

THE URGENCY OF HALAL COSMETICS (HALAL CLEANLINESS) AS ONE OF THE SHARIA TOURISM TRAVEL PACKS IN MOJOKERTO

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Abstract

In many natural tourist spots, there are stray or domesticated dogs that threaten the sanctity and comfort of Muslim tourists. In this regard, it is necessary to have halal cosmetics or halal cleaners as an item that must be carried (travel pack) to anticipate when exposed to severe impurities to make it easier to purify for Muslim tourists. Halal cleanliness or halal cosmetics need to be studied and analyzed for their urgency for the development of Sharia tourism, especially in Mojokerto. The problems in this article are related to (1) How do Muslim tourists view unclean *mughaladzah* in Mojokerto (2) It is necessary to review the meaning of halal cleanliness and its functions (3) Trying to study and understand the level of urgency of halal cleanliness for Muslim tourists in natural attractions in Mojokerto. The type of research in this article is qualitative research using the mixed approach. This approach consists of two approaches, namely the phenomenological approach and the literature review. The primary data in this study are tourists in several places observed in the Mojokerto Regency area. The data collection technique was carried out by field observation and direct interviews with tourists and managers of the observed tourist attractions. The results of this study are that there is an urge to immediately utilize halal cleanliness for tourists in Mojokerto, this is supported by the permissibility of sharia cosmetics from a Fiqh point of view so that they are better provided for tourist attractions in Mojokerto.

Keywords: Halal Cosmetics, Unclean *Mughaladzah*, Sharia Tourism

INTRODUCTION

Tourism is one of the choices of the majority of Muslim communities in Indonesia to get rid of fatigue or just to fulfill self-satisfaction. In the practice of tourism in Indonesia, especially in tourist spots that offer a natural atmosphere, both beaches and mountains are often faced with the problem of comfort because there are several animals that have the potential to cause severe uncleanness (Muawanah, 2021). One of them is a large number of dogs in natural tourist spots, both wild dogs and pet dogs that roam among tourists. One of the places where there are lots of dogs hanging around in tourist spots, of which is in Mojokerto Regency.

Demographically, the majority of people in the region are Muslim and some are Christians and Hindus, where the Muslim community in that area does not all have sufficient religious knowledge and is dominated by urban Muslim communities. The definition of urban Muslims here is Muslim people who are usually involved in the modern world and are very thirsty for religious knowledge. Where this thirst has positioned themselves at the “middle” level or understanding of religion which is neither good nor bad and they usually live in urban areas (Aini, 2016). In understanding the character of urban Muslims, it is necessary to understand the typology of the community from the aspect of religious insight and their attitude toward living in a social environment

The typology is divided into three, namely the first is a cultural-conservative urban Muslim who agrees to the existence of a sharia regional regulation (PERDA) but still performs traditional rituals. The second is a puritan-conservative typology that preaches goodness through violence and does not support other religions practicing worship in their area. The third is cultural- moderate who supports democratic politics and considers Islam to be a religion of peace and adheres to religious traditions. Fourth are Puritans – moderates who carry out activities of “pure Islam” and are less able to accept violence in enforcing Islamic law. Research results from Alvara show that the percentage of cultural followers - conservative is 21.1%, both puritan-conservative is 7.6%, cultural - moderate is 57, 3%, and for puritan typology - moderate as much as 14%. If the four typologies are combined into one and seen from the aspect of their religious views, 71.3% have a moderate view and 28.7% have a conservative view(Wahyudi, 2011).

The data from the research shows that there are still around 28 Muslim communities who have conservative views and there are still typologies of urban Muslims who may think that natural tourism with lots of dogs is prohibited or even forbidden. This phenomenon certainly reminds us again of Muslims who live in natural tourist areas and may live side by side with wild animals, such as dogs, every day. This phenomenon then raises questions about the extent of their understanding of the unclean potential caused by dogs. If this phenomenon is studied from a Fiqh perspective, this view still raises debate. For example, the views of Hanafiah and Maliki who consider unclean dogs to only salivate. In contrast to the Syafi'iyah who consider all parts of the dog unclean, it becomes a problem and the fact is that the majority of Indonesian people are Muslims following the Syafi'i school of thought.

