

International Journal of Social Science Research (IJSSR)  
 eISSN: 2710-6276 | Vol. 4 No. 3 [September 2022]  
 Journal website: <http://myjms.mohe.gov.my/index.php/ijssr>

## PHYSICAL AND SPIRITUAL CLEANLINESS IN ISLAMIC PERSPECTIVE: RELATIONSHIP AND EFFECTIVENESS TO THE HEALTH IN PREVENTING COVID-19 PLAGUE

Zanirah Mustafa@Busu<sup>1</sup>, Nik Muniyati Nik Din<sup>2</sup>, Noraini Junoh<sup>3</sup>, Zainab Hisham<sup>4\*</sup>, Nurhidayah Muhammad Hashim<sup>5</sup>, Nik Zam Nik Wan<sup>6</sup> and Zulkarnain Yusoff<sup>7</sup>

<sup>1 3 4 7</sup>Academy of Contemporary Islamic Studies, Universiti Teknologi MARA, Machang Campus, Kelantan, MALAYSIA

<sup>2</sup> Academy of Contemporary Islamic Studies, Universiti Teknologi MARA, Kota Bharu Campus, Kelantan, MALAYSIA

<sup>5</sup> Academy of Contemporary Islamic Studies, Universiti Teknologi MARA Shah Alam, Selangor, MALAYSIA

<sup>6</sup> Faculty of Accountancy, Academy of Contemporary Islamic Studies, Universiti Teknologi MARA, Machang Campus, Kelantan, MALAYSIA

\*Corresponding author: 2021804206@student.uitm.edu.my

### Article Information:

### Article history:

Received date : 21 August 2022  
 Revised date : 25 August 2022  
 Accepted date : 1 September 2022  
 Published date : 10 September 2022

### To cite this document:

Mustafa@Busu, Z., Nik Din, N. M., Junoh, N., Hisham, Z., Muhammad Hashim, N., Nik Wan, N. Z., & Yusoff, Z. (2022). PHYSICAL AND SPIRITUAL CLEANLINESS IN ISLAMIC PERSPECTIVE: RELATIONSHIP AND EFFECTIVENESS TO THE HEALTH IN PREVENTING COVID-19 PLAGUE. *International Journal of Social Science Research*, 4(3), 116-140.

**Abstract:** *The emphasis on cleanliness is an important foundation of faith because faith and cleanliness are intertwined. Every Muslim is obliged to maintain cleanliness as it is an obligation as a Muslim. A good Muslim and believer will maintain the cleanliness of the physical and spiritual nature of the physical and spiritual to form a true believer. At the same time, it can be a bulwark in preventing COVID-19 outbreak infection. Since this pandemic leads to uncertainties that can affect the health and needs of living as a Muslim, this study will debate physical and spiritual hygiene to know the concept of hygiene about the physical and spiritual aspects from the perspective of Fiqh Islam. In addition, this article also aims to examine the relationship between physical and spiritual hygiene as well as its effectiveness on the health of Muslims to protect themselves from COVID-19 infection. The data was obtained from library studies through journal articles, reference books, thurath books, reports, and documentation from the Ministry of Health Malaysia and Kelantan State Health Department. Personal hygiene and healthy living will help in carrying out the duties of a Muslim in the daily routine especially in the new era of norms. The findings show that a) there is a significant demand for physical and spiritual personal*

*hygiene practices according to Islamic Fiqh as well as complete Islamic guidance on health in terms of care, preservation, and control to protect against COVID-19 infection and b) there are positive influences and consistent effective practices of physical and spiritual hygiene. We can take control measures to develop mandatory activities under the new norm, especially to prevent all infectious diseases including the COVID-19 pandemic. Therefore, every Muslim should be maintained and consistent in maintaining the cleanliness practices of both the physical and the inner, so that it will be a shield against all dangerous epidemics.*

**Keywords:** COVID-19 outbreak, hygiene, health, Islamic Fiqh, new norms.

## 1. Introduction

The year 2022 is the second year that the people have faced the new norm due to the spread of the coronavirus virus 2019 (COVID-19). It is an infectious disease caused by SARS-CoV-2 (Alexander et al. 2020). The crisis began to arise as a result of a string of cases of pneumonia from the "Huanan Seafood Wholesale Market" seafood wholesale market in Wuhan, China. The impact of the crisis worldwide was hit by an epidemic that caused people to get involved with health problems leading to death (Najaa' & Maizatul, 2021). The pandemic has been ongoing for 2 years (WHO, 2020).

In the face of the pandemic, people are forced to get used to adhering to the procedures set by the government. Immediately, various standard operating procedures (SOPs) were introduced by the World Health Organization (WHO) and the Ministry of Health Malaysia (MOH). Members of the public are advised to always adhere to (SOP) through the 3W (Wash, Wear, Warn) approach and by avoiding 3S or 3C i.e., stay away from the *Crowded place*, avoid narrow areas (*Confined space*) and avoid chatting or speaking at close distances (*Close conversation*). These control and prevention measures are very closely related to this way of infection of the Coronavirus.

According to Assoc. Prof. Dr. Normaliza Ab Malik, Lecturer and Clinical Specialist of the Faculty of Dentistry, Universiti Sains Islam Malaysia, in compliance with the recommended SOPs, the public often overlooks the cleanliness of the environment and other personal use tools. This is because they forget to wash frequently used tools. Thus, the COVID-19 virus is easily spread and infected through hands that are not cleaned when touching the eyes, mouth and nose with infected surfaces (BERNAMA, 2021).

In the run-up to this new era, the Malaysian community, especially Muslims, often face issues of insecurity and mental disorder. The community is affected by the limitations of social movements such as shopping, sports and so on. Added to this, the increasing workload especially among frontliners such as doctors, nurses, police and others also has a negative impact on their physical and mental (Ariffin et al., 2022). Although this stress is a normal response in a crisis situation, it should not lead to mental health problems such as depression, anxiety, bipolar disorder and schizophrenia.

What can be concluded throughout the observation of previous cases, spiritual is a vital requirement to ensure that each individual is able to cope with the chain effects of the COVID-19 pandemic. This positive aura actually results from a deep faith that is expressed through thought and translated through pure behavior. This spiritual intelligence is necessary through Islamic psychospiritual therapy where they will be guided according to the method of cleansing the soul (*tazkiyah al-nafs*) which is closely related to the purification of the mind, heart and soul. Strengthening the tauhid to Allah SWT in a pure manner by risking all hope to Him is a matter of principle (JAKIM, 2020).

According to the principle of tauhid, Allah warns of the calamity in Surah Al-Taghabun verse 11:

ط وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُمَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

*"No misfortune befalls except by the permission of Allah and whoever believes in Allah, He will lead his heart..."*

This means that all disasters that occur are beyond human capabilities and control including disease, climate change and natural disasters. It is on the creator that man depends hope. Nevertheless, the hands of the human being are equipped with the strength, effort and intellect to overcome it with passion and tawakal (JAKIM, 2020).

This Islamic psychospiritual therapy has a fundamentally close relationship with metaphysical and psychological sciences. It is reinforced in relation to mental processes, human experiences and attitudes. By definition, Islamic psychospiritual can be considered as a concept and method of care of the soul, mind, spiritual, mental, emotional or moral behavior. It is based on the Quran, Sunnah, salafussoleh practice generally as well as *tasawwuf* scholars in particular (JAKIM, 2020). At the same time, it does not rule out current knowledge that does not contradict the principles in the Shari'a. In Islam, it is emphasized that the loved one of Allah SWT is a person who loves to purify himself and is clean. Allah praises those who always cleanse themselves and soul according to surah al-Baqarah in verse 222:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

