

THE ROLE OF ECOLOGICAL VALUES IN FIQH *WUDHU*: AN EFFORT TO MAINTAIN THE SUSTAINABILITY OF WATER RESOURCES

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Abstract: The environmental crisis that includes the scarcity of clean water requires conservation efforts that involve all levels of society, including from a religious perspective. This article discusses the role of ecological values in the fiqh of *wudhu*, an important act of worship in Islam that uses water as a means of purification. Using a literature study approach, this article explores how the practice of *wudhu* exemplified by the Prophet Muhammad Saw, teaches water saving and aims to preserve the environment. The results of the study show that ecological values in the fiqh of ablution not only fulfil the ritual requirements of worship but also contribute to the preservation of nature, in line with the concept of *maqashid sharia*. By instilling ecological awareness in worship practices, Muslims can participate in the preservation of water resources and maintain environmental sustainability as a form of their responsibility as caliphs on earth. The conclusion of this study skors the importance of ecological

awareness in daily worship as an effort to form a person who cares about the environment.

Keywords: Ecological Value, Environmental Awareness, *Fiqh Wudhu'*, Water Conservation.

A. Introduction

The issue of environmental crisis has recently become a hot topic of discussion, along with a series of global problems faced by humans that endanger the biosphere and the lives of living things. Natural disasters are often reported in various media. Nationally, earthquakes, tsunamis, volcanic eruptions, floods, landslides and droughts are phenomena known to the Indonesian people. Meanwhile, dramatic changes in the environment have occurred on a global scale, ranging from damage to the ozone layer, global warming, the greenhouse effect, and ecological impacts. Recently, there have also been many cases of the disappearance of terrestrial islands from the world map due to rising sea levels and the extinction of several animal species.

The current social reality proves the existence of environmental degradation. Various efforts have been made to overcome it technically and intellectually, but morally and spiritually, it has not received adequate attention and development. An understanding of environmental problems and their management must be based on ethics by collecting and synthesising several principles, values and norms, as well as legal regulations from religious teachings. In short, efforts to overcome the environmental crisis that is sweeping the world today are not just technical, economic, political, legal and socio-cultural issues. Rather, efforts are needed to address it from various perspectives, including from the aspect of fiqh. Fiqh itself is defined as a bridge between ethics (human behaviour) and the legal norms of cosmic security (the universe).

B. Research Methods

This research uses a type of library study research (Library Research). Library research is research whose data collection techniques are carried out in the field (library) based on readings of some literature that has information and relevance to the research topic. The approach uses various literature studies, both books, journals and the internet. With this qualitative research, researchers want to know the role of the value of fiqh *wudhu'*.

C. Results and Discussion

1. Sustainable Water Resources

The environment is part of the integrity of human life, so it must be seen as one of the components of the ecosystem that has a value to be respected, valued, and should not be harmed. This integrity also makes humans have a responsibility to behave well with the life around them. Natural resources are everything found in nature that is useful for meeting the needs of human life both now and in the future. Human survival depends on the needs of the environment. Otherwise, the needs of the environment depend on how human wisdom is managing it. The environment is not only seen as a provider of natural resources and as a life support that must be exploited but also as a place of life that requires harmony and balance between humans and the environment (Madonna et al., 2014, p. 34).

Efforts to conserve water and water resources began tens of centuries ago when humans began to realise the occurrence of natural damage, especially those that would cause scarcity of water sources. The Prophet Muhammad (SAW) was one of the pioneers (pioneers) of natural resource conservation, around the sixth century, had introduced the principle of soil and water conservation to the Arabs with the concept of "*harim*" and "*bima*". The concept of soil and water conservation has also been continued until the era of the caliphate of Uthman and Ali. The obligation to protect the *bimaini* area lies with the state or is delegated to the authority of certain communities/tribes (Fadhli & Fithriyah, 2021). In the Qur'an, water is mentioned as a very important source of life. Because with water, Allah brings life to all creatures on this earth, spreading sustenance through its use as a substance that grows plants, as a drink for livestock, and as a source of renewable energy. Even the water contained in the earth makes it different from other planets in the solar system.

2. Ecological Value

Ecology is a branch of biology and is a basic part of biology. The scope of ecology includes populations, communities, ecosystems, and the biosphere. Ecological studies are grouped into autecology and synecology. Ecology develops along with the development of science and technology. The development of ecology cannot be separated from the development of other science fields (Agustin et al., 2023, p. 2). The Quran provides space for discussion of environmental conservation as part of the recommendations required in managing the

earth that has been entrusted to humans. It should be realised that there are three purposes of human occupation on earth. First, as servants of God who are obliged to serve Him. Second, as God's representative or *kebalifatullah* on earth. Third, to create civilisation on earth.

Ecology in the environment of society is one of the actual discussions in this contemporary era that can attract the attention of the community as well as instil good values when interacting with the surrounding nature, while the study of ecology from a religious point of view, namely Islam itself views that this study is an idea that needs to be followed up because this ecology regulates environmental issues that require a variety of studies in a variety of different perspectives on society which include the fields of science, culture, sociology and anthropology and also this ecological study regulates environmental problems and problems that are global and comprehensive (Agustin et al., 2023, p. 11).

