

Perspectives on educational dalil on environmental cleanliness and preservation

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ABSTRACT

The purpose of this study is to describe the arguments from the Qur'an and hadith that talk about hygiene education and environmental preservation. The research method uses literature studies, data sources from the Qur'an, hadith, books, journals, the internet and other sources. Data analysis using descriptive. The results of this literature study research are that there are arguments from the Koran related to hygiene education and environmental love including two suras related to maintaining cleanliness. Then four suras are related to protecting the environment and caring for its sustainability. As for the evidence from the hadith, two hadiths mention cleanliness related to one's faith, one hadith is related to the recommendation to maintain cleanliness as much as possible and another hadith explains the things that Allah SWT likes, namely purity and cleanliness.

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Introduction

Islam gives the main attention related to cleanliness, in the study of fiqh science the first chapter discussed is the chapter of thaharah, namely purification. Cleanliness, of course, in the sense of physical and mental cleanliness (Agama, 2009). Thaharah (purification) according to the language means clean and clean yourself from impurities that are hissiy (sensory) such as unclean and ma'nawi impurities such as physical and non-physical defects. (Az-Zuhaili, 2010). Meanwhile, according to Shara', thaharah is something that is ruled mandatory for carrying out various worship services. Without thaharah, it is impossible to realise valid worship because the worship performed by a servant must be in a clean and pure state to achieve the perfection of worship. (Jamaluddin, 2018). The explanation of the term from other figures states that thaharah is removing hadas, removing impurities, or doing something that is similar or has a similar form (Adawiah et al., 2023).

When humans want to face their creator, they must be clean and pure inside and out. Therefore, personal hygiene is very important for human life. People who always live clean then he will be healthy, that then in a healthy self there is a strong soul. So Islam strongly recommends maintaining cleanliness in oneself, family and environment. The Qur'an as the holy book of Muslims, not a few verses in it that encourage clean living and maintaining cleanliness. Some verses that explain about cleanliness are found in the Qur'an and Hadith. This means that the importance of cleanliness is so important that humans from birth must be cleaned and when they leave must be cleaned especially in living life. Cleanliness and purity is one of the most important aspects for a servant to establish the best relationship with Allah

SWT (Maulidiyah et al., 2019). So important is cleanliness according to Islam, that people who clean themselves or strive for cleanliness will be loved by Allah SWT (Wardhani, 2020).

People who understand the importance of cleanliness will always maintain a clean lifestyle in all aspects. Clean in his food, clothes, house, environment and others. Related to the environment, the main requirement for a healthy environment is how to preserve and glorify the environment so that it is kept clean. Environmental cleanliness means creating a healthy environment so that the place will be comfortable for humans to live in, cleanliness is one sign of the state of life away from dirty which can make humans comfortable to live in that place. (Heriyanto & Warsono, 2019). However, not all of the things above that are clean are holy, this is supported by the explanation that not necessarily everything that is clean is holy. Suci is clean in a religious sense, such as not being unclean, free from sin or free from an item from mutanajis, najis and hadas. Meanwhile, clean means that a person or an item is free from impurities. (Agustina, 2021). So we must be observant and careful when cleaning everything that is in us so that the holy level can be attached to these things. And also must be sensitive to the cleanliness that exists in the environment around us, with us caring for the environment will prevent negative things related to the calamities that will befall us from the nature around us. Supported by the explanation of environmental care is an attitude and action to prevent damage to the natural environment around it and strive to repair existing damage (Ismail, 2021).

Indonesia is a country that has enormous natural resources. Therefore, the protection and maintenance of nature and the environment in Indonesia is very necessary. So there are many laws and regulations on the protection and maintenance of nature and the environment in order to educate, remind and emphasise that there is special attention to nature conservation in this country of Indonesia. In Law Poin 3 of Law No. 32 of 2009 concerning Environmental Protection and Management explains the objectives of environmental protection and management in Indonesia, these objectives include: 1. Protect the territory of the Unitary State of the Republic of Indonesia from pollution or damage to the environment, 2. Ensure safety, health, and human life, 3. Ensure the continuity of life of living things and the preservation of ecosystems, 4. Maintain the preservation of environmental functions 5. Achieve harmony and harmony, and environmental balance 6. Ensure the fulfilment of justice for present and future generations, 7. Ensure the fulfilment and protection of the right to the environment as part of human rights, 8. Control the wise use of natural resources, 9. Achieve sustainable development, 10. Anticipate global environmental issues. This law is a form of prevention against natural damage that is seen as serious for the future of the Indonesian nation, because the problem of environmental pollution and destruction is no longer a local problem, but is now a national and even international problem. The level of pollution and destruction is far greater due to advances in industrial technology. So to overcome the increasingly severe environmental damage, it is necessary to have factors that contribute to the creation of a good environment, with the issuance of regulations relating to protecting the environment and its preservation.

