

## The Ethics of a Muslim While in the Bathroom Based on *Ma'ānī al-Hadīth*

Hafizul Fadli<sup>1</sup>, Pathur Rahman<sup>2\*</sup>, Sulaiman Muhammad Nur<sup>3</sup>

<sup>123</sup>Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Email: [hafizulfadli02@gmail.com](mailto:hafizulfadli02@gmail.com)<sup>1</sup>, [pathurrahman\\_uin@radenfatah.ac.id](mailto:pathurrahman_uin@radenfatah.ac.id)<sup>2</sup>,  
[sulaimanmohammadnur\\_uin@radenfatah.ac.id](mailto:sulaimanmohammadnur_uin@radenfatah.ac.id)<sup>3</sup>

\* Corresponding Author

DOI: <https://doi.org/10.32505/al-bukhari.v8i2.12921>

Submitted: 2025-11-06 | Accepted: 2026-01-04 | Published: 2026-01-12

### Abstract

Bathrooms or toilets are an essential part of daily life, serving as places for personal cleansing and relieving oneself. In Islam, such activities are not only related to physical cleanliness but also to moral values and ethics emphasized in the hadiths of the Prophet Muhammad (peace be upon him). The purpose of this study is to analyze the proper manners and recommended practices for using the bathroom as stated in the Prophet's hadiths, such as supplicating before entering, entering with the left foot, maintaining modesty, and following appropriate procedures when entering and leaving the bathroom. Through an examination of these hadiths, this study seeks to explore the deeper meanings behind Islamic teachings that regulate human behavior in everyday situations. The analysis is conducted by reviewing the religious, moral, and social contexts of each relevant hadith in order to understand why Islam places cleanliness and propriety as integral parts of faith. This research employs a qualitative approach based on library research to collect data. The approach involves engaging with relevant literature and ideas to draw conclusions. Muslims may gain new insights from the results of this study regarding the importance of good manners in all aspects of life, even in matters that may seem trivial, such as using the bathroom. Thus, this study affirms that both physical and spiritual cleanliness are tangible manifestations of the faith and discipline of a Muslim who strives to comprehensively follow the teachings of the Prophet Muhammad (peace be upon him).

**Keywords:** Bathroom, Hadith, Ethics.



Al-Bukhari is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

### **Abstrak**

*Kamar mandi atau kamar mandi merupakan bagian penting dari kehidupan sehari-hari, berfungsi sebagai tempat untuk membersihkan diri dan buang air besar. Aktivitas dalam Islam tidak hanya berkaitan dengan kebersihan pribadi, tetapi juga moral dan etika yang ditekankan oleh hadis Nabi Muhammad (saw). Tujuan penelitian ini adalah untuk menganalisis praktik-praktik beradab dan anjuran yang baik untuk menggunakan kamar mandi sebagaimana tercantum dalam hadis Nabi, seperti berdoa sebelum masuk, masuk dengan kaki kiri, bersikap sopan, dan mengikuti protokol yang tepat saat keluar dan masuk kamar mandi. Melalui kajian hadis-hadis ini, penelitian ini berupaya untuk mengeksplorasi makna yang lebih dalam di balik ajaran Islam yang mengatur perilaku manusia dalam situasi sehari-hari. Analisis dilakukan dengan meninjau konteks agama, moral, dan sosial dari setiap hadis yang relevan untuk memahami alasan mengapa Islam menempatkan kebersihan dan kesopanan sebagai bagian dari iman. Penelitian ini menggunakan pendekatan kualitatif yang mengandalkan studi pustaka untuk mengumpulkan data. Pendekatan ini mencakup pengakraban dengan literatur dan gagasan yang relevan untuk menarik kesimpulan. Umat Muslim dapat mengantisipasi pemahaman baru dari hasil studi ini tentang pentingnya tata krama yang baik di semua aspek kehidupan, bahkan dalam hal-hal yang tampaknya sepele seperti menggunakan kamar mandi. Dengan demikian, studi ini menegaskan bahwa kebersihan jasmani dan rohani merupakan wujud nyata dari keimanan dan kedisiplinan seorang Muslim yang berupaya meneladani ajaran Nabi Muhammad (saw) secara komprehensif.*

**Kata kunci :** Kamar Mandi, Hadis, Etika

### **Introduction**

In Islamic teachings, every Muslim follows the Sunnah of the Prophet Muhammad (peace be upon him) by consistently upholding proper manners and ethics in daily life. *Adab* occupies a very important position and is often emphasized even before a person pursues knowledge. This is because *adab* not only reflects outward politeness but also serves as the foundation for the formation of strong morals and character. Along with the development of the times and advances in technology, the cultivation of *adab* values faces increasingly complex challenges. Social media, cultural changes, and the decline of exemplary conduct among some individuals, both within the Muslim community and society at large, have influenced personal character development. Therefore, it is essential for Muslims to reaffirm the importance of *adab* education as a moral foundation, so that the character of today's generation remains shaped by the noble values of Islam.<sup>1</sup>

