

Community Perceptions of the Integration of Islam and Science Hygiene Practices in Kampung Tualang

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ABSTRACT

Community life demonstrates that Islamic values and scientific knowledge are closely connected, particularly in hygiene practices. Cleanliness is understood not only as a religious obligation in Islam but also as a scientific requirement for maintaining health. This integration shapes various public perceptions regarding the relationship between Islam and science in everyday life. Therefore, this study aims to explore community perceptions and identify the benefits of integrating Islamic and scientific perspectives on cleanliness. The research employed a mixed-method approach with a case study design. Data were collected through questionnaires distributed to community members, as well as in-depth interviews and a dyadic interview involving two female participants aged 46 and 36 years from Acehese and Javanese ethnic backgrounds. Quantitative data were used to provide a general overview of community perceptions, while qualitative data were analyzed to gain a deeper understanding of participants' experiences and perspectives. The findings indicate that the community perceives cleanliness holistically, encompassing both physical and spiritual dimensions. Participants viewed the integration of Islamic teachings and scientific knowledge as complementary, contributing to greater awareness of the importance of cleanliness for both faith and health. The study highlights the need to strengthen integrative education and encourage collaboration among religious leaders, healthcare professionals, and government institutions to support sustainable hygiene practices and improve community well-being.

1. INTRODUCTION

Integration of Islam and science represents a paradigm that unites divine revelation with empirical rationality in human life (Abdullah, 2018). In this context, the concept of cleanliness becomes a strong meeting point between Islamic teachings and modern science (Nuriyati, 2020). In Islam, cleanliness is known as *thaharah*, referring to both physical and spiritual purity, which is emphasized in the Qur'an, Surah At-Taubah verse 108, which states:

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى النَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“Do not ever perform prayer in that mosque. Indeed, a mosque founded on piety from the very first day is more deserving for you to stand in prayer therein. In it are people who love to purify themselves, and Allah loves those who purify themselves.” Allah loves those who maintain cleanliness and purity, both physically and spiritually. Meanwhile, in science, cleanliness is closely related to hygiene and sanitation, which aim to maintain individual and environmental health through the control of microorganisms. Thus, both perspectives align in viewing cleanliness as an essential aspect of human life (Muslimin & Rusydi, 2025). The phenomenon observed in society indicates that hygiene practices often do not fully reflect the integration of religious values and scientific knowledge (Arisa & Diaty, 2025). On one hand, Muslims normatively understand that cleanliness is part of faith; however, in daily practice, unhygienic behaviors are still found, such as

improper waste management, poor environmental sanitation, and a lack of awareness regarding health-based hygiene. Previous studies have shown that religious understanding contributes to hygiene behavior, but its implementation is still influenced by social, cultural, and levels of scientific literacy within the community (Nuralifya et al., 2025). The main problem that arises is the gap between conceptual understanding and the practical implementation of the integration of Islam and science in society. Some members of the community still perceive religion and science as two separate entities, so that Islamic values of cleanliness have not been fully internalized into scientifically grounded behavior (Lubis & Mustofa, 2023). This is reinforced by research findings indicating that the dichotomy between religious knowledge and science remains a challenge in various aspects of life, including everyday social practices. Furthermore, the integration that has been carried out tends to be normative in nature and has not yet reached the level of sustainable practical application within society (Putri, 2019).