*"Indeed, Allah loves the repentant and the sanctifying."*

Literature Review

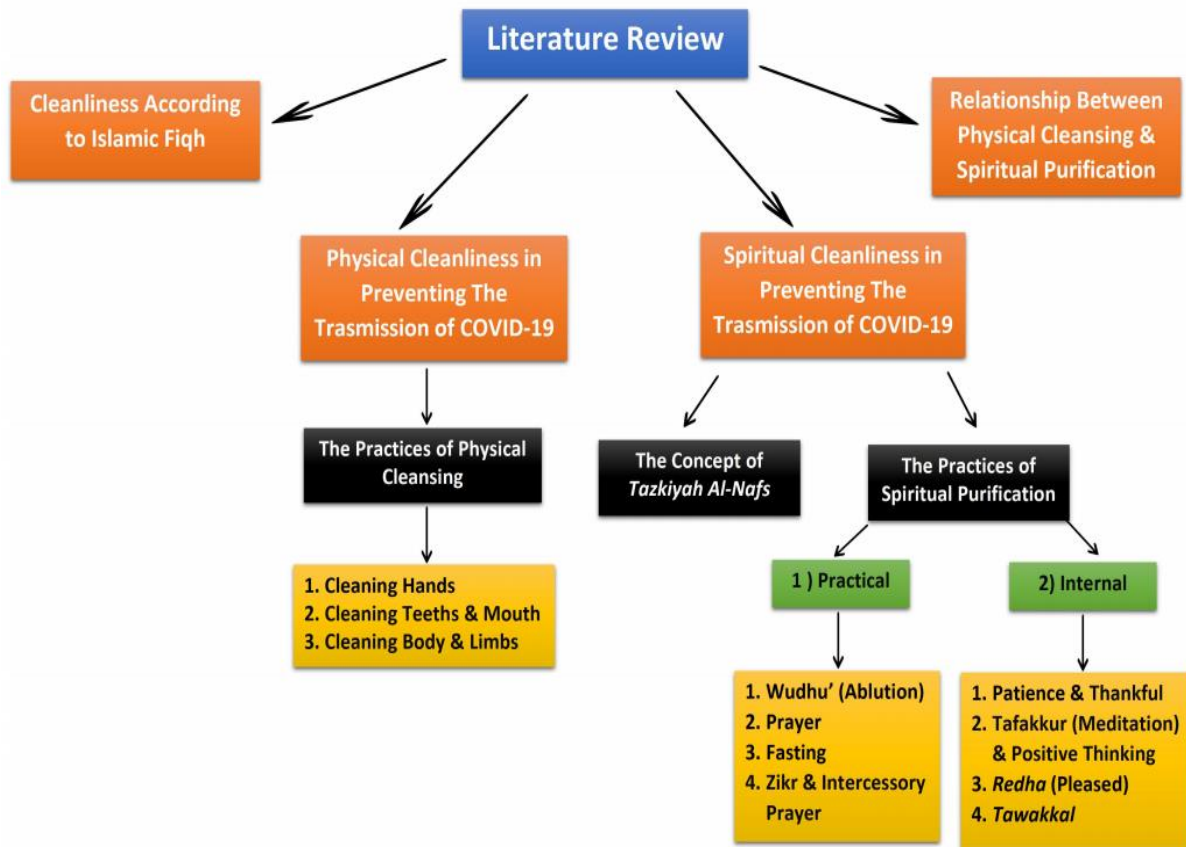


Figure 1: The Mindmap of The Research Paper

According to figure 1 above, the literature highlights of this research paper are divided into four main topics which are about the concept of cleanliness according to Islamic Fiqh, then about physical and spiritual cleanliness in curbing the spread of COVID-19 and finally about relationships. between spiritual and physical purification in shaping the soul of a true Muslim. In addition, there is a sub-topic under physical hygiene in curbing the spread of COVID-19, which is about the practice of physical cleaning, which is the practice of cleaning hands, teeth, mouth, body and limbs.

In addition, there are two sub-topics under spiritual cleanliness in curbing the spread of the COVID-19 epidemic, namely the concept of *tazkiyah al-Nafs* and the practice of purifying the soul. The practice of purifying the soul is divided into two practices, namely practice and internal. The practice of purifying the soul practically includes the practice of ablution, prayer, fasting, remembrance and prayer. While the practice of purifying the soul internally includes the practice of *sabr* (patience), *syukr* (thankful), *tafakkur* (meditation), *husnu zhon* (positive thinking), *redha* (contentment) and *tawakkal* (trust).

## Cleanliness According to Islamic Fiqh

In the Islamic perspective it is asserted that the loved ones of Allah are those who are pure and clean. The Prophet Muhammad (peace and blessings be upon him) said in a hadith narrated by Muslim (223), the Prophet PBUH said:

الطُّهُورُ شَطْرُ الْإِيمَانِ

It means: "Cleanliness is half of faith."

This means that physical hygiene is very important for the purification of the soul and the preparation for worship of Allah. Purity and cleanliness of the body consists of avoiding all external impurities while the cleanliness of the soul and conscience is by decorating it with good manners and morals (Salih Uslu, 2007).

## Physical Cleanliness in Preventing the Transmission of COVID-19

### The Practices of Physical Cleansing

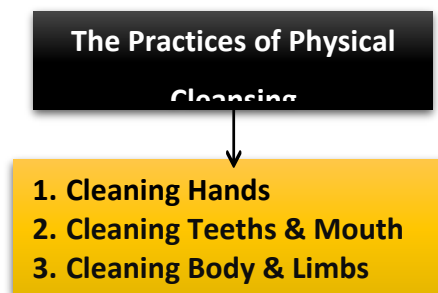


Figure 2: The Mindmap of The Practices of Physical Cleansing

Based on diagram 2 above shows the physical or physical cleaning practices. It includes the practice of cleaning the hands, teeth, mouth, body and limbs.

### 1. Cleaning Hands

Hand hygiene is one of the most effective actions that can be taken to reduce the spread of pathogens and prevent infection, including the COVID-19 virus. In particular, Malaysians need to play an important role in the fight against COVID-19 by practicing regular hand hygiene as part of their daily practices and routines (WHO, 2020)

Hand washing can ensure good well-being and prevent the transmission of respiratory infections and characteristics. Germs can spread from person to person or from surface to person when we touch our eyes, nose and mouth with unwashed hands or touch surfaces or objects that have germs on them, or blow our noses, cough or sneeze into your hands and then touch someone else's hand or a regular object (CDC, 2022). In addition, hands can also be polluted through contact with respiratory seepage when coughing or sneezing. Tainted hands can cause cross-delivery of infectious agents in non-bacterial situations (Pratt et al 2001; Boyce & Pittet 2002; Pratt et al 2007).

Hand washing is also one of the sunnah of the Prophet PBUH which is very important and should be practiced by all Muslims. One of the characteristics of the beauty of universal life taught by the Prophet PBUH is to maintain cleanliness and stay away from things that can be harmful to himself and others. Standard operating procedures (SOP) such as frequent hand washing and maintaining personal hygiene are actually a translation of the teachings of the Prophet Muhammad PBUH which should be appreciated and practiced by every Muslim individual.

From the book *of Al-Muqtathafat li Ahli al-Bidayati* by KH Marzuki Mustamar, it is explained that there are several histories and circumstances related to the sunnah of washing hands, including when ablution, when waking up from sleep, before and after eating and when hands are dirty. It is mentioned in the hadith of Humran bin Aban rahimahullah about the manner of ablution of Uthman ibn Affan RA:

فغسل كَفَّيْهِ ثَلَاثَ مَرَاتٍ

".. then he washed his hands 3 times"

When waking up, it is recommended to wash your hands before putting your hands in a vessel or doing other activities. Hadith of the history of Bukhari (No. 162) and Muslim (No. 278), from Abu Hurairah RA that the Prophet SAW said:

فإنه لا يَدْرِي أين باتت يَدُهُ. إذا استيقظ أحدكم من نومه، فلا يَغْمَسُ يَدَهُ في الإناء حتى يَغْسِلَهَا ثَلَاثًا

That is to say: "If one of you wakes up from his sleep, then do not dip his hand in a vessel before he washes it three times. Because he didn't know where his hand was last night"

In addition, the Prophet also encouraged his people to wash their hands before eating and after. Ibn Qudamah in *Al-Mughni* says:

وإن كان على وضوء، يستحب غسل اليدين قبل الطعام وبعده

"It is advisable to wash your hands before eating and after eating, even in a state of wudhu".

So here it is clearly proven that hand purification can avoid and reduce the risk of contracting Coronavirus-19. What is rumored by the teachings of Islam is already proven and relevant to practice throughout the ages.

## 2. Cleaning Teeth and Mouth

Dental and oral cleaning is a practice that is the basis of personal hygiene. The Prophet PBUH attaches great importance to dental and oral hygiene. The Prophet PBUH taught the practice of variety as one of the dental hygiene practices. Siwak also maintains oral hygiene much longer than regular toothbrushes and toothpastes due to the content of the ingredients needed to keep teeth and mouth healthy. There was research done by Darout on stage 25 of the oral bacteria that are in the saliva. It is associated with the occurrence of dental caries as a result of using a toothbrush. The result of the study was that siwak had a great removal effect on *streptococcus-type* bacteria in the saliva. In fact, siwak also includes one of the *thibb al-Nabawi* which is the medical practice of the Prophet PBUH (Tresnasari, 2021).



