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THE LEGAL RULINGS OF PERFORMING WUDHU IN BOARDING HOUSE BATHROOMS: A FIQH AND HYGIENE INSTITUTION STUDY FROM THE PERSPECTIVE OF MAQASID AL-SHARIAH

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Abstract *This article aims to describe the concept of cleanliness (thaharah) from the perspective of Maqasid al-Sharia. Using content analysis through library research, this study explains how the concept of cleanliness (thaharah) is applied in the perspective of Maqasid al-Sharia, which includes the protection of religion, life, progeny, wealth, and the environment. The research findings show that the practice of cleanliness (thaharah) aligns with the goals, fundamental principles, and system within Islamic Law, which seeks to enhance the well-being of humanity. Maintaining cleanliness in accordance with the principles of Sharia will help individuals lead better lives in line with Islamic teachings. In Islam, the ultimate goal of all human activities is outlined in the Maqasid al-Sharia, which aims to protect five key aspects: the protection of religion (hifdz al-din), intellect (hifdz al-aql), life (hifdz al-nafs), wealth (hifdz al-mal), and lineage (hifdz al-nasl), including in religious activities while preserving the environment.*

Keywords: *Law, Maqasid al-Sharia, Cleanliness*

INTRODUCTION

Thaharah (purification) constitutes a fundamental element of Islamic Shari'ah, setting Islam apart from other religions. Unlike Islam, most other religious traditions do not place the same level of emphasis on or appreciation for cleanliness. In Islam, guidelines for maintaining cleanliness are taught comprehensively, beginning from the moment one wakes up until returning to sleep, reflecting the depth and comprehensiveness of Islamic teachings. The obligation to maintain cleanliness is not only a personal duty but also serves the collective welfare of the community. Particular attention is given to the

cleanliness of body parts that are exposed and actively engaged in daily activities, thereby helping to prevent the transmission of germs and impurities. Cleanliness is thus internalized as a value, character trait, cultural practice, and identity marker for Muslims. It becomes a distinctive feature of Muslim life, similar to traditional attire such as the baju koko, kopiyah, and sarong, which symbolize Islamic identity in dress. Consequently, maintaining both personal and environmental cleanliness stands as a hallmark of Muslim practice (Nasution et al., 2021).

No religious tradition in the world teaches the concept of purification (*ṭahārah*) as comprehensively as Islam. In Islamic teachings, purification encompasses not only ritual purity and cleanliness but also elements of physical health. As cited in the work of Eni Haryani Bahri, Sheikh Ali Ahmad al-Jarjawi elaborates that *ṭahārah* consists of four distinct levels: purifying the physical body from dirt and impurities (*najis*), cleansing the limbs from sinful acts such as theft or inappropriate gazes, avoiding forbidden places, purifying the heart from reprehensible traits, and ensuring the heart remains sincere and devoted solely to Allah. At this highest level, *ṭahārah* attains a state of perfection exemplified by the Prophets and Messengers. This perspective demonstrates that purification in Islam extends beyond mere physical or ritual cleanliness, incorporating dimensions of spiritual and physical well-being. Prior to performing the obligatory prayers (*ṣalāh*), Muslims are required to undergo specific acts of purification to remove both major and minor ritual impurities (*ḥadas*) as well as physical impurities (*najis*), thereby allowing them to engage in prayer with full humility (*khushu'*) and to prevent the inclination toward sinful behavior (Mansur, 2019).

METHODS

The research method refers to the procedures by which a study is conducted. It involves the systematic steps undertaken by the researcher to collect information or data and to investigate the collected data. In this study, the author employed library research, which involves collecting data from various sources such as books, journals, and other relevant written materials related to the research topic (Sari & Asmendri, 2020). The type of research used in this study follows a descriptive qualitative approach. The

data collection technique applied is literature or document review, in which data are gathered from written sources using content analysis. Descriptive qualitative analysis is employed to analyze the entirety of the collected data, aiming to compare theories without the application of statistical formulas. In conducting the analysis, the author applied a descriptive method to present, analyze, and evaluate the data, particularly in relation to the methodological interpretation.