More specifically, the problem can be seen in the low level of science literacy grounded in religious values, the lack of integrative education, and the limited availability of contextual implementation models in community life. Several studies indicate that the integration of Islam and science is more commonly applied in formal education rather than in broader social practices (Hitami & Anwar, 2021). In fact, this integration should be able to shape healthier, cleaner, and more sustainable social behavior. In the context of hygiene, an integrative approach is essential because it addresses not only physical health but also the spiritual and moral dimensions of individuals (Taufiqurrahman, 2020). Studies from both national and international journals show that the integration of Islam and science plays a strategic role in building a holistic civilization. Research on the integration of knowledge emphasizes that Islam and science have a complementary relationship in shaping ethical and rational human behaviour (Hosaini & Akhyak, 2024). Furthermore, integration models that position the Qur'an as a source of inspiration and confirmation for scientific phenomena demonstrate that science can strengthen religious understanding empirically (Febril et al., 2023). Other studies also highlight the importance of integration in addressing the challenges of modernity and avoiding the dichotomy of knowledge that may hinder the progress of the Muslim community. In an international context, research on hygiene in Islam shows that faith-based approaches can significantly increase community participation in maintaining environmental health (Hadi, 2019). Efforts to address these issues can be undertaken through the development of a community-based model integrating Islam and science, employing approaches such as education, socialization, and empowerment (Soehadha, 2019). This approach can be implemented through the internalization of Islamic cleanliness values via non-formal education, religious preaching activities, and community-based health programs. Furthermore, constructive synergy among religious leaders, academics, and the government is necessary to design programs that can integrate religious values with scientific approaches in an applicable and sustainable manner (Abdullah, 2019).

Although numerous studies on the integration of Islam and science have been conducted, most of them focus on formal education and conceptual discussions. Studies that specifically examine public perceptions of this integration, particularly in the context of cleanliness practices, remain relatively limited. As a result, the dynamics of how public perceptions are formed and their relationship with everyday hygiene behavior have not been comprehensively explored in the existing literature (Soehadha, 2019). Based on this gap, this study offers a different approach by mapping public perceptions using a mixed-method approach that integrates quantitative and qualitative data comprehensively. This approach not only enables the measurement of the level of public understanding statistically but also provides in-depth analysis through the exploration of

meanings, experiences, and social factors influencing cleanliness practices based on the integration of Islam and science (Nasution et al., 2024). The objective of this study is to analyze and examine public perceptions of the integration of Islam and science in cleanliness practices, as well as to identify the factors influencing its implementation. The urgency of this research lies in the importance of fostering a holistic public awareness of cleanliness as part of faith and as a scientific necessity for maintaining health. Therefore, this study is expected to provide both theoretical and practical contributions to the development of an applicable model of Islam and science integration in community life. In addition, Kampung Tualang was selected as the research location because it represents a multicultural rural community inhabited by various ethnic groups, particularly Acehnese and Javanese communities, who have lived side by side for a considerable period. This diversity provides a unique social setting for examining how perceptions of the integration of Islam and science are formed and practiced in daily life, especially in relation to cleanliness behavior. Although both ethnic groups share the same religious foundation, they may possess different cultural traditions, social practices, and levels of scientific literacy that influence their understanding and implementation of cleanliness values. Furthermore, Kampung Tualang has experienced challenges related to environmental hygiene and public health awareness that make it a relevant context for investigating the relationship between religious values and scientific approaches to cleanliness. Therefore, involving representatives of the Acehnese and Javanese communities as participants is important to capture diverse perspectives and provide a more comprehensive understanding of how the integration of Islam and science is perceived and practiced within a multicultural community setting.

2. METHODS

The research method employed in this study is a mixed-method approach with a case study design. The mixed-method approach is a research strategy that integrates quantitative and qualitative methods within a unified framework. This approach not only involves the collection and analysis of two different types of data but also encompasses a philosophical foundation and a process of integrating both to produce a more comprehensive understanding. Thus, the combination of these two approaches provides stronger and deeper analytical power compared to using a single method alone (Creswell, 2017). This approach is applied when researchers require multiple perspectives to examine a phenomenon. In this study, data were collected through questionnaires, in-depth interviews, and a dyadic interview (focused discussion) involving two informants simultaneously. The use of these multiple data collection techniques allowed for data triangulation, ensuring that the information obtained was more comprehensive, detailed, and relevant to the research objectives (Vebrianto et al., 2020). This study involved two informants from the Perawang community. Both informants were selected purposively because they were considered capable of providing in-depth information regarding the integration of Islam and science in cleanliness practices. The first informant was chosen due to having a strong understanding of the concept of integrating Islam and science, as well as direct experience within the community. This informant provided a conceptual and reflective perspective on the phenomenon under investigation. Meanwhile, the second informant was selected to complement a different viewpoint through practical experience in implementing cleanliness values based on Islamic teachings.