Another problem with the presence of dogs in tourist spots is the religious understanding of tourists about the potential for dog uncleanness and efforts to purify them. The second problem is that when purifying unclean *mughaladzah*, you have to wash it with seven items of washing, and with one of the seven items of washing you have to wash it with holy soil. The problem is that the land used must be holy and sterile from other unclean things. In fact, if you look at the tourist attractions in Mojokerto which are visited by many non-Muslims, so many dogs roaming around, it will raise doubts about how holy and hygienic the land that will be used to purify the unclean *Mughaladzah* is.

In connection with this phenomenon, tourism in Indonesia, where the majority of local tourists are Muslim, needs to think about alternative solutions to overcome this. Two alternative solutions that can be used are the first that there must be a Standard Operating Procedure (SOP) that regulates tourists in Mojokerto on how to anticipate heavy uncleanness and strives for tourists to bring their own travel packs to purify heavy uncleanness if exposed to dogs. These travel pack products can be in the form of halal cosmetics or special cleaning products for purification, which in this case are called halal cleanliness. Several studies on halal cosmetics have been carried out in Indonesia, for example, the research conducted by Muhtariadi in 2017 that the presence of increasingly modern technological factors will make it more diverse and difficult to trace the cosmetic raw materials contained therein, so it is necessary to understand the critical level of haram

in cosmetics. The critical points of the haram that must be watched out for are especially the source of the basic ingredients for the manufacture of cosmetics, which could come from animals or parts of human organs (Muchtariadi, 2017).

Another research result on halal cosmetics was conducted by Endah in 2014 regarding consumer interest in halal cosmetic products. This interest is dominated by the moral role which is believed by Muslims that halal products are definitely safe and do not conflict with Islamic teachings and with this moral influence, cosmetics with halal labels are in great demand in Indonesia (Endah, 2014). This research is also in line with observations made by one of the major e-commerce in Indonesia that there is a beauty product with a halal label that is sold in three stores and has sold a total of 14,100 products in 2021. This means that this phenomenon indicates the needs of the Indonesian Muslim community in the future. Halal cosmetics, including cleaning products for cleaning heavy impurities, for example, dog saliva. In this regard, research has been carried out on the dangers of dog saliva that may be experienced by Muslim tourists.

The results of research conducted by Nirwana in 2018 found that dog saliva contains bacteria that are harmful to humans. The results of this research showed that the Saliva (the substance in saliva) of one of the adult dog breeds from the NCA sample contained the hydrogenophage sp bacteria and for the NCB sample contained the *Prevoletta* sp bacterium, then for the NBA sample there was the *Serratia marcescens* bacterium and finally for the NBB sample it contained the *Bergeyella zoohelcum* bacterium (Albab et al., 2018). The results of this research confirm that dog saliva contains bacteria that have the potential to harm tourists if not cleaned. However, some Muslims, there will be doubts when using land in tourist spots where there are many dogs about the sanctity of the land used. This doubt is due to the followers of the Shafi'i school of thought, they will know unclean *hukmiyah*, which means uncleanness that is not visible, such as urine and intoxicating drinks (Ghozalo, 2002).

The results of another research conducted by Santika in 2019 in two villages, namely Congko Village and Padenggeng Village, show that many people are not correct in purifying heavy uncleanness. The community purifies *mughaladzah* unclean based on information passed down from generation to generation from their parents. However, the

method taught did not meet the correct Fiqh standards and only took the easiest method. The results of this research indicate that there is a potential for neglecting heavy feces from dog saliva because technical cleaning is considered difficult and it is abandoned because of a lack of knowledge on how to purify feces (Santika, 2019). So, from this phenomenon, it is feared that the same thing will happen in the Mojokerto area which is predominantly Muslim, and in that area, there are many dogs and there are still many urban Muslims found in that place.

Based on some previous research, it shows that tourist attractions in Mojokerto are relatively many Muslim enthusiasts, but it is still possible that there is a danger of unclean *mughaladzah*. On the other hand, the public's understanding of unclean *mughaladzah* is still relatively small. So, there are doubts regarding tourist attractions in Mojokerto that are worthy of being visited by Muslims. Ideally, a Muslim-friendly tourist spot should be supported by sufficient literacy regarding the anticipation of the potential for uncleanness in tourist attractions. Therefore, it is important for researchers to provide an explanation that one indicator of proper Muslim tourism is avoiding the potential for uncleanness, especially from dogs. However, this is of course difficult considering that there are different understandings of unclean *mughaladzah* because each school of thought has different arguments.

