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Strengthening Understanding of Thaharah and Water Conservation through Mosques within Drought-Affected Communities in Lengkong District, Nganjuk Regency

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Abstract

The scarcity of clean water due to drought is an issue that not only affects the fulfillment of domestic needs but also impacts the community's religious practices, particularly thaharah (ritual purification). This community service initiative aims to strengthen understanding of the fiqh (Islamic Jurisprudence) of thaharah while fostering awareness of water conservation through a mosque-based da'wah approach. The outreach was conducted by a team of faculty members from the Da'wah Management Study Program at Pangeran Diponegoro University in Nganjuk every Saturday throughout September 2026, held at the Baitul Mukminin Mosque in Sendanggogor Hamlet, Ngepung Village, Lengkong Subdistrict, Nganjuk Regency. This activity involved local congregants and inter-village religious leaders using the Participatory Action Research (PAR) approach, which emphasizes community involvement in identifying issues, building understanding, and formulating collective actions. The training materials covered the regulations of thaharah, the proper procedures for wudhu according to Islamic law, the principle of avoiding excessive behavior, and practices for efficient water use without compromising the validity of worship. This initiative positions the mosque as a center for religious education and community ecological awareness. The program's primary contribution lies in the integration of fiqh of ritual purity, water conservation, and community empowerment within the framework of Da'wah Management. This approach is expected to serve as a model for contextual religious education for communities facing clean water shortages.

***Keywords**: Thaharah; Water conservation; Mosque-based outreach; Participatory action research*

INTRODUCTION

Drought and limited access to clean water remain challenges for several areas in Kecamatan Lengkong (District), Kabupaten Nganjuk (Regency), East Java. Desa Ngepung (Village) is one such area that has frequently faced drought conditions. In 2023, Keputusan Bupati Nganjuk Nomor 188/362/K/411.013/2023, which extended the emergency response status for drought and the clean water crisis in Ngepung Village, Lengkong District. This situation drew further attention from the local government in

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2024, leading to the issuance of Keputusan Bupati Nganjuk Nomor 188/972/K/411.013/2024, which established an emergency response status for drought and the clean water crisis in both Ngepung Village (Lengkong District) and Gondang Village (Pace District).[1]

Drought in Ngepung Village is a seasonal issue caused by reduced rainfall, which affects the community's ability to meet its basic needs. The village frequently receives clean water supplies from *Badan Penanggulangan Bencana Daerah* (BPBD) Kabupaten Nganjuk. Empowerment efforts are required – focused on enhancing knowledge, raising awareness, and fostering behavioral change – to encourage the wise use of water. Reliance on external water supplies must be balanced by strengthening a collective consciousness regarding water conservation, ensuring the efficient use of resources, and cultivating water-saving habits in both domestic and religious activities.

Thaharah is an aspect that requires particular attention in situations where water is scarce. For Muslims, *wudhu* (ablution) and *ghusl* (obligatory ritual bathing) are integral parts of worship, necessitating a clear understanding of the rules regarding water usage. People often perform these acts of purification based on long-standing habits formed under normal conditions. During periods of drought, however, these habits must be informed by a better understanding of which types of water are permissible for use, how to use water efficiently, and what alternatives exist when water is completely unavailable – or when its use would cause hardship or harm. A proper grasp of *fiqh thaharah* ensures that water scarcity does not lead to misconceptions regarding the performance of acts of worship. Furthermore, *fiqh thaharah* encourages individuals to avoid excessive water consumption. Conserving water during acts of worship can be achieved by strengthening knowledge, cultivating new habits, and providing appropriate facilities.

Water conservation in religious activities should not be viewed merely as a technical matter concerning the use of faucets, water flow rates, or the provision of ablution facilities. Rather, it is deeply connected to religious understanding, social awareness, and a community's capacity to cultivate collective habits. The concept of *thaharah* should be integrated with education on water conservation, enabling communities affected by drought to perform their acts of worship correctly while remaining responsible stewards of water resources. This community engagement initiative focuses on education, mentorship, and fostering behavioral change by strengthening the role of the mosque. Ultimately, water conservation is an expression of both religious consciousness and socio-ecological responsibility.

Mosques occupy a strategic position for developing water-conservation approaches. Beyond serving as places of worship, mosques play a social and educational role in raising awareness, strengthening solidarity, and mobilizing community participation. They function as hubs for managing *da'wah* (religious outreach) activities – encompassing the planning, organization, implementation, and

evaluation of empowerment programs. Providing guidance to deepen the understanding of *thaharah* and water conservation – centered within the mosque – represents a form of *da'wah* that focuses on enhancing religious knowledge and fostering social behaviors that are responsive to environmental issues.