Every individual has their own set of principles to follow in living life in this world. The norms and values of a society develop from its own traditions and practices. Morality, on the other hand, is based on the teachings of the Qur'an and

---

<sup>1</sup> Talitha Dahayu Ardiningrum, "Menanamkan Nilai Adab Sebelum Ilmu Dalam Pembelajaran Upaya Pembentukan Karakter Dan Etika Peserta Didik," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 3 (2025): 44–55.

the hadiths of the Prophet Muhammad (peace be upon him) and encompasses all human actions, both good and bad. From this perspective, the study of morality is extremely important, as people may make morally questionable decisions in their lives if they are not taught to distinguish between right and wrong. Therefore, teaching moral principles to students is essential if we want them to grow into virtuous individuals.<sup>2</sup>

Islam is a comprehensive (*syāmil*) religion that regulates all aspects of the lives of its followers, from matters of state to what may be considered the most trivial issues, such as activities in the bathroom. The importance of proper etiquette in the bathroom in Islam is not merely a technical matter of relieving oneself, but is closely related to the concept of *ṭahārah* (ritual purification), which is a prerequisite for the validity of the primary act of worship, namely *shalat*.<sup>3</sup> In the Islamic perspective, the bathroom is also regarded as a place that requires special attention, as it is an area of privacy and, spiritually, is associated with the presence of negative influences or devils.<sup>4</sup>

However, in practice, many Muslims understand bathroom etiquette merely as a physical routine without delving into the philosophical and theological meanings behind it. In fact, the hadiths of the Prophet Muhammad (peace be upon him) concerning the etiquette of relieving oneself (*adab al-khalā'*) contain values related to health, social ethics, and self-protection.<sup>5</sup> In the modern era, new challenges arise as sanitation facilities have changed drastically compared to the time of the Prophet, making it necessary to have an understanding that is not only textual but also contextual.

One of the hadiths discussed in this study is the hadith concerning etiquette while being in the bathroom. The bathroom serves primary functions as a place for ritual purification (*ṭahārah*), relieving oneself, and cleansing oneself from impurities (*istinjā'*). Activities carried out in this place are closely related to the principles of Islamic jurisprudence (*fiqh*), as *fiqh* regulates the procedures and conditions of purification in a comprehensive manner. These two aspects are interconnected and complement one another in forming a complete and proper framework of worship. When compared to other rooms in the house, the bathroom holds a unique status that cannot be replaced by any other space. In addition to being the primary facility for physical cleanliness, it also contains ethical values and manners that must be observed in accordance with Islamic teachings. The observance of such etiquette is important because any deficiency in one part of the

---

<sup>2</sup> Endad Musaddad, *Ilmu Ma'anil Hadits*, Cet Ke-1 (Banten: Media Madani, 2021).

<sup>3</sup> Sayyid Sabiq, *Fikih Sunnah*, jilid 1 (Jakarta: Cakrawala Publishing, 2009), h. 45.

<sup>4</sup> Lihat: Muhammad bin Ismail al-Bukhari, *Shahih al-Bukhari*, Kitab al-Wudhu, Bab al-Khala', No. Hadis 142.

<sup>5</sup> Yusuf al-Qardhawi, *Pengantar Studi Hadis*, terj. Abd. Hayyie al-Kattani (Jakarta: Pustaka Al-Kautsar, 2007), h. 112.

purification process can affect the completeness of the acts of worship that follow. Simply put, giving serious attention to the process of purification is essential, as it is a prerequisite for the validity of acts of worship, such as prayer.<sup>6</sup>

As Muslims, we are instructed by the Prophet Muhammad (peace be upon him) not to speak while being in the bathroom. However, many people today engage in such behavior, often without realizing it. This conduct is greatly disliked by Allah (SWT) because it contradicts the teachings of the hadith. Conversations in public bathrooms have become the root of many modern trends and controversies. People even do so while making phone calls, singing, smoking, using social media, and—God forbid—engaging in indecent behavior while exposing their *'awrah* and making obscene gestures.<sup>7</sup>

After the explanation above, the author becomes curious about the reasoning behind the recommendation to use the right foot when exiting the bathroom and the left foot when entering it. To better understand and interpret the hadith that serves as the basis for the author's in-depth study of this issue, let us examine its meaning.<sup>8</sup>

Several previous scholarly works related to this research include, among others, an article by Vina Laela Ramadhani entitled "*Takhrij of Hadiths on the Etiquette of Urinating (Adab BAK)*". This article concludes by explaining the process of *takhrij* of the hadiths and identifying the proper manners related to urination.<sup>9</sup> There is also an article by Ilham Nurrachman et al. entitled "*An Analysis of the Intrinsic Elements of the Short Story 'Dilarang Menyanyi di Kamar Mandi' by Seno Ajidarma.*" According to the findings of this article, a short story is essentially a work of literary art born from the author's imagination, conveying various emotions and ideas through words.<sup>10</sup>

This study builds upon the previously mentioned literature review by employing a qualitative research methodology based on library sources. The purpose of this research is to assist academics and researchers in selecting and

---

<sup>6</sup> Agung Sedayu, *Prinsip Rancangan Kamar Mandi: Pendekatan Arsitektur Islam Dan Perilaku*, vol. 2 (UIN Maliki Press, 2012).

