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Website : www.jurnal.umj.ac.id/index.php/IJIPHE-mail: ijiph@umj.ac.id**APPLYING CLEAN AND HEALTHY BEHAVIOR BY WUDHU FOR HEALTH BENEFITS****Andriyani¹, Tria Astika Endah Permatasari², Dewi Purnamawati¹, Aragar Putri¹, Abul A'la Al Maududi¹**¹Faculty of Public Health, University of Muhammadiyah Jakarta²Faculty of Medicine and Health, University of Muhammadiyah Jakarta*Correspondence Author : andriyani@umj.ac.id**ABSTRACT**

Wudu is a process of cleanliness performed by a person to wash body parts five times a day. Wudu itself contains two aspects of cleanliness; namely, physical cleanliness in the form of washing the human body parts, and the inner cleanliness caused by the influence of ablution to humans in the form of cleansing from mistakes and sins committed by the parts of the body. Islam teaches us to maintain health in any case, both physical and mental health, one example is by Wudu. Wudu is a very important Islamic teaching and is a legal requirement for praying. In addition, the harmonies and sunnahs of Wudu provide very important benefits for the health of human body. This study is a literature review by reviewing journals on Wudu, health, Clean and Healthy Behavior. This research is descriptive - analysis, which is a form of research by describing the data obtained from collected literature sources. Based on the results of the review, it was found that there are various kinds of benefits of Wudu in a good & correct way for the health of the body.

Keywords: *wudu, health, clean and healthy behavior*

Background

Wudu according to language, read with the letter waw (wadhu), which means the name of a place used for ablution, which originates from al-wadha'ah, meaning clean. Meanwhile, Wudu according to the term is some form of special work that begins with intention. Wudu is a process of cleanliness performed by a person to wash body parts five times a day. Wudu itself contains two aspects of cleanliness; namely physical cleanliness in the form of washing parts of the human body, and inner cleanliness caused by the influence of ablution to humans in the form of cleansing from mistakes and sins committed by the members of the body.¹

Islam teaches us to maintain health in any case, both physical and mental health, for example by Wudu. Wudu is a very important Islamic teaching and is a legal requirement for praying.² In addition, the harmonies and sunnahs of ablution provide very important benefits for the health of the human body. However, people rarely know the benefits of Wudu, as well

as a lack of seriousness in carrying out the pillars and sunnahs of ablution. For example, gargling, which is the sunnah of Wudu, has benefits including maintaining oral health, dental hygiene, eliminating bad breath, and so on.³

Healthy condition is the will of all parties, not only dominated by individuals, but also must be owned by groups and even by society. In the Republic of Indonesia Health Law No.36 of 2009, "Health is a state of health, whether physically, mentally, spiritually or socially which enables everyone to live productively socially and economically". This means that the health of a person or individual includes physical, mental, spiritual and social aspects in order to achieve a prosperous condition for someone both with their productivity and also their economy.⁴

Health status is influenced by four factors, namely environmental, behavioral, heredity and health service. Behavioral factor is very influential in person's health, especially in the application of Clean and Healthy Behavior both in the personal, family and community environment.⁵ Clean and healthy behavior is a step that must be taken to achieve an optimal health degree for everyone. Healthy conditions do not automatically occur, but efforts must always be made from unhealthy to healthy living and creating a healthy environment.⁶ This effort must be started from instilling a healthy mindset in society that must be initiated and worked on by her/himself. This effort is to realize the highest public health status as an investment for the development of productive human resources. In striving for this behavior requires a mutual commitment to support each other in improving the health status of the community, especially the family so that health development can be maximally achieved.⁷

One of the efforts towards healthy behavior is through a program known as the Clean and Healthy Behavior (PHBS) program which is implemented systematically and coordinated. The Clean and Healthy Behavior Program is an embodiment of providing a learning experience or creating a conducive condition for individuals, families, groups and communities to increase knowledge, attitudes and behavior in order to implement healthy ways of living in order to maintain, maintain, and improve health.⁸

Based on the results of the Riset Kesehatan Dasar (Riskesdas) 2013, the National proportion of households with good PHBS was 32.3%. There are 20 provinces that still have households with PHBS both below the national proportion. The highest proportion was in DKI Jakarta (56.8%) and the lowest was in Papua (16.4%). There are 20 out of 33 provinces that still have PHBS households that are well below the national proportion.⁹ By the description above, this paper will discuss the various benefits of ablution in achieving a healthy life by carrying out a Clean and Healthy Behavior (PHBS).

Methods

This is a literature research, that was, all data comes from written materials that have been published related to the problem being researched. This research is descriptive - analysis, which was a form of research by describing the data obtained from collected literature sources. After describing the data, it was analyzed. All data sources used in this study were literature materials which were classified into two parts, namely primary data sources and secondary data sources. The primary data sources used in this study were the verses of the al-Qur'an and prophet tradition related to Wudu and thaharah. Meanwhile, secondary data sources used were journals on Wudu, thaharah, PHBS, and other sources related to the topic of discussion as supplementary material for the research data.