In Law No. 32 Year 2009 on Environmental Protection and Management, it is explained that environmental management and protection are systematic and integrated efforts undertaken to preserve environmental functions and prevent pollution and/or damage to the environment which include planning, utilisation, control, maintenance, supervision, and law enforcement. The above explanation outlines that environmental management, including prevention, mitigation of damage and pollution, and restoration of environmental quality, requires the development of various policy tools, programmes and activities supported by other environmental management support systems.

That cleanliness is an Islamic religious recommendation in the form of an order that has a point of emphasis that must be obeyed and practiced by Muslims and protecting the environment is also an obligation for Muslims, naturally humans interact with their environment, humans as actors as well as influenced by the environment. Human treatment of the environment determines the friendliness of the environment to its own environment. Humans can utilise the environment but need to maintain the environment so that the level of

usefulness can be maintained and even improved. This principle makes humans must fully realise that, he is the main person responsible as a manager of this nature even though he is allowed to take advantage of it, but still must maintain and maintain its sustainability and is prohibited from destroying it. So the purpose of this research is to describe the arguments from the Qur'an and hadith that talk about hygiene education and environmental preservation.

Although there are already orders from the state law coupled with the recommendation of orders to maintain cleanliness and environmental preservation, all of them still cannot move the conscience of some individuals who do not heed the orders of these regulations. Because in fact the damage on the face of this earth is mainly only from humans who play the most role in triggering negative things that have an impact on environmental cleanliness and natural disasters, this is supported by the opinion that damage to the natural environment cannot be separated from human behaviour. It is proven that most of the disasters that occur are not due to natural factors alone, but because of human behaviour (Ratnasari & Chodijah, 2020). Other evidence that humans are the main factor in environmental damage that results in natural disasters, this is supported by the explanation that environmental damage due to human factors is environmental damage caused by human behaviour towards the surrounding environment such as environmental pollution, flooding as a bad impact of littering behaviour, landslides due to indiscriminate logging, habits of littering, improper waste management which will make the environment polluted and then damaged (Permatasari, 2019).

From the findings of the above problems, we can take the common thread that there is a need for awareness in individual humans to always maintain cleanliness and environmental preservation. If individual humans have been moved to protect the environment, preserve and cleanliness, it will also have a positive impact on humans. Healthy environment, healthy air, reducing the risk of natural disasters and many other good things if every individual human being wants to apply it. In addition, there also needs to be special attention for future generations, starting with habituation and guidance from the school and also parents to always remind them of cleanliness and preserve the nature around them.

Based on the explanation above, the purpose of this study is to describe the proposition of the Qur'an and Hadith education related to cleanliness and the environment.

Method

This research is included in literature study research, which is research conducted by the way of collecting data that is literature, such as books, journals and other documents related to the discussion. Literature study is a method used to collect data or sources related to the topic raised in a study (Saputra, 2017). According to Ridley (in Hanifah & Purbosari, 2022), literature study is research related to reading, collecting, recording, sorting, then managing the literature that has been obtained. Management is done by connecting between references related to the research topics discussed. According to Embun (in Yana & Maielfi, 2022) explaining that the literature study method and literature study are carried out based on written works including research results that have or have not been published.

Data analysis in this study uses a content analysis model, which is a textual analysis in literature studies through textual investigation of the content of a message or a communication as revealed in the literature that has relevance to the theme of this research which is oriented towards efforts to build a concept or formulate an idea-thought through steps of interpretation of the text. Or content analysis according to Krippendorff (in Ardiyanti, 2023) is a research technique for making inferences that are replicable (replicable) and valid data with attention to the context. According to Sabarguna (in Rohiyatun & Garnika, 2024) In the analysis of literature studies, selection, comparison, merging, and sorting will be carried out.

Data analysis begins by analysing the results of research from the most relevant, relevant and quite relevant. Then by looking at the year of research. The researcher then reads the abstract of each study first to provide an assessment of whether the problems discussed are in accordance with those to be solved in the study. Furthermore, the researcher noted the important and relevant parts of the research problem.