<sup>7</sup> Etika Noviyanti, Uswatun Hasanah, and Sulaiman M. Nur, "Pemahaman Hadis Larangan Berbicara Ketika Di Kamar Mandi (Studi Validitas Dalam Kitab At-Targhib Wa At-Tarhib Karya Al-Mundziri)," *Al-Shamela : Journal of Quranic and Hadith Studies* 1, no. 2 (2023): 105–19, <https://doi.org/10.61994/alshamela.v1i2.62>.

<sup>8</sup> Zul Ikromi, "Fiqh Al-Hadits: Perspektif Metodologis Dalam Memahami Hadis Nabi," *Jurnal Al-Bukhari: Jurnal Ilmu Hadis* 3, no. 1 (2020), <https://doi.org/DOI:http:dx.doi.org/10.32505/al-bukhari.v3i1.1534>.

<sup>9</sup> Vina Laela Ramadhani, "Takhrij Hadis Tentang Adab BAK (Buang Air Kecil)," 2023.

<sup>10</sup> Muis Muhammad Harris, Raden Solehudi Hawari, and Indra Permana, "ANALISIS NILAI MORAL DAN SOSIAL DALAM CERPEN DILARANG BERNYANYI DI KAMAR MANDI KARYA SENO GUMIRA AJIDARMA," *Parole: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 1, no. 5 (2018): 691–96.

applying appropriate methodologies for their studies.<sup>11</sup> Although there are general differences between library research and field research, both still rely on literature exploration; in fact, literature review is often required for all types of research.<sup>12</sup>

In this study, the author employs the *Ma'ānī al-Ḥadīth* analytical method, which focuses on understanding the meaning of a hadith within its *matn* in order to determine whether it can be practiced and what lessons or wisdom can be derived from it. This research does not discuss the *takhrīj* of the hadith, as the hadith examined in this article is one narrated in the collections of al-Bukhārī and Muslim, whose inclusion is sufficient to establish its authenticity.<sup>13</sup>

To bridge the text of hadith with contemporary realities, the *Ma'ānī al-Ḥadīth* approach is essential. This method allows researchers to explore deeper meanings, historical backgrounds (*asbāb al-wurūd*), and the correlation of hadiths with broader principles of Islamic law.<sup>14</sup> By employing the *Ma'ānī al-Ḥadīth* approach, bathroom etiquette is no longer viewed as a set of rigid prohibitions, but rather as a manifestation of faith and an effort to uphold human dignity. Based on this urgency, this article aims to examine more deeply the ethics of Muslims in the bathroom through the lens of comprehensive hadith interpretation.

### **The Concept of Ethics in Everyday Life Practices**

According to Achmad Charris Zubair, ethics is a term derived from the Greek word “*ethos*”, which means character, disposition, traits, or customs. Etymologically, ethics refers to a set of generally accepted rules that regulate appropriate behavior related to one’s attitudes, duties, and responsibilities. Essentially, morality consists of norms that apply across an entire community, whereas ethics is more often associated with concepts articulated in ethical discourse or with rules applied within a particular profession or field of work. Because moral philosophy frequently explores ethical concepts, the terms *ethics* and *moral philosophy* are now often used interchangeably.<sup>15</sup> In addition, several scholars, including Drs. O. P. Simorangkir, state that ethics is a human

---

<sup>11</sup> Agus Susilo Saefullah, “Ragam Penelitian Kualitatif Berbasis Kepustakaan Pada Studi Agama Dan Keberagamaan Dalam Islam,” *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 2, no. 4 (2024): 195–211.

<sup>12</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008).

<sup>13</sup> Muhammad Ikhsan and Azwar Iskandar, “Interaksi Lintas Agama Perspektif Hadis Sebagai Sumber Hukum Islam,” *Jurnal Al-Bukhari: Jurnal Ilmu Hadis* 5, no. 1 (2022): 71–97, <https://doi.org/DOI: http://dx.doi.org/10.32505/al-bukhari.v5i1.2593>.

<sup>14</sup> Musahadi HAM, *Evolusi Konsep Sunnah: Implikasinya dalam Ranah Fiqh dan Ushul Fiqh* (Semarang: Aneka Ilmu, 2000), h. 89.