As narrated from Aisyah RA in Sahih Muslim (No. 502), *"The Prophet saw let the beard grow, use shivak (to clean the teeth), inhale water into the nose, cut the nails, wash the cracks of the fingers, pluck the hair under the armpits, shave pubic hair and clean the hard parts with water. 'The mother said: I have forgotten the tenth, but he may gargle."*

In fact, Islam has long introduced the practice of siwak as a method for maintaining and treating dental and oral health (Kastolani, 2020). In other narrations, the Prophet PBUH said about the 10 priorities of the prayer. *"Let you always be squeamish because in a siwak there are 10 commendable things which are, can cleanse your mouth, make Allah happy, make satan angry, be liked by Allah and the angel of practice, can strengthen the gums, remove the mucus in the throat, refresh the breath, meliminate the unbeneficial mucus, strengthen the vision of the eyes and finally eliminate the bad smell in the mouth."*

Abdullah ibn Abbas said: *"I spent the night (one night) in the house of the Messenger of Allah saw. He got up, brushed his teeth, and ablutions, and said: "In the creation of heaven and earth, and the alternation of night and day, there are signs for the sensible." (Ali Imran: 190) , read to the end of the surah. He then stood up and prayed two rakaats, stood up, rukuk, and bowed down long in them. Then he finished, went to bed. He did that three times, six rakaats all of them, each time cleaning his teeth, stirring, and reciting these verses. Then he noticed three rakaat witr. Then the call to prayer was made and he came out for prayers saying, "O Allah! Make it a light in my heart, a light on my tongue, a light on my hearing, a light on my vision, a light behind me, and a light before me, and a light above me, and a light beneath me. Oh my God! Give me some light." Sahih Muslim (No. 1682).*

The above two hadiths indicate that people who consistently practice siwak will be liked and accepted by Allah and angels. The Prophet PBUH also asked from Allah SWT to make light on all members and every angle of the body. This indicates that a cynicism will invite the light of the care of Allah and the angels. Indirectly, these people will be guarded and safe from all threats of danger and unwanted matters including the dangers of covid-19.

### 3. Cleaning the Body and Limbs

The practice of cleansing the body and its members is the daily practice of the Prophet PBUH. The Prophet PBUH emphasized the ummah to make the practice of bathing as a wasilah or a way to cleanse the body. When a person wants to bathe especially the obligatory bath, then Islam advocates to be cleaned of hands first of all najis and impurities. This is to avoid being exposed to the faeces or impurities on the body as well as the water it will use for bathing. With this, it has implemented a hygiene practice that can prevent it from disease while being able to fulfill religious demands (Setiawan & Mufarihah, 2021). In this matter, Allah SWT said in Surah al-Maidah verse 6:

وَأِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

*"And if you have junub (re having intercourse), then you should purify."*

The charade of bathing in preserving health is huge. This was evident when a medical resort made by the World Health Organization (WHO) in Bangladesh in 1984 stated that bathing in the attack of a disease can remove 90 germs found on the body (Rahman, 1997).

This proves that Islam is ahead of any religion and theory in calling its people towards cleanliness, especially personal hygiene. Apart from bathing, Islam also encourages its people to maintain cleanliness indirectly through the practice of ablution. Where the practice of ablution is obligatory for every Muslim before they perform certain acts of worship, such as prayer and *tawaf*. In fact, Islam strongly encourages its people to always perform ablution. When we look at and study the parts of ablution that are ordered to wash and wipe, we will surely find that one of the purposes of encouraging ablution apart from it being worshiped is to maintain the cleanliness of the body parts themselves. If the practice of bathing covers the whole body, ablution only covers certain parts, such as hands, mouth, nose, face, head (hair), and feet. Where all the members are always exposed to dirt (Rahman, 1997).

Therefore, Islam encourages its people to always be in a state of ablution, illustrating that Islam is a religion that emphasizes cleanliness, especially personal hygiene. The words of Allah SWT in Surah al-Maidah verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Meaning: "O you believe When you wish to perform prayers, then wash your faces and your tangcms to your elbows, and sweep your heads and wash your feet to your ankles."

Islam places enough emphasis on the cleanliness of all limbs. Among the practices that can cleanse the limbs is *wudhu*'. The proof is, there are twenty-six movements in *wudhu*'. Muslims are sanctioned to perform ablution before they begin their daily prayers, facing God with a healthy and clean body. The explanation of *wudhu*' and the importance of physical hygiene is given in surah al-Maidah in verse 6:

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

Meaning: "O you who believe! When you are about to pray, wash your face and your hands until your elbows, and sweep your heads and wash your feet to the feet. And if you are in a state of great turmoil, you will be squeamish. But if you are sick, or on your way, or if one of you has just met the requirements of nature, or if you have ever been in contact with a woman, and have not received water, then go ye to the holy land, pass lightly with her. over your face and hands (and forearms up to and including elbows). Allah does not will to burden you with hardship, but he wills to cleanse you and complete His favor upon you, that you may be grateful."

The above verse is a guidance for a believer before performing a prayer. While for individuals who are in a small limited and or large limited state, he is required to clean all his limbs first with *istinja'* and ablution or bathing *hadath*.



According to the tradition of the Prophet PBUH, these movements are repeated three times each. In addition, the inside of the ear, behind the ear and a third of the head above the forehead are rubbed once, according to the tradition of the Prophet. Moreover, the Prophet encourages ablution before going to bed. Yoga instructors also teach their students to wash their hands, eyes, feet, mouth, and genitals before going to bed in cold water as well. This cleansing action prepares the body for a deep sleep (Avadhuta, Vedprajinananda, Secrets of Yoga Health, 2015). Thus, *wudhu*' stimulates biological rhythms. In his article titled "Muslim Rituals and Their Effects on One's Health," Dr. Mogomed Magomedov (2008) mentioned how *wudhu*' stimulates the biological rhythms of the body by focusing specifically on Biologically Active Spots (BASes), similar to the idea behind the Chinese reflexes of therapy. As we know the human body is a complex system of electromagnetic fields, meridians, biological rhythms and so on. The internal organs of man, in turn, present a whole sophisticated bio-energy; they all have a multi-channel two-way connection that cannot dissolve with the skin, which houses special spots, whose functions resemble buttons on the "control" and "recharge board" responsible for a particular organ. These spots are called biologically active spots (BASes). Dr. Magomedov (2008) also suggested that his study was inspired by his solemn belief that five-time daily prayers certainly have not only "irreconcilable spiritual effects," but also have a purely physical healing effect.

According to research published in the Clinical Microbiology Reviews Journal under the title 'Systemic Diseases Caused by Oral Infections' (Li et al., 2000) has found a link between lack of systemic diseases and oral health. These systemic diseases include Cardiovascular Disease, Osteoporosis, Pneumonia to complications related to diabetes. When ablution there is the term *istinsyaq*. *Istinsyaq* is a sunnah in ablution which is the inhalation of water into the nasal cavity. In the modern medical world, another name for *istinsyaq* is nasal irrigation which means washing the nasal cavity from all impurities in it including dust and bacteria (CDC, NCEZID, DFWED 2017). If in a day we do prayer 5 times and every ablution has faith three times, in fact in a day we have cleaned the nasal cavity 15 times. If the nasal cavity is clean, we will certainly avoid various respiratory diseases such as influenza to Acute Respiratory Infections (ARI). Thus, someone who consistently practices ablution can reduce the risk of contracting the COVID-19 virus.

## Spiritual Cleanliness in Preventing the Transmission of COVID-19

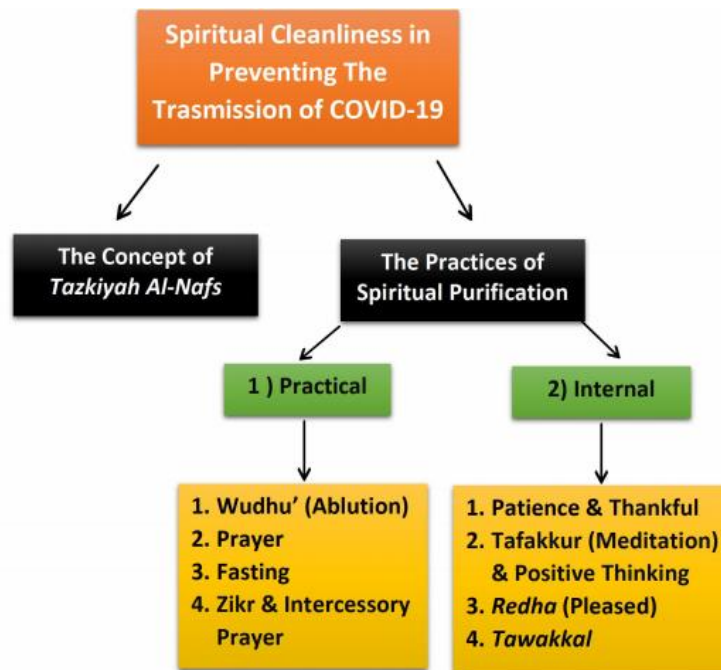


Figure 3: The Mindmap of Spiritual Cleanliness in Preventing the Transmission of COVID-19

Figure 3 shows the idea of spiritual cleanliness in curbing the spread of COVID-19. It is divided into two parts, namely the concept of *Tazkiyah al-Nafs* and the practice of purifying the soul. The practice of spiritual purification is divided into two parts, the practice of purification which is carried out practically and internally. Purification practices practically include the obligatory and daily practices as a Muslim, namely ablution, prayer, fasting, remembrance and supplication to God. While the practices of internal spiritual purification are soul cleansing practices to give birth to a pure soul and make a true Muslim and Believer. It is the nature of *sabr* (patience), *syukr* (thankful), *tafakkur* (meditation), *husnu zhon* (positive thinking), *redha* (contentment) and *tawakkal* (trust).