Result and Discussion

1. Cleanliness Education and Environmental Preservation in Al-Quran Perspective

There are various Quranic verses related to hygiene education and love for the environment. Here is a verse about cleanliness, namely in surah al-A'la verse 14 as follows:

فَذَاقُوا ثَمْرَ الْفُلْحِ مَنْ تَزَكَّى

Meaning: Indeed, fortunate are those who purify themselves (by believing) (Q.S. Al-A'la: 14). (Hardiyati & Baroroh, 2019).

This verse contains the meaning that Allah SWT commands to people to always clean themselves when going to worship. Another explanation shows that whoever always purifies or cleanses himself from sin and sin, either sins against Allah by associating Allah with others, or sins against fellow human beings. So if a person can try to control himself, he will be free from defilement, especially defilement of the soul (Arifin, 2022). Another opinion explains that Allah swt commands people to always clean themselves when going to worship. Cleanliness is one of the main points in maintaining the survival of animate beings. The concept of human hygiene as an intelligent being is not only physical, but also with soul, heart and spiritual cleanliness (Agustina, 2021).

Although it is not an explanation of cleanliness in the scope of the environment, if we relate it to a clean soul in a person, the surrounding environment will also be clean (good, polite, positive, orderly).

Another surah related to cleanliness is surah At-Taubah: 108 which directs the recommendation to maintain cleanliness:

..... وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

Meaning: "..... And surely Allah loves those who are clean" (Firdaus, 2023).

In the content of this verse, it explains that Allah SWT really expects every individual to maintain cleanliness, if carried out, Allah SWT will really love people who maintain cleanliness in their lives. This is supported by the explanation that the recommendation to maintain cleanliness, because Allah likes clean people (Makniyah & Eltifia, 2022). Allah loves those who keep themselves clean, both mentally and physically, because the perfection of man lies in his inner and outer purity. Allah's love for those who purify themselves is one of His attributes of perfection; He loves goodness, perfection, purity and righteousness. (Pulungan, 2020). Another explanation shows that we are always encouraged to always be disciplined in maintaining cleanliness from now on, starting from ourselves and starting from the smallest things. (Riyadi & Yohandi, 2023).

Surah A'la verse 14 and surah At-Taubah: 108 above in the content explains in maintaining cleanliness is required for every Muslim, maintaining physical and inner cleanliness. And Allah SWT really loves his servants who always maintain cleanliness wherever and whenever he is.

Next is a surah related to environmental love or in the sense here of loving or protecting the environment from damage, the following surah Q.S Al-A'raf: 85:

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Meaning: *And do not reduce for men their measures and their scales, and do not make corruption in the earth after God has made it right. That is better for you if you are truly believers.* (Andirja & Fadhilah, 2023)

This verse explains that we *should* always think well before destroying everything on earth, it is better for us to protect and care for it better and reflects one's faith. This is supported by the opinion that this verse strictly prohibits us from always not destroying nature as part of the manifestation of faith, which is for the good of humanity itself. (Kamal & Saputra, 2023). Another opinion states that this verse is a warning for humans to always

care about environmental conservation (Suryani, 2017). Dan Penjelasan lain menunjukkan bahwa melestarikan lingkungan hidup merupakan manifestasi keimanan (Syarif, 2020).

Another surah that relates to the prohibition of making damage, if you have then pray with guilt in surah Q.S Al-A'raf: 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Meaning: *And do not make mischief on the earth, after (Allah) has made it right, and pray to Him with fear (that it will not be accepted) and hope (that it will be granted). Verily, the mercy of Allah is very near to those who do good* (Andirja & Fadhilah, 2023).

This verse *explains* that if we have done a damage on this earth, immediately repent and ask forgiveness to Allah SWT, and must be balanced with repairing or preserving the environment back as before. Supported by the explanation that environmental conservation is maintaining the existence of the environment based on love and compassion. Preservation is synonymous with the word *Ishlah* and can also mean repairing something that was previously damaged or destroyed (Istianah, 2015). Another explanation shows that the importance of believing in Allah SWT and maintaining the balance of the environmental ecosystem with efforts to create natural harmony (Putri et al., 2022). And another explanation shows that this situation is related to the rules in caring for and managing ecosystems as a form of gratitude to His creation. So, we can know that the surrounding nature is part of human existence which has a view as one part of the ecosystem that has a value to be respected, honoured and maintained (Rahmi, 2021).

Another *surah* related to the prohibition of causing damage is in Surah Al-Qhasas verse 77:

اَتَّبِعْ فِي مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: *And seek in what Allah has bestowed upon you (the happiness) of the Hereafter, and forget not your share of the pleasures of this worldly life, and do unto others as Allah has done unto you, and do not cause corruption in the earth, for Allah loves not those who cause corruption.* (Nurhadi, 2023).