<sup>15</sup> Yasser Muda Lubis, “AL-QUR’AN SEBAGAI SUMBER ETIKA DALAM BISNIS DAN EKONOMI KONTEMPORER:(The Qur’an as a Source of Ethics in Contemporary Business and Economics),” *Raqib: Jurnal Studi Islam* 1, no. 2 (2024): 158–86.

perspective on acting in accordance with one's character and good values based on evaluative standards.<sup>16</sup>

There are two broad schools of thought in the field of ethics: the pragmatic and the introspective. Ethics, in a more pragmatic sense, is the study of right and wrong as related to the application or neglect of ideal principles and standards in everyday life. This practical ethics is equivalent to the concept of morals or morality, which includes guidelines concerning actions that are obligatory, prohibited, permissible, and the like. Meanwhile, ethics as reflection refers to critical thinking about morality.<sup>17</sup>

Individual morality is a guiding concept used to determine what is good and evil in this world. At the same time, morality is a quality that enables individuals to make proper judgments about what is right and wrong. The extent to which a person adheres to and upholds moral principles and rules is another indicator of morality. Thus, morality is closely related to how people behave in accordance with what is regarded as practical morality. In this sense, morality can be defined as a prerequisite for individuals to act consistently with the values and principles they profess. According to one scholar, morality is an attitude toward life and its lessons on how to treat others properly, based on religion or a particular set of beliefs. It is an integrated set of principles that guides how individuals should act within a given environment, assuming that they are bound to behave morally in accordance with the expectations and ideals of society.<sup>18</sup>

Islamic morality is based on the teachings of the Qur'an and the Sunnah, which outline the proper way to treat all living beings created by Allah (SWT). These two sources serve as the moral framework of Islam, guiding Muslims on how to live their lives in accordance with the teachings of the Qur'an and the example set by the Prophet Muhammad (peace be upon him).<sup>19</sup>

### **Etiquette and Sunnah When Entering the Bathroom**

The Prophet Muhammad (peace be upon him) is an excellent role model in many aspects, including character and ethical principles. Various forms of etiquette are outlined in the book *Bidayatul Hidayah*, which can help bring us closer to Allah (SWT) and enable us to follow the Sunnah in our worship and righteous deeds. These etiquettes include proper conduct upon waking up, when

---

<sup>16</sup> Gregorius Ricki Ferdinand et al., "Etika Dalam Kehidupan Bermasyarakat," *Jurnal Etika Kehidupan*, 2019, 3–4.

<sup>17</sup> Etika Pujianti, "Etika Dalam Pendidikan Agama Islam," *Jurnal Muftadiin* 8, no. 01 (2022).

<sup>18</sup> Ilham Hudi et al., "Menghadapi Krisis Moral Dan Etika Pada Generasi Muda Indonesia," *Jurnal Ilmu Pendidikan Dan Psikologi* 1, no. 2 (2024): 233–41.

<sup>19</sup> Hardiono Hardiono, "Sumber Etika Dalam Islam," *Jurnal Al-Aqidah* 12, no. 2 (2020): 26–36.

using the bathroom, when performing ablution (*wuḍū'*), when performing *tayammum*, when entering the mosque, during prayer, when acting as an imam or a follower, on Fridays, and during fasting. However, this study focuses specifically on the etiquette observed by a Muslim when entering the bathroom.<sup>20</sup>

Activities in the bathroom can actually become a means of earning reward when they are carried out in accordance with the guidance of the Prophet Muhammad (peace be upon him). A Muslim is taught to practice these etiquettes as a form of habituating Islamic behavior in daily life. Before entering the bathroom, a Muslim is reminded to remove any items bearing the name of Allah or containing the Names of Allah (SWT), and to recite the supplication for entering the bathroom, namely:

أَخْبَرَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، وَحَمَّادُ بْنُ سَلَمَةَ، وَهُشَيْمُ بْنُ بَشِيرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا دَخَلَ الْخَلَاءَ، قَالَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ

*Ahmad ibn 'Alī ibn al-Muthannā narrated to us, saying: 'Alī ibn al-Ja'd narrated to us, saying: Shu'bah ibn al-Hajjāj, Hammād ibn Salamah, and Hushaym ibn Bashīr narrated to us a hadith from 'Abd al-'Azīz ibn Shuhaib, from Anas ibn Mālik, from the Prophet (peace be upon him). When the Prophet Muhammad (peace be upon him) was about to enter the place for relieving himself, he supplicated: "O Allah, indeed I seek refuge in You from the male and female devils."*<sup>21</sup>

The Prophet Muhammad (peace be upon him) sought protection from male and female devils by reciting the supplication: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ which means, "O Allah, indeed I seek refuge in You from the male and female devils." After that, a Muslim is encouraged to step in with the left foot when entering, close and lock the door so that the *'awrah* is not exposed, and remove clothing gradually, ensuring that one does not become completely exposed. During the act of relieving oneself, one is instructed not to face or turn one's back toward the *qiblah* as a form of respect for the direction of prayer.

In addition, a Muslim is reminded not to speak while in the bathroom except in cases of necessity and to avoid offering greetings (*salām*). Another

<sup>20</sup> Nor Habibah et al., "Penerapan Nilai-Nilai Akhlak Dalam Kitab Bidayatul Hidayah," *Jurnal An-Nafis* Vol 2, no. 2 (2023).