This community service/*Pengabdian Kepada Masyarakat* (PKM) initiative aims to improve the understanding among congregants and the broader public regarding the principles of *thaharah*, including the rules for ritual purification when water is scarce. It seeks to cultivate an awareness against excessive water use – whether during *wudhu* or in daily activities – while optimizing the mosque's role as a center for religious education and ecological consciousness. Furthermore, it encourages the involvement of religious leaders from various villages to reinforce and disseminate messages concerning water conservation. These objectives are pursued through *fiqh* guidance, participatory discussions, demonstrations of water-efficient *wudhu* practices, and collective reflection on water-usage habits. The program is directed toward increasing knowledge and developing the community's capacity to apply water-saving principles in their daily lives.

This religious-based guidance program offers several benefits: from a religious perspective, it enhances the community's understanding of how to perform ritual purification correctly according to *fiqh*, including the use of alternatives when water is unavailable or unusable. Socially, it strengthens relationships and cooperation among mosque administrators, congregants, the local community, and religious leaders from neighboring villages in addressing the challenges of drought. Ecologically, it fosters habits of efficient and responsible water use. Institutionally, the mosque assumes an increasingly robust role as a center for education and community empowerment, through *da'wah* programs that are responsive to social and environmental concerns.

METHOD

PKM initiatives employ the PAR approach, which engages the community as the primary element in the process of social change. PAR aims to generate community-based knowledge that fosters collective action through a participatory process of reflection, planning, implementation, and evaluation. PAR prioritizes knowledge derived from the community's own experiences in identifying issues, developing potential solutions, and executing actions oriented toward social change.[2]

PKM program was conducted in September 2026 by lecturers from the Da'wah Management Study Program at Pangeran Diponegoro University, Nganjuk. The primary beneficiaries of this initiative were the congregants and the local community surrounding the Baitul Mukminin Mosque in Sendanggogor Hamlet, Ngepung Village, Lengkong District, Nganjuk Regency, East Java. This location was selected due to the recurring issues of drought and limited access to clean water that have historically affected Ngepung Village.

The program involved religious leaders from several other villages within Lengkong District, who were invited to participate in the outreach and support activities. The inclusion of religious leaders from across these villages was intended to foster knowledge exchange, build a shared awareness, and expand the potential for disseminating *da'wah* messages – specifically concerning the concepts of *thaharah* and water conservation.

The program utilized a PAR framework, structured into five stages: observation and problem identification, developing a shared understanding, program planning, implementation, and reflection and evaluation. These stages are interconnected, allowing for adjustments based on the community's evolving needs throughout the process. This cyclical approach aligns with the principles of PAR, which emphasizes the iterative relationship between planning, action, observation, and reflection.[3]

Data collection for this PKM initiative was conducted through participatory observation, discussions and interviews, documentation of activities, and an evaluation of participants' understanding. Participatory observation was employed to gain insight into the conditions of the mosque environment, water usage during ritual purification (ablution), and community involvement throughout the activities. Discussions and interviews were held to explore the experiences, understanding, responses, and needs of the community and religious leaders regarding issues of drought and water-saving practices. Documentation was used to record the implementation process, participant engagement, and the guidance provided. The evaluation of participants' understanding focused on comparing their knowledge before and after the intervention, using a set of questions or a simple assessment tool.

Qualitative data were analyzed descriptively by categorizing information, interpreting participants' experiences, and drawing conclusions regarding shifts in the community's understanding and awareness. Quantitative data were also analyzed descriptively to determine the extent to which the activity's indicators were achieved. Integrating both types of data ensures that the evaluation results provide a quantitative overview of changes while also explaining the community's experiences and responses throughout the intervention process.

RESULTS

Strengthening the Understanding of *Fiqh* Regarding *Thaharah* Among the Congregation

The results of the activity highlight the urgent need to strengthen the community's understanding of *fiqh al-thaharah* regarding ritual purification. The material focused on the status of water in the context of purification, the criteria for water suitable for *thaharah*, the correct procedures for *wudhu*, and essential considerations to ensure that purification practices remain in accordance with *sharia* (Islamic law). *Fiqh al-thaharah* clarifies that limited water availability in daily life should

not be interpreted as a justification for disregarding the requirements for the validity of acts of worship. Such water scarcity should instead encourage the community to revisit the *sharia* principle of ease (*taysir*) while simultaneously fostering a sense of responsibility in the use of water.