Efforts to encourage halal cleanliness or special cleaners that can purify *mughaladzah* uncleanness have actually been widely marketed in Malaysia, where the population is also predominantly Muslim. However, products that have the same function as products in Malaysia may not necessarily enter Indonesia. There are many challenges that must be faced when marketing halal cleanliness products in Indonesia.

The challenge that will definitely be faced is the existence of different views of Fiqh about the causes and ways to purify heavy uncleanness. In addition, there is no detailed SOP regarding Sharia nature tourism and the ability to provide education regarding the dangers of unclean *mugholadzah* in tourist attractions. based on the reality that many natural tourist attractions have stray or domesticated dogs, it is necessary to have halal cosmetics or halal cleaners as items that must be carried (travel pack) for tourists to anticipate when they are exposed to severe uncleanness and not need to bother looking for

holy land to purify unclean heavy. However, before discussing halal cleanliness or halal cosmetics, it is necessary to examine several matters related to whether or not halal cleanliness is important for the development of sharia tourism in Mojokerto.

Some of these questions become the main focus of the study in this article. The questions that are the focus of the study in this article are (1) What is the view of the *madhzah* imam on *mughaladzah* uncleanness (2) the need to review halal cleanliness and their functions (3) try to study and understand the level of urgency of halal cleanliness for Muslim tourists in natural attractions. Therefore, with the endeavor to answer these three issues, it is hoped that there will be SOPs specifically for Sharia nature tourism and become one of the priority drivers in creating halal cosmetics and halal cleanliness which can make it easier for tourists to purify unclean *mughaladzah* when at tourist spots.

REVIEW OF LITERATURE

Mughaladzah* Uncleanness in the Perspective of the Four *Mazhab

Dogs which are one of the animals in the *thaharah* Fiqh are considered to be the cause of *mughaladzah* uncleanness, of course, it will really give a feeling of discomfort in tourist attractions. There are many people, even Muslims who keep dogs so that it is possible for these dogs to be taken to places where these Muslims carry out activities, one of which is in natural tourist spots. In Mojokerto Regency, which is famous for its civilization and beautiful natural attractions, certainly has a strong appeal for both Muslims and non-Muslims. So, it is very possible that the pet dogs of tourist visitors will accompany their owners when they are traveling, especially if there are still many wild dogs in Mojokerto's natural attractions.

The existence of these dogs is not always due to a lack of Muslim knowledge about uncleanness. But it is possible that Muslim people who bring dogs to tourist attractions have a different point of view, or adhere to schools of thought that do not consider dogs unclean. As we know, Muslims in Indonesia adhere to four schools of thought, the first being Imam Syafi'i, Imam Maliki, Imam Hanafi, and Imam Hambali. Demographically, Muslims in Indonesia adhere to the Syafi'i school of thought as well as in Mojokerto where the majority are Nahdliyin residents, so they adhere to the Syafi'i school of thought. In this

regard, it is necessary to explain the views of four schools of thought regarding dog uncleanness so that it can be anticipated in the implementation of halal tourism in Mojokerto.

The understanding of dog uncleanness basically from the four schools of thought agrees that the part of a dog can cause Muslims to be unclean in mughaladzah. However, the four schools of thought have their own limitations regarding Muslims who are unclean by mughaladzah, such as the view of Imam Malik who considers dogs not unclean. Imam Malik's opinion about dogs that are not unclean is that dogs are only considered dirty animals. So that Muslims who are exposed to dog saliva are not categorized as unclean mughaladzah. However, Imam Malik in the book *Al-Muwatta'* explained that the Prophet Muhammad once said that when a dog comes to your house and asks you for water, you are asked to wash it seven times (Malik, 1989).

Imam Malik's opinion about dog saliva is not unclean because he considers that not all dirty things are unclean. So, as previously mentioned that Imam Malik in terms of dog saliva is only considered as dirt and not unclean. Imam Malik in the case of dog saliva is compared with the actions of Muslims who have a face. Where his opinion is based on the fourth verse of *Al-Maidah* which will be presented as follows

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ
مُكَلِّبِينَ تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ
عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

“They ask you: “What is lawful for them?” Say: “It is lawful for you that which is good and (captured) by wild animals that you have taught by training it to hunt; you teach it according to what Allah has taught you. So, eat from what it catches for you, and mention the name of Allah on the wild beast (when releasing it). And fear Allah, indeed Allah is very quick to reckon” ((al) Mahalli & Jalaluddin as-Suyuthi, 2008)

