



## The Concept of Understanding Impurity among LDII West Nias in a Review of Hadith

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**Abstract:** This study aims to determine the understanding of najis among LDII members and to identify the practice of Hadith regarding Najis among the Indonesian Islamic Propagation Institute of West Nias. The method used in this study is qualitative with a case study approach. The results of the study show that (1) the concept of najis in LDII is the same as that taught in Islam, which refers to something that is dirty and must be cleaned, in accordance with religious teachings that emphasize the importance of maintaining cleanliness, both physically and spiritually. Allah SWT loves His servants who protect themselves from impurity, whether it be major or minor impurity. (2) In practice, members of the Indonesian Islamic Propagation Institute of West Nias always prioritize personal hygiene and the cleanliness of places of worship in accordance with Islamic teachings. This is especially true in understanding and practicing the verses of the Qur'an and the hadiths. In fact, this is taught to preschool children. This is done solely to instill an understanding of the dangers of impurity in the minds of the next generation of the Indonesian Islamic Da'wah Institute from an early age.

**Keyword :** Understanding, Impurity, Hadith

**Abstrak:** Penelitian ini bertujuan untuk mengetahui pemahaman tentang najis di kalangan LDII dan mengetahui praktik hadis tentang najis di kalangan Lembaga Dakwah Islam Indonesia Nias Barat. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan studi kasus. Hasil penelitian menunjukkan bahwa (1) konsep pemahaman najis dalam LDII sama seperti yang diajarkan dalam Islam mengacu yaitu pada sesuatu yang kotor dan harus dibersihkan, sesuai dengan ajaran agama yang menekankan pentingnya menjaga kebersihan, baik secara fisik maupun spiritual. Allah Swt. mencintai hamba-Nya yang menjaga diri dari najis, baik itu hadast besar maupun hadast kecil. (2) Dalam praktiknya, warga Lembaga Dakwah Islam Indonesia Nias Barat selalu mengutamakan kebersihan diri dan tempat ibadah sesuai ajaran Islam. Terutama dalam memahami dan mengamalkan ayat-ayat dari Al-Qur'an maupun dari hadis-hadis. Faktanya, hal itu diajarkan kepada anak-anak prasekolah. Hal itu dilakukan hanya untuk menanamkan pemahaman dan bahaya najis dibenak generasi penerus Lembaga Dakwah Islam Indonesia sejak dini.

**Kata kunci :** Pemahaman, Najis, Hadis

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## **Introduction**

The Indonesian Islamic Propagation Institute (LDII) is an Islamic religious organization in Indonesia that bases its teachings on the Qur'an and Hadith as the primary sources of Islamic law. In its religious practices, LDII is known for its strong emphasis on purity and cleanliness, particularly in maintaining the purity of places of worship. In several areas, including Sirombu District, West Nias Regency, there is a prominent practice of cleaning or mopping mosques after they have been used by individuals who are not members of the LDII. This practice has attracted public attention because it is understood to be part of the implementation of the teachings about impurity, which are rooted in the Prophet's hadith.

This phenomenon has given rise to quite complex socio-religious dynamics. On the one hand, LDII members view this practice as a form of prudence (*iḥtiyāt*) in maintaining the sanctity of places of worship. However, on the other hand, some interpret the practice as a sign of exclusivity or a lack of respect for fellow Muslims. This tension in perception demonstrates differences in understanding and implementing Islamic teachings, particularly regarding the concepts of impurity and purity.

Normatively, the concept of impurity in Islam has a clear basis in Islamic jurisprudence and the hadith of the Prophet (Sibawaihi et al, 2024). Islam teaches that all creatures created by Allah are born in a state of purity (Septemiarti, 2023). However, differences in the methodology of understanding hadith and the approach to legal *istinbath* can give rise to variations in practice within Muslim communities. In this context, it is important to examine not only LDII's practices normatively but also how hadiths regarding impurity are understood, interpreted, and applied in specific social contexts. Thus, this issue is not solely a matter of Islamic jurisprudence (*fiqh*), but also concerns the methodological aspects of understanding hadith and its social implications.