DISCUSSION

A. The Meaning of Cleanliness (*Thaharah*)

Marriage Linguistically, *thaharah* means purity and cleanliness from any form of impurity, whether tangible (*hissiyy*) or abstract (*ma'nawiyy*) (Yafie et al., 2010). In the terminology of Islamic jurists (*fuqaha*), it refers to purification from ritual impurities (*hadas*) or physical impurities (*najis*), such as blood, urine, and feces. *Hadas* is a state that applies to individuals, rendering them unable to perform prayer unless purified through ablution (*wudu*), ritual bathing (*ghusl*), or dry ablution (*tayammum*). The purification from *hadas* requires the intention of devotion and obedience to Allah SWT to be valid. However, purification from *najis* found on the hands, clothing, or utensils does not require any specific intention. For instance, if a piece of cloth contaminated with *najis* is blown away by the wind and falls into a large body of water, it automatically becomes pure (Mughniyah, 1999).

B. The Regulations of Cleanliness (*Thaharah*)

According to Abu Bakr Jabir Al-Jazairi, as cited by Syafi'in Mansur, *thaharah* is divided into two categories: internal (*batin*) and external (*lahir*) purification.

External purification involves cleansing from najis using pure water on clothing intended for prayer, the body, and places of worship, as well as removing hadas through ablution, bathing, or tayammum. Internal purification involves cleansing the soul from the effects of sin and immoral acts through sincere repentance, as well as removing negative traits such as polytheism, envy, arrogance, hypocrisy, and ostentation. This is achieved through sincerity, faith, compassion for goodness, humility, honesty, and righteous deeds aimed at seeking Allah's pleasure. Imam Al-Ghazali also emphasizes that internal *thaharah* is a process of cleansing the soul from despicable characteristics and maintaining devotion solely to Allah. Meanwhile, external *thaharah* includes maintaining cleanliness from impurities, removing excessive body hair, trimming nails, and circumcision (Mansur, 2019).

Thaharah involves physical purification through bathing, which eliminates dirt and unwanted odors, freeing the body from hadas and najis. It also includes wudu as preparation for prayer, repentance to Allah, seeking forgiveness for all sins, remembrance (*dhikr*) of Allah, avoiding polytheistic practices, reading the Qur'an, and making supplications. All these aims to strengthen faith in Allah, the Creator of the universe. The subject of *thaharah* can be further approached using four different perspectives: rational (*aqliyah*), scriptural (*naqliyah*), scientific, and mystical (*irfaniyah*) (Mansur, 2019).

1. *Aqliyah* (Rational Perspective)

A person with sound intellect or a healthy mind will inevitably feel discomfort if their body or clothing is dirty and emits an unpleasant odor. Such conditions may disrupt social interactions, offend the sense of smell, and cause visual discomfort. Therefore, Islam places great emphasis on maintaining cleanliness and purity, not only for personal health but also for the preservation of the surrounding

environment. Even in situations such as meeting with a leader, like a President, a clean appearance and a bright countenance are highly appreciated. All the more so when preparing for worship and standing before the Most Holy God; maintaining purity, cleanliness, and health becomes a religious obligation, for Allah loves purity, cleanliness, and beauty, and thus believers are commanded to strive for it. In this regard, as cited from the journal by Syafi'in Mansur, Sheikh Ali Ahmad Al-Jarjawi explains that logic and reason can present it as follows:

- a. When a person engages in worship through prayer, with a clean body, pure garments, and in a clean place, it represents a concrete manifestation of respect and perfect devotion to Allah. In contrast, standing before Him with an impure body and filthy clothing is improper and inappropriate. Although *hadas* and *janabah* are not visible to the naked eye, they are forms of intangible impurity (*najasah ma'nawiyah*) that must be avoided as they can diminish one's reverence for Allah. While these states do not directly affect the ritual status of the limbs used for *wudu* from the perspective of physical impurity, *janabah* remains associated with impurity and indecency. Therefore, performing ritual bathing (*ghusl*) is obligatory to cleanse oneself from such impurities, thereby attaining the cleanliness and beauty that allow one to stand in greater honor and perfection in one's devotion to Allah.
- b. The command to purify the body from *hadas* and *janabah* serves as an important reminder for individuals to maintain the purity of their hearts from negative traits such as dishonesty, envy, jealousy, arrogance, and ill assumptions toward fellow Muslims, as well as

other qualities that may lead to sin. It is important to note that the state of *hadas* should not become an obstacle to performing acts of worship and devotion as a whole. For example, fasting and the giving of *zakat* remain permissible even when one is in a state of *hadas* or *janabah*. This is because faith in Allah is the core of all worship, while *hadas* and *janabah* themselves are neither acts of disobedience nor sources of sin. Rather, the heart is the place where the roots of sin and transgression arise; therefore, the command to cleanse the visible parts of the body serves as a crucial reminder and indicator to purify the heart from such despicable characteristics. Thus, purifying the heart or soul from these negative attributes is an obligation, both according to Sharia and sound reason.