### The Concept of Tazkiyah Al-Nafs

Tazkiyah in language, which is growing or cleaning, comes from the word *zakka-yuzakki-tazkiyah* (Al-Munawwir, 1997). *Tazkiyah* means purifying oneself from reprehensible qualities and growing and improving the soul with praiseworthy qualities. The term *tazkiyah* is also used to express aspects of property and soul cleanliness.

*Tazkiyah* means purification or fertilization. In the context of Sufism, *tazkiyah* refers to being cleansed from internal vileness and outward cruelty (Ibn Arabi, t.t). In other words, *tazkiyah al-nafs* involves two main processes, namely *al-takhalli* (التخلي) and *al-tahalli* (التحلي). *al-takhalli* is to cleanse oneself from reprehensible qualities because it is the impurity of meaning that prevents reaching the presence of God as the apparent impurity Al-Qurdi (1995). While *al-tahalli* is decorating the soul with noble qualities as demanded by Islam. According to al-Tusi, *al-tahalli* is to follow the loyalists either from the point of view of words or outward practices (Abi Khuzam, 1993).

Al-Ghazali (2001) emphasizes the purification of morals through *tazkiyah al-nafs* by looking at the weakness of the soul to commit disobedience and the tendency towards sexual lust. By restraining the soul from worldly pleasures by controlling vices, passions, and the like, a person's soul will be directed to the affairs of the hereafter because his intellect and passions have been controlled (Al-Muhasibi, 1991).

According to Ibn Taimiyyah (1994), the concept of *tazkiyah al-nafs* is one of the preaching of Prophet Muhammad SAW. The main basis of *tazkiyah al-nafs* is to purify human belief from the darkness of shirk to the light of faith, and this is stated in *Surah al-Baqarah* verse 257. Then followed by purification and purification of morals from important matters. Elements that are the nature of *mazmumah*. The pinnacle of a pure soul, a person has achieved the teaching and education of the real Qur'an. The process of a pure soul will be achieved through *tazkiyah al-nafs*, which is the journey and efforts made to achieve the goal (Raqiyyah Taha, 2003).

In the aspect of purification of the soul according to the teachings of the Prophet PBUH is to adopt the concept and method of *tazkiyah al-nafs*. This debate is mostly discussed in Tasawuf knowledge. *Tazkiyah an-Nafs* is the most important element in the life of people who want to seek well-being in this world and the hereafter. *Tazkiyah* does not mean to reject the current development of life but controls the development of the heart.

*Tazkiyah an-Nafs* forms the soul of a true human being by doing everything sanctioned by Islam istiqamah with the guidance of a *murabbi* or *mursyid* as a spiritual teacher who can cleanse the soul of all reprehensible traits and adorn the soul with all the beautiful attributes. Thus, *tazkiyah* has to go through various methods besides *hidayah* and *taufiq* from Allah SWT because a prosperous heart will return to Allah SWT. There are various hygiene practices that can cleanse a Muslim's spirituality such as wudhuk, prayer and dhikr. Then it is further enhanced with the practice of inner purification which is patience, thankful, *tafakkur* (meditation), positive thinking, *redha* (pleased) and *tawakkal*.

According to the Quran, *al-nafs*, the human's soul is obligated through the process of cleansing, which is cleansed from bad qualities and it is wajib to be decorated with good qualities. This cleansing effort is referred to as *al-tazkiyah* as stated in the statement of Allah SWT in *Surah As-Syams* verses 7 to 10:

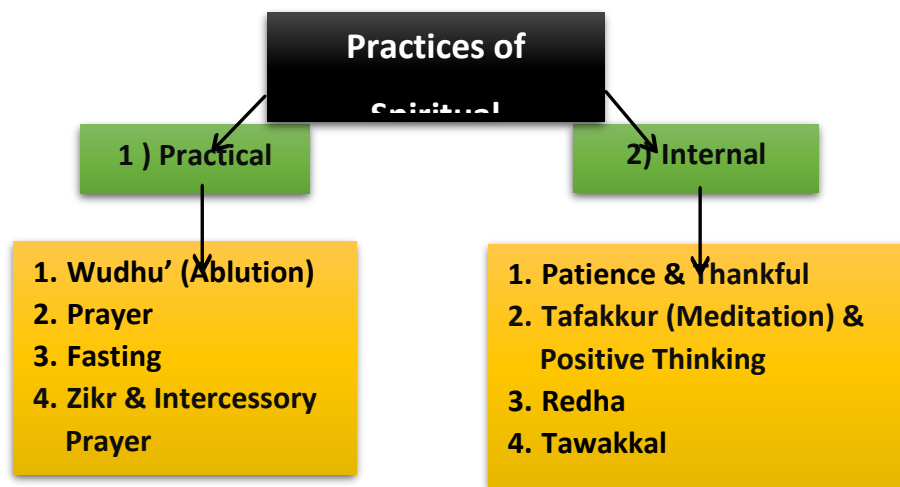
وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

"For the sake of the soul and the completion of it, then Allah inspires the soul and its wickedness, indeed, it is fortunate that the one who sanctifies the soul, and indeed, the one who harms it."

It is clear from the above verse that Allah SWT created the soul perfectly and straight above the true nature. God has also explained to the soul which is the path to evil and where the path leads to piety. In other words, Allah SWT reveals it to the soul and facilitates it to what He has set for him.

Allah SWT has inspired every soul the path of wickedness and piety, a path that can lead to torment and punishment, and a path that can bring happiness. So fortunate are those who sanctify their souls and nurture them so that they can attain the perfection of reason and good deeds for themselves and others, and vice versa the unlucky are those who harm and fall into the abyss of destruction for committing vices and shunning good deeds and will be tormented in the Hereafter. Therefore, every Muslim and believer must strive to cleanse the physical and spiritual in order to establish himself and a steady soul as a true servant of God. Thus, all bad and undesirable things such as plague will be spared from infecting him because he is in the care and protection of Allah.

**The Practices of Spiritual Purification**



**Figure 4: The Mindmap of The Practices of Spiritual Purification**

Based on diagram 4 above, it shows signs of soul purification practices. It is divided into two parts which are practical and internal. The practices of purifying the soul practically include the practice of ablution, fasting prayer, zikr and supplication as a servant to God. While the practice of purifying the soul internally is the practice of cleansing the conscience of a servant with good and pure qualities such as *sabr* (patience), *syukr* (thankful), *tafakkur* (meditation), *husnu zhon* (positive thinking), *redha* (contentment) and *tawakkal* (trust).

**1) The Practices of Practical Spiritual Purification**

**1. Wudhu' (Ablution)**

Each worship has a different role in preserving the physical and spiritual interests of man. One of the specific worships that can preserve the spiritual and physical of man directly is *wudhu'*. In many hadiths and scholars, even through scientific studies, *wudhu'* has been proven to preserve human spirituality (Yaasin, 2012). As it is known that when a person is tested with a pain test such as COVID-19, then he is driven to negative attitudes such as grumpy, slacker and so on. Therefore, every Muslim should know the importance of *wudhu'* as well as pre-empt this noble practice as a daily routine practice.

Ibnu 'Asyur in his interpretation *Al-Tahrir wa al-Tanwir* (1984) stated that *wudhu* plays an important role in sanctifying the hearts of believers. Purification of the heart occurs when it is free from the properties of *mazmumah* (bad nature) and then is educated with the properties of *mahmudah* (good nature). The greatest lesson that can be plucked from the practice of ablution is to stay away from negative traits and refrain from one's angry emotions (Yaasin, 2012).

As stated by the Prophet PBUH in Sunan Abi Daud (No.4786): "*Indeed, the anger comes from Satan. Indeed, the Devil has been made out of fire. Just going to extinguish that fire with water. So, if you are angry, then let your ablution be ablution.*" It is clear here that under ablution can educate the clean nature of every Muslim (Yaasin, 2012).

According to Dr. Magomedov, an investigator in the Department of the Man's General Hygiene and Ecology, Dagestan State Medical Academy, said that ablution can stimulate the aura in a person's body.

*Wudhu* is a system of defense for us because one is always prayed for by the angels to be blessed and forgiven by Allah. Thus, those who are always in a state of ablution can avoid being hit by the evil *Ain*. Before going to bed we are encouraged to take ablution so that we are shunned from the distractions of jinn and demons and guarded by angels (Shams, 2020). Next, the Prophet PBUH gave word to those who preserve the *wudhu* in the care of the angels. A hadith narrated by Ibn Hibban (3/329), from Abdullah bin Umar RA where the Prophet PBUH said:

Whoever became pure became a king in his emblem, and he did not wake up until the king said: Oh God forgive your servant, so he has become pure.

*"Whoever sleeps in a pure state, the Angel will be with him in his garment. He will not wake up until the angels pray 'O Allah, forgive thy servant the fulan for sleeping in holy conditions.'*

The above hadith makes it clear that those who always preserve the *wudhu* and are in a state of purified properly before going to bed will always be preserved by Allah, accompanied by angels and even The Angel prays for forgiveness until he wakes up from sleep. Hence, in the context of preventing the dangerous outbreak of COVID-19, every Muslim should always practice this practice of *wudhu* to ensure that they are spared the threat of infectious diseases.

