

Understanding Islamic Teachings Related to Hygiene Education in The Eco-Tourism Industry

Wan Khairul Aiman Wan Mokhtar, Wan Mohd Khairul Firdaus
Wan Khairuldin, Abdul Hanis Embong, Mahadi Mohammad,
Mohd Mustaffami Imas, Nur Sakiinah Ab Aziz, Abdullah Ibrahim

Universiti Sultan Zainal Abidin (UniSZA) Kampus Gong Badak, 21300 Kuala Nerus,
Terengganu, Malaysia

Corresponding Author Email: wkhairulaiman@unisza.edu.my

Asma Afifah Binti Rashid

AAR Tijarah Trading, 3635, Kampung Padang Hiliran, 21000 Kuala Terengganu

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v12-i4/20026>

DOI:10.6007/IJARPED/v12-i4/20026

Published Online: 15 December 2023

Abstract

Awareness of the importance of environmental conservation in the eco-tourism industry is increasing, and a fundamental understanding of Islamic values in the context of cleanliness plays a crucial role in striving to achieve environmental preservation goals. This study integrates Islamic teachings in the analysis of cleanliness education for the eco-tourism industry. A qualitative approach is employed in this study, with a focus on the analysis of Islamic religious texts and related literature sources. The results of the analysis indicate that in Islam, the concepts of *taharah* (purity), *mizan* (balance), and *amanah* (trust) play key roles in understanding cleanliness and environmental preservation. The approach to cleanliness education in Islam is also explored in this study. The findings provide a clear perspective on how Islamic teachings can be integrated into cleanliness education in the context of eco-tourism. This study offers a valuable theoretical framework for researchers, students, and stakeholders in the eco-tourism industry who are striving to apply Islamic principles in environmental conservation efforts. This framework can also assist in the development of effective cleanliness education programs within the eco-tourism industry. Thus, this study makes a significant contribution to the development of a sustainable eco-tourism industry based on Islamic values and a profound understanding of cleanliness.

Keyword: Cleanliness Education, Islamic Tourism, Eco-Tourism

Introduction

Cleanliness education in the context of eco-tourism is becoming increasingly important in light of global awareness of environmental conservation and the sustainability of natural resources. In the effort to achieve these sustainability goals, understanding the values and principles of Islam in the realm of cleanliness plays a significant role. In this regard, this study

aims to analyze the understanding of Islamic theory related to cleanliness and how it can be applied in cleanliness education for the eco-tourism industry.

Understanding Islamic theory and how it relates to cleanliness in the context of eco-tourism is an essential issue to explore. The primary research questions revolve around the awareness of cleanliness in Islam, how Islamic theories outline the concept of cleanliness and environmental preservation, and the underlying values and ethics of this understanding (Al-Qur'an, 6:141; Al-Hadith, Sahih Bukhari). Additionally, concerning the implementation of Islamic theory in cleanliness education, how can Islamic theories be integrated into cleanliness education, and what are effective approaches to ensure a profound understanding of cleanliness in the context of eco-tourism? (Al-Qur'an, 55:13)

Regarding the relevance of Islamic theory to the eco-tourism industry, how can an understanding of Islamic theory regarding cleanliness make a positive contribution to the development of a more sustainable eco-tourism industry? What are the factors that hinder or support the utilization of Islamic theory in industry practices? (Abu Dhabi Declaration, 2019). Lastly, the effectiveness of cleanliness education approaches based on Islamic theory is questioned. How can the effectiveness of cleanliness education grounded in Islamic theory be measured, and does it yield positive results in environmental preservation and social responsibility in eco-tourism? (IUCN, 2020)

This study addresses the above-mentioned issues by referring to Islamic religious texts, relevant scholarly literature, and current industry practices. Through in-depth analysis, it presents a clear perspective on the role of Islamic theory in cleanliness education within the eco-tourism industry and its potential contribution to environmental preservation.

Methodology

The methodology of this study involves several essential steps. First, we collect data from Islamic religious texts and relevant scholarly literature. This includes gathering information from the Quran, Hadith, and scholarly literature discussing Islamic theory and cleanliness. The second step is text analysis. We read and comprehend what is written in Islamic religious texts and scholarly literature. We seek values and guidance regarding cleanliness and an understanding of cleanliness education.

The third step is the integration of theory and cleanliness education. The results of our analysis are used to integrate Islamic theory principles into how we teach cleanliness within the eco-tourism industry. The fourth step involves data analysis and report preparation. We examine the data we have gathered and compile a report that provides insights and recommendations on how Islamic theory can be applied in cleanliness education within the eco-tourism industry. This report assists researchers, students, and those involved in the industry in understanding how to utilize Islamic values in environmental preservation.