<sup>21</sup> Abu 'Isa Penahkik : Basyar 'Awwad Ma'ruf Muhammad Bin 'Isa Saurah Bin Musa Bin Adl-Dlauhak, *At-Tirmidzi, Al-Jami' Al-Kabir -Sunan At-Tirmidzi* (Dar Al-Gharb Al-Islamiy - Beirut, n.d.).

aspect of proper etiquette is relieving oneself in a squatting or sitting position so that impurities do not spread, and using the left hand for cleansing, as the right hand is reserved for clean and honorable activities. The use of water should also be done sparingly as an expression of obedience to Allah's prohibition against wastefulness. A Muslim is further advised not to daydream or linger in the bathroom, but instead to dry the body promptly with a towel after finishing.<sup>22</sup> The following is an explanation of the hadith regarding the etiquette of not facing or turning one's back toward the *qiblah*:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ،  
عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَتَيْتُمُ الْعَائِلَةَ فَلَا  
تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرُّوْا أَوْ عَرِّبُوا. قَالَ أَبُو أَيُّوبَ فَقَدِمْنَا الشَّامَ  
فَوَجَدْنَا مَرَاحِضَ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَتَنَحَّرْتُ وَنَسْتَغْفِرُ اللَّهَ تَعَالَى

*'Alī ibn 'Abdullāh narrated to us, saying: Sufyān narrated to us, saying: al-Zuhrī narrated to us, on the authority of 'Aṭā' ibn Yazīd, on the authority of Abū Ayyūb al-Anṣārī, that the Prophet (peace be upon him) said: "When you go to relieve yourselves, do not face the qiblah and do not turn your backs to it. Rather, face the east or the west." Abū Ayyūb then said: "When we arrived in the land of Syria, we found toilets that had been built facing the qiblah. So we would turn ourselves away from that direction and seek forgiveness from Allah (SWT)." (Narrated by al-Bukhārī no. 394 and Muslim no. 264).<sup>23</sup>*

The hadith mentioned above is a narration found in major Islamic sources such as *Ṣaḥīḥ al-Bukhārī*. After the Qur'an, these collections are regarded by scholars as the most authentic compilations of hadith. They are highly respected by leading Muslims around the world due to their eminent status. On the other hand, there are differing interpretations of this hadith. Some scholars argue that facing the *qiblah* is prohibited in all circumstances, whether inside a house or in a bathroom. However, according to Ibn 'Umar, the Prophet Muhammad (peace be upon him) once relieved himself while turning his back toward the *qiblah*. In a private and enclosed place, such as a bathroom or a dug latrine, the Prophet (peace be upon him) indicated that this was not objectionable. Based on the

<sup>22</sup> METODE BERCEKITA DALAM PEMBIASAAN ADAB DI KAMAR MANDI, "Tematik: Jurnal Pendidikan Dasar Islam" 1 (n.d.).

<sup>23</sup> Muhammad Ibn Ismail Abu Abdillah Al-Bukhari Al-Ju'fi, *Shahih Bukhari*, jilid 1 (Cairo: Dar Tuq An-Najah, n.d.). no 394.



considerations above, it can be concluded that the first hadith prohibits relieving oneself while facing the *qiblah* (the Ka'bah).

On the other hand, the second hadith states that the Prophet (peace be upon him) used to relieve himself facing *Bayt al-Maqdis*, which is the opposite direction of the *qiblah*. At first glance, these two hadiths appear to contradict each other when read textually. However, the research of hadith scholars shows that they are in fact harmonious. Relieving oneself in an enclosed place, such as a bathroom, was not prohibited by the Prophet, whereas doing so in an open area, such as a field or desert, was prohibited. Finding a way to reconcile the evidences (*al-jam' wa al-tawfiq*) is key to resolving this issue. Based on their context, the two hadiths can be reconciled. The permissibility and prohibition indicated in each hadith are contextual in nature, meaning they vary according to time and place.

Based on the interpretation of the hadiths above, we can understand the prohibition against relieving oneself while facing or turning one's back toward the *qiblah*, or the Sacred Ka'bah, as stated in the hadith. This prohibition is situational and locational in nature, as the Prophet Muhammad (peace be upon him) himself relieved himself in an enclosed space that was oriented away from the *qiblah*, indicating that the prohibition is not absolute. In open places where one may be visible to others, the ruling differs from that of enclosed and protected spaces, where the value of respect can still be maintained without violating Islamic law. These two narrations emphasize the principle of *tawassut* (moderation or balance) in Islamic teachings—showing respect for the *qiblah* without turning it into a rigid burden. Scholars reconcile these hadiths using the method of *al-jam' wa al-tawfiq*, resulting in a harmonious understanding that prohibition and permissibility apply according to the context of place and circumstances.<sup>24</sup>

In the present era, many people still use the bathroom as a place to seek inspiration or entertain themselves, with ideas even emerging while they are there—for example, playing games, smoking, singing, and even engaging in indecent or immoral acts. Since Satan delights in leading human beings toward sinful behavior, we should therefore avoid such actions. The bathroom is not a place for virtuous activities; it should be used only as necessary. To be honest, the bathroom can feel very comfortable, to the point that one forgets everything else. Yet Allah is All-Seeing of what His servants do. Should we not feel ashamed to be Muslims whose days are spent indulging in sinful acts? Let us, as Muslims, change such habits for the better—by understanding and observing proper etiquette when entering the bathroom, rather than becoming absorbed in activities

---

<sup>24</sup> Ahmad Diaz Syahrezyah Makmur and Irfan Jaya Sakti, "LARANGAN BUANG HAJAT MENGHADAP ATAU MEMBELAKANGI KIBLAT: TELAAH HADIS MUKHTALIF," *DIRAYAH: Jurnal Ilmu Hadis* 5, no. 2 (2025): 128–43.

within it. All of this is merely the temptation of Satan seeking to lead us into sin, especially in an unclean place.