In Sirombu District, the presence of LDII since the 1980s has faced resistance from some residents, the majority of whom are non-LDII. Differences in understanding of Islamic jurisprudence (*fiqh*) and hadith have been one factor influencing social relations between LDII members and the surrounding community. Although relations between the two began to improve since the 1990s, negative perceptions of some of LDII's religious practices, including those related to mosque cleanliness, still appear in social discourse.

So far, research on LDII has generally focused on the organization's history, its preaching patterns, or its general socio-religious dynamics. Meanwhile, studies on the concept of impurity in Islam have been more frequently discussed from the perspective of classical Islamic jurisprudence or comparative schools of thought. However, no research has been found that specifically analyzes how LDII members

at the local level, particularly in Sirombu District, West Nias Regency, understand the hadiths about impurity and how this understanding influences their religious practices and social relations with non-LDII communities. This gap constitutes a research gap in this study.

Thus, this research is novel in two aspects. First, it examines the understanding of the hadith on impurity specifically among LDII members in a specific local context, rather than merely discussing the concept theoretically. Second, it analyzes the socio-religious implications of this practice on the relationship between LDII members and the surrounding community, thus not only remaining normative but also addressing the empirical social dimension.

This research is important because differences in interpretation of Islamic teachings, if not understood proportionally, can give rise to stereotypes and social distance within Muslim communities. Through this study, the practice of cleaning mosques after use by non-LDII members is not simply judged from a right-or-wrong perspective, but is analyzed based on the hadith as understood by LDII congregants and the methodological framework they employ. This approach is expected to provide a more objective and academic understanding.

Based on this background, this study aims to analyze the understanding of hadith regarding impurity among LDII congregants in Sirombu District, West Nias Regency, and examine how this understanding is implemented in the practice of maintaining the sanctity of mosques. Furthermore, this study also aims to identify the socio-religious implications of this practice on the relationship between LDII congregants and the surrounding non-LDII community. With this more specific focus, the research is expected to make academic contributions to the study of hadith and social jurisprudence, while also providing a more comprehensive understanding of the dynamics of religiosity at the local level.

### **Methods**

This research uses a qualitative approach with a case study research type, because this research focuses on specific phenomena that occur in certain communities, namely the practice of understanding and applying hadiths about impurity among LDII congregations in Sirombu District, West Nias Regency. A qualitative approach was chosen to explore in depth the meaning, interpretation, and religious practices that exist in society (living practice), thus enabling researchers to understand phenomena not only at a normative level, but also in their social context (Samsu, 2017).

The research was conducted in Sirombu District because this area has socio-religious dynamics relevant to the research focus, particularly regarding the practice of cleaning mosques after use by non-LDII members. Research subjects were selected using purposive sampling, which selects informants based on specific criteria relevant to the research objectives (Sugiyono, 2020). The informants in this study numbered

eight people, consisting of one Chairman of the LDII DPD of West Nias Regency, one LDII mosque administrator in Sirombu, four active LDII congregants with varying ages and educational backgrounds, and two non-LDII community members as social comparison informants. The informant selection criteria included active participation in LDII religious activities, understanding of the cleanliness practices of the mosque studied, and willingness to provide information openly and reflectively.

The data sources in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews and observations of the religious practices of LDII congregants, particularly in the context of maintaining the sanctity of the mosque. Meanwhile, secondary data consisted of fiqh literature, hadith books, hadith methodology books, previous research on LDII, and organizational documents relevant to the practices studied. Data collection was conducted through limited participatory observation to observe mosque cleanliness practices and social interactions of the congregation, semi-structured interviews to explore the understanding of hadiths about impurity and the *istidlal* methods used, and documentation of hadith references or books used by LDII congregations.

The data analysis in this study used the Living Hadith approach, which examines how hadith are understood, interpreted, and practiced in social life. The analysis was conducted in two stages. First, a normative-textual analysis of the hadith used as references by LDII members. At this stage, hadith were identified based on information from informants. Then, hadith interpretation was conducted to trace their sources in hadith books. Next, a classification of the quality of the hadith (*ṣaḥīḥ*, *ḥasan*, or *ḍa'īf*) is performed based on the assessments of hadith scholars, as well as a *syarah* analysis to understand the spectrum of scholars' interpretations of the hadith. This stage aims to ensure the textual validity of the hadith while also examining possible variations in interpretation within the Islamic scholarly tradition.