This verse *directs* not to do damage on this earth, environmental damage of so many kinds is strictly prohibited because it is very disliked by Allah SWT. Supported by the opinion that you should not do damage in any form in any part of this earth. indeed Allah does not like the makers of damage. The destruction in question concerns many things including the destruction or disturbance of environmental sustainability which comes from human nature being dissatisfied with all that it has sometimes raises the desire to control and realise the will by any means so that he finally goes through the way of destroying the surrounding nature (Setiono, 2023). Another explanation shows that humans as creatures of Allah SWT, the noblest are commanded to always do good and forbidden to do damage on earth (Ibrahim, 2016). Another explanation shows that everything that has been created by Allah swt is a form of fulfilling the needs of human life, but with what Allah swt. has provided, humans are obliged to manage these gifts as a form of responsibility to Allah swt., namely by not doing damage on earth to fulfil their needs alone (Irmayanti et al., 2022). And other explanations confirm that Islamic law has limits in fulfilling economic needs and desires, which are not fulfilled in excess and are not miserly. We are forbidden to do damage on earth, so the fulfilment of excessive desires is not in accordance with Islamic consumption patterns (Nurjannah et al., 2023).

The next *surah* related to the consequences of not protecting the environment is in surah Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: There is corruption on land and in the sea because of the deeds of men, that Allah may give them some of the consequences of their deeds, that they may return to the right path (Atsar, 2022).

This verse explains for humans not to make damage on earth, whether on land or in the sea, because Allah SWT will give a reward for those who destroy the environment so that they think back on their actions. The reward in question is a natural disaster, related to major floods, famine, water shortages, futile deaths, fires, drownings, injustice, crop failures and economic crises. (Masitoh, 2015). There are many suggestions and commands for Muslims to learn from the previous nations who experienced calamities, retribution or extinction no matter how strong they were. The true understanding of God's verses provides a rejection that is unable to control lust and the urge of self-limitation so as not to damage, greed, greed for everything that God has entrusted to be guarded, maintained, preserved. Those who reject God's messages will be held accountable by Him just like those who do good and receive rewards from Him (Effendi, 2012). Another opinion explains in relation to this verse that we are commanded to apply the value of cleanliness in any aspect, because if we do not have awareness then unwanted things can possibly happen. Everything that happens on this earth can be the result of human actions that forget to take care of nature and the environment in which they live (Haerani et al., 2022). And other explanations show that the damage done can be worse. But Allah's mercy still touches people, because Allah has only tasted, not inflicted upon them entirely. These effects are only the result of some of their sins, perhaps other sins may be forgiven by Allah, and perhaps the punishment may be postponed to another day. (Muhammad, 2023).

Surah Q.S Al-A'raf: 85, surah Q.S Al-A'raf: 56, surah Al-Qhasas ayat 77, surah Ar-Rum ayat 41 all of them show explanations related to protecting the environment and caring for its sustainability. And also explains the prohibitions and orders to destroy the environment on this earth because Allah SWT hates these actions.

2. Cleanliness Education and Environmental Preservation in the Perspective of Hadith

There are many Hadith arguments related to hygiene education and love for the environment, all indicating for Muslims to always be a pioneer or leader in maintaining cleanliness. Here are some hadiths related to this as follows:

النَّظَافَةُ مِنَ الْإِيمَانِ (رَوَاهُ أَحْمَدُ, مُسْلِمٌ, تِرْمِذِي)

Meaning: Cleanliness is part of faith (HR. Ahmad, Muslim, Tirmidzi). (AW, 2017).

The content of this hadith shows that the level of cleanliness is already at the stage of one's faith, if it still does not pay attention to cleanliness, then it can be said that the person does not have true faith. every Muslim must always maintain personal hygiene and the environment. This is because the lafadz *annadhofatu minal iman* means "Cleanliness is part of faith". In the Islamic view, faith or belief is defined as a person's sincerity or belief in something with all his heart until it is proven by his deeds (Makniyah & Eltifa, 2022). Another explanation states that the Islamic understanding of environmental cleanliness is part of faith, which is a conscious and planned effort to realise a better and healthier life and develop the potential of the community to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state (Sultan, 2022). Another explanation states that the Islamic understanding of environmental cleanliness is part of faith, which is a conscious and planned effort to realise a better and healthier life and develop the potential of the community to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state. (Maimunah et al., 2023).

If we draw a broad meaning related to the hadith "Cleanliness is Part of Faith" because cleanliness is considered as one proof of faith, clean and healthy living is one way to maintain health. As health is a blessing from Allah Swt that we must always be grateful for, because with health we can enjoy the happiness of life, namely doing routines and worshipping properly.