## 2. Prayer

Prayer is a pillar of religion that is likened to the key to heavenly happiness to the believers. This worship will be the first practice to be counted in the hereafter. Prayer is the only worship that has no abduction either on the way or in the middle of the journey, healthy or sick, rich or poor, war or peaceful (Anas, 2012). This shows that prayer is a very important worship in the *khidupan* of a believer (Nasir & Ismail, 2018).



According to Anas (2012), two conditions need to be implemented in order for prayer to play a role in purification and mental health. First, perform the prayer perfectly, tidy up his act, take care of his time, not be inattentive, sincere and conform to the rules based on the Quran and Sunnah. Second, perform the prayer solemnly. The relationship of prayer and a healthy soul is also a divine relationship whose goodness or wisdom in performing the prayer will be bestowed by Allah SWT. This is explained in the Quran through the statement of Allah SWT in Surah Al-Maarij verse 19 until verse 22.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

Meaning: "Indeed, man has been created with a murmur of grievance. When he is afflicted, he grieves, and when he gets good, he is very virtuous."

According to Ibn Kathir (2008), this verse explains that man has a bad character created to him such as restlessness, restlessness and stinginess. If a man is afflicted by a situation that troubles him, then he will be agitated and complain. The human heart is easily broken due to extreme fear and easily despairs from getting good. However, when a human being receives pleasure from Allah SWT, then he is very stingy to give it to others and fails to exercise the rights of Allah SWT from the blessings received. The bad qualities of human beings can be avoided by those who have the protection of Allah SWT and are given *taufiq* and *hidayah* to go for good and are given the convenience to obtain it. It is they who perform the prayer (Nasir & Ismail, 2018)

In addition, according to a well-known Middle Eastern preacher, Dr Umar said that those who prop up for the Subuh prayer will get all the light of strength that is at dawn. That power will envelop every place on earth when the dawn adhan is held. The force in question is the spaciousness of the chest because the human being will be able to face obstacles and mines with chest spaciousness. Performing Subuh prayer as a spiritual breakfast, Muslims will generate strength to face the obstacles of their daily lives (Zamanuddin, 2015).

### 3. Fasting

The practice of fasting between forms of worship is aimed at increasing faith and piety to Allah SWT. In fact, the worship is a spiritual exercise and the purification of the soul aimed at educating the heart to be shunned by the *mazmumah* which can lead *mukmin* to the valley of disobedience. According to Dr Radiah Salim (2022), the spiritual and physical strengths are intertwined. This is because spiritual strength will lead to physical strength and vice versa.

The advantages of fasting practice are so much spiritually and physically. From a health point of view, the practice of fasting can control health problems such as obesity and certain diseases, while in terms of worship, it aims to increase piety and obedience. against every commandment of Allah SWT.

Among the benefits of the practice of spiritual fasting, fasting can treat the impurities of the heart and subjugate the passions that many invite people towards bad things (Hasnah, 2018). Indirectly, Muslims who are consistent in sunnah fasting will be educated and preserved from negative traits.

Thus, *mu'min* whose *mujahadah* and *istiqamah* are at this high level, surely can enjoy the sweetness of worship and the beauty of obedience. Then a believer who reaches this point will be blessed with Allah's happiness, spaciousness and peace of mind who is right to continue to worship Him. Indeed, there are many advantages of practicing fasting as stated by the Prophet PBUH in the hadith of Qudsi: Allah SWT said: *"Every human practice is for him except fasting, for it is only for me and I am the one who will reward him."* (HR Bukhari).

#### 4. Zikr and Intervessory Prayer

Prevention is no less important for a Muslim, who believes that every *zikr* chanted contains great advantages and wisdom in life. Prophet SAW often practiced prayers every morning such as the hadith under the history of Abu Daud (No. 5088), Al-Tirmidzi (No. 3388), Ibn Majah (No. 3388), Al-Hafizh Abu Thahir says that this sanad hadith has the rank of hasan sahih. Narrated by Abu Dawood and al-Turmidhi, He said: The Messenger of Allah PBUH said: *"No slave says in the morning of every day and every evening every night."* In the name of God, who does not harm with his name anything on earth or in heaven and is the Almighty Almighty, three times, unless nothing harms him).

The Prophet PBUH said, "Not a servant utters every morning from every day and every evening of every night the sentence: *Bismillahilladzi Laa Yadhurru ma'asmihi syai-un fil ardhi wa laa fis samaa'i wa huwas samii'ul 'aliim'* (in the name of Allah who in His name there is nothing harmful on earth nor in the heavens, and He is the All-Mighty, the All-Knowing, three times, so there is no tone what harms him."

There are other supplications that the Prophet PBUH often practises every morning and evening, Imam Bukhari in the book Adabul Mufrad, Imam Abu Daud and Nasa'i from Ibn Umar, said; The Messenger of Allah (peace and blessings of Allaah be upon him) did not let these words if he became and if he became Allah I ask you for well-being in this world and the hereafter, Allah I ask you for forgiveness and well-being in my religion, my world, my family and my finances, Allah protect me from my hands and from behind me and from my right and from my north and above me and I promise with your greatness that I will be assassinated from beneath me. He meant: *"O God truly I beg for forgiveness and benefit in the world and the hereafter. O God I beg forgiveness and expediency to my religion, my world, my family, and my property. O God, cover my disgrace and protect me from fears. O God, guard me from both the front, back, right, left, up, and I beg for protection – with thy majesty from the oversight of the bottom "*.

The above supplications recited by the Prophet PBUH are as a shield and a bulwark against all harms and dangers that are undesirable. God will give protection and care to those who practice it. Therefore, every Muslim must practice it consistently during the day and evening.

## 2) The Practices of Internal Spiritual Purification

### 1. Patience and Thankful

Patience and gratitude there is a connection with each other such as the connection between favor and trial. Everyone cannot escape such favors and attempts in the course of life in the world. Similarly, the pronunciation of gratitude in the act of demanding is patience. Patience itself is divided into three types which are patience in obedience, patience from disobedience and patience when getting the test. All three types of patience are a reflection of a life (Sa'id Hawwa, 2015). Therefore, patience is half of faith and because every branch of faith requires patience.

The opposite of the nature of *sabr* is the complaining of fretting which is a despicable deed, or *kufur* that will lead to destruction. There is no other choice for a Muslim to live this life but rather to be armed with patience. Therefore, the thing that cannot be separated from *sabr* is *taslim* (surrender) and redha kepada atakdir which have been determined by Allah (Sa'id Hawwa, 2015).

As a Muslim, we must bear in mind that this test is not necessarily bitter but also pleasure and joy is also a test for those of us who are servants of Allah. The life we're going through must be up and downs. There are times when we're on top and there are times when we're downstairs. However. Remember that each of us will be tested with many different tests, a sign of love from Allah SWT. The test that Allah SWT has brought can appear in several circumstances and forms whether the test is a level lift for those who practice righteousness and believe. In fact, it can also be present in the form of misfortune as one of the ways of forgiveness of sins and purification of the soul (Rashid, 2021).

Therefore, every Muslim needs to understand the wisdom behind the test. Not a believer is tested unless Allah loves him. As in verses 2 to 3, "*Do men think that they are left alone and say, "We have believed" while they were not tested? And Indeed, We have tested those before them, so indeed, Allah knows those who are truthful, and He knows the truth.*"

The Prophet PBUH also gave a happy news to those who understand the wisdom of the test given which is to be patient when tested and grateful when given the blessing. As narrated by Muslims, the Prophet PBUH said:

عجبا لأمر المؤمن، إن أمره كله خير، وليس ذاك لأحد إلا للمؤمن، إن أصابته سراء: قال رسول الله صلى الله عليه وسلم شكر، فكان خيرا له، وإن أصابته ضراء صبر، فكان خيرا له

Meaning: "*It is wonderful for the affairs of the believers; indeed, it is good, and it does not apply to anyone except the believers.*"

The attitude of patience and hanging everything to Allah Quran surah Al-Hadid verses 22 to 23 and interpreted further by Ibn Katsir explains that the calamity occurred according to the decrees of Allah's destiny since before His creation was completed (Sunarsa, 2021). Since calamity comes from God, it is appropriate for man to be patient and ask the Almighty for protection. Of course, it is also reconciled by always endeavoring by submitting to God's commands and staying away from His prohibitions and not despairing (Sunarsa, 2021).

Maulida (2019) stated in his study that the factor of the occurrence of a calamity, is due to human actions that deviate from God's rules such as sinful deeds, tyranny, damage, and even pride is also a great influence of the occurrence of a calamity. If you think about it again, the transmission of COVID-19 is predicted to come from residents of Wuhan, Hubei in China who eat bat meat that has Coronavirus-19. As is the teaching in Islam, Allah Almighty forbids His servants to eat certain haiwan meat, one of which is bats. The case is as a warning from Allah to man to return to follow the rules and teachings that Allah has set out in the Quran in order to get welfare in life and bring goodness to all people, both Muslims and vice versa.