The verse above illustrates that hunting animals that get prey and the owner of the animal has mentioned the name of Allah, it is permissible to eat the prey of the hunter. In this regard, dogs can also be categorized as wild animals which can also be trained to hunt prey and these preys are allowed to be eaten when the owner of the hunting animal has

mentioned the name of Allah. This is corroborated by the explanation of Rasulullah Muhammad which will be presented as follows:

عن عَدِيِّ بْنِ حَاتِمٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي قَوْمٌ نَتَّصِي دُ بِهَذِهِ الْكِلَابِ فَمَا يَحِلُّ لَنَا مِنْهَا؟ فَقَالَ: إِذَا أُرْسِلَتْ اسْمُ اللَّهِ فَكُلْ مِمَّا أَمْسَكْنَ عَلَيَّ كَ إِلَّا أَنْ يَأْكُلَ الْكَلْبُ فَلَا تَأْكُلْ فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَإِنْ خَالَطَهَا كَلْبٌ مِنْ غَيْرِهَا فَلَا تَأْكُلْ.

“The Messenger of Allah once explained that if someone sends a dog that has been trained and has mentioned the name of Allah beforehand, it is permissible to eat what it has hunted. But if the trained dog eats the game, don't eat it or if another dog eats it, don't eat it”. (Shahih Bukhari)(Bukhari (al), 1987)

Another explanation regarding the above hadith narrated by Imam Muslim is that the Prophet did not order to clean the meat of hunting animals, even though it is clear that dogs are trained to use their mouths and teeth for hunting (Naisaburi (al), 2000). Another example of action, namely that carried out by the companions of the Prophet when a dog came in and out of the mosque, they did not clean it with water. Thus, from the phenomena that occurred in the past, it gives the impression that the dog will give legal consequences of Fiqh only on the demands of worship and not on life practices outside of obligatory worship such as prayer. So, in this case, Imam Malik considers that dog saliva is not unclean but only dirt that is sufficiently cleaned as usual.

Imam Malik's view of dogs is almost in line with the views of Imam Hanafi who considers dogs to be sacred, except for something that is excreted from a dog's body in the form of liquid or wet (Mas'ud, 2005). This view certainly further emphasizes that there are two scholars of madzhab who consider dogs, not unclean animals. From the context of this view, the presence of dogs in tourist attractions is not a problem and it is possible for a tourist spot to be said to be halal or friendly to Muslims. This view is certainly not enough because there are other views about dogs, which were expressed by Imam Hambali and Imam Syafi'I. Imam Hambali's view of dogs is that all parts of a dog are unclean (Naisaburi (al), 2000). One of the opinions of Imam Hambali is that there is a recommendation to wash or purify containers that are unclean seven times (Taupik & Ali

Khosim Al Mansur, 2014). This is also justified according to the understanding of Imam Syafi'i who requires to purify by washing seven times.

Imam Syafi'i's perspective in looking at dogs is that all parts of a dog are unclean, and that includes gross uncleanness, namely *mughaladzah* uncleanness. This opinion is based on the hadith of the Prophet Muhammad when he cleaned objects filled with water and drunk by dogs giving the message that the saliva and fluids that come from the dog's mouth are unclean. Likewise, all fluids that come out of dogs, such as urine or sweat from dogs, are considered unclean. This is corroborated by the opinion of Imam Jalaludiin Al Mahalli as follows:

فَإِنْ وَلَعَ فِي الْإِنَاءِ كَلْبٌ أَوْ إِنَاءٌ كَانَ وَأَيُّ كَلْبٍ كَانَ كَلْبٌ صَيْدٍ أَوْ غَيْرِهِ صَغِيرًا أَوْ كَبِيرًا فَالْفَرَضُ إِهْرَاقُ مَا فِي ذَلِكَ الْإِنَاءِ كَائِنًا مَا كَانَ ثُمَّ يُغْسَلُ بِالْمَاءِ سَبْعَ مَرَّاتٍ وَلَا بُدَّ أَوْلَاهُنَّ بِالتَّرَابِ مَعَ الْمَاءِ وَلَا بُدَّ وَذَلِكَ الْمَاءُ الَّذِي يُطَهَّرُ بِهِ الْإِنَاءُ طَاهِرٌ حَلَالٌ

