



Understanding Islamic Commandments to Maintain People's Health and Environment: A Critical Review on Literature



Mishbahuddin ^a, Asriwati Amirah ^b, Fadli ^c, Adhistry Kharisma Justicia ^d, Kholis Ernawati ^e

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Corresponding Author ^b



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Abstract

The issue of protecting human health and the environment is the responsibility of the state and the experts, but it is evident that this problem is part of the teaching in Islam. Islam requires the ummah to understand the issue as part of the mandatory commandments in Islam. For this reason, our study has examined dozens of literature related to maintaining the health of the people and the environment. We got the literature by searching the Google scholar database application. Then we analyzed it with a coding system, in-depth interpretation, and evaluation of the data to quickly find valid findings. We base our data on published journals from 2010 to 2020. We choose the method of description in reporting the results of this study. The results include maintaining personal and environmental health through taharah or cleanliness orders because cleanliness brings a person closer to health based on the pretext of the Koran and Hadith. Thus these findings are helpful for scientists and practitioners.

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^a Regional Research and Development Planning Agency of Riau Province, Indonesia
^b Institut Kesehatan Helvetia Medan, Indonesia
^c Akademi Farmasi Yarsi Pontianak, Indonesia
^d Akademi Farmasi Yarsi Pontianak, Indonesia
^e Universitas Yarsi, Jakarta, Indonesia

1 Introduction

In Islam, the ummah is always obliged to maintain cleanliness, starting from maintaining personal hygiene, climate, keeping the house clean, and maintaining the heart's perfection. (Hakim, 2016). According to Islam, cleanliness and tidiness in itself and the environment or place of worship are essential for self-confidence. As a human being, Islam requires that the ummah must have the option to avoid various kinds of heart disease such as jealousy and revenge. Muslims should not be inclined when they see other people having the luxury and joys of the world. The ummah should forgive one another when others do evil to us, but we need to do great to Him. The best people benefit others, and we have to respect each other, help, share, love each other. The importance of the hadith to our gifts is that people should respect, help, share and love one another. The importance of keeping our gifts must be seen in the way we treat others, especially those who are less fortunate than us, and the way we treat each other (Afrina, 2020). What is meant by tidiness is keeping away from various diseases, such as illness and injury? So as low as the Islamic ummah share is to share health through maintaining good health for themselves and the environment so that the community remains healthy and can live and worship (Ulum, 2017).

From the explanation that we describe above, the Islamic ummah is obliged to maintain climate health, individual cleanliness, and individual health and not only clean birth but clean soul and health of mind (Mastuti, 2017). For example, by prohibiting evil in order to keep the mind healthy and sane. According to Islam, the best ummah is one who benefits others. Individuals who are always generous and love their fellow humans even though they have different beliefs. Love is seen as love from an objective point of view of love (Widiatmaka, 2016). The noblest title that Islamic teachings need to achieve, in the view of *pesantren*, is a title that is in line with what Islamic teachings should achieve by maintaining the safety of the world and the hereafter. Islamic teaching can be characterized as teaching that depends on the quality of Islamic lessons in the Koran and al-Hadith, and the Islamic teachings of scholars and scholars. Islamic teachings aim to form a total Muslim individual and develop each individual's relationship with Allah SWT, humans, and the universe. The universe will consistently be intertwined when humans can create the potential from their potential. The Koran is believed to be one of the oldest sources of religious law and traditions globally. Through religious scriptures, they teach how to live, including maintaining a healthy environment (Keraf, 2010).

With this kind of study, readers will understand the ins and outs of how to find out more about how environmental health works by the Rahman Lil Alamin version of the Islamic recommendation. Cleanliness and health are efforts made to clean the earth in dirty places (Saharuddin, 2014). Surrounding natural health is an activity carried out to clean the soil in a clean climate. So we need research entitled suggestive ideas of a system of natural cleaning around the version in Islam so that the Muslim community understands religion to provide understanding for other non-Muslim communities to know how to clean. Cleanliness in Islam can be referred to as "taharah," which is sanctified from minor hadas as big as large hadas to create an order of healthy life. The main thing to focus on is the previous decontamination of the body, clothing, and stains.