- c. The obligation to purify the limbs of the body serves as an expression of gratitude for one of Allah's blessings that enables us to perform prayer. This blessing lies in the functional capacity of the body's limbs, which serve as instruments to appreciate the various favors Allah has bestowed upon us. Through these limbs, we are able to fully benefit from and maximize the blessings that have been granted.
- d. The command to cleanse the body parts serves as a means of expiating sins and wrongful acts committed through those limbs. When a person has committed major sins such as stealing forbidden possessions, visiting prohibited places, viewing unlawful things, consuming non-halal food, or listening to forbidden matters, it becomes their duty to purify themselves as an act of atonement for these transgressions.

It is evident that human intellect can perceive the superiority of *tahārah* in Islam. As a religion that promotes the use of reason, Islam recognizes the intellect as a powerful instrument for enhancing the understanding of its teachings on purity, cleanliness, and health. This highlights Islam as a faith that not only honors reason but actively encourages its application to deepen one's conviction in the dignity and majesty of Islam (Mansur, 2019). Sound human reason can recognize the superiority of *tahārah* in Islam. Islam, as a religion that encourages the use of intellect, acknowledges reason as a powerful instrument for deepening one's understanding of its teachings on purity, cleanliness, and health. This portrays Islam as a religion that not only respects reason but also promotes its use to strengthen one's conviction in the nobility and majesty of Islam (Mansur, 2019).

2. *Naqliyah* (Scriptural Perspective)

Those who possess faith in Allah and His Messenger believe in the Qur'an and the Sunnah of His Messenger as the foundation and guidance for their lives, so that they do not go astray in their understanding. Repenting to Allah is an essential step in purifying the heart, while cleansing oneself from *hadas* and *najis* involves physical purification through ritual bathing (*ghusl*), ablution (*wudu'*), and dry ablution (*tayammum*). This is because purification is an integral part of faith and serves as a key requirement for performing *salat*, where the fundamental condition is a state of purity; prayer without *wudu'* will not be accepted. Therefore, the Qur'an provides clear guidance and foundations regarding the procedures of purification, whether through water or clean soil, for both *janabah* bathing, *wudu'*, and *tayammum*.

- a. Water serves as a medium for removing dirt and odors, as well as

for cleansing and purifying the body from various forms of *hadas* and *najis*. Water also has the ability to eliminate dirt and unpleasant odors that may disturb human respiration and harm the health of the surrounding environment. Moreover, contaminated water due to unpleasant odors and mixing with air can enter the human body through skin pores, posing risks to bodily health as it may contain harmful bacteria.

- b. Water is also used for purification when one intends to perform prayer; one must first perform *wudu'* using clean and pure water free from *najis* to ensure the validity of the prayer, as prayer without *wudu'* is not accepted. The *wudu'* procedure includes rinsing the mouth, inhaling water into the nose, followed by the intention and washing of the face, both hands, the head, both ears, and both feet.
- c. Water also serves to purify and remove *najis* and impurities. When a woman is experiencing menstruation, she must refrain from sexual intercourse until she has performed ritual bathing (*ghusl*) and purification. In situations where water is unavailable for bathing, purification may be performed through *tayammum* by using clean dust or soil as an alternative means of purification.

Thus, the Qur'an and the Sunnah of the Prophet strongly emphasize the importance of maintaining both external and internal purity and cleanliness, whether in *ṭaharah*, acts of worship, social interactions (*muamalah*), or throughout all aspects of a Muslim's life. This is based on the saying of the Prophet Muhammad (peace be upon him), who stated that purification and cleanliness are part of faith (Mansur, 2019).

3. Scientific Perspective

People who possess knowledge will acknowledge that *ṭahārah* plays a significant role in maintaining human cleanliness and health, which aligns with scientific principles. Purity or cleanliness is an essential aspect in ensuring both physical and spiritual well-being. This perspective can be analyzed from historical, sociological, and medical viewpoints.