“If there is a hunting dog or not, a dog with small or large sizes that licks in a container, then it is obligatory to throw away all its contents then purify it by washing it seven times, not less or more where one of the seven items of washing is with dust and must with absolutely holy water”.((al) Mahalli & Jalaluddin as-Suyuthi, 2008)

Imam Syafi'i judged a dog and its licks, even the sweat from the animal was considered as gross uncleanness or unclean *mughaladzah*. This view is based on the hadith narrated by Imam Muslim and Imam Ad-Daruquthni about dog uncleanness (Daruquthni (ad), n.d.). Imam Syafi'i gave his explanation on how to clean *mughaladzah* unclean by washing it seven times and one of them was mixed with holy soil. In connection with this explanation, it confirms that dogs according to Imam Syafi'i's view are unclean animals as a whole and requires that every Muslim who follows the *madzab* of Imam Syafi'i must purify his body by washing it seven times if exposed to uncleanness.

Halal Cosmetics or Halal Cleanliness

Halal cosmetics or halal cleanliness in this case function as halal travel packs for tourists in Mojokerto. Currently, there are no cleanliness halal products but efforts need to be made to confirm that Mojokerto is an area that provides halal tourist attractions, especially nature tourism. This is related to the previous explanation that most visitors to

tourist attractions in Mojokerto are Muslims and have the potential to be exposed to *mughaladzah* uncleanness. So, it is necessary to study more deeply halal cosmetics or halal cleanliness as one of the halal tourism protocols in Mojokerto. Of course, this study is related to Fiqh views regarding halal cosmetics or halal cleanliness which might be applicable in Mojokerto in facing the challenge of unclean *mughaladzah* due to dogs.

The definition of cosmetics is a product made with ingredients or mixtures that are used to clean, change the appearance or maintain appearance by greasing, sprinkling, and/or spraying on parts of the body (Amin & Ichwan Sam, 2015). In Islamic perspective, using cosmetics is permissible as long as it has a positive purpose and impact. This is based on the verses of Al-Qur'an letter Al A'raf verse 32 which will be presented as follows

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Say to them, O Muhammad, by denying their lie to Allah in terms of halal and haram, “Who can forbid ornaments from Allah that were created for His servants? And who also forbids halal and good sustenance?” Tell them, “Everything that is good is a gift from Allah. No one deserves to enjoy it except those who believe in the world, because they have carried out their obligations with gratitude and obedience. However, Allah’s broad compassion is also felt by people who disbelieve and transgress in this world. On the day of judgment these blessings are exclusively enjoyed by those who believe, without others. We explain the verses of the law in a clear way like this for those who know that Allah is One, Owner of all kingdoms. It is in His authority that matters of lawful and unlawful matters (Shihab, 2008).

The explanation based on God’s previous work confirms that indeed humans are allowed to decorate, and indeed believers deserve to enjoy all the graces given by God. Cosmetics which are generally used only for decoration, of course, must also be used to purify impure. Cosmetics, which are products of human innovation supported by technological and scientific developments, are certainly very possible to produce a halal cleanliness product or *mughaladzah* unclean cleaner. The function of this cleanliness is

used as a complement to natural tourist spots in Mojokerto. There are many dogs, both wild and tame, that are cared for by visiting tourists.

Halal cleanliness from a Fiqh perspective, there will certainly be a lot of debate. This is because Muslims in Indonesia may have different schools of thought in viewing dogs as unclean and how to purify them as explained earlier. Halal cleanliness can be realized if technological and scientific developments ensure that the elements of the soil do not change so that they can be used to purify unclean *mughaladzah*. One concept that can be used in the presence of an emulsion process such as that used when making soap, lotion, or cream (Ketaren, 2008). This emulsion process does not change the elements of the soil, but only changes its shape so that it is easy to use when the soil is put into packaging such as cosmetics and facial cleansers. This is very possible to apply and does not change the elements and functions of the land as a part of purifying unclean *mughaladzah*.

The implementation of this halal cleanliness product in Indonesia is indeed a new thing that has actually been left behind by Malaysia which has halal cleanliness in cleaning unclean *mughaladzah*. One of the products in Malaysia which is used as a complement in purifying unclean *mughaladzah* has been produced by “Safi” (Tim Hijabisa, 2022). Actually, in Indonesia, there is already an innovative halal soap from ITB although the results of these innovations are still possible to be debated by many parties. One of the causes is the absence of a standard for halal products and their use, and there is no fatwa issued by the MUI regarding halal standards for cosmetic products (Trenggono & Fatma Latifah, 2007) (Retno, 2007).