The differing characteristics of the two informants enriched and complemented the data obtained. In addition, questionnaires were distributed to 30 respondents from the Perawang community to obtain a broader overview of public perceptions regarding the integration of Islam and science in cleanliness practices. Quantitative data were analyzed using descriptive statistics by calculating the mean scores of the questionnaire responses to determine the level of community perception regarding the integration of Islam and science in cleanliness practices. Qualitative data

were analyzed using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing/verification. During the data reduction stage, interview and dyadic interview data were selected, focused, and organized according to the research objectives. The data were then presented in the form of narratives and themes to facilitate interpretation. Finally, conclusions were drawn and continuously verified throughout the research process to ensure the validity and consistency of the findings. The integration of quantitative and qualitative findings enabled a more comprehensive understanding of community perceptions regarding the integration of Islam and science in cleanliness practices.

3. RESULTS AND DISCUSSION

The research findings indicate that the people of Kampung Perawang have a very positive perception of the integration of Islam and science in cleanliness practices. Based on descriptive analysis using SPSS, a total mean score of 73.60 was obtained, which was then divided by the number of questionnaire items (16), resulting in an overall average score of 4.60. This overall average score of 4.60 was subsequently interpreted into a categorical scale to better understand the level of community perception. Therefore, the class interval length was determined as a basis for grouping the average score into specific categories.

		Statistics																
		P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	Total
N	Valid	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30
	Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean		4.6000	4.8667	4.7667	4.5000	4.3333	4.8333	4.5000	4.6000	4.4333	4.5667	4.7333	4.6667	4.5667	4.4667	4.6000	4.5667	73.6000
Std. Deviation		.49827	.34575	.43018	.50855	.47946	.37905	.50855	.49827	.50401	.50401	.44978	.47946	.50401	.50742	.49827	.50401	3.97058
Minimum		4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	64.00
Maximum		5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	80.00
Sum		138.00	146.00	143.00	135.00	130.00	145.00	135.00	138.00	133.00	137.00	142.00	140.00	137.00	134.00	138.00	137.00	2208.00

The calculation of the class interval length was based on the range of values in the Likert scale used in this study (Budiaji, 2013), using the following formula:

$$\text{Interval} = \frac{\text{Maximum Value} - \text{Minimum Value}}{\text{Number of Categories}}$$

$$\frac{5 - 1}{5} = 0,8$$

The interval width obtained is 0.8.

Based on this interval, the assessment categories are determined as follows:

Table 01: Likert Scale Scoring

Interval Value	Category
1.00 – 1.80	Very Low
1.81 – 2.60	Low
2.61 – 3.40	Moderate
3.41 – 4.20	High
4.21 – 5.00	Very High

Data Source: (Citrawati, 2019).

Based on the interval table, the mean score of 4.60 falls within the range of 4.21–5.00, thus it can be categorized as “very high,” indicating that the majority of respondents selected responses ranging from agree to strongly agree for all statements in the questionnaire. In addition, the mean score for each item also lies within a high range, between 4.33 and 4.86, which further reinforces that public perception is generally positive and consistent. These findings indicate that the community has a strong understanding of the relationship between Islamic teachings and scientific principles in hygiene practices. Cleanliness is not only viewed as a physical necessity but also as

part of the implementation of religious values in daily life. The integration of Islam and science in hygiene practices has proven to shape more conscious and responsible behavior toward the environment. Islamic values serve as a moral foundation, while science provides a rational understanding of the importance of cleanliness for health (Hidayat, 2018). The high mean score obtained shows that the integration of Islam and science has been well understood and implemented by the community, thereby contributing to the creation of a clean, healthy environment aligned with religious values in Kampung Perawang. The quantitative findings indicate that the community demonstrates a very high level of agreement and understanding regarding the importance of cleanliness as part of Islamic teachings, which are aligned with scientific principles. These findings were further enriched through qualitative research based on interview results, providing a more comprehensive picture of how the community interprets and implements cleanliness in daily life.