- a. Historically, the practice of *ṭahārah* existed in various cultures prior to the emergence of Islam, such as among the Arabs of the *Jahiliyyah* period, Jewish communities, and Zoroastrians. During the *Jahiliyyah* era, the concept of *ṭahārah* was incorporated into their legal frameworks, where death was considered impure and required that corpses be cleansed of dirt. Islam inherited and institutionalized this tradition through ritual washing of the deceased (*ghusl mayyit*). The *Jahiliyyah* people also held negative views regarding menstruation, regulated the duration of menstrual periods, regarded *janabah* or major ritual impurity (*hadas akbar*) as impure, and practiced bathing to cleanse themselves from *janabah* — all of which were later incorporated into Islamic practice. They also engaged in practices such as rinsing the mouth, cleansing the nose with water, and using the *siwak* to clean their teeth. In their beliefs, bathing served to cleanse the body of dirt and evil spirits.
- b. Sociologically, Muslim societies have consistently practiced *ṭahārah* since the time of the Prophet Muhammad (peace be upon him) until the present day, with no significant changes in the core practices of *wudu'*, *tayammum*, and *janabah* bathing, which utilize water or, when water is unavailable, clean dust or

soil. Moreover, Muslims who comprehend these rulings are committed to maintaining cleanliness and health in their homes, surroundings, public roads, and other aspects of daily life.

- c. Medically, *ṭahārah* is extensively addressed in Islam because it is integrated into the *aqidah* (creed) as a firm and established system for every Muslim, not simply out of fear of disease. Cleanliness is an inseparable part of Islamic worship and fasting, and Islam considers it as part of faith itself, even describing cleanliness as half of faith.

4. Mystical (*Irfaniyah*) Perspective

Those with a sincere heart will understand that *ṭahārah* encompasses both physical and spiritual purity. Physical cleanliness brings beauty and health, while inner purity fosters comfort and tranquility by keeping oneself away from sin and immoral acts. A pure heart or soul leads to happiness and peace in life, whereas a heart overwhelmed by sin and disobedience will result in anxiety, stress, and spiritual blindness, ultimately rendering the heart dead to truth, justice, and humanity. Although humans are endowed with hearts, eyes, and hearing, their senses and hearts may fail to comprehend both physical and spiritual purity, leaving their hearts unhealthy due to the presence of various spiritual diseases such as envy, resentment, arrogance, pride, dishonesty, and others (Mansur, 2019).

C. The Implementation, Challenges, and Solutions of *Thaharah* in Maintaining Clean Living

Thaharah, which means purity or cleanliness, is one of the key concepts in Islam encompassing spiritual, physical, and social aspects of life. In practicing *thaharah*, several steps can be undertaken:

1. Personal physical cleanliness, this includes bathing, washing hands before and after meals, and maintaining the cleanliness of the body and clothing.
2. Environmental cleanliness, beyond personal hygiene, the implementation of *thaharah* also involves maintaining the cleanliness of one's surroundings, including the home, workplace, and public environment, to keep them free from germs and bacteria.
3. Avoiding impurities (*najis*), The practice of *thaharah* also requires avoiding things considered *najis*, such as blood, carcasses, pigs, and dogs. In addition, it involves avoiding unclean and non-halal food and beverages.
4. Avoiding unhealthy behaviors, besides maintaining physical and environmental cleanliness, the implementation of *thaharah* also includes avoiding unhealthy behaviors such as smoking, consuming alcohol, eating fast food, and consuming foods and drinks that may lead to various diseases. These measures help maintain a healthy and clean body (*Adawiyah*).

The challenges encountered in practicing clean living include:

- a. Physical Cleanliness Limited by Health Conditions
One of the primary challenges faced by some Muslims is physical health limitations that hinder their ability to maintain personal hygiene. Certain medical conditions, such as skin disorders, respiratory problems, or other physical impairments, may prevent individuals from performing ritual purification practices such as obligatory bathing (*ghusl*) or *tayammum*. This

presents a dilemma for those who sincerely wish to fulfill *thaharah* but are restricted by their medical conditions.