Bathrooms are often damp and untidy. Their primary function is as a bathroom—a place where a person relieves themselves and disposes of bodily waste. This is why maintaining cleanliness and order in the bathroom is extremely important. In the current era, an increasing number of people have slipped in bathrooms and suffered injuries, and some have even died due to wet and waterlogged bathroom conditions that cause floors to become slippery and moldy. The use of a dipper and a water tub in wet bathrooms is a common practice, as there is no separation between the wet and dry areas of the room. People of all ages, including the elderly, face a higher risk of injury from slipping on wet bathroom floors of this type. Bathroom accidents commonly occur among both young children and the elderly. According to a study published by *ScienceDaily.com*, eighty percent of children have experienced accidents in the bathroom.<sup>25</sup>

An issue that can be related to the Prophet's hadith concerns why the Prophet taught us to enter the bathroom with the left foot and to exit with the right foot. A hadith narrated by al-Bukhārī and Muslim states:

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ، قَالَ سَمِعْتُ  
أَبِي، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التَّيْمُنُ فِي  
تَنْعِيلِهِ وَتَرْجُلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ.

*Hafṣ ibn 'Umar narrated to us, saying: Shu'bah narrated to us, saying: Ash'ath ibn Sulaym narrated to me, saying: I heard my father, from Masrūq, from 'Ā'ishah (may Allah be pleased with her), who said: "The Prophet (peace be upon him) liked to begin with the right side when putting on his sandals, combing his hair, performing ablution, and in all of his affairs".<sup>26</sup>*

The background of this hadith lies in the context of the Prophet Muhammad's (peace be upon him) habitual practice of proper manners and personal hygiene. According to Imam Ibn Hajar al-'Asqalānī in *Fath al-Bārī*, this hadith was narrated by 'Ā'ishah when the Companions carefully observed every movement and habit of the Prophet (peace be upon him), including seemingly minor matters such as wearing sandals, combing his hair, and performing ablution. 'Ā'ishah then explained that the Prophet (peace be upon him) always began with the right side in all good actions as a sign of honor and blessing. From

<sup>25</sup> Ayu Fitria Siregar, "Pertolongan Pertama Pada Kecelakaan Di Kamar Mandi," *As-Syirkah: Islamic Economic & Financial Journal* 3, no. 2 (2024): 500–507.

<sup>26</sup> Al-Ju'fi, *Shahih Bukhari*. No 168.

this explanation, we can understand that Islam greatly honors the right side as a symbol of blessing and goodness. The Prophet (peace be upon him) taught Muslims to prioritize the right side in noble and virtuous matters, emphasizing that Islamic etiquette is not limited to major acts of worship alone, but also includes attention to actions that may seem trivial yet are important to practice.<sup>27</sup>

Another issue that can be linked to the previously mentioned hadith is the high number of accidents involving slips, falls, and even deaths in public bathrooms. This occurs because, as explained by Habib Luthfi bin Yahya in one of his lectures, the proper way to enter a bathroom is by stepping in with the left foot first. He explains that the left foot is connected to the right lung, while the right foot is directly connected to the heart, and that the right foot is also connected to the left lung, which has a direct pathway to the heart—indicating a connection to health considerations. In addition, he elaborates on the spiritual benefits gained from entering the bathroom with the left foot first. According to Habib Luthfi bin Yahya, this practice brings reward because it follows the Sunnah of the Prophet Muhammad (peace be upon him). By entering the bathroom with the left foot first, Allah (SWT) grants protection from germs and viruses, allowing a person to enter the bathroom with the awareness that whatever is unseen has been ward off through the protection of the right lung.<sup>28</sup>

### **When Exiting the Bathroom**

Before leaving the bathroom, it is recommended to recite the supplication taught by the Prophet Muhammad (peace be upon him), which is part of the etiquette observed when exiting the bathroom and commonly practiced by Muslims. This supplication serves as an expression of gratitude for the blessing of health granted by Allah (SWT) as well as a means of seeking protection from the temptations of Satan. The following is a hadith narrated by Abū Dāwūd.

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا إِسْرَائِيلُ عَنْ يُونُسَ بْنِ أَبِي  
بُرْدَةَ عَنْ أَبِيهِ حَدَّثَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ  
مِنَ الْغَائِطِ قَالَ غُفْرَانَكَ

*'Amr ibn Muḥammad al-Naqid narrated to us, saying: Hāshim ibn al-Qāsim narrated to us, saying: Isrā'īl narrated to us from Yūsuf ibn Abī*

<sup>27</sup> N. 2021. Suryaningsih, “Etika Mendahulukan Kanan Dalam Perspektif Hadis Nabi Muhammad SAW.,” *Jurnal Studi Hadis Dan Fikih Islam* 8, no. 2 (2021): 123–36, <https://doi.org/https://doi.org/10.24090/jshfi.v8i2.2021>.