The interview results reveal that the community's understanding of cleanliness encompasses not only physical dimensions but also spiritual aspects. The first informant stated that "cleanliness is part of worship, encompassing the cleanliness of the environment, the body, as well as the heart and behavior. This indicates that cleanliness is perceived as an integration of religious teachings and everyday life." Meanwhile, the second informant explained that "cleanliness in Islam is not only related to outward aspects but also inward dimensions, and it forms part of religious obedience, such as performing ablution (wudhu) before prayer." This understanding shows that the community has internalized the value of cleanliness as a holistic component of Islamic teachings. These findings are supported by research conducted by Heriyanto & Warsono (2019), which explains that cleanliness in Islam is part of faith (*an-nazhafatu minal iman*), encompassing not only physical cleanliness, such as maintaining the environment and the body, but also spiritual dimensions, including purity of the heart, intention, and behavior. Therefore, the concept of cleanliness in Islam is holistic, as it integrates both physical and spiritual purity as an inseparable unity in daily life (Furqan & Rahmayani, 2021). Public perceptions also indicate a strong understanding of the relationship between Islamic teachings and scientific knowledge in cleanliness practices. The first informant stated that "science can help explain the benefits of cleanliness, such as preventing diseases, while Islam has long taught clean living practices through various acts of worship such as ablution (wudhu) and maintaining the environment." The second informant reinforced this by stating that "science provides concrete evidence for Islamic teachings on cleanliness, so the two complement each other and are not contradictory." This shows that the community is able to perceive the integration between religious values and scientific rationality in everyday life. This finding is supported by research by Nurcholis (2020), which states that the integration of Islam and science is harmonious and mutually reinforcing in explaining various life phenomena. Both do not stand separately but complement each other in providing a comprehensive understanding, including in aspects of health and cleanliness. In this context, Islamic teachings provide a foundation of values and ethics, while science plays a role in offering rational and empirical explanations, so that together they encourage the development of clean and healthy living behaviors in society (Ilmiyah, 2026). The implementation of cleanliness in the community still shows variations in practice. The first informant stated that "although some people have begun to apply cleanliness well, there are still behaviors that show a lack of concern, such as littering." The second informant also revealed that "the implementation of cleanliness is not yet evenly distributed and still requires increased awareness." This indicates a gap between knowledge and practice in community life.

This finding is supported by research by Sapalas et al. (2022), which explains that community cleanliness behavior is influenced not only by individual awareness but also by habits formed in daily life and the surrounding social environment. These three factors are interrelated

and play an important role in shaping consistent cleanliness behavior in society. Constraints in maintaining cleanliness generally stem from both internal and external factors. The first informant stated that “a lack of awareness and habitual behavior are the main obstacles, along with limited facilities such as trash bins.” The second informant also emphasized that “environmental factors and inadequate waste management contribute to the community’s inconsistency in maintaining cleanliness.” This indicates that cleanliness issues are not solely related to individuals, but also to the supporting systems and environment. These findings are supported by research conducted by Fuady et al. (2021), which explains that clean and healthy living behavior is influenced by multiple interrelated factors, including the level of individual knowledge about the importance of cleanliness, attitudes or awareness in applying such behavior in daily life, and the availability of adequate environmental facilities and infrastructure to support optimal cleanliness practices. Community expectations for improving cleanliness in the future highlight the importance of collaboration and education.