b. Access to Clean Water

The importance of water in the practice of *thaharah* is undeniable. However, in some regions, particularly in countries facing issues of clean water access, individuals may experience difficulties in fulfilling this requirement. This may affect the performance of obligatory bathing, which is a crucial aspect of *thaharah*. The lack of access to clean water can also cause anxiety and stress in fulfilling religious duties.

c. Difficulties in Maintaining a Clean Environment

Maintaining a clean environment is an essential component of *thaharah*. However, in societies where environmental hygiene is not prioritized or where waste management services are inadequate, individuals may struggle to keep their surroundings clean. This not only affects the practice of *thaharah* but also poses risks to public health.

d. Challenges in Maintaining Mental and Behavioral Cleanliness

In addition to physical and environmental aspects, *thaharah* also involves mental and behavioral purity. Modern society is often confronted with unhealthy behaviors such as smoking, alcohol consumption, and the intake of fast food that contradict the principles of *thaharah*. Avoiding such behaviors can become a significant challenge in leading a clean life in accordance with Islamic teachings.

e. Education and Awareness of *Thaharah*

A major issue in implementing *thaharah* is the lack of education and awareness regarding its concepts. Many Muslims may not fully understand the principles of *thaharah* or how to apply them in daily life. Therefore, further efforts in education and outreach are necessary to help individuals properly comprehend and practice these teachings.

Solutions for Addressing Various Challenges in Maintaining a Healthy Life:

1. Consultation with Health Professionals

For individuals who face health issues that hinder the practice of *thaharah*, it is crucial to consult with healthcare professionals or doctors. They can provide guidance, and solutions appropriate to the individual's condition. For example, a doctor may recommend alternatives such as *tayammum* for those who are unable to perform ritual bathing.

2. Initiatives to Improve Access to Clean Water

Communities and governments should collaborate to enhance access to clean water, particularly in regions experiencing water scarcity. Clean water projects, infrastructure improvements, and the provision of clean public facilities are necessary steps to help individuals practice *thaharah* more effectively.

3. Environmental Awareness

Raising environmental awareness within society can help maintain a clean environment. Education on waste management, environmental cleanliness campaigns, and active participation in community cleaning activities are effective ways to address these challenges.

4. Religious Education

Improved religious education and outreach regarding *thaharah* can enhance individuals' understanding of the concept. Mosques, religious educational

institutions, and Islamic communities can play a significant role in providing accurate information and clarifying any myths or misunderstandings that may exist.

5. Social Support

Society and families can offer social support to individuals striving to practice *thaharah* properly. Moral and practical support from close relatives and the community can greatly assist in overcoming the various challenges that may arise.

6. Self-development and Personal Motivation

Avoiding unhealthy behaviors and cultivating good attitudes and conduct require personal awareness and effort. Individuals must motivate themselves to improve their quality of life in accordance with the principles of *thaharah*. This may involve lifestyle changes, skill development, and support from the surrounding community.

D. Maqasid al-Shariah

Maqasid al-Shariah refers to the ultimate purpose and wisdom intended by the Lawgiver (Shari') that aligns with the established laws, serving as a guide for both qualified jurists (mujtahids) and those who have not reached the level of *ijtihad*. A mujtahid possesses knowledge of maqasid al-shariah, which aids in deriving correct legal rulings and serves as essential knowledge for interpreting the texts of the Qur'an and Hadith (Jalili, 2021). Maqasid al-Shariah embodies the objectives of Sharia aimed at preserving life, preventing harm, and enhancing human welfare. The term essentially addresses the purposes underlying Islamic law, which are summarized in *al-mabaadi' al-khamsah*, meaning the protection of religion, life, intellect, lineage, and wealth. This legal framework includes the preservation of what is beneficial (*maslahah*) and the elimination

of what is harmful (*mafsadah*) (Priyatno et al., 2020).

The objective of the Lawgiver (Allah) is to ensure the well-being of His servants both in this world and the hereafter. The purpose for human beings (*mukallaf*) is to live in a state of *maslahah* in both realms, thus avoiding the various forms of corruption that may exist in this world (Priyatno et al., 2020).

Maqasid al-Shariah represents a form of welfare (*maslahah*) and well-being for Muslims in both this life and the hereafter. Thus, al-Shatibi positions *maslahah* as the essence of Islamic law and legislation. The analysis of *maslahah* through maqasid al-shariah goes beyond technical application, representing a dynamic developmental process that carries philosophical values within the divine legal system. The emphasis of maqasid al-shariah generally rests on the Qur'anic verses containing Allah's laws, which inherently contain aspects of *maslahah* (Kurniawan & Hudafi, 2021).