According to Akmal et al. (2013), Islamic education is another physical and environmental direction depending on strict but wise Islamic law. Islamic teachings are directions for creating human instincts that depend on the quality of Islamic lessons towards a healthy person and environment. The concept of environmental cleanliness is an additional effort that is applied to develop the idea of diversity and human resources with the aim that they are better prepared to understand, appreciate, and practice Islamic wisdom as well as the concept of cleanliness and personal and environmental health (Rohmah, 2017; Zhang et al., 2010).

Likewise, a Muslim's character is a character whose external behavior can accept all perspectives, training his spirit and theory of life and his belief and accommodation to God. This is a Muslim character comparable to Allah SWT, with individual people and shared environmental factors (Rahmasari, 2017). A robust environment (natural cleanliness) is a feature of each occupant that must be resolved. Ecological neatness is the specialty of every inhabitant of the earth because a healthy environment is a place to pay attention to and care for human beings so that cleanliness will never be lost. Environmental health makes a place clean, pleasant, beautiful, green, and pleasing to the eye. Someone in a healthy environment will feel happy with a

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clean landscape and green climate (Becerra-Castro et al., 2015). Natural health is a term put forward by Rohmah (2017), that refers to cleanliness, order, tidiness, or good tidiness. The word "climate" in Arabic means clean, healthy, or prosperous. It is also translated as "land, water, and air" or "climate."

The Muslim character is a character whose all perspectives are acceptable conduct external, exercises of his spirit and theory of life and his conviction and accommodation to God. It is the Muslim character comparable to Allah SWT, individual people, and the typical environmental factors. A healthy environment (natural cleanliness) is the specialty of every occupant that must be resolved; that is the message of Islam. Environmental health is the privilege of giving God to every occupant (Pratama, 2015). So humans must preserve nature, which God entrusted because a healthy environment is a place to pay attention to and care for human life. Natural health will never be achieved, while humans forget to be grateful by caring for nature. Natural health makes a place clean, pleasant, beautiful, green, and satisfying to the human eye. Someone with a dirty and damaged climate will feel unhappy with the clean and green landscape around him.

Natural health is a term coined by Wulandari (2014). This means that nature is clean, orderly, neat, or good tidiness. The word "climate" in Arabic means clean, healthy, or prosperous. It is also translated as "land, water, and air" or "climate" in English. There are many ways to maintain the cleanliness of the climate and nature, for example, by disposing of garbage in its place, continuously cleaning waterways, isolating dry trash, garbage disrupting garbage are complicated things that may continue to occur locally in their daily lives (Istiadi, 2018). Stale water can be a breeding ground for mosquito-carrying diseases, perhaps always wasting time with dengue fever. The absence of water catchment areas creates piles of garbage that interfere with drains, create puddles, and flood. People need to keep the climate clean and clean themselves to be strong. It is not difficult to keep it clean, and everyone must be very good at keeping things tidy.

The emergence of various food wrapping materials that use paper, plastic, plastic, and various kinds and again thrown into any place causes much garbage to scatter everywhere (Widowati, 2015). This will create an unpleasant smell. For the author: Air is a combination of various gases, water smoke, and residues. Disintegration is a significant problem that has occurred until some time ago (Suhartini & Nurika, 2018). Greening is an elective implicit that can limit dirty air that is planted more trees, the cleaner, and hazier the air will be, "he said. Air is essential for incoming breath, and most have adequate oxygen gas levels (Kurniawati, 2017).

The environment is not guaranteed to be healthy so that efficiency and efficiency are reduced. The expansion in the rate of disintegration has led to land expansion, he wrote (Pratama, 2015). The water must be dug out to not turn into a puddle, regardless of whether it is only a little. It is essential to build embankments along with river flows, to prevent flooding, and to keep the air clean, add the authors. The author concludes with (Jeramat et al., 2019). The air will be clean, and people will enjoy taking walks or taking safe houses under trees to keep away from dirty air and unnatural changes in weather. The author also sees how to stop rubbish from disrupting the flow of water in rivers (Ayuningtias, 2019). Human hands will harm landslides and the earth, so that age becomes unfit to respect nature as it should. Likewise, illegal logging can also cause landslides, especially on slopes. Logging is done for free and does not consider the effects later. (Saepullah & Tresnawaty, 2020).