The second stage is an empirical analysis of field data using thematic analysis techniques. Interview data was transcribed, followed by an open coding process to identify key themes such as religious prudence (*iḥtiyāt*), the concept of purity, socio-religious boundaries, and relations with non-LDII communities. These themes were then categorized and analyzed to identify patterns of relationships between understanding of the hadith and social practices. The results of the textual analysis of the hadith are then linked to field findings to determine the extent to which the practice is textual, contextual, or the result of a particular socio-religious construction.

To ensure the validity of the data and the credibility of the findings, this study employed several validation techniques. First, source triangulation was conducted by comparing interview data, observation results, and obtained documents. Second, theoretical triangulation was conducted by comparing the understanding of LDII congregants with the views of fiqh scholars and hadith experts in classical and contemporary literature. Third, member checking was conducted by reconfirming the interview interpretations with the informants to ensure accuracy. Furthermore, the researchers conducted peer debriefings with academics in the field of Islamic studies to obtain critical input on the analysis process and results. The entire research process was systematically documented as an audit trail for further investigation and replication by other researchers.

## Results And Discussion

### Results

#### Understanding of Impurity According to the Indonesian Islamic Propagation Institute

Based on interviews with the Chairman of the West Nias LDII Advisory Board and several LDII members, it was found that understanding the concept of impurity is highly emphasized in maintaining the purity of worship. The Chairman of the West Nias LDII Advisory Board explained that cleanliness from impurity is a crucial requirement for performing worship, particularly the prayer. He stated:

*"In LDII, we are taught that maintaining purity from impurities is crucial. If we wish to perform religious duties, especially prayer, our bodies, clothing, and place must be completely free from impurities. If any impurities remain, our worship may be invalid."*

He also added that in Islamic teachings, no one is born impure. Impurity is understood as something dirty that must be cleansed when it comes into contact with the body, clothing, or places of worship. As he explained:

*"No one is born impure. Impurity is anything dirty that sticks to us or objects. Therefore, we must cleanse ourselves before worshipping, because Allah loves His servants who are clean and pure."*

The Prophet Muhammad (peace be upon him) conveyed.

اَيُّقْبَلُ اللّٰهُ صَلَاةً بَعِيْرَ طُهْرٍ

Meaning: "Allah does not accept prayer without purification.

Furthermore, interviews revealed that LDII classifies impurity into several types. First, there is mughallazah impurity, or serious impurity, such as that of dogs and pigs. The Chairman of the LDII Advisory Board explained that this impurity requires a special cleansing method: washing seven times, one of which involves using soil or dust. He stated:

*"Seriously unclean things like dogs and pigs must be cleansed using a special method: washing seven times, one of which involves using soil. This is a requirement of Islamic law, which we also teach to LDII members.."*

So this is stated in the Hadith of the Prophet, namely.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا

Meaning: "From Abu Hurairah radhiyallahu 'anhu, that the Messenger of Allah shallallahu 'alaihi wasallam said: "If a dog drinks from one of your

vessels, then wash the vessel seven times" (HR. Bukhari no. 172 and Muslim no. 279).

Apart from that, there is ghairu mughallazah uncleanness or light uncleanness, such as saliva, tears and nasal discharge or washed baby girl urine and boy baby urine. One of the LDII members explained that even though it is relatively light, the impurity must still be cleaned before carrying out worship. He said:

*"Even minor impurities like saliva or nasal discharge must still be cleaned. For example, if our hands are stained with saliva, we should wash them before praying. If our clothes are dirty from excessive sweat, we should change into cleaner ones."*

So this opinion is conveyed in the Hadith of the Prophet SAW.

وَعَنْ أَبِي السَّمْحِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (يُغَسَلُ مِنْ بَوْلِ الْجَارِيَةِ، وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ). أَخْرَجَهُ أَبُو دَاوُدَ

Meaning: From Abus Samhi Radhiyallahu 'anhu, he said: Rasulullah Sallallahu 'alaihi wa sallam said: "The urine of baby girls is washed and the urine of baby boys is simply sprinkled with water." (Narrated by Abu Dawud, Nasa-i and authenticated by Al Hakim).