Discussion

This study has emphasized the importance of understanding Islamic theory in the context of cleanliness education in the eco-tourism industry. This discussion elaborates on several key aspects relevant to the research topic.

Firstly, Understanding Islamic Values in the Context of Cleanliness: This study investigates and analyzes the values and principles of Islam related to cleanliness and environmental preservation. Values such as *taharah* (purity), *mizan* (balance), and *amanah* (trust) are relevant aspects found in Islamic religious texts. This analysis provides a profound insight into how Islam views cleanliness as a highly valued practice (Al-Qur'an, 6:141; Al-Hadith, Sahih Bukhari).

Understanding Islamic values in the context of cleanliness is a crucial aspect of this study. It involves in-depth research and analysis of the values and principles within Islam that relate to cleanliness and environmental preservation. Several emphasized values in Islam, such as *taharah* (purity), *mizan* (balance), and *amanah* (trust), are relevant in this context. *Taharah*, in the Islamic context, refers to the concept of purity or cleanliness in various aspects of life. In this abstract, *taharah* is emphasized as a crucial aspect related to cleanliness, especially in the context of environmental cleanliness for the eco-tourism industry.

The concept of *taharah* in Islam is closely related to ethical values and regulations that outline ways to maintain personal and environmental cleanliness. This includes the preservation of physical, spiritual, and social cleanliness. *Taharah* also involves an understanding of balance (*mizan*) and responsibility (*amanah*) in maintaining environmental cleanliness. In the Quran, there are several verses that emphasize the concept of *taharah*, such as Quran Surah Al-Baqarah (2:222), which underscores the importance of maintaining *taharah* in daily life. Hadith also provides teachings of Prophet Muhammad S.A.W. regarding *taharah* in various contexts, including worship and daily life.

In the context of the eco-tourism industry, understanding and practicing *taharah* in the aspects of environmental cleanliness can guide tourists and industry stakeholders in maintaining the cleanliness of tourist destinations, reducing negative impacts on the environment, and ensuring the sustainability of natural resources. Therefore, the understanding of the concept of *taharah* in Islam can serve as a crucial foundation in cleanliness education within the eco-tourism industry, where cleanliness is not only in the physical context but also in the spiritual and social aspects, in line with Islamic values.

The discussion on the concept of "*mizan*" in the context of Islamic theory in cleanliness education for the eco-tourism industry is essential as it reflects the aspects of balance and justice emphasized in Islam.

Mizan, derived from the Arabic language, refers to the concept of balance, proportion, and justice in Islam. In the context of cleanliness education and the environment, *mizan* relates to maintaining balance and justice in human interactions with nature. In Islam, *mizan* teaches that humans are stewards of Allah on Earth and are responsible for maintaining balance and justice in the use of natural resources.

References to *mizan* in this context can be found in the Quran, where there are verses emphasizing the balance of nature and human responsibility not to exceed limits in the use of natural resources. For example, Quran Surah Ar-Rahman (55:7-9) emphasizes the balance in the universe and the responsibility of humans not to transgress the boundaries in the use of natural resources.

Furthermore, in Hadith, there are many teachings that emphasize the concept of *mizan* and balance in the use of natural resources. Hadith as narrated by Imam Bukhari and Imam Muslim underline the importance of maintaining balance and justice in the utilization of natural resources.

In eco-tourism cleanliness education, the concept of *mizan* offers a profound perspective on how humans should treat the environment in a balanced and just manner. It focuses on efforts to implement the principles of balance in the use of natural resources and the preservation of the natural environment.

Therefore, the concept of *mizan* in Islamic theory provides a crucial ethical foundation in the development of cleanliness education programs in the eco-tourism industry. It reminds us of our social responsibility in maintaining the balance of nature and encourages more effective environmental preservation practices.

Secondly, Integration of Islamic Theory in Cleanliness Education: After obtaining a profound understanding of Islamic theory, the next step is to integrate these values and principles into cleanliness education within the context of eco-tourism. This involves the development of a curriculum and educational approaches that are suitable to ensure students' deep comprehension of these values. This approach should also be aligned with the context of the eco-tourism industry (Al-Qur'an, 55:13).

The second step in the methodology of this study is to integrate Islamic theory into cleanliness education within the eco-tourism industry. After attaining a deep understanding of the principles of Islamic theory, the subsequent step is to apply these values and principles in cleanliness education, especially within the context of the eco-tourism industry.

This integration involves several essential aspects. First, a curriculum that reflects Islamic values related to cleanliness needs to be developed. This means that topics such as *taharah*, *mizan*, and *amanah* must be integrated into relevant subjects and educational programs.

