing ablution before prayer, maintaining ablution as part of the sunnah, and specific cleansing rituals after urination and defecation. For obligatory prayers, one must cleanse oneself three times after urination, and if in a state of major impurity (mughallazah), seven times, with one instance using an arrow. Additionally, a special bath is required for those in a state of major ritual impurity (junub), and daily bathing is also recommended as a sunnah practice. This does not occur in other communities; moreover, the food must be halal and Thayyib, nourishing. Additionally, if one wishes to sleep, there is a hadith regarding purification, and trimming one's nails is a sunnah that must be observed every Friday. This thought is ideal as non-Muslims do not possess it.

The opinion is further corroborated by informant N₂'s assertion that *Thaharah* signifies self-cleaning or purification, noting that 'clean' encompasses multiple interpretations, with the predominant understanding being that *thaharah* pertains

solely to the purification of the physical body. The term *thaharah* signifies a comprehensive concept of cleanliness or purity pertaining to the person's internal and external aspects, extending from the heart to the body.

Manifestation of Compliance and Belief

The concepts of *thaharah* and *nazafah*, or the maintenance of personal cleanliness and purity, are not merely expressions of self-love and environmental stewardship; they represent obedience and faith in the commands of Allah SWT. Purifying oneself is essential for the validity of worship and for drawing closer to Allah, thereby demonstrating that cleanliness is an integral aspect of a Muslim's faith, as indicated by the subsequent information from N2. The purity of the heart is vital in Islam, as it fundamentally influences a Muslim's faith. What actions are feasible in this regard? Not instructed. Good morals exemplify a servant's obedience, as articulated by N1 as follows: The purity of the heart is indeed imparted, influencing an individual's ethics and correlating with Akhlaqul Karimah, which is fundamental to Islamic education as a manifestation of a Muslim's obedience.

The Significance of Comprehension and Instruction

Education and comprehension are crucial elements in the execution of cleanliness in accordance with the principles of *nazafah* and *thaharah*. The concepts of *nazafah* and *thaharah* are imparted in Islamic boarding schools; however, not all institutions provide instruction on *nazafah*. The Darul Muttaqien Islamic boarding school has integrated cleanliness into its curriculum as an Eco Islamic boarding school, as stated by N1. Instruction is provided, habits are formed, and awareness is cultivated. Our Islamic boarding school has even been proposed by IPB as an Eco Islamic boarding school, emphasizing a holistic approach to cleanliness beyond mere waste management. Furthermore, as elucidated by resource person N2, the Darul Muttaqien Islamic boarding school emphasizes the comprehension of Islamic law about cleanliness in Islam, not only through the transmission of knowledge but also through practical demonstrations and illustrations from educators. It is imperative to offer examples, particularly among fellow Muslims. As an academic community, we must not only provide explanations but also exemplify various principles, including preserving a pure heart, maintaining proper etiquette, and avoiding reprehensible conduct. The education emphasized at Islamic boarding schools encompasses theoretical knowledge and the cultivation of practical habits that students may implement, as noted by informant N3. They are instructed on the nature of knowledge, its application, the law, and its significance, and are habituated to uphold purity in both minor and prevalent matters.

Impact of Culture and Regulation

Efforts to implement *nazafah* and *taharah* cannot be executed instantaneously by students; thus, to preserve a clean and sacred environment, it is essential to establish regulations and clear guidelines, ensuring that students and the Darul Muttaqien community uphold the responsibility and maintain cleanliness with discipline. This was discovered in informants N1, N2, and N3: Adapt to it and maintain discipline, ensuring comprehension while fostering awareness and habits of a clean lifestyle, both during their studies here and after graduation. The weekly activities involve students,

housekeeping staff, and the entire academic community at the boarding school. We have organized daily pickets to ensure that each individual may assume responsibility. The punishments will be modified based on destroying facilities or failing to maintain cleanliness; appropriate penalties must be enforced to prevent recurrence, whether deliberate or unintentional.

Alongside regulations to instil and promote clean living practices at the Darul Muttaqin Islamic boarding school, there is also a focus on cultural aspects and hygiene habits through daily activities that can be undertaken individually or collectively, as stated by the speaker. Darul Muttaqin often conducts cleaning competitions for classrooms and rooms, awarding those who excel. This is undertaken to acknowledge that environmental stewardship is a commendable principle and merits recognition. One of the responsibilities is to uphold cleanliness in the Islamic boarding school. The students are accountable for preserving the cleanliness of the surroundings, including the dorms, bathrooms, classrooms, and the Islamic boarding school premises. Washing their own clothes, having a clean bath, practising ablution before prayer, and engaging in other acts of worship are all habitual practices established with discipline.