Furthermore, regarding intermediate impurities such as blood and urine, the LDII (Indonesian Islamic Association) administrator explained that these impurities must be thoroughly cleansed before performing worship. He said:

*"Moderate impurities such as blood or urine must still be cleaned thoroughly. If it is not clean, then we cannot immediately pray."*

Regarding najis musta'mal, objects that were previously impure but have been treated to become clean, LDII understands that these objects can be reused if they have undergone a sharia-compliant cleaning process. This is as stated by an LDII administrator:

*"If an object was previously impure but has been properly cleaned or processed, it can be reused. In Islam, this is easy; the important thing is to purify it according to the rules.."*

Additionally, there is also najis al-muta'alliq, which is impurity that adheres to an object such as clothing or the floor. In practice, LDII teaches that this impurity should be cleaned with clean water and appropriate cleaning tools. As stated by an LDII member:

*"If there's any dirt on your clothes or the floor, wash it off with clean water until it's gone. You can use soap or scrub if necessary, but the important thing is that it's completely clean before wearing it for worship."*

Based on the interview results, it can be concluded that LDII's understanding of impurity emphasizes the importance of maintaining purity as a prerequisite for valid worship. LDII scholars and figures play an active role in providing members with an understanding of the classification of impurity and the procedures for purifying it according to Islamic teachings. The practice of maintaining cleanliness from impurity is applied not only in worship but also in daily life as a form of practicing Islamic values.

## **Discussion**

### **Understanding of Impurity According to the Indonesian Islamic Propagation Institute**

The Indonesian Islamic Propagation Institute (LDII) has demonstrated its commitment to maintaining the sanctity of places of worship and personal hygiene from contamination by impurity, in line with Islamic principles. The concept that impurity can impair the validity of one's worship reflects an awareness of the importance of maintaining cleanliness and purity in a religious context. In Islam, impurity is something dirty and must be immediately cleansed, as Allah SWT loves His servants who protect themselves from both major and minor hadath. (Aulia, 2021). Thus, according to Islamic teachings, no one is born impure. Literally, "najis" means something dirty, but according to Islamic law (syara'), it means something that must be cleansed because it invalidates prayer (Razak & Ramli, 2017).

Understanding how to purify a place or body from impurity is a very important thing because if there is impurity then our worship is invalid. For example, when praying, we pray, but the place where we pray is unclean or our clothes are unclean, then our prayer is invalid. Understanding of various types of uncleanness, especially mughallazah uncleanness (heavily unclean), ghairu mughallazah uncleanness (light uncleanness), and so on.

Based on research conducted, there are several classifications of impurity as understood by the Indonesian Islamic Propagation Institute (LDII). As stated by the Chairman of the LDII West Nias Advisory Board, these are:

#### **1. Unclean Mughallazah (Heavily unclean):**

Mughallazah uncleanness is heavy uncleanness, including dogs and pigs. According to Imam al-Shafi'i, who calls dogs, pigs or anything produced from them unclean 'ain, namely unclean when alive or even after they die as carrion (Tuan Sidek T. M. & Ahmad, 2018). If something is unclean, then the way to remove this uncleanness is by washing it seven times, one of which is mixed with dust or holy earth (Saputra, 2020). LDII follows specific laws relating to this type of impurity. In Islam, mughallazah uncleanness is a term that refers to a type of uncleanness that is considered very dirty or heavy. This is a type of uncleanness that must be avoided or cleaned very carefully and requires a more intensive cleaning process. The view of unclean mughallazah in LDII (Indonesian Islamic

Da'wah Institute) will follow general Islamic principles in terms of types of uncleanness, such as: human and animal waste, menstrual and postpartum blood, urine of haram animals such as dogs and pigs, human urine when there is too much, vomit after haram food.