Thus, by understanding the meaning and wisdom of misfortune, it can give understanding of the mind and strength of the heart. Thus, in particular, Muslim individuals will be more encouraged and mentored to be more accepting of the situation with patience and strength in the face of various obstacles including attempts to cope with the COVID-19 pandemic.

## 2. *Tafakkur* (Meditation) and Positive Thinking

*Tafakkur* is to reflect and think about the creation of Allah SWT. All the creations of Allah SWT that exist in this world are the result of His deeds and creations. All the essence, symptoms, traits and wills that occur are indicative of the wisdom, power, glory and majesty of Allah SWT (Sa'id Hawwa, 2015). There is a Muslim narration that mentions the Prophet PBUH's statement on everything that happens is good and it happens at the will of Allah SWT. The Prophet PBUH said:

قال رسول الله صلى الله عليه وسلم:  
 عجا لأمر المؤمن، إن أمره كله خير، وليس ذاك لأحد إلا للمؤمن، إن أصابته سراء شكر، فكان خيرا له، وإن أصابته  
 ضراء صبر، فكان خيرا له

Meaning: "It is wonderful for the affairs of the believers; indeed, it is good, and it does not apply to anyone except the believers."

If distressed, he put up with God's decrees, waited for God's leniency, and counted the reward from God. That's good for him. And if he gets prosperity from the grace of religion; such as knowledge, righteous deeds, and worldly favors; Like money, children and family, thanks to God, and that is by doing obedience to the One God, then he thanks God and that is good for him.

After understanding God's reason for sending trials in the form of a Pandemic disaster, the next step that is done is to pray to Allah, which is to be prejudiced that Allah sent the COVID-19 disaster, there must be positive things that we can learn wisdom (Ayu et al., 2022). By believing that everything that God created is even bad and harmful, but it certainly has benefits for us. Thus, our souls and hearts will become serene and happy with all the rules and plans of God.

## 3. *Redha* (Pleased)

*Redha* (pleased) is to accept all the destiny and plans of Allah SWT with the freeness of the chest. Humans who are pleased are human beings who are always grateful for every blessing and gift that Allah SWT has given. An individual who is pleased with all the rules of Allah will have peace and convenience in completing every affair in his life (Norhashimah, 2020). Allah SWT has said in Surah al-Ma'idah, verse 119 which means;

*"This is the day that those who are truthful have benefited from their truth. They have Paradises that flow beneath them some rivers, they remain in them forever. Allah is pleased with them and they are pleased with Him".*

According to Ahmad (2020), the test for disease outbreaks is a punishment for humans. But on the Muslim side, it can be considered a blessing for those who face it fully reflected and patience. Among them is a hadith narrated by Umm Al-Mu'minin A'ishah RA who said: "I asked the Messenger of Allah S.A.W about cholera, and he said:

Meaning: *"It is a punishment sent by Allah SWT to whomever He wills and Allah SWT made it mercy for the believers. No one is affected by this cholera epidemic while he sits in his country with patience and reflection, and he understands that nothing befalls him unless everything has been determined by Allah SWT, but he will get a reward like the reward of a martyr".*

According to al-Imam Ibn Hajar (1997), this hadith emphasizes the discipline aspect of a Muslim in facing an epidemic situation. Muslims should believe that this epidemic is a decree from God. They should be able to control themselves at home, be patient with all the trials that befall them, and believe that nothing happens except by God's decree. If a Muslim possesses all these characteristics, then he is entitled to a reward, such as the reward of martyrdom, as mentioned in the hadith (Ismail et al., 2021).

In the face of adversity, it is undeniable that it is impossible for the soul of a servant not to feel sad with the trials that befall him while the trials he goes through are very painful such as the loss of loved ones, property and work as well as the pain of an epidemic of disease (Rashid, 2021). Nevertheless, a strong believer will try to rise up with confidence in the help and power of God, who is preparing something for him despite the hardships that occur is a precise faith.

In the face of misfortune, there is no doubt that it is impossible for the soul of a slave not to be saddened by the trials that have befallen the trials that have been passed such as the loss of loved ones, property and employment as well as the pain of the disease epidemic (Rashid et al., 2021). Nevertheless, it is not an excuse and a hindrance for us to continue to rise. With confidence in God's power that is certainly preparing something for His servant behind the hardships that occur is a faith.

#### **4. Tawakkal**

Etymologically, tawakkal means surrendering everything to Allah SWT, delegating power to others, and the representative has the power to complete the matter until it is completed (Arifka, 2017). The meaning of tawakal in terms is to put Allah swt. as a representative to manage a problem and leave it to Allah SWT to solve the problem after making every effort.

In psychology, *tawakkal* is known for surrendering. Similar to *tawakkal* in Islam, surrendering is also done after a person has made his maximum efforts, then he will leave the results or decisions to God.



According to Petranto (Aziz, 2019), surrendering to himself accompanied by a feeling of satisfaction with his efforts is one indication that a person has a healthy soul. Quraish Shihab explained that surrendering means that he understands the limitations of his abilities and can lead himself to good self-acceptance (Aziz, 2019).

*Tawakkal* is a commendable trait that always relies everything on Allah SWT, samada when in pleasure or when in the exam (Setiawan & Mufarihah, 2021). In addition to this understanding, scholars' also have their own definition of *tawakkal*. Here is the definition of *tawakkal* according to scholars':

1. *Tawakkal* according to Ibn Qayyim Al-Jauziyah is an interconnected condition, derived from various events, which cannot actually be perfect except fulfilling the order, starting from knowing Allah SWT, determining the cause, *husnudzon* (prejudiced) against Allah SWT obeying and leaving everything only to Allah SWT (Adli, 2016).
2. The concept of *tawakkal* according to Imam Al-Ghazali in the book of *Ihya' Ulumu'ddin* is that the essence of tawhid is the basis of the nature of tawakal. So, captivity is part of faith and faith is formed from science, conditions, and behavior. Just as *tawakkal* is a science as a basis, then *tawakkal* behavior is the result, and condition as the intention of tawakal nature. *Tawakkal* is to rely on Allah when dealing with an affair, when experiencing difficulties so that the soul feels strong and calm (Setiawan & Muafarihah, 2021).
3. M. Quraish Shihab defines tawakal as trying earnestly according to the ability we have to realize our goals. This effort was carried out in conjunction with surrendering to Allah SWT (Arifka, 2017). The concept of *tawakkal* according to M. Quraish Shihab includes Allah Almighty and no one resembles Him, aware that man is His servant and has limitations, strives earnestly according to ability, surrenders to Allah Almighty.

In this era, Malaysians have made maximum efforts by following the new rules and procedures provided by the government. However, in carrying out this endeavor, there are still voices of people who are dissatisfied with the results of what they have tried. People feel disappointed and deceived by the fact that efforts in the form of vaccinations are still considered not so effective in eradicating COVID-19.

When viewed from an Islamic perspective, the efforts that have been carried out by the community are endeavors that have not been accompanied by laughter to Allah. From the story of the previous prophet and based on the historical hadith of Imam Bukhari, Aisyah r.a. asked the Messenger of Allah SAW regarding the plague, then the Messenger of Allah said: "*The plague is the people He wills. God makes it a mercy for people of faith. In the event of a plague, someone settles in his country, he is patient, hoping only for a reply from Allah Almighty. He was sure that no event had taken place unless it had been ordained of God. And so, he gets a recompense like martyrdom.*"

The form of *tawakkal* that can be applied in the face of the COVID-19 pandemic is to believe that all the misfortunes received are coming from Allah. Imam Bukhari interpreted the calamity given by God as a cleaner of human sin so that when humans meet God, they will be in a sacred state (Sunarsa, 2021). Understanding the meaning of the COVID-19 pandemic as a soul-hater from sin will move oneself to repent and get closer to Allah. In turn, it can increase faith and piety so that the heart becomes easy to be pleased and accept everything only to Allah alone, then it is doing *tawakkal* (Ayu et al., 2022).

## **Relationship Between Physical Cleansing and Spiritual Purification**

Hygiene is a virtue shared by all people and society. Physical hygiene and moral purity are strongly encouraged by religions, especially before religious ceremonies begin, indicating the possible psychological connection between physical hygiene and moral purity (Salih Uslu, 2007).

Recently Dr. Zhong of the University of Toronto and Dr. Liljenquist of Northwestern University published a joint article in *Science* (2006) on the relationship between physical hygiene and moral purity. They conducted an experiment in which they observed human behavior on this matter. They investigated whether the threat to moral purity activates the need for physical cleansing. After that, they also investigated whether physical purity helped people deal with the moral threats they faced. In a laboratory setting, they asked participants to remember any good or bad behavior in their lives and explain their emotions and feelings they experienced about this behavior to determine whether threats to moral purity increased the occurrence of purity-related words (Salih Uslu, 2007).