The first informant “expects socialization efforts from religious leaders and health workers, as well as community service activities (gotong royong), so that cleanliness becomes a shared habit.” The second informant also stated that “cooperation between the community, religious leaders, and the government is necessary to provide continuous education on cleanliness.” This demonstrates that changes in cleanliness behavior require a collective and sustainable approach. These findings are reinforced by research by Patilaiya & Rahman (2019), which states that community empowerment through continuous education and cross-sector collaboration such as between the government, health workers, and the community is an effective strategy for improving clean and healthy living behavior. Through this approach, communities are not only provided with knowledge but are also encouraged to actively participate in maintaining environmental cleanliness and personal health, leading to more consistent and sustainable behavioral changes (Rachmawati, 2019). Based on the integration of quantitative and qualitative research findings, a comprehensive picture emerges regarding the perceptions of the Kampung Perawang community toward the integration of Islam and science in cleanliness practices. The quantitative results indicate that community perceptions fall into a very high category, with an average score of 4.60. This suggests that the community generally understands that cleanliness is not only scientifically important for maintaining health, but also an essential part of Islamic teachings that must be practiced in daily life. These quantitative findings are further reinforced by qualitative results, which provide a deeper understanding of how the community interprets cleanliness in a holistic manner. The community perceives cleanliness as an act of worship encompassing both physical and spiritual aspects, such as maintaining personal hygiene, environmental cleanliness, as well as purity of the heart and behavior. In addition, the community recognizes the role of science in explaining the rational benefits of cleanliness, such as disease prevention, thereby viewing Islam and science as complementary. This integration is in line with the word of Allah in the Qur’an, Surah Al-Baqarah verse 222:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

They ask you (O Prophet Muhammad) about menstruation. Say, “It is a state of impurity.” Therefore, keep away from your wives (by refraining from sexual intercourse) during menstruation and do not approach them for intercourse until they are purified. When they have fully purified themselves (after performing the obligatory bath), then approach them as Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves.”

This verse emphasizes that cleanliness in Islam has a broad meaning, not only limited to physical cleanliness such as the body and environment, but also encompassing spiritual purity, including the heart, intentions, and behavior (Mansur, 2019). In this context, the concept of self-

purification (tathahhur) can be understood as a comprehensive effort to maintain a balance between physical and spiritual aspects. This aligns with the scientific perspective, which highlights the importance of hygiene in maintaining health through environmental control and disease prevention (Aulia et al., 2025). Thus, the integration of Islam and science in cleanliness practices is not only understood conceptually but has also begun to be internalized in community life, although its implementation still faces several challenges related to habits and environmental factors.

4. CONCLUSION

Based on the research findings, it can be concluded that the community of Kampung Perawang has a very positive perception of the integration of Islam and science in cleanliness practices. This is reflected in the findings indicating that community members understand cleanliness not only as a part of Islamic teachings but also as a scientific necessity for maintaining individual and environmental health. The community perceives cleanliness as encompassing both physical and spiritual dimensions, including personal hygiene, environmental sanitation, purity of the heart, and good behavior. Furthermore, science is viewed as providing rational explanations regarding the health benefits of cleanliness, thereby strengthening the implementation of Islamic values in daily life. Despite these positive perceptions, several challenges remain in practice, including limited awareness among some community members, inconsistent cleanliness habits, and inadequate supporting facilities. Therefore, continuous efforts through education, socialization, and collaboration among the community, religious leaders, and government institutions are needed to strengthen the implementation of cleanliness practices based on the integration of Islam and science. This study is subject to certain limitations, as it only involved two participants from specific ethnic backgrounds, namely Acehnese and Javanese, within a single village setting. Consequently, the findings cannot be generalized to broader communities with different social and cultural characteristics. Therefore, future researchers are recommended to conduct large-scale quantitative studies involving a greater number of respondents from diverse ethnic, social, and geographical backgrounds. Such studies would provide a more comprehensive understanding of community perceptions regarding the integration of Islam and science in cleanliness practices and enhance the generalizability of the findings.

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