2. Unclean Ghairu Mughallazah (Mild unclean):

Unclean ghairu mughallazah is a term in Islam that refers to a type of uncleanness that is considered lighter than heavy uncleanness (najis mughallazah) such as human or animal waste, menstrual blood, and so on (Nisa Dan Hayumuti, 2019). In the view of LDII (Indonesian Islamic Da'wah Institute) or in Islam in general, unclean ghairu mughallazah is a type of uncleanness that has a lower level of impurity, but is still considered dirty and needs to be avoided or cleaned. As explained by the Chair of the West Nias LDII Advisory Council, the ghairu mughallazah type of uncleanness is a lighter uncleanness than mughallazah uncleanness. However, it is still considered unclean or dirty, including saliva, tears, nose dirt. That's why we must continue to purify ourselves from this uncleanness when we want to perform worship, for example prayer.

It is important to remember that maintaining cleanliness is an essential part of religious practice in Islam. For LDII members, more specific guidance and cleaning procedures can be provided by religious leaders or scholars within their organization, according to their understanding and practice. For LDII members, to perform worship, we must purify ourselves from these impurities, even if they are relatively minor. As one LDII member explained, when we come into contact with minor impurities while praying, the way to purify ourselves is, for example, if there is saliva on our hands, we must wash them first. Then there's nasal discharge. Just as we perform ablution, we wash our hands and nose to remove any dirt or impurities. Likewise, if the clothes we intend to wear for prayer are already soaked with sweat, it's best to wear cleaner clothes.

3. Unclean Mutawassitah (Intermediate Unclean)

Mutawassitah impurity is a term in Islam that refers to the type of impurity that is between heavy impurity (najis mughallazah) and light impurity (najis ghairu mughallazah). Or it can also be called medium unclean. Including mutawassitah unclean things include urine, blood, pus, tina and animal feces (Mashadi, 2022). In the view of LDII (Indonesian Islamic Propagation Institute) or in Islam in general, mutawassitah najis is a type of najis that has a lower level of dirtiness compared to heavy najis such as feces or menstrual blood, but is still considered dirty and must be avoided or cleaned.

4. Najis Musta'mal (processed unclean)

Najis musta'mal is an object or substance that was once impure (mughallazah) but has been processed or transformed into a clean one. LDII understands that

objects that have been processed properly can be considered pure. In the Hadith ahkam (hadith related to religious laws) in Islam, including in LDII's understanding, the concept of najis musta'mal is about objects that were previously impure (dirty) but have been processed or purified so that they are clean and suitable for use or consumption. This is an important concept in Islam because it regulates how objects that were previously contaminated by impurity can be cleaned and restored for legitimate use.

For example, in the hadith ahkam, the Prophet Muhammad (peace be upon him) once provided guidance on how to clean tableware that had been contaminated with impurity, such as pans or cooking utensils. Impurity musta'mal is an example of the Islamic principle that when something has been purified or declared clean, it can be reused without religious constraints. This concept reflects the principles of cleanliness and purity in Islam. In the context of LDII, members are given further guidance on how to deal with situations involving impurity musta'mal according to their understanding and practice.

#### 5. Najis Al-Muta'alliq (Clinging Uncleaness)

This is a type of impurity that sticks to an object, such as clothing or surfaces. The Indonesian Islamic Association (LDII) provides guidance on how to clean or remove this impurity. The method for cleaning al-Muta'alliq impurity in LDII follows general Islamic guidelines. The steps are as follows: prepare clean water, soap if necessary, a brush or sponge, and a clean cloth or tissue.

Therefore, LDII's understanding of the classification of impurity is based on their interpretation of Islamic teachings appropriate to their context and culture. These guidelines, drawn from religious sources and the guidance of respected scholars within LDII (the Indonesian Islamic Propagation Institute), encompass several primary sources that shape their practices and beliefs. The following are some key guidelines drawn from religious sources and the guidance of scholars within LDII.

It is important to remember that the interpretation and application of these guidelines may vary among individuals and groups within LDII, depending on their understanding of Islamic teachings and their cultural context. Respected religious scholars and scholars within the organization often play a key role in providing religious guidance consistent with the organization's principles.