The importance of human consciousness to maintain a healthy and controlled environment is starting to be researched. A perfect environment will positively affect human life itself (Indonesia et al., 2017). It is crucial to get clean air and water, good food, and drink freshwater as the core necessities of life. So it is imperative to maintain and secure a healthy and sustainable environment (Yuliana, 2019). This will also affect pollution, an essential need for individuals to get good food, water, and good food. Humans cannot be satisfied with life if what is needed is tainted by their behavior. Then it must be maintained. It needs to be maintained environmentally friendly, not contaminated with any waste (Eka, 2013). It should not be contaminated by mechanical waste, vehicle exhaust, and other harmful synthetic substances.

Green and healthy

Green trees in an environment that are not contaminated by various natural problems will provide health to humans. According to Islamic lessons, the definition of cleanliness in Islam is called *taharah* (Pataki et al., 2011; Gómez-Baggethun & Barton, 2013; Santamouris, 2014). God's word is a word for goodness to humans through the universe. The Word Islam means "love" or "peace" in Arabic. It means God's love is love for others.

It is also known as the "Word of Islam" or the Word of the World. It can also be translated as "the Word of God" in English, "God is the Word," and "God" is the word for love or healthy love for others, about clothes, nature, body, more specifically on the cleanliness of teeth, hands, and hands (Wolch et al., 2014; Meerow et al., 2016). Landscape and urban planning, 125, 234-244. The point is that there is no compensation here. If dirty clothes are presented to a mess, then the love done will be of no use. Actions of love are not identified with either love or the practice of love and are practiced in making the love that is done. It is not lawful to pray in the same way to clean after cleaning the clothes of the Islamic ummah (Love, 2019; Reid, 2020).

It is not lawful to not clean anything dirty except for the dirty if it is washed until it smells, covers and disappears. Body cleanliness is like the cleanest point on the body (Ashenburg, 2010). Cleanliness is like maintaining cleanliness, both sincere and deep (clean, pure). Cleanliness in Islam means being so clean that the body is clean, and clean means being loved, and love for Allah is like cleanliness (Maigari, 2016). The word clean is like a clean spot on the body, and love is like cleanliness. Like wearing clean clothes, not dirty, and a clean body (clean is like love). Cleanliness should not be confused with cleanliness in the perfect sense (Sibli, 2020).

Given the Koran, Surah al-A'raf explains that it is not just wearing good clothes but also the need for genitalia and cleanliness and health that must be maintained. So that healthy love in Islam will be tough to maintain (Piasecki & Malekpour, 2016). Keeping the place and the environment clean is very important because it is one of those destined places to always be heavenly from any earth. All Muslims are obliged to maintain a place of worship that is healthy and in its current state clean and sturdy. This spot is a sacred spot for Muslims who are used to love Allah SWT. The full transcript of this article is based on the Arabic version of the Quran. Things that should allow for cleaning the places of love. The place of love must be in a quiet condition, and there is no fuss (Meraj, 2016). It was cleaning the ablution and latrines in the prayer room, cleaning these stains for health purposes to follow the Koran. Remove stains after washing and from individuals who have been contaminated—cleaning and mopping the floor of the worship room so that charity is accepted. The point is to return to human nature, which must be clean and healthy for themselves and the environment (Jusoff et al., 2011).

2 Materials and Methods

Consequently, our investigation method has reviewed many written works identified with the obligation of keeping up the strength of individuals and the environment. We got the writing via looking through the Google researcher data set application. At that point, we broke it down with a coding framework, inside and out translation, and assessment of the information so we could undoubtedly discover substantial discoveries. We base our information on distributed publications from 2010 to 2020. We picked the strategy for depiction in announcing the consequences of this investigation. We followed an enlightening personal investigation plan. Phillippi & Lauderdale (2018) and Harris et al. (2016), participatory exercises.

3 Results and Discussions

The search for evidence from previous studies discusses how Islamic teachings protect human health and the environment (McMichael et al., 2006). The first study is from Ab Rahman et al. (2018). They examine the development of the health environment from an Islamic perspective. This paper highlights the importance of progress at work to protect humanity and the environment from staying healthy, as recommended by the Koran and Hadith. Islam sees these things as part of protecting the ummah and the earth from destruction. Some critical questions considered significant in creating the prosperity of humans and other worlds are also discussed. Utilize a content-checking approach; the investigation found that religion has a vital role in inculcating human awareness of the environment.