The absence of a fatwa is certainly something worth waiting for, given the massive public demand for halal cosmetics for Muslims in Indonesia. One of the research results that shows this is research conducted by Chairunnisa in 2021 which stated that this study found that the decision to purchase halal cosmetic products by Muslim consumers in West Java was influenced by the factor of the halal label and had a strong influence on consumer behavior. Therefore, with the need for halal cleanliness not yet supported by a fatwa from Indonesian scholars, it must be studied in order to maximize sharia tourism in Indonesia.

RESEARCH METHOD

The type of research in this article is qualitative research using the mix approach. This approach consists of two approaches, namely the phenomenological approach and the literature review. The function of the phenomenological approach is to observe and photograph the phenomena of tourists and the public related to religious understanding and caution for unclean *mughaladzah* in Mojokerto district which is a tourism area. Literature review approach to study halal cleanliness as travel packs at tourist attractions. Both of these approaches are used as an analytical knife to answer the issues that are the focus of this article. The data source in this article comes from primary sources, namely sources based on observations in the Mojokerto district and the results of interviews conducted with 30 people consisting of tourists and nature tourism managers in Mojokerto (Choirunnisa & Firmansyah, 2021). Literature sources that are directly related to the object being researched and studied are derived from research results, books, and also some classic books that discuss uncleanness, especially *mughaladzah* uncleanness.

RESULTS AND DISCUSSION

The Urgency of Halal Cosmetics in Sharia Tourism in Mojokerto Regency

Based on some of the previous explanations regarding the unclean view of *mughaladzah*, it is necessary to pay attention to tourism managers in Mojokerto to sterilize tourist attractions that are managed unclean which are dangerous for Muslim tourists, one of which is unclean *mughaladzah* because it is exposed to dogs. The beautiful natural nuance is certainly the main attraction for many tourists, both Muslim and non-Muslim, to come to visit every existing natural attraction. So, it becomes important for tourism managers in Mojokerto to prepare everything related to the halal level of tourist attractions. One of the halal tourism instruments is free from uncleanness and has facilities for purification. One of these facilities is the existence of halal cleanliness to anticipate *mughaladzah* uncleanness and facilities to purify uncleanness when exposed to dogs. Therefore, halal cleanliness is very important for the development of Sharia tourism, especially in Mojokerto. This problem is similar to the development of halal tourism in

NTB which is faced with the presence of dogs as the cause of unclean *mughaladzah* (Fahham, 2017).

The urgency of halal cleanliness in Mojokerto is based on several important reasons. The first reason is because in Mojokerto the majority of Muslims follow the Syafi'iyah school of thought which considers all parts of a dog to be unclean (Kamaruddin, 2017). Mojokerto Muslims who fall into the category of Syafi'iyah certainly distinguish unclean in two forms, namely the first is unclean *'ainiyyah* and *hukmiyyah*. The explanation of unclean *'ainiyyah* is unclean whose form can be seen and felt (Rifai, 1978). While the definition of unclean *hukmiyyah* is unclean which cannot be seen and felt but is very convincing that it contains uncleanness (Ghazali, 2020). This is like a dog's lick marks in the view of Imam Syafi'i. So, when a dog's licks are unclean, it will be more convincing if it is purified with holy water seven times and one of them uses halal cleanliness because it is doubtful on the soil around tourist attractions.

The second urgency is because Mojokerto is an area that fulfills the requirements as a provider of halal tourism. This can be seen from the variety of tourist attractions in Mojokerto ranging from natural tourism, educational tourism, religious tourism, and creative tourism (Farikhin, 2021). With the variety of tourist attractions, Mojokerto is an area that will be visited by many tourists with various religions and/or various schools of thought adhered to by Muslim visitors. It is very possible that tourists will bring their pet dogs or even meet wild dogs that live around natural attractions.

The third urgency is the development of technology and science. Developments related to halal cleanliness have been started by scientists from the Bandung Institute of Technology (ITB) (Siswandi, 2022). With the development of technology and science, it will be easier to make and or produce halal cleanliness. Meanwhile, the fourth reason is that Mojokerto should be an area that provides sharia-friendly tourism for Muslims, even though it does not give a halal label to all tourist attractions in Mojokerto. However, the reasons for the importance of halal cleanliness in Mojokerto when implemented will be faced with several challenges that may occur.