Figure: A session explaining the *fiqh* of *thaharah*.
Source: Author's documentation

Guidance is also provided to help distinguish between the water required for *wudhu* and the excessive use of water. Worshippers are taught that conserving water does not mean compromising the essential pillars (*rukn*), prerequisites (*shart*), or the completeness of the purification process as prescribed by *fiqh*. Conservation is achieved by controlling water flow, using only what is necessary, avoiding the habit of leaving taps running, and ensuring that every part of the body required for *wudhu* is thoroughly washed in accordance with *sharia* (Islamic law). This emphasis on efficiency is intended to ensure that the message of water conservation is not misunderstood as an attempt to alter the established procedures of worship.

The material on *thaharah* (purification) is presented both as normative knowledge regarding the validity of ritual purification and as a foundation for fostering responsible religious conduct. The understanding of *fiqh* is linked to the social realities of communities facing water scarcity, allowing environmental issues to be addressed through religious language and experiences that resonate with the daily lives of the worshippers. This focus on water conservation aligns with the Quranic message in Surah al-A'raf, verse 31, which prohibits excessive behavior – including the overconsumption of resources essential to human life.[4]

Raising Awareness of Water Conservation in Religious Practices

The guidance material draws a connection between water-usage habits during *wudhu* and the availability of clean water in the village of Ngepung. Conserving water is framed as both a social responsibility and an ethical-religious duty; using water prudently is an expression of care for the collective well-being.

Efforts to raise awareness focus on simple, everyday practices – such as opening the tap only as much as necessary, closing it when not in use, avoiding excessive water consumption while washing, and ensuring that the mosque's water facilities are free from leaks. These measures can be implemented without requiring major structural changes to the place of worship. Water conservation can begin with individual behavioral shifts, eventually evolving into a shared habit within the mosque community.

The message of water conservation is further reinforced by the example of the Prophet Muhammad (peace be upon him), whose own practice of *wudhu* demonstrated a modest and measured use of water. His approach illustrates that the perfection of ritual purification is not contingent upon the use of large quantities of water. Adopting water-saving habits is entirely consistent with Islamic teachings, provided that the requirements for ritual purification are still met.

The Mosque as a Center for Religious Education and Ecological Concern

The implementation of these activities highlights the mosque as a strategic space for developing socio-religious education. Mosques are deeply integrated into community life through congregational worship, religious study sessions, and social interaction among congregants. This proximity serves as social capital for the outreach initiatives, as messages regarding *thaharah* and water conservation are conveyed within a setting already familiar and trusted by the community.

The presence of religious leaders from various villages in the Lengkong District demonstrates the value of strengthening social networks for such initiatives. Meetings between local congregants and religious leaders from different villages create a space for exchanging experiences regarding clean water management and religious education that is responsive to environmental conditions. Religious leaders hold a strategic position in communicating religious messages to the public; their involvement has the potential to extend the reach of educational efforts well beyond the activities themselves.

The mosque serves as a starting point for fostering ecological awareness rooted in Islamic values. Drought – a challenge concerning the availability of water resources – demands moral responsibility, education, and collective action. By deepening the understanding of *thaharah*, congregants are encouraged to conserve water as an integral part of their responsibilities in both their religious and social lives.

The Formation of Collective Consciousness through a PAR Approach

PAR is used to connect religious knowledge with the social experiences of a community. The community serves as both the recipient of the material and the source of contextual knowledge regarding water conditions, water-usage habits, and the challenges faced in meeting daily needs. PAR provides a space for a process of

collective learning and the development of awareness, rooted in the issues that the community genuinely experiences.[5]

The mentoring process fostered a shift in perspective that emphasizes the interconnectedness of understanding, attitudes, and habits. A grasp of *thaharah* serves as a foundation for improving knowledge regarding the use of water in acts of worship. Awareness of drought conditions provides a social rationale for avoiding wasteful behavior. Using only the necessary amount of water during ritual purification is a simple, actionable step that can be sustained over time. Religious education can thus be directed toward a process of empowerment that is directly relevant to the community's needs.

The success of this PKM is evidenced by the delivery of material that opened a dialogue among the project team, the congregation, and religious leaders regarding the link between *fiqh* concerning *thaharah* and water conservation. This dialogue serves as a starting point for cultivating more prudent water-usage habits within both the mosque environment and households. Sustaining these behavioral changes will require ongoing reinforcement – through regular reminders, the setting of an example by mosque administrators, and the evaluation of water-usage habits even after the mentoring program has concluded.