#### **Practices of Purifying Impurities According to Members of the Indonesian Islamic Propagation Institute**

Islam is a religion that loves purity and cleanliness (Eti Robiatul Adawiah et al, 2023). There are many suggestions and praises regarding cleanliness and purity in the Al-Qur'an and Hadith. Allah SWT. Conveyed in the Al-Qur'an in surah Al-Baqarah verse 222 as follows:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢﴾

Meaning: Indeed, Allah loves those who repent and loves those who purify themselves.

As Muslims, we must understand the function of the Sunnah in the Qur'an and other sources of Islamic law so that we, as Muslims, can succeed in this world and the hereafter according to Islamic teachings. However, this differs from Allah SWT's purpose in creating humans, as not everyone can understand the purpose of human creation. The rules we must follow include consuming halal food, halal drinks, and prohibiting food or drinks in Islam. Furthermore, we also need to understand how to purify ourselves by performing ablution (wudu), or, for example, using tayammum (a cleansing ritual) as a substitute for ablution.

Wudhu is a condition for valid prayer, as well as fardhu and sunnah prayers (Diah Kusumawardani, 2021). Carrying out Allah SWT's commands, such as purifying oneself before prayer by performing ablution, of course in this case we must understand how to perform ablution, how to perform ablution or tayammum if there is no water (Djuddah dkk., 2024). Ablution must be done to be clean from impurity, whether light, moderate or heavy impurity.

Likewise, the Indonesian Islamic Propagation Institute (LDII) always maintains the purity of everything, starting with the impure. Primarily as a place of worship because as Muslims, it is obligatory to maintain purity in worshiping Allah SWT. As the results of an interview with Alfri Sopian Maruao, a preacher of the Indonesian Islamic Propagation Institute and also a religious teacher for early childhood at one of the Indonesian Islamic Propagation Institute mosques in Sirombu District. He said that in the Indonesian Islamic Propagation Institute, they are taught about the dangers and understanding of impurity from an early age, this is solely because of the importance of understanding impurity and the dangers of being careless about it. Especially when going to worship or going into the mosque, clothing must be pure. In accordance with the word of Allah SWT. in Surah Al-Mudatsir verse 4, namely:

وَتِيَابَكَ فَطَهِّرْ

Meaning: "And clean your clothes .(Departemen Agama Republik Indonesia, 1989)

As for how members of the Indonesian Islamic Propagation Institute maintain their purity from impurities regarding how to urinate according to the understanding of members of the Indonesian Islamic Propagation Institute. Alfri Sopian Maruao is a member of LDII who lives in Sogawu Village, Sirombu District, West Nias Regency.

The author began the interview about what should be done when urinating according to the understanding of LDII members. He explained that there are five stages when someone wants to urinate to avoid the danger of impurities and after finishing both the body and clothing can remain pure from impurities and not splashed with impurities from urine, namely:

1. Washing the floor first to remove all dirt is only done for routine purposes, as we don't know if there's any dirt in the bathroom. This is especially true in public bathrooms, where we don't know for sure who uses the bathroom. There are also rules for flushing, taught at LDII (Indonesian Islamic Boarding School) from preschool age, as explained by Alfri Sofian Maruaou in a previous interview. Specifically, it's best to slowly pour water into the bathroom until we're sure the floor is clean and doesn't smell of urine. The bathroom walls, which can spray dirt and impurities, also need to be flushed.
2. Remove your pants, both outer and underwear. You never know if you'll be splashed with impurity if you don't remove your pants completely. According to Islam, even the tip of a needle is still impure. Then, hang your pants on the hanger provided. If there's no clothes rack, place it over your head when urinating. This will prevent spills and soil your pants.
3. Third, urinate in the toilet and do it slowly. This way, you won't spill feces everywhere. This makes it easier to keep your upper body clean of waste.
4. After urinating, take a small amount of water and pour it slowly. There's no need to rush to avoid splashing the toilet floor and surrounding area. Furthermore, to prevent the spread of filth, such things should be taught from an early age, perhaps because when water is available, children like to play and are afraid of the filth spreading all over their bodies and even all over the bathroom. Once the feces are completely gone and the smell of urine has subsided, put on pants and exit the bathroom to be clean. The bathroom will also remain clean and tidy, free of urine odor.