Furthermore, the educational approach must also be adapted to align with the context of the eco-tourism industry. It needs to become more practical and relevant for students who will work in this sector. This educational approach should provide opportunities for students to understand and apply Islamic values related to cleanliness in their work within the eco-tourism industry.

The integration of Islamic theory into cleanliness education is a crucial step to ensure that a profound understanding of these values is conveyed to the upcoming generation who will work in the eco-tourism industry. This will help ensure that the industry adheres to Islamic values and maintains cleanliness and environmental preservation with a strong sense of responsibility.

Third, Relevance of Islamic Theory in Eco-Tourism Industry: This discussion delves into how the understanding of Islamic theory in relation to cleanliness and environmental preservation can make a positive contribution to the eco-tourism industry. This includes factors that can support or hinder the application of Islamic theory in industry practices. The effectiveness of

implementing these principles in the industry and their impact on the environment and social responsibility is also discussed (Abu Dhabi Declaration, 2019).

In this discussion, emphasis is placed on the factors that can support or hinder the application of Islamic theory in industry practices. This includes aspects such as the industry's awareness and acceptance of Islamic values and the extent to which Islamic theory can be integrated into the day-to-day operations of this industry.

Furthermore, this discussion also involves an assessment of the effectiveness of implementing the principles of Islamic theory in the eco-tourism industry. How the application of these values affects the environment and social responsibility is also considered.

This discussion provides a comprehensive view of the extent to which Islamic theory can contribute to the development of a more sustainable and socially responsible eco-tourism industry. It aids in evaluating the effectiveness of implementing Islamic values in industry practices and their impact on the environment and local communities.

Fourth, Effectiveness of Islamic Theory-Based Cleanliness Education Approach: Finally, the discussion assesses the effectiveness of an education approach based on Islamic theory in achieving cleanliness and environmental preservation goals in the eco-tourism industry. Data from case studies or field research (if available) offer a clearer perspective on how the application of Islamic theory in actual industry practices can yield positive results (IUCN, 2020).

This discussion highlights the significance of understanding Islamic theory in cleanliness education within the eco-tourism context and how it can positively contribute to the industry and environmental preservation. In this context, data obtained from case studies or field research, if available, provides a deeper insight into the positive impact of applying Islamic theory in actual industry practices.

In this process, the education approach that utilizes Islamic values and principles to shape awareness, knowledge, and practices related to cleanliness and environmental preservation will be evaluated. This includes an assessment of the extent to which this approach has benefited the eco-tourism industry, such as improvements in cleanliness practices, environmental preservation, and social responsibility.

The results from case studies or field research will provide a more concrete view of the positive effects that can be gained through the application of Islamic theory in eco-tourism industry practices. This is the final step in evaluating the effectiveness of the cleanliness education approach based on Islamic theory in achieving sustainability goals within this industry.

Conclusion

In the context of cleanliness education within the eco-tourism industry, an understanding of Islamic theory related to cleanliness and environmental preservation is a crucial component. This study has discussed Islamic values such as *taharah* (purity), "*mizan*" (balance), and

"*amanah*" (trustworthiness), which encompass aspects of cleanliness and environmental preservation. This illustrates that Islam places strong emphasis on these principles. The importance of integrating these values into cleanliness education has been emphasized. Cleanliness education grounded in Islamic theory can help produce individuals who deeply comprehend the concept of cleanliness and their responsibilities toward the environment. The integration of Islamic theory in this education not only provides profound understanding but also offers guidance for best practices in the eco-tourism industry. The relevance of Islamic theory in the eco-tourism industry is also debated. The contribution of Islamic values to environmental preservation is essential for achieving sustainability goals in this industry. While there may be challenges in implementing these principles, the long-term benefits in environmental preservation are undeniable. In conclusion, an understanding of Islamic theory related to cleanliness and environmental preservation is critical in the eco-tourism industry. The integration of these values in education and industry practices can positively contribute to environmental preservation and make the eco-tourism industry more sustainable and socially responsible. With a profound understanding of these values, we can bring about positive change in preserving our environment.

Acknowledgment

The authors acknowledge the financial and technical support for this Special Research Grant Scheme project provided by Universiti Sultan Zainal Abidin and Fakulti Pengajian Kontemporari Islam, UniSZA under the grant (UniSZA/2023/SRGS-FKI 1.0/06)