Instilling the Values/Pillars of Islamic Boarding Schools

In the daily operations of Islamic boarding schools, five core values are emphasized: theological, sociological, psychological, ecological, and aesthetic. Research concerning cleanliness has been undertaken in the United States and Singapore. The principal values employed by the Darul Muttaqien Islamic Boarding School can be delineated as five pillars:

1. Theological beliefs indicate that cleanliness is a divine mandate, encapsulated in the phrase "fatu minal iman," which translates to "cleanliness is part of faith." Thus, cleanliness is an act of worship in accordance with Allah's order. Allah mandates cleanliness in all aspects, encompassing physical and environmental hygiene and the purity of the heart, soul, and mind. Cleanliness is integral to worship, as mandated by Allah; thus, the goal must be for Allah's sake and constitute a virtuous act.
2. Sociological implies that it must be nurtured, habituated, instructed, and demonstrated, enabling kids to adapt to cleanliness and ultimately fostering sensitivity over time. The sociological approach is a commendable methodology. The individual responsible for collecting the refuse is the head of the Islamic boarding school, regardless of the volume of the waste, which is then disposed of in the trash receptacle.
3. The sociological approach fosters societal knowledge regarding environmental sensitivity, enabling pupils and teachers to act autonomously without mutual directives. Anyone who observes the removal of rubbish with prior intention fulfils a mandate of Allah and transforms it into a virtuous act of devotion. For instance, in Muttaqien, a dirty classroom is photographed, and teaching is prohibited until cleanliness is restored. Students are also barred from studying until the environment is sanitized. This implies that cleaning must occur prior. If chastised, the repercussions may have a prolonged domino effect. This Islamic boarding school spans 18 hectares, with 40% allocated to structures and 60% designated for open spaces, including trees and gardens. The atmosphere is devoid of any unclean area; in addition to the aesthetic appeal within the

building, individuals will experience considerable comfort outdoors due to several psychological influences. In Sukabumi, there are 210 hectares; in Cikeusik, Banten, 117 hectares; and in Dumai, Riau, 18 hectares in Cikeusik.

4. Aesthetics It pertains to aesthetics. It is not only pristine but also aesthetically beautiful. For instance, the dining areas of each dormitory are designed as aesthetically pleasing gardens featuring grass and teak trees, creating an attractive environment for individuals, but regular maintenance is necessary.
5. Ecological, specifically regarding land management, that considers oxygen and light to induce health impacts.

Comprehension of Cleanliness

Comprehension is crucial; without it, no higher level can exist, with awareness being the subsequent tier. Moreover, the correlation between cleanliness and Islam pertains to consciousness. Awareness pertains to the legal status of cleanliness in Islam; thus, a reward exists. If an individual comprehends that a filthy atmosphere is detrimental yet continues to engage in such behaviour, it indicates a deficiency in commitment. Commitment entails executing, practising, and implementing. Individuals who possess awareness are not invariably dedicated, and those who comprehend are not necessarily conscious; for instance, non-Muslims may grasp the concepts yet lack awareness of the legal tenets of Islam. Faith pertains to consciousness and comprehension.

Commitment alone is insufficient; Ts'alabah is devoted to the Messenger of Allah, yet he lacks consistency and steadfastness (Istiqomah). Like refuse, it will persist; it is cleaned at this moment, however, it becomes dirty again within five minutes due to the numerous trees. Every five minutes, it accumulates dirt, but there is constant vigilance, ensuring it is consistently addressed. During the night, the refuse is conveyed by vehicle.

In Islam, consistency is called Istiqomah, which transcends mere faith. Faith alone is insufficient; it requires Istiqomah, steadfastness, and consistency in virtuous actions. A study of the text exists, although it is not a compulsory program. The primary focus is that the fiqh book is instructed in class and supplemented with coaching in the dormitory, encompassing practical training in aspects such as the procedures for ablution, bathing, personal hygiene, and environmental cleanliness.

Darul Muttaqien The Cleanliness Mechanism

It underscores the importance of direct mentorship, coaching, and role modelling rather than solely relying on theoretical approaches. From theory, it is then performed collectively, committed collectively, and maintained consistently. Every subject is consistently integrated with cleanliness during each coaching session. Teacher Rojak stated that cleanliness is the primary focus of the curriculum of Darul Muttaqien, specifically emphasizing the need to be attentive to cleanliness. There is consistently an emphasis on cleanliness in every context, with a continual focus on environmental hygiene.

Cleanliness is the primary focus at Darul Muttaqien, underscoring the significance of belief. At Daarul Muttaqien, we have incorporated comprehension, consciousness, dedication, and uniformity. The notion of absolute cleanliness in Islam is unparalleled. For instance, before prayer, one must perform ablution. When

shopping, it is advisable to maintain the sunnah of ablution. Before obligatory prayers, cleaning oneself three times after urination is essential. In cases of major impurity, one must cleanse seven times with soil. After defecation, *istinja* is required to be clean. Additionally, there is a specific bath for those in a state of *junub*, and it is also recommended to bathe daily as a sunnah practice. This does not occur among non-Muslims; however, meals must be halal and *tayyib*, nourishing. Additionally, there is a hadith regarding sleep, and trimming nails is a sunnah practised every Friday. This notion is the most exemplary, as non-Muslims lack it.