Result and Discussion

Wudu can reduce feelings of anger,¹⁰ because when angry, our blood vessels narrow and cause blood pressure to get higher.¹¹ Water is a great way to relax these blood vessels so they get bigger and blood pressure returns to normal. Normal blood pressure can prevent us from various chronic diseases such as coronary heart disease, stroke, and even diabetes. Because when blood flow continues to be abnormal, the heart will not work optimally to pump blood around the body. Over time, the heart can be damaged and eventually experience heart disease, even heart failure.¹²

Wudu can help the mind concentrate and calm the soul. When performing wudu, we are required to wipe the head with water. This will have a cool effect on our heads, so that our minds will calm down. With a calm mind, we are better able to concentrate our thoughts. Neurologists have proven that ablution water, which cools the nerve endings of the fingers and toes, has the effect of strengthening concentration.¹³ Gargling, which is the sunnah of Wudu, has benefits including maintaining oral health, dental hygiene, eliminating bad breath, and so on. From this example it is very clear that Allah SWT provides a way to maintain health for free without paying a fortune, but often we do not realize this.³

The factors for the occurrence of skin cancer have proven that it is largely due to skin contact with chemicals. Therefore, the best way to prevent skin cancer is to remove the residual chemicals from the surface of the skin, that is, by washing it frequently to reduce the effect of the material on skin cells. So that if Wudu is done repeatedly every day, it will be able to eliminate bacteria on the skin. As well as Wudu will also make a Muslim clean, liked, and accepted by her/his environment. So, when they do daily activities, he has enthusiasm, productivity, and even optimism for the future.¹³

Washing both ears is useful for removing stuck dust, or dirt from the air that has accumulated and stuck to the waxy substance released by the ears. The waxy substance can cause hearing loss or even inflammation of the ears which, if spread to the inside, can disrupt the balance of the body, because the inner ear is the center of balance in the body. Washing hands during Wudu will remove dirt on hands. This is certainly very beneficial in order to remove dust, microbes or various kinds of germs. Because there are so many “big” diseases that are often experienced by someone, such as skin diseases to diarrhea starting from the dirt on the hands. Another benefit of washing hands to elbows during ablution is to remove sweat from the surface of the skin and clean the skin from the fat that is partitioned by skin glands, and this is usually an ideal place for bacteria to breed.³

The important thing in Wudu is washing the feet. Because both feet throughout the day, are often in shoes or socks, so they often cause an unpleasant odor. The unpleasant smell will not disappear unless you wash it many times and it's really clean. Therefore, among the sunnah of Wudu is cleaning between the toes and the fingers to remove the sweat and dirt that has accumulated in them. And washing between fingers properly can prevent mold from growing and prevent its multiplication.¹⁴

Fiqh Perspective

The conditions that must be fulfilled by everyone who wants to pray is holy (thaharah) from hadas and najis, both place, body and mind. Hadas is divided into two, small and large. Small hadas can be removed by Wudu, while large hadas can only be removed by janabah. Both Wudu and Janabah baths, if there is compulsion, can be replaced with tayammum. Requirements for the validity of prayer include the sacredness of the hadas large and small. Cleansing oneself from a small hadas can be done by doing ablution with clean and holy water, which does not contain dirt that can cause disease. Eliminating small hadas can also be done with tayammum if there is no water, because of illness or in an emergency.¹⁵ Maintaining physical and spiritual cleanliness is also a healthy lifestyle which is described in the Al-Qur'an Surat Al-Maidah Verse 6,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Means : “O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles. And if you are in a state of ‘full’ impurity, then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or

have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands.² It is not Allah's Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful."

From the word "Idza quntum ila as-sholawati" which means if you want to pray. The Ulama argue that this verse is specifically for the prophet Muhammad PBUH. Abdullah bin Hanzhalah bin Abi Amir Al Ghazil said, "As a matter of fact the Prophet Muhammad was ordered to perform ablution every time he prayed, so it made it difficult for him. He was then ordered to perform siwak and the order to perform Wudu was removed from him, except when he had a ritual."¹⁶

From the word "faghsiluu wimpaakum" that is, wash your face. Allah mentions four members of the body, including: Face, which is obligatory for him is to wash it; Both hands, which is obligatory for both of them are washed both; Head, which is obligatory for him is to sweep him. This is in accordance with the agreement (ijma'); Both legs.¹⁶

From the editorial section of the above verse requires muwalaat (continuous) among Wudu. Muwalaat is a person who performs ablution submitting a job (wudhu) to another job (wudu) until it is finished, without delaying or making a break for part of it. There is no virtue for a job that is not a job in ablution. The Ulama argue that this muwalaat law. Ibn Abi Salamah and Ibn Wahb said, "it is an obligation to perform ablution, whether in a state of forgetfulness. Whoever separates the members of his wudhu, whether intentionally or forgetting, then the ablution is not considered sufficient or valid for him."¹

Surah Al-Maidah verse 6 provides an explanation that in obtaining a healthy life Allah commands Wudu as a form of purification of the human self from hadas, one of which is before they perform prayers that are carried out with intention, the water is pure and carried out in an orderly manner.¹⁷

Conclusion

Washing hands removes dust, microbes or various germs. Gargling is included in the procedure for Wudu, gargling can maintain oral health, dental hygiene, and eliminate bad breath. Washing the head with water gives a cool effect that makes the mind calm. A calm mind carries inner strength, so it is very important for good health. Washing the ears removes the dust that sticks, so as to avoid dust buildup in the ears. Because the inner ear is the center of body balance. Washing your feet and cleaning between your fingers will remove dirt and prevent mold growth. Water is able to relax blood vessels, then blood pressure can work normally. So that it can prevent us from various chronic diseases, such as coronary heart disease, etc. Repeated Wudu is able to remove bacteria and chemical materials that stick to the

skin surface. So it is the best way to prevent skin diseases, etc. Furthermore, the author suggests that every Muslim, is expected to be able to perform Wudu properly and correctly. So that through the proper and correct implementation of Wudu, you can feel the benefits for health.

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