E. The Objectives of Maqasid al-Shariah

The objective of *Maqasid al-Shariah* is to ensure the welfare (*maslahah*) of humankind, serving as the foundation for all divine obligations, which are designed to realize the well-being of Allah's servants. Clearly, the laws of Allah are purposeful and cannot exist without reason. The general objective of Islamic law centers on the achievement of welfare, which encompasses five essential areas: religion, life, intellect, wealth, and lineage. These five areas are further categorized into three levels of necessity: *dharuriyyat* (essentials), *hajiyyat* (needs), and *tahsiniyyat* (complementary enhancements). The purpose of Islamic law is to preserve and protect these human needs according to their respective levels of importance (Alwi et al., 2022).

The five main objectives include:

a. Protection of Religion (*hifzh ad-din*)

- b. Protection of Life (*hifzh an-nafs*)
- c. Protection of Intellect (*hifzh al-aql*)
- d. Protection of Lineage (*hifzh an-nasl*)
- e. Protection of Wealth (*hifzh al-mal*) (Ghulam, 2016)

F. The Principles of Maqasid al-Shariah

The principles established by Allah through Shariah are intended to lead humankind toward goodness and distance them from harm, both in this world and the hereafter. Muslim scholars explain that *maslahah* represents goodness and welfare. The criteria of *maslahah* (*dawabith al-maslahah*) are divided into two categories: First, absolute *maslahah*, which refers to submission to personal desires (*nafs*); second, universal *maslahah* (*kulliyah*), which refers to achieving welfare while simultaneously preventing harm within the framework of Shariah. This concept is expressed in the phrase *qashdu asy-syari' fi dukhul al-mukhallaf tahta ahkam asy-syariah*, meaning that Allah obliges His servants to follow Shariah to free them from the bondage of personal desires.

The principles of *maqasid al-shariah* include:

1. Maslahah Dharuriyyat

These are essential interests related to both worldly and spiritual dimensions. Failure to fulfill these necessities would result in the loss of basic life functions, such as prayer, fasting, eating, drinking, and other fundamental needs (Haroen, 1996: 115). According to Satria Efendi, *dharuriyyat* represents primary needs that must be fulfilled (Efendi, 2017: 213).

2. Hajiyyat Principle

This refers to needs that, if fulfilled, help individuals avoid hardship and make life easier. Examples include certain transactions in financial dealings (*muamalat*) such as *musaqah*, *salam*, and others.

3. Maslahah Tahsiniyyat

This allows individuals to achieve the highest level of refinement in fulfilling the five essential elements. *Tahsiniyyat* is defined as a complementary need that beautifies and enhances the fulfillment of *dharuriyyat* and *hajiyyat*. Its absence may lead to the deterioration of ethical and moral values (Jalili, 2021).

G. Cleanliness and Maqasid al-Shariah

1. Cleanliness and Hifzh al-Din (Protection of Religion)

The first essential element (*dharuriyyah*) related to cleanliness is *hifzh al-din* (protection of religion). According to Ibn Ashur, as cited in the journal by Eni Haryani Bahri, this refers to protecting a Muslim's faith from anything that may corrupt their creed (*aqidah*) and deeds (Bahri). Religion plays a fundamental role as the standard that guides every thought and action. Faith in Allah as the Creator (*Khaliq*) of the universe leads individuals to ensure that all of their efforts and activities, including economic actions, remain within the bounds of what is *halal* and ethical (*thayyib*). Furthermore, faith instills a belief in the Hereafter, making individuals accountable for their efforts in earning a livelihood in accordance with the norms that have been established. Faith also inspires righteous actions, including maintaining environmental harmony and providing benefits to others.

According to al-Shatibi, as cited in the journal by Aula Miftah Jannah et al., protecting religion is not limited to worship; it also involves safeguarding the rights of others, respecting other religions and beliefs, and refraining from ridiculing other faiths. Umer Chapra similarly emphasizes that faith holds a primary position because it shapes one's worldview, influencing behavior, lifestyle, tastes, preferences, and attitudes toward fellow human beings, resources, and the environment (Jannah et al., 2022).