The notion of cleanliness is fundamentally absent in other civilizations; it is thoroughly encompassed within Islam, as articulated in the Quran, hadith, and *fiqh*.

1. For instance, at 6 o'clock, there is a Pesantren vehicle and a refuse collection vehicle. The waste will be controlled through incineration, collection, and segregation until it is cooked or removed by the pesantren.
2. Secondly, on Fridays, Daarul Muttaqien students engage in a program to procure plastic and give it to the community as receptacles for waste disposal.
3. Third, community counselling
4. Fourth, Darul Muttaqien serves as a model of cleanliness. Individuals visiting Darul Muttaqien shall refrain from discarding waste.

Yesterday, the pesantren was designated by IPB as an Eco Pesantren. It previously obtained an award for being the Cleanest Pesantren in West Java. Additionally, it hosts numerous community institutions that do comparative research on cleanliness domestically and internationally. Provided the educators have divine favor and Muttaqien, 99% of the Darul Muttaqien instructors know hygiene. Commencing with the renowned Kyai. Numerous projects exist inside the pesantren, reflecting its dedication to environmental conservation, including greening initiatives, environmental beautification projects, gardening programs, cleanliness campaigns, comfortable learning environment initiatives, and air pollution mitigation activities.



Figure 1. Environmental Green Program



Figure 2. Environmental Beauty Program



Figure 3. Parking Program



Figure 4. Environmental Cleanliness Program



Figure 5. Learning Environment



Figure 6. Air Pollution Free Environment

D. CONCLUSION

Holistic hygiene in Islamic educational institutions, shown by the Darul Muttaqin Islamic Boarding School in Bogor Regency, encompasses the cleanliness of faith, personal and environmental hygiene, and moral-spiritual purity. Concerning environmental cleanliness, the applicable framework is the anthropocosmic paradigm, which is guided by the four K principles: the principle of safety, the principle of cleanliness, the principle of holiness, and the principle of beauty.

This study also indirectly contradicts the views of Eugene Hargrove and Mark Sagoff, whose anthropocentric paradigms are often detrimental to the environment and foster exploitative attitudes and behaviors towards nature. This dissertation endorses the viewpoint of Imam Al-Ghozali (d. 505 H), who endeavored to connect many aspects of cleanliness into a cohesive entity. This dissertation indirectly endorses Tu Wei Ming's anthropocosmic perspective and A Sonny Keraf's assertion that the anthropocentric worldview is the primary contributor to contemporary environmental degradation.

This study elucidates the concept of holistic cleanliness as exemplified by the Darul Muttaqin Islamic Boarding School, renowned for its exemplary hygiene, attracting international experts for comparative studies. This institution has been designated an eco-Islamic boarding school by IPB. The cleanliness of the Darul Muttaqin Islamic boarding school extends beyond individual procedures of *thaharah*; students are required to embody this principle in their everyday lives through the Five Pillars, which represent the core ideals of the institution. The five pillars encompass religious, sociological, aesthetic, ecological principles, and an approach to environmental consciousness. The five pillars serve both as instructional material and as a focus for the students' everyday routines. The pupils are not only provided with theoretical knowledge regarding cleanliness as outlined in the Qur'an and Hadith, which utilize the terms *thaharah* or *nazafah*, but also stress the need of practicing cleanliness by consistently adhering to the five pillars. The study's findings indicate that the concept

of comprehensive hygiene in Islamic Educational Institutions, such as Ponpes Darul Muttaqin, has not been entirely internalized. The author evaluates that this is attributable to multiple factors: (a) A documented curriculum especially focused on cleanliness education has not been established. The study of fiqh about hygiene is taught, although it remains a concealed or unwritten curriculum. (a) Syllabuses and texts specifically addressing the concept of cleanliness were not identified to facilitate students' understanding of cleanliness. (c) There is an absence of technology-driven tools for measuring cleanliness that can assess multiple dimensions of comprehensive cleanliness, encompassing both personal and environmental factors. Furthermore, there is an absence of a standardized approach for the management of non-plastic and other inorganic trash within the Islamic Educational Institution context. Additional research is required on these diverse areas.

Acknowledgments: In this section, you can acknowledge any support given, which is not covered by the author's contribution or funding sections. This may include administrative and technical support, or donations in kind (e.g., materials used for experiments).

Conflicts of Interest: Declare conflicts of interest or state "The authors declare no conflict of interest." Authors must identify and declare any personal circumstances or interests that may be perceived as inappropriately influencing the representation or interpretation of reported research results.

Author contributions: All authors must meet the criteria for authorship as outlined in the authorship policy and author contribution statement policies.

Funding: Provide information on funding if relevant

Data availability: All research articles are encouraged to have a data availability statement.

Disclaimer: A statement that the views expressed in the submitted article are his or her own and not an official position of the institution or funder.

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