Another hadith related to one's faith with purity is as follows:

الطُّهُورُ شَطْرُ الْإِيمَانِ

Meaning: "Purity is half of faith." (HR Muslim). (Agustina, 2021).

This Hadīth means that "purity is part of faith". The meaning of "purity" is also defined as "cleanliness". The above Hadith teaches people to always maintain and pay attention to cleanliness wherever they are, including the cleanliness of the environment, houses, mosques, and so on. (Ailah & Ridwan, 2019). Another opinion states in the wording "chastity is half of faith" the meaning is that faith is considered as an object whose value is 100%, then divided into two parts 50% of which are things related to chastity, while the remaining 50%, God willing, are things that are adorned or (fill in) (Jamaluddin, 2018). Another opinion states that this hadith contains the concept of cleanliness which is considered important for a person's belief in his religion. If he considers maintaining cleanliness to be something that affects his life, of course he will try to practice it, and vice versa, if he has not felt real faith, it can be seen from the extent to which he maintains cleanliness in his behaviour patterns (Haerani et al., 2022).

Another hadith related to the recommendation to maintain cleanliness as much as possible is as follows:

تَنْظِفُوا بِكُلِّ مَا اسْتَطَعْتُمْ فَإِنَّ اللَّهَ تَعَالَى بَنَى الْإِسْلَامَ عَلَى النِّظَافَةِ وَلَنْ يَدْخُلَ الْجَنَّةَ إِلَّا كُلُّ نَظِيفٍ

Meaning: "Clean everything to the best of your ability. Verily, Allah has founded Islam on cleanliness, and no one will enter Paradise except those who are clean." (HR Ath-Thabrani).

This hadith contains the meaning that cleanliness is something that is favoured by Allah SWT. Rasulullah SAW was very concerned about cleanliness from all aspects such as spiritual, physical, clothing, even environmental cleanliness. During his lifetime, he always reminded about the virtues of cleanliness and health effects on personal purity even though this command is general. Muslims are required to always maintain the cleanliness of the body and all items they own such as clothing, valuables, and all that is important to keep clean including the environment (Zaenuri & Muqowim, 2021). Another opinion explains that the consideration of personal and environmental hygiene is used as one of the considerations for entering heaven. Humans who keep themselves and their environment clean have a high potential to enter heaven. This is because cleanliness is part of faith that can lead humans to heaven (Fasyikhah & Sunhaji, 2022).

Another hadith related to purity and cleanliness is something that Allah SWT likes is the following explanation:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ , نَظِيفٌ يُحِبُّ النِّظَافَةَ , كَرِيمٌ يُحِبُّ الْكِرَمَ , جَوَادٌ يُحِبُّ الْجُودَ , فَتَنْظِفُوا أَفْنِيَتِكُمْ

Meaning: Verily, Allah SWT is pure who loves pure things, He is clean who loves cleanliness, He is honourable who loves honour, He is beautiful who loves beauty, so clean your places.

This hadith means that it is mandatory for Muslims to protect the environment. The environment is intended to fulfil the needs of human life and humans as khalifah should be wise in protecting it. Humans must be responsible in utilising nature based on conservation

and protecting the environment in order to achieve prosperity. (Muhammad, 2022). Efforts to protect the environment made by humans can be done by referring to several steps and provisions that have been carried out by the Prophet Muhammad SAW. One of the steps that can be taken is to protect the surrounding environment (Fasyikhah & Sunhaji, 2022). Cleanliness is something that is emphasised in Islam. Cleanliness is not only related to personal hygiene, but also to the cleanliness of the surrounding environment both at home, school and society. Maintaining environmental cleanliness with a variety of benefits that can be obtained, namely peace in carrying out daily activities, existing water becomes clean and safe for consumption, free from air pollution, a cooler environment, avoiding an unhealthy environment (Priatna & Warta, 2020).

Conclusion

The result of this literature study research is that there are arguments from the Quran related to hygiene education and environmental preservation including surah A'la verse 14 and At-Taubah: 108 related to maintaining cleanliness. Then surah Q.S Al-A'raf: 85, surah Q.S Al-A'raf: 56, surah Al-Qhasas verse 77, surah Ar-Rum verse 41 relating to protecting the environment and caring for its sustainability. As for the evidence from the hadith, two hadiths mention cleanliness related to one's faith, one hadith is related to the recommendation to maintain cleanliness as much as possible and another hadith explains the things that Allah SWT likes, namely purity and cleanliness.

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