Dr. Zhong and Dr. Liljenquist (2006) document that people who remember unethical behavior about themselves remember more clean words than those who remember the ethical. They used three additional experiments by changing their design and replicating the same results. Their findings suggest that people feel the need for physical cleansing after engaging in unethical behavior. People feel that they have been sanctified from their sins by physical cleansing. Before they go to the sanctuary people bathe or bathe and then dress in their best clothes. In this way, they show their Creator how morally and physically clean they are. Physical cleansing also has benefits for health by removing visible or invisible dirt from the body as mentioned above, all religions attach importance to physical and moral purity (Salih Uslu, 2007).

### **2.1 Problem Statement**

Since the declaration of the Coronavirus Disease 2019 (COVID-19) pandemic as a pandemic by the World Health Organization (WHO) has affected many Malaysians by economic collapse, social change and so on. Most of them are affected from an emotional point of view such as fear, isolation, anxiety and depression due to stress and changes in their life norms (Ariffin et al., 2022). This can all interfere with the psychological aspect, self-well-being which is a key element in determining the human self-functionality and can further influence the health system in the face of the pandemic (Aziz, 2020).

The outbreak, which began in December 2019, has exposed the community to new norms such as compliance with various standards of procedure (SOP), social distancing, quarantine and other health access. Unknowingly, the pandemic has created various pressures in the community until it reaches alarming levels (Manak & Farhana, 2020).

Based on the statistics of the National Health and Morbidity Survey (NHMS) in 2019, 2.3 percent of the people in the country who are 16 years old have mental illness due to prolonged emotional instability. In addition, the spread of COVID-19 has also led to an increase in suicides among the community. In recent years, Malaysian society, especially Muslims, have often faced emotional and psychological instability, causing problems of mental disorders that also affect spiritual and physical health (Aziz et al., 2020).

Based on the definition of WHO Health, it is a perfect physical, mental and social condition and not just free from illness or weakness (Jakab, 2011). This perfect state is definitely rooted in the construction of internal strength through regular exercise, a balanced diet, mental therapy and others. Mental Health Policy (2012) defines mental health as the ability of individuals, groups and environments to interact with each other to promote optimal subjective well-being and the use of cognitive, effective and relationship capabilities towards the achievement of individual and group goals.

This mental health dynamic demands the need for a powerful integration of new values to meet today's great challenge, the COVID-19 pandemic. This is because the spread of COVID-19 has had a negative impact on various aspects of life including human mental health issues. This aspect of mental health is often ignored and taken lightly by our society as it is usually not physically visible (Rashid et al., 2020). However, when this problem occurs continuously over a long period of time, it will necessarily have an impact on physical and mental health. Therefore, it is important for the public to be aware and aware of this mental health issue so that it does not become a cancer that can worsen due to the ongoing COVID-19 pandemic.

In addition, public neglect of hygiene care is one of the causes of increased disease. The Analysis of the Ministry of Health also proves that the reproduction of this epidemic has to do with the unsanitary environment, the habit of littering and inefficient waste management. This is based on the Daily News Online report, a report on January 20, 2016.

This is also supported by a statement issued by the World Health Organization (WHO) on 12 June 2020 explaining the importance of Personal Care during COVID-19, namely physical distancing, good respiratory hygiene and hand washing are important examples of personal care. It is an action that we can take every day to protect ourselves from COVID-19. There are many more areas where self-care can make changes to our health and well-being during the coronavirus disease pandemic. As this new norm is a new experience for most people, society is forced to get used to hygiene practices that may have been underserved before. Most infectious diseases begin with simple hygiene practices. Many people do not care about personal hygiene, with dirty clothes, unwashed hands, coughing and spitting here and there and even worse they urinate in the wrong place. Therefore, this study is important to carry out by focusing on physical and spiritual cleansing in the perspective of Islamic Fiqh legislation.

### **3. Method**

This study uses a qualitative descriptive research study approach. Literature research is carried out by referring to primary and secondary references for reading books, magazines, journals, the internet and so on. In addition, by conducting observational studies from previous studies and referring to the views of muftabar scholars from the book of Turath. All these sources were chosen to determine the documents to be studied related to maintaining cleanliness in physical and spiritual aspects according to the perspective of Islamic Fiqh, especially in stemming the transmission of COVID-19 epidemic infection.

#### 4. Results and Discussion

Preliminary review highlights the literature on religious guidance on physical and spiritual hygiene practices in curbing the spread of COVID-19. Also applied in this article are several verses of the Quran and the Hadith of the Prophet PBUH as well as the opinions of scholars from *turath* books and scientific books in contemporary issues because there are solutions to all problems in life. The researchers found that there were two topics related to the study that were brought up related to the guidance on hygiene practices for Muslim individuals in containment of the spread of the COVID-19 pandemic, which is physical and spiritual hygiene. By practicing this concept of *tazkiyah al-nafs* a Muslim and *Mu'min* can get rid of all the negative traits and bad values that nest in the heart. Next can decorate and strengthen the soul with positive qualities and pure values. This, will push the individual towards a better Muslim and *Mu'min* and will invite the blessing and preservation of Allah SWT towards him. With the application of the concept of *tazkiyah al-nafs* this will also encourage a Muslim and a believer to become a true servant of God in devotion. Thus, he will be protected from all evil threats and dangerous plagues and even all that is undesirable, as per the promise of Allah SWT to His faithful servants with perfect faith.

#### 5. Conclusion

In short, personal hygiene care both spiritually and physically is highly demanded to every Muslim. True Muslims will be consistent in practicing the sunnah of the Messenger of Allah coupled with practical adherence to WHO and MOH procedures. Furthermore, with the practice of *tazkiyah an-Nafs*, a Muslim will be better guided to the path that Allah SWT has accepted and found happiness in this world and in the hereafter. Based on past studies, it has been found that physical and spiritual cleansing are intertwined and even spiritual cleansing can complement the hygiene care aspect of a Muslim individual. By practicing this concept of *tazkiyah al-nafs* in the heart, a Muslim can get rid of all the negative traits and bad values that nest in the heart. Next can decorate and strengthen the soul with positive qualities and pure values. This, will push the individual towards a better Muslim and *Mukmin* and will invite the blessing and preservation of Allah SWT towards him. With the application of the concept of *tazkiyah al-nafs* this will also encourage a Muslim and a Believer to become a true servant of God in devotion. With that, he will be preserved and safe from all the dangers and threats including the Coronavirus-19 pandemic. This is as promised by Allah SWT to His servants who believe in perfect faith.

#### 6. Acknowledgement

The author is a member of the research group under the Fundamental Research Grant Scheme (FRGS) and we would like to thank and appreciate the MOE & Management Center (RMC), UiTM for encouraging the encouragement to publish this paper and support the funding of our research project entitled Determination Personal Hygiene Index for New Norms Based on the Nazafah Concept of Islamic Legal Doctrine to Combat the Covid-19 Pandemic "(600-RMC/FRGS 5/3 (129/2021) under the Fundamental Research Grant Scheme (FRGS) Year 2021.