The first challenge in providing halal cleanliness for tourists in purifying *mughaladzah* uncleanness is that there are different schools of thought and different

understandings about the process of purifying uncleanness due to exposure to dogs. One of these differences is related to the status of dogs which causes *mughaladzah* uncleanness between Imam Malik and Imam Syafi'i whose opinions are contradictory. Imam Maliki considers that dogs are sacred animals and Imam Syafi'i considers dogs as unclean animals. Both of these views will certainly influence their followers in Indonesia, especially Mojokerto in viewing *mughaladzah* as unclean and how to purify it. The second difference is regarding the status of land which is packaged in the form of halal cleanliness.

The second challenge of halal cleanliness is that there is no legal basis and/or fatwa from Indonesian clerics, for example, the Indonesian Ulama Council (MUI). The MUI fatwa, which has a very strong influence on the attitudes of Indonesian Muslim citizens, will have a significant impact if the MUI allows it by issuing a special fatwa regarding halal cleanliness. MUI only gives a fatwa regarding the general criteria for cosmetics published in fatwa No 26 of 2013 concerning cosmetics and their use (Faqih, 2010). A fatwa is still needed that specifically explains the permissibility of products as a complement to purification or *thaharah*. If the MUI fatwa regarding halal cleanliness is true, it will greatly encourage the halal tourism ecosystem in Indonesia while at the same time supporting the government's big plan to develop an Islamic economy, one of the priorities of which is the halal industry in form of sharia cosmetics (Kementerian Perencanaan Pembangunan Nasional, 2018).

Based on the reasons for the importance of halal cleanliness for the development of halal tourism, especially in Mojokerto, and the challenges that will be faced, there needs to be a serious commitment for tourism managers in Mojokerto. The importance of halal cleanliness for the development of tourism is a form of science and technology development and at the same time confirms that Islam is easy and gives mercy to all nature, or what is more popularly known as Islam *rahmatan lil alamin*. Therefore, it is very important that there are halal cosmetics, or halal cleanliness to be produced and traded at tourist attractions in Mojokerto considering the large number of potential Muslim tourists who will be exposed to dog feces and feel hesitant to purify themselves with dust or soil at tourist attractions.

The urgency of halal cleanliness for the development of halal tourism in Mojokerto which might reap pros and cons can actually be based on Fiqh principles. According to Abu Hasan Al Karkhi, this rule states that everything is basically sacred, as long as there is no conclusive argument that forbids it. The rule will be textually described as follows: (Azhari, 2014)

أَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ، مَا لَمْ يَفُتْ دَلِيلٌ مُعْتَبَرٌ عَلَى الْحُرْمَةِ

“The original law regarding something is that it is permissible as long as there is no general argument that forbids it”.

Based on the Fiqh rules above, actual halal cleanliness in the process of purifying unclean *mughaladzah* can be allowed. This is because halal cleanliness does not change the elements and functions of the soil, it just changes its shape so that it can be packaged like lotion or cream and makes it easier to carry anywhere, including when traveling in Mojokerto. So based on some of the previous explanations, halal cleanliness is one of the travel packs that should be part of the halal tourism ecosystem in Mojokerto. However, due to a number of things that still don't exist, such as the MUI fatwa regarding halal cleanliness which hinders the production of products to complement Muslim tourists when traveling, this still does not reduce the importance of halal cleanliness for Muslim tourists.

CONCLUSION

Based on the previous explanation, it can be concluded from the results of this study that there are differences in understanding and belief in viewing *mughaladzah* unclean originating from dogs. This is because there are different views of the adherents of Malikiyyah and adherents of Syafi'iyah regarding the status of the sanctity of dogs. The second conclusion is the need for halal cleanliness as one of the halal tourism protocols in Mojokerto. The function of this halal cleanliness is as a part of purification due to dog uncleanness where in purifying the unclean one must be washed seven times and one of them is with soil. However, this halal cleanliness is not used to replace soil but the product is soil packaged through an emulsion process. So that the status of the land seen from its elements and function does not change so that it is possible to use it to purify unclean

mughaladzah. The third conclusion is that there must be an encouragement to immediately utilize halal cleanliness for tourists in Mojokerto. This is because the existence of halal cleanliness will emphasize that Mojokerto really encourages the development of halal tourism and strengthens the halal tourism ecosystem in Indonesia.

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