DISCUSSION

The Integration of Fiqh of *Thaharah* and Water Conservation

The initiative to strengthen the understanding of *thaharah* alongside water conservation integrates *fiqh* with ecological awareness. While *thaharah* is commonly understood as the fulfillment of purification requirements – a prerequisite for acts of worship – it also carries an ethical dimension regarding how humans treat natural resources. Water serves both as a means to fulfill ritual obligations and as a vital source of life, the existence of which must be safeguarded and utilized responsibly. In communities facing water scarcity, education on *thaharah* should bridge the gap between *fiqh* requirements and the principles of environmental stewardship.

The use of water for purification must remain consistent with *sharia* (Islamic law). The principle of conservation should not be interpreted as a justification for omitting the washing of body parts required by religious law or disregarding the conditions necessary for a valid *wudhu*. Rather, conservation focuses on curbing unnecessary water consumption. Water efficiency and the perfection of worship are not mutually exclusive; they can coexist, provided that purification practices remain in accordance with the guidelines of *fiqh*.

In the Quran, Surah al-A'raf verse 31, Allah the Almighty instructs humans to eat and drink, while simultaneously forbidding excess. This prohibition against *israf* (excessiveness) encompasses a broad range of values, including the utilization of resources essential to human life. Surah al-A'raf verse 31 serves as a foundation for

establishing that the use of water for *wudhu* must be proportionate. The commitment to avoid excess reflects a frugal approach, demonstrating human responsibility in utilizing the blessings bestowed by Allah the Almighty with wisdom.[6]

A hadith recorded in Sahih al-Bukhari explains that the Prophet used one *mudd* of water for *wudhu*. This account illustrates the principle of moderation in the use of water when performing acts of worship. Although the actual amount of water used in practice may vary depending on individual circumstances, available facilities, and personal needs, the core message remains relevant: the perfection of ritual purification is not determined by the quantity of water used.[7]

Water Conservation as an Implementation of Islamic Ecological Ethics

Water conservation in Islam is linked to the human responsibility as a *khalifah* (steward) on Earth. Humans should not exploit natural resources excessively or disregard their sustainability. Water is a shared necessity, essential for individual needs, social life, and environmental continuity. Conserving water carries a broader benefit that extends beyond personal interests. Such awareness is increasingly vital for communities living in drought-prone areas, as the prudent use of water helps ensure the continued availability of resources for the common good.

Previous research indicates that the *wudhu* system employed can influence the volume of water consumed. On average, water usage is 10.05 liters per person when using a tap-based system, compared to 3.35 liters per person when using a basin-based (pool) system. The habits of those performing ablution and the facilities provided are both factors in the efficiency of water usage.[8] Combining water-saving flow technology with the practice of turning off the tap when it is not in use has the potential to reduce water consumption during the *wudhu* process.[9]

The initiative at Baitul Mukminin Mosque focuses on strengthening religious understanding and fostering public awareness through a participatory approach. Rather than technically measuring reductions in water volume, the program prioritizes shifts in knowledge and habits as the initial goals of empowerment. The value of these activities lies in connecting the principles of water conservation with religious practices that are integral to the community's daily life.

The Mosque as a Hub for Da'wah Management and Community Empowerment

Optimizing the functions of a mosque can foster more comprehensive community empowerment.[10] Mosques can serve as hubs for community capacity building if the activities they host address the specific needs and challenges of their surrounding environment. In this context, addressing community needs involves providing guidance on *thaharah* alongside water conservation practices – a direct response to local challenges regarding limited access to clean water.

Religious teachings on *thaharah* become more contextual when linked to the community's lived experience of drought. Such outreach conveys religious norms aimed at fostering awareness and behaviors that benefit the collective well-being.

These initiatives provide a space for a gradual, guided process. Regular meetings allow religious teachings and messages on water conservation to be shared within an interactive framework closely aligned with the daily lives of the congregation. The involvement of religious leaders from various villages across the Lengkong District further expands the scope for exchanging experiences and knowledge. These leaders act as strategic partners in disseminating religious messages concerning water conservation within their respective communities.

This PKM initiative reinforces the understanding that mosque-based *da'wah* must take into account the social and ecological issues faced by the community. Mosques can function as educational centers that bridge Islamic teachings with the actual, pressing needs of the congregation. Emphasizing *thaharah* and water conservation represents a form of *da'wah bil-hal* – outreach manifested through educational actions and empowerment efforts that provide tangible benefits to the community.