Next is Kirat (2015), study of the foundations that underlie Islam from divine injunctions and corporate social duties to protect a healthy environment. Muslims must be explained by agreement, mutual arrangement, mutual respect, and interest in personal health and the environment. The guideline for

articulation opportunities in Islam, sharia, is a critical standard of human, social and institutional correspondence and relations in protecting the environment as healthy as Islamic advice. Moral straightforwardness is shared to obtain authenticity and collective responsibility of the Islamic ummah reliably and correspondingly as it is today. This is socialized by the nuts and bolts of practical corporate socialism with Islamic advice implemented in law and requires compliance with the company and administration as partners.

[Shareef et al. \(2016\)](#), were about an exposition of Islamic morals on natural health. In his study, he has talked about the Islamic mentality towards ecological existence. This paper maintains the view that nature's current objections to emergencies are the work of the evil hands of humans. Ecological problems are so intense and far-reaching today that they become challenging to solve for all intents and purposes. Today it is the world's attention, say newspapers and other reports. Utilization of natural resources is an offering of human appreciation by Allah SWT, and His proper guarantees admiration or respect for the privileges of other animals, which is very important in preparation for maintaining balance in an ecological framework.

[Solikhudin \(2020\)](#), raises how Islam is a religion friendly to the environment through a critical analysis of environmental politics in establishing a cement factory in Rembang, Indonesia. The issue of green government is an effort to maintain human existence and preserve the beauty of nature. Islam, as a religion of empathy, no doubt shows a sense of justice and a sense of humanity to all humanity. In the immediate sphere of Islam, green political thought also enjoys this. In a country that accepts a popularity-based framework and applies the green political hypothesis, it must execute three perspectives: First, outstanding justice, Second, dedicated to democratization actions, Third, Efforts to achieve environmental carrying capacity.

[Shehu \(2020\)](#), found that Islam and the environment in the African context is a part that discusses how Muslims in Africa understand natural health issues. This is the belief in how Muslims interpret the natural understanding of Islam. Her study investigates current impressions of nature's problems and how Islamic qualities suggest resuscitating efforts to act in an ecologically sound manner. It provides an outline of current information on the relationship between Islam and environmental issues in Africa.

Meanwhile, [Akhter et al. \(2010\)](#), examined how Islam is instructive in dealing with environmental health issues through a fundamental methodology for safe and calm earth. In 1994, the United Nations Development Program introduced the notion of human health and the environment ([Shalaby, 1996](#); [Hussin et al., 2021](#)). This paper seeks to investigate how religion can be an essential factor in addressing ecological problems. This paper also centers around the Islamic Republic of Pakistan as a contextual analysis. This provides a brief, logical outline of ecological sustainability in the country. It also investigates instructive Islamic ways to deal with natural insurance and human quality improvement, such as Islam.

Furthermore, [Herdiansyah et al. \(2016\)](#), examined how genuine concern is to recognize green Islamic living schools (eco-pesantren) in Indonesia. This paper relies on a Community Engagement Grants program developed through partner participation techniques. This has implications for the inclusion and investment of Islamic boarding school community groups and community groups around them. The subsequent (inspiration) methodology, although it consumes a longer time, will be more affected because the goals will gradually attractively change their character and behavior. The over-looking behavior of ecological issues will transform into a perspective that will consistently develop and a solid commitment to healthy nature.

[La Fua et al. \(2018\)](#), understand Islamic learning techniques in creating character works of students who love healthy nature in Indonesia. This examination is expected to investigate the natural learning techniques created by SMA Negeri 4 Kendari in shaping ecological consideration personalities. Implementing the learning system in schools directly influences the relationship between students and climate, which encourages the quality or perspective to often think about the climate. This study indicates that the natural training techniques led by the State Senior High School 4 Kendra are socialization of environmental health education, nature-based school programs around, and increasing student social awareness.