<sup>28</sup> Putri Rani, “Mengapa Masuk Kamar Mandi Harus Kaki Kiri? Ternyata Kata Habib Luthfi Bin Yahya Itu Berhubungan Dengan Kesehatan Artikel Ini Sudah Tayang Di Tvonenews.Com Pada Hari Sabtu, 22 Juli 2023 - 17:29 WIB Judul Artikel : Mengapa Masuk Kamar Mandi Harus Kaki Kiri?,” *tvonenews.com*, 2023.

*Burdah, from his father, who narrated to me from 'Ā'ishah (may Allah be pleased with her), that whenever the Messenger of Allah (peace be upon him) came out of the toilet, he would say: "Ghufrānaka" ("I seek Your forgiveness. ").*<sup>29</sup>

The Prophet Muhammad (peace be upon him) prescribed this supplication as a means for Muslims to express gratitude to Allah for the blessings received while using the bathroom. This supplication also reflects the proper manner of leaving the bathroom with politeness and humility. In addition, one should remember to step out with the right foot first and to proceed carefully, avoiding haste so as not to slip or fall.<sup>30</sup>

## Conclusion

Based on the discussion above regarding the concept of ethics as well as the manners (*adab*) and Sunnah of the Prophet Muhammad (peace be upon him) in daily life, it can be concluded that ethics constitute a moral foundation that regulates social life. Grounded in the teachings of the Qur'an and the Sunnah as the primary sources of moral guidance, Islamic ethics encompass both social and spiritual dimensions. *Adab*, or commendable conduct as exemplified by the Prophet Muhammad, serves as the Islamic paradigm through which ethics are formed. Observing the proper protocol for using the bathroom is one example of specific etiquette taught in Islam, supported by authentic hadiths narrated by Imams al-Bukhārī and Muslim. Among the practices taught by the Prophet Muhammad (peace be upon him) to his followers, especially Muslims, are: reciting a supplication before entering the bathroom; entering with the left foot and not facing or turning one's back toward the *qiblah*; using the left hand for cleansing; exiting with the right foot first while reciting a supplication of gratitude; and maintaining proper manners throughout the process.

Thus, we can draw wisdom from the explanation above that the right side is designated for noble and virtuous matters, while the left side is used for less honorable matters, such as entering unclean places. The Prophet (peace be upon him) taught and exemplified this practice so that his community would have a distinct identity, even in small matters that may seem trivial. These teachings cultivate gratitude and self-discipline, embody values of health and safety, shape a courteous and ethical personality, keep one away from sinful and heedless behavior, foster an attitude of cleanliness, and encourage emulation of the Prophet whom we love. May we be able to follow and practice the Sunnah so that we may

---

<sup>29</sup> Abu Daud Sulaiman Bin Al-'Asy'ast Bin Ishaq Bin Basyir Bin Syaddad Bin 'Amr Al-Azdiy As-Sijistaniy and Penahkik : Muhammad Muhyiddin Abdul Hamid, *Sunan Abi Daud* (Al-Maktabah Al-'Ashriyah, Shida Beirut, n.d.).

<sup>30</sup> Muhammad Hamka and Akhmad Alim, "Implementasi Pengajaran Adab Di Kuttah Ummul Quro," *Tawazun: Jurnal Pendidikan Islam* 17, no. 2 (2024): 347–72.

earn reward and be regarded with favor and love by the Prophet Muhammad (peace be upon him) and by Allah SWT.