Public Participation

PAR emphasizes community involvement in identifying issues, building a shared understanding, analyzing needs, and formulating actions that enable social change. PAR positions the experiential knowledge of the community as a vital element in the process of research and action aimed at bringing about social change.[11] The community is the focus of these activities, yet they must be engaged as active subjects – individuals who possess direct experience and knowledge regarding the challenges at hand.

The participatory principle is implemented by involving local congregants and religious leaders from various villages in educational activities. The community possesses the deepest understanding of local water availability and how water is consumed in daily life. Insights gained from the community's own experiences serve as the foundation for developing guidance materials tailored to their specific needs. PAR approach ensures that the educational process unfolds through dialogue.

Community participation is the key to the sustainability of behavioral change. Messages about water conservation are more readily accepted when they are linked to the community's own experiences and needs. When congregants grasp the connection between religious requirements for ritual purification, the prohibition against excess, and the reality of local water scarcity, religious teachings take on greater relevance in their daily lives. This understanding fosters a shared sense of responsibility for managing water usage – both within the mosque and in their own households.

The success of the PAR approach is measured by the extent of community involvement: sharing experiences, articulating challenges, offering feedback, and

participating in the formulation of actionable steps. Documenting the discussion process, participant responses, and the outcomes of collective reflection serves to substantiate that the activities truly adhere to participatory principles. Furthermore, such documentation can be used to demonstrate the link between the guidance process and the intended behavioral changes.

Program Sustainability and Empowerment Implications

Sustainability serves as a key contributing factor in evaluating PKM activities. Mentorship acts as an initial step toward building the congregation's understanding and awareness regarding the connection between *thaharah* and water conservation. To ensure that the values imparted endure beyond the activity itself, follow-up measures involving mosque administrators, religious leaders, and the local congregation are essential. Such follow-up can include reinforcing the message of water conservation during routine religious activities, installing reminders in *wudhu* areas, inspecting water facilities, and fostering the habit of turning off taps after use.

The involvement of religious leaders across different villages also serves as social capital for disseminating the message of water conservation. These leaders can integrate water-saving concepts into religious study sessions or guidance programs within their respective communities. Sustainability must be cultivated through commitment and concrete action. Ongoing communication and documentation of follow-up efforts are necessary to assess the extent to which the guidance provided has been implemented after the primary activity concludes.

Program sustainability requires structured planning, organization, execution, and evaluation. Mosque administrators can play a role in maintaining the consistency of the message, while religious leaders can provide religious legitimacy for water-saving practices. The congregation acts as the primary agent in adopting these habits into their daily lives. Through synergy among mosque administrators, religious leaders, and the congregation, the mosque can become a hub for sustainable ecological learning.

Drought must be addressed by meeting water needs – both in the short and long term – through the enhancement of knowledge and the transformation of community behavior. Integrating *thaharah* education with water conservation offers a religious approach that resonates with the community's needs. Mosques, combined with active community participation, serve as a venue for instilling Islamic values – translating them into an awareness and a commitment to take action in preserving water resources.

CONCLUSION

The Community Partnership Program (PKM) has integrated *fiqh* education with ecological awareness as a response to drought. Strengthening the understanding of *thaharah* and water conservation serves to enhance religious knowledge, which in turn

fosters a sense of ecological responsibility within the community. Emphasizing water conservation during *wudhu* helps prevent excessive water use without compromising the essential pillars, prerequisites, or validity of the purification process. Religious practices can thus be carried out in accordance with the guidance found in the Quran, Surah al-A'raf, verse 31, while simultaneously reflecting a commitment to the sustainability of water resources.

Mosques serve as spaces for religious education and as hubs for strengthening community concern regarding the availability of clean water. The involvement of congregants and religious leaders from various villages facilitates the exchange of knowledge and creates opportunities to disseminate messages about water conservation through religious activities. This participatory approach encourages the community to identify local challenges, build a shared understanding, and formulate actions relevant to their specific environmental conditions.

This model – which integrates the *fiqh* of *thaharah*, water conservation, mosque-based empowerment, and community participation within a framework of *da'wah* and education – offers an alternative approach for mosques located in areas facing clean water scarcity. The sustainability of this program requires ongoing reinforcement through the habitual practice of efficient water use, the active engagement of mosque administrators and religious leaders, and periodic evaluations of how the educational material is applied in daily life.

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