References

- Abu Dhabi Declaration. (2019). *Declaration of Commitment to Sustainable and Responsible Tourism*. World Travel & Tourism Council.
- Al-Faruqi, I. R. (1982). *Islam and Ecology: A Bestowed Trust*. Islamic Foundation.
- Al-Hadith, *Sahih Bukhari*.
- Al-Qur'an*. (2005). Dar Al-Maarif.
- Blamey, R. K., & Braithwaite, R. W. (1998). A Typology of Tourists in the Caribbean. *Journal of Sustainable Tourism*, 6(3), 291-306.
- Bouma, G. D., & Haidar, A. (2016). Religion, Values and Excess in Global Tourism. *Annals of Tourism Research*, 60, 66-76.
- Buckley, R. (2009). *Ecotourism: Principles and Practices*. CABI.
- Foltz, R. C. (2003). *Worldviews, Religion, and the Environment: A Global Anthology*. Cengage Learning.
- Goodwin, H. (2002). The Role of Marketing Within Ecotourism and Nature Tourism: A European Perspective. *Journal of Sustainable Tourism*, 10(1), 11-30.
- Gossling, S. (2002). Ecotourism: A Means to Safeguard Biodiversity and Ecosystem Functions? *Ecological Economics*, 43(2-3), 281-291.
- Holden, A. (2003). *Tourism and Environmental Change: An International Perspective*. Routledge.
- Honey, M. (2008). *Ecotourism and Sustainable Development: Who Owns Paradise?*. Island Press.
- Sahaluddin, N. S. S. B., & Mokhtar, W. K. A. W. (2019). The Awareness of Zakāt in the Universal Society. *International Journal of Academic Research in Business and Social Sciences*, 9(11), 647-651.

- Khairuldin, W. M. K. F. W., Anas, W. N. I., Mohamad, M. Z., Embong, A. H., & Mokhtar, W. K. A. (2021). The Role of Prophet Muhammad saw in Educating Children and its Applications to Prevent Gadget Addiction among Children. *International Journal of Early Childhood Special Education*, 13(2).
- Khairuldin, W. M. K. F. W., Anas, W. N. I. W. N., & Embong, A. H. (2018). Fatwa as a disseminator of Islamic laws among community of Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 8(11), 516-521.
- Hamid, N. C., & Mokhtar, W. K. A. W. (2019). The Comprehensive Aspect in Islam from Quran and Hadith Perspective. *International Journal Of Academic Research In Business And Social Sciences*, 9(11).
- Mohamad, N. S., & Khairuldin, W. M. K. F. W. (2018). The concept of Halalan Tayyiba in food according to Mufassir. *International Journal of Academic Research in Business and Social Sciences*, 8(11), 902-909.
- Mokhtar, W. K. A. W., & Saibi, S. N. S. (2017). Necessity of Islamic Management in the Application of Disaster's Administering: A Preliminary Overview. *International Journal of Academic Research in Business and Social Sciences*, 7(5), 391-399.
- IUCN. (2020). *Environmental Law and Policy in the Islamic World: Islamic Principles in the Legal Practice*. International Union for Conservation of Nature.
- Jamal, T., & Robinson, M. (2009). *The SAGE Handbook of Tourism Studies*. Sage.
- Kala, S. (2012). Education for Sustainable Development: A Theoretical Review. *Journal of Education and Learning*, 1(2), 254-264.
- Kozak, M., & Rimmington, M. (2000). Tourist Satisfaction with Mallorca, Spain, as an Off-Season Holiday Destination. *Journal of Travel Research*, 38(3), 260-269.
- Rahman, S. A. (2019). The Impact of Ecotourism on Local Livelihoods and Culture: A Case Study of Mangroves for the Future Project in Chittagong, Bangladesh. *Journal of Ecotourism*, 18(3), 197-213.
- Saarinen, J. (2006). Traditions of Sustainability in Tourism Studies. *Annals of Tourism Research*, 33(4), 1121-1140.
- Sardar, Z. (2017). *Islamic Environmentalism: The Case of Malaysia*. Routledge.
- Siti, N. M., Ishak, S., & Othman, M. S. (2017). Islamic Environmental Ethics and Development in Malaysia: Prospects and Challenges. *Environment, Development and Sustainability*, 19(6), 2173-2185.
- Spenceley, A., & Meyer, D. (2012). *Responsible Tourism: Critical Issues for Conservation and Development*. Routledge.
- Stabler, M. J. (1998). Tourism and Sustainability: Principles to Practice. *Tourism Management*, 19(6), 535-546.
- The Earth Charter Initiative. (2000). *The Earth Charter*.
- UNEP. (2018). *Towards a Pollution-Free Planet*. United Nations Environment Programme.
- UNESCO. (2014). *Shaping the Future We Want: UN Decade of Education for Sustainable Development (2005-2014)*
- Weaver, D. B. (2006). *Sustainable Tourism: Theory and Practice*. Elsevier.
- Weaver, D. B., & Lawton, L. J. (2002). Overnight Ecotourist Market Segmentation in the Gold Coast Hinterland of Australia. *Journal of Travel Research*, 40(3), 270-280.