3. Fiqh of *Wudhu'*

Allah SWT has ordered ablution according to His words in the Qur'an Surah Al-Maidah verse 6, which means: O you who believe, when you go to prayer, wash your faces and your hands up to the elbows, and wash your heads and (wash) your feet up to the ankles, and if you are *jumub* then bathe, and if you are sick or on a journey or returning from a place of defecation (latrine) or touching women, then you do not find water, then wash with good (clean) soil; wash your faces and hands with the soil. Allah does not want to make it difficult for you, but He wants to cleanse you and perfect His favour for you so that you will be grateful. The conditions of ablution, according to Seadie, are virtues or actions that are fulfilled before doing a job, without fulfilling these conditions or actions, a job is not valid. The pillars of wudhu consist of the intention, washing the face, washing both hands up to the elbows, wiping part of the head or head hair, washing both feet to the ankles, order (by the sequence), and prayer after wudhu (Nuraini et al., 2015, p. 23).

Islam defines water as a very important medium, including for purification. The discussion of *thabarab* or purification, especially about water, always occupies the first discussion in Islamic fiqh, especially about ablution, bathing, cleaning impurities and others. *Thabarab* is one of the conditions for the worship performed by Muslims to be accepted by Allah SWT (QS: Al Maidah: 6). The Prophet has also said

that purity is part of faith (HR.Muslim, no 223). If the chastity is good, then the faith is also good, and vice versa. This shows that the Muslim person is a person who is consistent in terms of purity and cleanliness (Muntaha & Yuniastuti, 2021, p. 188).

Awy-Syuwayyib further explained things related to the nature of the prophet's ablution, namely al-muwaalat (sequentially from one wash to the wash of the other limbs), at-tayaamun (prioritising the right limb), saving and not wasting water; praying after finishing wudhu. From the nature of the ablution of the Prophet SAW described by Asy-Syuwayyib, there is one thing that is part of the ablution taught by RasullullahSAW, namely saving and not wasting water. Although it is not a fair part of ablution, saving and not wasting water during ablution is highly emphasised by the Prophet. This can be observed from his words: "From Anas ra, he said: The Prophet used to perform ablution with one mud and bathe with one sha' to five muds" (HR.Muslim, no. I:156).

This Hadith explains about the Prophet Muhammad S.A.W. giving an example to his people to save water in ablution, which is one mud. One mud = 1 1/3 litres, or approximately 0.688 litres. While 1 sha'=4 mud. It is said so because the water taken is as full as the two palms of human hands (Agustin et al., 2023; Muntaha & Yuniastuti, 2021). So one mud is a measure equivalent to as much as the contents of a medium-sized palm, if you fill both of them and then spread them out, that is what is said to be one mud. This is supported by the narration from Ubaidullah bin Yazid that a man asked Ibn 'Abbas (may Allah be pleased with him), "How much water is enough for me to perform ablution?" "One mud" replied Ibn 'Abbas. Then the man asked again, "How much water is enough for me to take a bath?" he replied, "One saa". The man said, "Ah, it is not enough for me". Ibn 'Abbas then said (angrily), "Whose son are you? Surely, that measure is enough for the one who is better than you, namely the Prophet Muhammad SAW.

4. The Role of Ecological Values in Fiqh *Wudhu'*

Environmental fiqh is needed as a guideline for Muslims in interacting with the surrounding nature. If fiqh scholars are late in addressing and responding to this issue, fiqh will continue to stagnate in the corner of studying ritual issues only. It seems that the road to a comprehensive reconstruction of environmental fiqh does not encounter many obstacles because the step has been hacked by many scholars. The MDGs agenda is followed by the SDGs (Sustainable

Development Goals) 2015-2030. Maintain the balance of nature and pay attention to the rights of other living things, such as animals and plants. Humans must treat other living things well and not destroy their environment. *Maqashid* Sharia also emphasises the importance of cooperation between humans and the environment in achieving balance and sustainability. Humans must pay attention to the needs of the environment and improve their relationship with nature to live in harmony. This phenomenon reflects the fact that protecting the environment is often considered to be marginalised in the hierarchy of the five *maqasid* syariah (*khamsah*). However, it is very important to remember that the environment is a vital pillar in maintaining human survival. The impact of adverse environmental changes, such as landslides and floods, can result in loss of life and property (Kusumawardani, 2021, p. 108).

Finding the way of ablution Muslims in Indonesia who are still wasteful of water do not feel comfortable if the flow of the tap is limited, and feel no relief need to be re-educated about the nature of ablution exemplified by the Prophet. Because the activity of ablution is not only a requirement in carrying out other worship services but more than that, including the rights of others from ablution water that is used wastefully, besides other creatures of God also need water. Water-saving ablution will also provide benefits and environmental sustainability. Indeed, religious behaviour parallels real contributions to various humanitarian and environmental issues. Moreover, religion provides a set of values that become a reference in behaviour. Therefore, it is necessary to return the reference of religious behaviour to the main source of teachings, namely the Al-Quran and Assunah. With the pattern of the nature of the ablution of the Prophet SAW in saving water, it is hoped that it can provide an understanding of ablution according to sharia and save water so that it can be an alternative to overcoming the water crisis in the future. Forming personal character that reflects ecological values is also an effort to maintain the mutual relationship between humans and the environment and to worship Allah. In addition, this attitude also encourages humans to maintain the sustainability of life to come.

D. Conclusion

The role of ecological values in *fiqh wudhu'* is one important aspect of instilling awareness of environmental sustainability. The practice of water-saving ablution is not only a fulfilment of worship requirements but

also a form of concern for the sustainability of natural resources. By following the Prophet Muhammad's guidance to be economical in the use of water, Muslims can contribute to the conservation of increasingly scarce natural resources. This shows that Islamic teachings encourage religious practices that are not only spiritually beneficial but also have a positive impact on the environment. Through the implementation of ecological values in every aspect of worship, including ablution, Muslims can help maintain the balance of nature and fulfil their responsibilities as caliphs on earth.

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