We need to understand that Allah has created everything beautifully, both in terms of rules and how to implement them. Impurity is something that is dirty and must be cleansed immediately, because Allah SWT loves His servants who protect themselves from both major and minor ritual impurity. Urinating is a trivial matter, but if it is practiced incorrectly according to Islamic teachings, the consequences can be fatal. As the Prophet Muhammad (peace be upon him) explained:

وَعَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - اسْتَنْزَهُوا مِنْ  
الْبَوْلِ، فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ - رَوَاهُ الدَّارِقُطْنِيُّ

Meaning: From Abu Hurairah radhiyallahu 'anhu, he said, Rasulullah shallallahu 'alaihi wa sallam said, "Cleanse yourself from urine. Because most of the punishment in the grave comes from traces of urine." (Narrated by Ad Daruquthni).

مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَيْنِ فَقَالَ إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالتَّمِيمَةِ ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ فَعَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً قَالُوا يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا قَالَ لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسَسَا

Meaning: The Prophet sallallaahu 'alaihi wa sallam passed two graves, then he said: "Indeed, both of them were tortured, and neither of them was tortured in a serious matter (to be abandoned). The first one, he used to not cover himself from urinating. As for the other, he used to walk around doing namimah (fighting against each other)." Then He sallallaahu 'alaihi wa sallam took a wet date palm stem, then divided it into two, then He sallallaahu 'alaihi wa sallam stuck one stem on each grave. The companions asked: "O Rasûlullâh, why did you do it". He sallallaahu 'alaihi wa sallam answered: "May Allah lighten the torment of both of them as long as (the palm fronds) are not dry." (HR. Bukhari number 218 and Muslim number 292).

Therefore, based on the Hadith above, it can be understood that it is obligatory to cleanse oneself after urinating. This requires thorough cleansing of the body, clothing, and place of worship. Do not take this cleansing lightly. Overly facilitating it will lead to the torment of the grave. Therefore, when urinating, we should find a place where urine cannot easily be splashed. The importance of etiquette in urinating also aligns with several recommended practices when urinating, namely:

- a. Holding back from saying anything, including when sneezing in the middle of relieving oneself, one should just answer it in the heart, it should not be spoken aloud, and there is no need to move the lips. This includes responding to the call to prayer, let alone reciting the Quran and reading its verses.
- b. Dispose of urine in a channel or soft, low place to avoid splashing of impurities.
- c. Do not urinate in the bathroom, still water or just anywhere (Ahmad, 2018).

## Conclusion

The concept of impurity among LDII members is the same as that taught in Islam, namely referring to something dirty and requiring cleansing, in accordance with religious teachings that emphasize the importance of maintaining cleanliness, both physically and spiritually. Allah SWT loves His servants who protect themselves from impurity, whether major or minor. Therefore, according to Islamic teachings, no human being is born impure because human nature is pure and free from all sin or impurity.

In practice, members of the Indonesian Islamic Propagation Institute in West Nias always prioritize personal and place-of-worship cleanliness, in accordance with Islamic teachings. This is especially true in understanding and practicing verses from the Quran and the Hadith. In fact, this is taught to preschoolers. This is done solely to instill an understanding of the dangers of impurity in the minds of the next generation of the Indonesian Islamic Propagation Institute from an early age. As Muslims, we fundamentally know and understand that impurity can invalidate worship by depriving it of its purity, including our bodies, our places, and our clothing. According to members of the Indonesian Islamic Propagation Institute, nearly all members of the Indonesian Islamic Propagation Institute maintain personal and clothing hygiene, regardless of location or time. Maintaining cleanliness is everyone's responsibility.

The circulating issue alleging that members of the Indonesian Islamic Propagation Institute (LDII) are calling people outside their organization "unclean" or "infidels" is untrue. LDII is also a Muslim community that understands the Quranic verse that states that all people are born pure. It is also comprised of like-minded individuals who share a common understanding of purity and the belief that all Muslims are brothers and sisters. LDII teaches tolerance for all people, including Muslims, and even followers of other religions such as Christianity, Catholicism, Buddhism, and others.

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