2. Cleanliness and Hifzh al-Nafs (Protection of Life)

Environmental preservation also falls under the second category of *dharuriyyat*, namely *muhafadzah al-nafs* or *hifzh al-nafs* (protection of life). *Hifzh al-nafs* refers to the safeguarding of human life, safety, and health. It is undeniable that the more damaged the environment becomes, the more human life and health are endangered (Bahri, 2022).

According to Umer Chapra, as cited in the journal by Aula Miftah Jannah et al., achieving well-being requires a sound soul, as it enables individuals to practice the Shariah way of life. Similarly, al-Shatibi emphasizes that Shariah obligations apply to individuals who possess both physical and mental health. Thus, a healthy soul is of utmost importance in life, which is why *maqasid al-shariah* includes the protection of life, particularly through the maintenance of health (Jannah et al., 2022).

In relation to the preservation of life, cleanliness (*thaharah*) contributes to maintaining both physical and mental health. By keeping the body clean, one can prevent illness and sustain good health. Based on the above, cleanliness (*thaharah*) is an essential component of preparation for performing acts of worship, such as prayer and recitation of the Qur'an. Islam strongly emphasizes the importance of maintaining purity in worship.

3. Cleanliness and Hifzh al-Nasl (Protection of Lineage)

Nasl refers to the continuation of human progeny, or the ongoing existence of humanity on earth. Thus, *nasl* can be understood as the preservation of future generations. Environmental degradation poses a significant threat to future generations, as the damage caused by the current generation may be inherited by the next due to ecological imbalances (Bahri).

According to Umar Chapra, as cited in the journal by Aula Miftah Jannah et al., policies aimed at protecting lineage are essential to ensure the creation of future generations who are both morally upright and of high quality. Achieving such a generation can be realized through integrity in marriage and family life, which requires maternal health and adequate nutrition for child development, fulfillment of living needs through sustainable development, the creation and assurance of economic resources for both current and future generations, a clean and healthy environment guided by eco-friendly and sustainable development principles, freedom from conflict, and guaranteed security (Jannah et al., 2022). In relation to the protection of lineage, cleanliness (*thaharah*) also plays a role in maintaining purity and cleanliness in the marital relationship. This includes the requirement of performing *wudu* prior to engaging in sexual intercourse.

4. Cleanliness and Hifzh al-Mal (Protection of Wealth)

Environmental preservation requires us to safeguard all forms of wealth. The management of natural resources, which constitutes the collective wealth of the community and society, must not be conducted carelessly or irresponsibly. One of the primary causes of environmental degradation in modern times is the excessive exploitation of natural resources, which ultimately leads to losses for future generations (Bahri, 2022).

In the concept of *maqasid al-shariah*, the protection of wealth involves developing the capacity to acquire wealth as a means to sustain life both in this world and the hereafter, while utilizing it for the welfare of fellow human beings (Jannah). Therefore, as part of *hifzh al-mal*, maintaining cleanliness, purity, and hygiene is incorporated into the rituals of purification prior to engaging in

transactions or handling property in Islam. This practice helps to preserve the integrity of economic transactions and prevent fraud.

CONCLUSION

Based on classical and contemporary *fiqh* studies, as well as analysis through the lens of *maqasid al-shariah*, it can be concluded that performing *wudu* in a boarding house bathroom that is integrated with a toilet remains valid, provided that the essential conditions (*shurut*) and pillars (*arkan*) of *wudu* are fulfilled, and no *najis* comes into contact with the body or clothing. Although some scholars regard performing *wudu* in impure or inappropriate places as *makruh* (discouraged), the practical needs and spatial limitations of modern accommodations such as boarding houses are factors that may be tolerated within the framework of *maslahah* (public interest).

From the perspective of *maqasid al-shariah*, particularly in terms of preserving cleanliness (*hifzh al-nafs*) and facilitating acts of worship (*raf' al-haraj*), this practice is permissible as long as cleanliness and caution are carefully observed. Therefore, it is important for boarding house residents to maintain regular cleanliness of the bathroom, cover the toilet while performing *wudu*, and avoid the spread of impurities to uphold both etiquette and purity.

In conclusion, performing *wudu* in a boarding house bathroom with a toilet is permissible (*ja'iz*) under certain conditions, provided that the principles of cleanliness and the values of *maqasid al-shariah* are upheld as the ethical and legal foundation.

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