[Mohamed \(2012\)](#), examines how to rejuvenate the ethics of Islamic eco-equity through healthy environmental schools. In theory, this looks at the relationship between Islam, biology, and training. It examines the restoration of Islamic eco-ethics through natural instruction in the instructive Islamic scene. Maktab, the main foundation of education in Islam, remains underutilized regardless of its importance. From within Islamic liberation customs, it presents an ethic of theocentric eco-equity that depends on the power of God and the trust of capable humanity. It proposes a breakthrough way of tackling realistic training to bring

the goal of liberation from Islamic ecological practice to the center, both in the broader instructive scene and in the context.

The last study was [Yasin \(2019\)](#), who examined how to teach character for healthy environmental awareness through the Adiwiyata program. The Adiwiyata program combines learning and activities, then provides successful techniques for developing behavior. Schools are relied on to become influencers for the environment around the school. The study aims to break the implementation of the Adiwiyatas Program in increasing ecological awareness at the Adwiyata Mandiri School, SMAN 1 Kajen, Pekalongan Regency. The results showed that implementation was carried out from four perspectives: approach, educational programs, foundation boards, participatory and participatory action-based exercises.

In this section, we present a discussion of the results of studies on dozens of publications that examine the issue of the command to maintain a healthy environment in Islamic teachings and various contexts of academic and industrial studies. Looking at the results of the review of dozens of papers and ten publications in the results section, we believe that our study has answered the core issue where the majority of the papers confirm that Islamic teachings in many contexts have invited people to love their health and the surrounding environment ([Primadewi & Diwyami, 2021](#)). The majority of papers have proven how religious calls prioritize the health of the ummah and the environment where they are. Islam, in many contexts, both in holy books and other sources of law sting orders its people to love to clean themselves and places of worship with the aim of collective health and vision. The previous study also discussed the same issue as [Efendy \(2016\)](#), where Islam is constructing environmental health teaching. Other findings, for example, [Ailah & Ridwan \(2019\)](#), saw how the actualization of Al-Tuhuru Shatru Al-Iman's understanding with the Garbage Bank approach was an effort to increase the healthy degree of the worship environment.

An important point that needs to be underlined is that Islam prioritizes health, self, and the environment. This is very important because all the activities we do will run optimally if we are physically, spiritually, and mentally healthy. Likewise, without a healthy environment, it will hurt the Muslim community itself. Therefore, Islam invites its people to maintain the health of both humans and their environment in every religious message. So there is no reason to say that religion and its teachings are only for worship matters with God; every action is always measured by the value of worship and contribution to the ummah and the environment. Likewise, the findings of [Prodjokusumo et al. \(2015\)](#), discuss water, cleanliness, sanitation, and natural welfare and health according to Islamic guidance.

4 Conclusion

From many studies, we can assure readers that the evidence of the study results confirms that the results follow the objectives where we are looking for answers to how Islamic teachings have considered the importance of the health of the ummah and the earth's environment. So we also want to emphasize that Islam, in many contexts, has invited the ummah to loving self-esteem and a place in the environment so that the ummah can get healthy so that they can worship both social worships as well worship with their God. Thus the results of this study can be an essential input for many groups.

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Biography of Authors

	<p>Mishbahuddin is a lecturer and researcher of the Regional Research and Development Planning Agency of Riau Province, Indonesia, with expertise in the Public Health sector. <i>Email: mishbah_din@htp.ac.id</i></p>
	<p>Asriwati Amirah is a permanent lecturer at the Helvetia Health Institute in Medan and her expertise is in the field of public health. <i>Email: asriwati033@gmail.com</i></p>
	<p>Fadli is a lecturer at the Yarsi Pharmacy Academy college in Pontianak and his specialty is Pharmacy Management and Pharmaceutical Marketing courses. <i>Email: fadliapoteker@yahoo.com</i></p>
	<p>Adhisty Kharisma Justicia is a lecturer at the Yarsi Pharmacy Academy college in Pontianak and his specialty is Pharmacy Management and Pharmaceutical Marketing courses. <i>Email: adhisty.kharisma@gmail.com</i></p>
	<p>Kholis Ernawati is a Lecturer at the Faculty of Medicine, Universitas YARSI, Jakarta, Indonesia. Research area of expertise is Environmental Health, Public Health. <i>Email: kholisernawati@gmail.com</i></p>