## References

- Abd al-Mun'im Qindil. *al-Tadawi bi al-Qur'an*, Qahirah, Maktabah al-Turalh al-Islami, t.l. h. 15.
- Abdullah Al-Harith Bin Asad Al-Muhasibi. 1991. *Adab Al-Nufus*. Beirut: Muassasah Al-Kutub Al-Thaqafiyyah. Edition. 2.
- Arifka. *Konsep Tawakal dalam Perspektif M Quraish Shihab (kajian tafsir tarbawi)*. Skripsi. Fakultas Pendidikan Agama Islam Universitas Islam Negeri Ar-Raniry Darussalam Banda Aceh. 2017.
- Adli, R. (2016). *Tawakal dan Resiliensi pada Remaja Panti Asuhan Yogyakarta*. Skripsi Fakultas Psikologi dan Seni Budaya Universitas Islam Indonesia. 2016.
- Al-Khayat, Mohammad, *Health Education through Religion*, WHO, Alexandria, Egypt: 1997.
- Al-Munawwir, Ahmad Warson, *Kamus al-Munawwir*, Surabaya: Pustaka Progressif, 1997.
- Ariffin, U.M.M., Wahid, N.A., Salman, T.M.I.T.M., YUNUS A.M., Yusoff, Z.M., Ariffin, R. (2020). FENOMENA KEMURUNGAN DI MALAYSIA DALAMERA PANDEMIK COVID-19. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 5(12), 5–12. <https://doi.org/10.47405/mjssh.v5i12.593>
- Avadhuta, Vedprajinananda, 2005, *Yoga Health Secrets*, [http://www.mega.bz/body\\_energetics/article.mgi?id=147](http://www.mega.bz/body_energetics/article.mgi?id=147)
- Ayu, W. K., Azhar, Z. A., Putri, T. E. (2022). IMPLEMENTASI SIKAP TAWAKAL MENURUT PSIKOLOGI ISLAM DALAM MENGHADAPI PANDEMI COVID-19. *Khazanah: Jurnal Mahasiswa*, 13(3), 24–31. <https://doi.org/10.20885/khazanah.vol2.iss3.art4>
- Aziz, A.R.A., Shafie, A.A., Ali, Z., Dzainal, N.D.S. (2020a). Pengamalan Nilai Agama dalam Mengatasi Kemurungan Semasa Pandemik COVID-19. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 5(12), 31–44. <https://doi.org/10.47405/mjssh.v5i12.593>
- Centers for Disease Control and Prevention (CDC), National Center for Emerging and Zoonotic Infectious Diseases (NCEZID), Division of Foodborne, Waterborne, and Environmental Diseases (DFWED). (2017, February 28). *Sinus Rinsing For Health or Religious Practice | Naegleria fowleri | CDC*. Centers for Disease Control and Prevention. Retrieved August 21, 2022, from <https://www.cdc.gov/parasites/naegleria/sinus-rinsing.html>
- Dasar Kesehatan Mental Negara (2012). Kementerian Kesehatan Malaysia. Diakses pada 17 Ogos 2022 daripada [https://www.moh.gov.my/moh/resources/Penerbitan/Rujukan/NCD/Kesihatan%20Mental/8\\_Dasar\\_Kesihatan\\_Mental\\_Negara.pdf](https://www.moh.gov.my/moh/resources/Penerbitan/Rujukan/NCD/Kesihatan%20Mental/8_Dasar_Kesihatan_Mental_Negara.pdf)
- Hisham al-Khalib, op.cil, h. 104. Mahmud Nazim al-Nasimi, op.cil, j. 1. h. 157.
- Ibn Kathir. 'Imad al-Din Abu al-Fida' Ismail al-Quraisy al-Dimasyq, *Tafsir Ibn Kathir* (Madinah: Maktabah al-'Ulum wa al-Hikam, 1993M/ 1413H), 4:517
- Ibn Kathir, *Al-Misbah al-Munir fi Tahdhib Tafsir Ibn KATHir: Shahih Tafsir Ibnu Kathir*, terj. Abu Ihsan al-Atsari (Jakarta: Pustaka Ibnu Kathir, 2021). 9;607-608.
- Ismail, M.S., Nazri, M.A., Amran, N.N. (2021). Panduan Ulama Islam Berkaitan Amalan Pencegahan Penularan Pandemik: Satu Sorotan. *Journal of Contemporary Islamic Law*, 6(1), 17–28.
- Izal-Din I-'arraj, *al-Islam wa at-Wiqayat Min al-'Amrad*, Beirut, Dar al-'Ra'id al-'Arabi. 1984. 12.
- Jakab, Z. (2011). *Presentation: "Designing the road to better health and well-being in Europe" at the 14th European Health Forum Gastein* [E-book]. World Health Organization.



- J.A.K.I.M. (2020, December 12). *Misi perkukuh spritual*. MyMetro.Com. Retrieved August 20, 2022, from <https://www.hmetro.com.my/addin/2020/12/652315/misi-perkukuh-spiritual>
- Li, X., Kolltveit, K. M., Tronstad, L., & Olsen, I. (2000). Systemic diseases caused by oral infection. *Clinical microbiology reviews*, 13(4), 547–558. <https://doi.org/10.1128/CMR.13.4.547>
- Magomed Magomedov, Muslim Rituals & Their Effect On The Person's Health, [http://www.crescentlife.com/wellness/muslim\\_rituals\\_and\\_their\\_effct\\_on\\_the\\_person's\\_health.htm](http://www.crescentlife.com/wellness/muslim_rituals_and_their_effct_on_the_person's_health.htm)
- Mahmud Nazim al-Nasimi. op.cil, j. 1. h.164, Muwaffaq al-Din. al-Tib Min al-Kilab wa alSunnah, Beirut. Dar al-Ma'rifat, 1986. li. 12. Muhammad Said al-Suyuli. Mujizat at-Tib, Beirut.
- Manak Ek Klai & Farhana Kamarul Bahrin. 2020. Kesedaran Tentang Masalah Kemurungan dalam Kalangan Guru. *Malaysian Journal of Society and Space* 16(4): 273-284.
- Maulida A. Bencana-Bencana Alam pada Umat Terdahulu dan Faktor Penyebabnya dalam Perspektif Al Qur'an: Studi Tafsir Maudhu'i Ayat-Ayat Tentang Bencana Alam. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir*. 2019 Dec 10;4(02):129-55.
- Mu'assasah al-Risalah, 1984, h. 45. AfifAbd al-fatiah Tabbarah, Ruh al-Din al-'rs!ami.Beirm. Dar al-'Ilm Li al-Malayin, h. 432.
- Muhammad bin Muhammd al-Ghazali. 2001. Minhaj al-Abidin Ila Jannah Rab al-'Alamin. Beirut: Dar Al-Bashair Al-Islamiah.
- Musnad al-Imam Ahmad bin Hambal, Ahmad bin Hambal, Shu'aib al-Arna'ut [et al.] (ed.), j.29, Hadis 'Atiyyah al-Sa'di, h.505, hadis no.17985, Beirut: Mu'assasah Al-Risalah, 1999, Dhaif.
- Purnama, Y. (2020, April 24). *Anjuran Mencuci Tangan Dalam Islam*. Muslimah.Or.Id. Retrieved August 15, 2022, from <https://muslimah.or.id/11971-anjuran-mencuci-tangan-dalam-islam.html>
- Rahman, M.M.A. (1997). Kebersihan Alam Sekitar Mengikut Perspektif Islam. *Jurnal Usuluddin*, 6.
- Raqiyyah Taha Jabir Al-Ulwani. 2003. Manhaj Ibn Qayyim Al-Jauzi Fi Tazkiyah Al-Nafs. Majllah Jami'ah Ummu Al-Qura Li 'Ulum Al'Syariah Wa Al-Lughah Al-'Arabiyah Wa Adabiha. Volume. 19.
- Sahih Muslim bi Syarh at-Nawawi, Beirut, Dar al-Kutub al-'Ilmiah. 1995. j.3, h.85
- Sa'id Hawwa. (2015). *Tazkiyah An-Nafs Al-Mustakhalas Fi Tazkiyah Al-Anfus* (1st ed.). Al Hidayah House Of Publishers Sdn Bhd. Hlmn 115 & 389.
- Setiawan D, Mufarihah S. Tawakal Dalam Al-Qur'an Serta Implikasinya Dalam Menghadapi Pandemi Covid-19. *Jurnal Studi Al-Qur'an*. 2021 Jan 29;17(01):1- 8. <https://doi.org/10.21009/JSQ.017.1.01>.
- Shams, U. (2020, April 1). *Amalan berwuduk antara 6 langkah dapat elak penyakit sumpahan mata akibat pujian manusia*. mStar. Retrieved August 20, 2022, from <https://www.mstar.com.my/xpose/addin/2020/03/27/hindari-penyakit-ain>
- Sipon, S., Hussin, R. (2012) *Teori Kaunseling dan Psikoterapi*, 321.
- Sunarsa S. Tinjauan Hukum Islam terhadap Musibah Pandemi Covid-19 dan Implikasinya pada Sikap Umat dalam Menghadapi Wabah Covid-19. *Mutawasith: Jurnal Hukum Islam*. 2021 Jul 12;4(1):1-8. <https://doi.org/10.47971/mjhi.v4i1.302>.
- Sunan Abi Daud, Abu Daud Sulaiman bin al-'Ash'at al-Sajastani, j.4, Bab Mengenai Apa Yang Perlu Dikatakan ketika Marah, h.396, hadis no.4786, Beirut: Dar al-Kutub al-'Arabi, t.t, Dhaif;

- Tawfik, L. (2021a, October 16). *The Preventive and Healing Wonders of Ablution*. IslamOnline. Retrieved August 21, 2022, from <https://islamonline.net/en/the-preventive-and-healing-wonders-of-ablution/>
- Uslu, S. (2020, November 1). *The Relationship between Physical Cleanliness and Moral Purity*. The Fountain Magazine | The Fountain Magazine. Retrieved August 15, 2022, from <https://fountainmagazine.com/2007/issue-59-july-september-2007/the-relationship-between-physical-cleanliness-and-moral-purity>
- Yahya, M.H. (2017). Elemen Tazkiyah Al-Nafs Dalam Gagasan Negara Zikir Brunei Darussalam: Kajian Terhadap Amalan Kerohanian Sebagai Asas Pembangunan Kerohanian Golongan Belia Perlu Prihatin (BPP).
- Yaasin, Q.A.B.F. (2012). MUKJIZAT WUDUK KE ATAS ROHANI DAN JASMANI MANUSIA. *International Journal on Quranic Research*, 2(2).
- World Health Organization. (2020). *WHO Save Lives: Clean Your Hands In The Context of COVID-19* [E-book]. World Health Organization.
- World Health Organization. (2020, Jun 12). *Self care during COVID-19*. Diakses pada 3 Ogos 2022, Dari <https://www.who.int/news-room/photo-story/photo-story-detail/self-care-during-covid-19>
- Zhong, Cen-Bo, and Liljenquist, K, 2006, Washing away Your Sins: Threatened Morality and Physical Cleansing, *Science*, vol 313, pp: 1451-145.