### References

- Al-ju'fi, muhammad ibn ismail abu abdillah al-bukhari. *Shahih bukhari*. Jilid 1. Cairo: dar tuq an-najah, n.d.
- Ardiningrum, talitha dahayu. "menanamkan nilai adab sebelum ilmu dalam pembelajaran upaya pembentukan karakter dan etika peserta didik." *Karakter: jurnal riset ilmu pendidikan islam* 2, no. 3 (2025): 44–55.
- As-sijistaniy, abu daud sulaiman bin al-'asy'ast bin ishaq bin basyir bin syaddad bin 'amr al-azdiy, and penahkik : muhammad muhyiddin abdul hamid. *Sunan abi daud*. Al-maktabah al-'ashriyah, shida beirut, n.d.
- Di, metode bercerita dalam pembiasaan adab, and kamar mandi. "tematik: jurnal pendidikan dasar islam" 1 (n.d.).
- Etika noviyanti, uswatun hasanah, and sulaiman m. Nur. "pemahaman hadis larangan berbicara ketika di kamar mandi (studi validitas dalam kitab at-tarhib wa at-tarhib karya al-mundziri)." *Al-shamela : journal of quranic and hadith studies* 1, no. 2 (2023): 105–19. <https://doi.org/10.61994/alshamela.v1i2.62>.
- Ferdinand, gregorius ricki, efendi madallo, reinaldi palamba, rigel josua, j manajemen, f ekonomi, and u a jaya. "etika dalam kehidupan bermasyarakat." *Jurnal etika kehidupan*, 2019, 3–4.
- Habibah, nor, muhammad efendi, siti cholifah muthoharoh, nur aisyah, nanik sri, and eko nursalim rahayu. "penerapan nilai-nilai akhlak dalam kitab bidayatul hidayah." *Jurnal an-nafis vol* 2, no. 2 (2023).
- Hamka, muhammad, and akhmad alim. "implementasi pengajaran adab di kuttab ummul quro." *Tawazun: jurnal pendidikan islam* 17, no. 2 (2024): 347–72.
- Hardiono, hardiono. "sumber etika dalam islam." *Jurnal al-aqidah* 12, no. 2 (2020): 26–36.
- Harris, muis muhammad, raden solehudi hawari, and indra permana. "analisis nilai moral dan sosial dalam cerpen dilarang bernyanyi di kamar mandi karya seno gumira ajidarma." *Parole: jurnal pendidikan bahasa dan sastra indonesia* 1, no. 5 (2018): 691–96.
- Hudi, ilham, hadi purwanto, annisa miftahurrahmi, fani marsyanda, giska rahma,

- adinda nur aini, and aci rahmawati. “menghadapi krisis moral dan etika pada generasi muda indonesia.” *Jurnal ilmu pendidikan dan psikologi* 1, no. 2 (2024): 233–41.
- Ikhsan, muhammad, and azwar iskandar. “interaksi lintas agama perspektif hadis sebagai sumber hukum islam.” *Jurnal al-bukhari: jurnal ilmu hadis* 5, no. 1 (2022): 71–97. <https://doi.org/doi:http://dx.doi.org/10.32505/al-bukhari.v5i1.2593>.
- Ikromi, zul. “fiqh al-hadits: perspektif metodologis dalam memahami hadis nabi.” *Jurnal al-bukhari: jurnal ilmu hadis* 3, no. 1 (2020). <https://doi.org/doi:http://dx.doi.org/10.32505/al-bukhari.v3i1.1534>.
- Lubis, yasser muda. “al-qur’an sebagai sumber etika dalam bisnis dan ekonomi kontemporer:(the qur’an as a source of ethics in contemporary business and economics).” *Raqib: jurnal studi islam* 1, no. 2 (2024): 158–86.
- Makmur, ahmad diaz syahrezyah, and irfan jaya sakti. “larangan buang hajat menghadap atau membelakangi kiblat: telaah hadis mukhtalif.” *Dirayah: jurnal ilmu hadis* 5, no. 2 (2025): 128–43.
- Muhammad bin ’isa saurah bin musa bin adl-dlahhak, at-tirmidzi, abu ’isa penahkik : basyar ’awwad ma’ruf. *Al-jami’ al-kabir -sunan at-tirmidzi*. Dar al-gharb al-islamiy - beirut, n.d.
- Musaddad, endad. *Ilmu ma’ani hadits*. Cet ke-1. Banten: media madani, 2021.
- Pujianti, etika. “etika dalam pendidikan agama islam.” *Jurnal mubtadiin* 8, no. 01 (2022).
- Putri rani. “mengapa masuk kamar mandi harus kaki kiri? Ternyata kata habib luthfi bin yahya itu berhubungan dengan kesehatan artikel ini sudah tayang di tvonenews.com pada hari sabtu, 22 juli 2023 - 17:29 wib judul artikel : mengapa masuk kamar mandi harus kaki kiri?” Tvonenews.com, 2023.
- Ramadani, vina laela. “takhrij hadis tentang adab bak (buang air kecil),” 2023.
- Saefullah, agus susilo. “ragam penelitian kualitatif berbasis kepustakaan pada studi agama dan keberagamaan dalam islam.” *Al-tarbiyah: jurnal ilmu pendidikan islam* 2, no. 4 (2024): 195–211.
- Sedayu, agung. *Prinsip rancangan kamar mandi: pendekatan arsitektur islam dan perilaku*. Vol. 2. Uin maliki press, 2012.
- Siregar, ayu fitria. “pertolongan pertama pada kecelakaan di kamar mandi.” *As-syirkah: islamic economic & financial journal* 3, no. 2 (2024): 500–507.
- Suryaningsih, n. 2021. “etika mendahulukan kanan dalam perspektif hadis nabi muhammad saw.” *jurnal studi hadis dan fikih islam* 8, no. 2 (2021): 123–36. <https://doi.org/https://doi.org/10.24090/jshfi.v8i2.2021>.

*The Ethics of a Muslim While in the Bathroom Based on  
Ma'ani al-Hadith*

*Hafizul Fadli  
Pathur Rahman  
Sulaiman Muhammad Nur*

Zed, mestika. *Metode penelitian kepustakaan*. Jakarta: yayasan obor indonesia, 2008.