

I-Rukhsah: A Purification and Prayer Infographic for Frontline Workers

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Abstract

Covid-19 pandemic has inflicted to the worldwide with the major impact towards economy, health, security, education and community development. The increasing cases throughout the years have caused various drastic changes in people's daily life. Among those affected by this pandemic are Muslim front line workers and the aspect affected is the act of worship. They are required to wear Personal Protective Equipment (PPE) for 12-18 hours per day. The guidebook and fatwa has been issued by the authorities which describes the performance and acts of worship for frontline workers and Covid-19 patients. However, the guidebook and fatwa does not provide with detailed explanation in visual infographic. Hence, *i-Rukhsah* can be a finest alternative to understand precisely by front line workers. It will be delivered in the form of infographic that explained worship guide for frontline workers. There are two objectives for *i-rukhsah* product; first, to identify the best practice in the *tayamum* method while wearing PPE attire, and second, to propose a worship guideline of infographic for frontline workers. This study employed qualitative method through library research and visual technique. *I-Rukhsah* is an infographic that easy to understand accurately as a worship guideline. In fact, the article also proposed *tayammun practice* by employing *khuf* as a method of purification. The innovation and uniqueness of this product illustrated with detailed information on worship procedures in the form of digital video with QR Code access. As the outcome, *i-Rukhsah* will bring a huge impact to the society with beneficial values as worship guideline to frontline workers during new normative environment around the world.

Keyword: Frontline Workers, i-Rukhsah, Infographic.

Introduction

The Coronavirus or Covid-19 is a worldwide pandemic health threat. This virus has been traced in Wuhan, China and it has begun to spread all around the world include Malaysia. The

first case of coronavirus has been reported and become rampant in Malaysia since February 2020. (Anwari, Dali, Shukor, & Nazri, 2020). Until now, the infection rate in Malaysia is still growing and has reached five-digit cases daily. This situation has caused widespread panic among Malaysian citizens due to limited facilities at the hospitals and increased burden to the frontline workers such as doctors, nurses, and others. The increase in the number of patients has made the frontline workers' tasks more strenuous, as they have to work up to 12-18 hours per day by wearing Personal Protective Equipment (PPE). Therefore, this article aims to understand the issue of how frontline workers address the act of worshipping such as their daily prayers and method of purification while wearing PPE attire. There are several issues in regard with the front line workers; firstly, the limitation on the method of prayer and purification, and secondly, the lack of guideline for them to perform their act of worship visually.

Issues in Wearing PPE among Frontline Workers

Firstly, wearing the PPE suit is not considered as a barrier for them in performing their obligatory prayers. Nevertheless, there are limitations due to the fact that the method of purification must comply with ablution water and the prayer must be five times in a day. However, there is a *rukhsah* or relief in Islam as a matter of worship is permitted using the *tayamum* method and *jama'* as well as *qasar* in daily prayers.

As mentioned by State Fatwa councils such as in Perlis, and Wilayah Persekutuan Kuala Lumpur there are handbooks and articles proposed on website that establish the hokum of worship for frontline (Adnan, Husin, Suhaimie, & Idris, 2020). However, this handbook and articles only provide a general discussion of the permissibility of Islamic scholars' point of view. In fact, the method of common *tayamum* is hard to practice due to frontline workers' circumstances. For instance, the ablution is aborted especially when they have to work in the operational theatre, red zone wards and others.

Secondly, the proposition of the handbook by State Fatwa council also lack of detailed explanation where it does not contain any sketches or images related to the undertaking of *tayamum*, prayers and *khuf*, let alone show the frontline workers how to pray in such a condition. It is important to understand the guideline visually in depth in order to avoid the misconception for PPE wearers. In order to answer these issues, this article determines two objectives of study which are;

- to identify the best practice in the *tayamum* method while wearing PPE attire, and
- to propose a guideline of infographic for frontline workers in relation to the *tayamum* and prayer methods.

This article explained as accordance in order to answer the objectives of study through; past literature that clarified a study in relation with *tayamum* method and visual infographic, methodology approach that employed in this article, and lastly, discussion and conclusion that involve with the contribution of study.

Literature Review

Tayamum consists of using clean soil or dust to wipe one's face and hands with the intention of preparing oneself to pray, and, as such, substitutes ablution (*wudu'*) in special

circumstances (Al- Khin, 2011). The procedure and basic conditions of making *tayamum* are mentioned in the Quran and Sunnah;

"And if you are ill, or on a journey, or one of you comes from relieving himself, or you have touched women, and you do not find water, then perform tayamum with clean earth. Certainly, Allah is ever Pardoning and Forgiving."

(Quran 4:43)

"We were with 'Umar when a man came to him and said: 'O Commander of the Believers! sometimes we stay for a month or two without finding any water. Umar said: As if I did not find water, I would not pray until I found water.' 'Ammar bin Yasir said: 'Do you remember, O Commander of the Believer, when you were in such and such a place and we were rearing the camels, and you know that we became Junub?' He said: 'Yes.' 'As for me I rolled in the dust, then we came to the Prophet (s.a.w) and he laughed and said: "Clean earth would have been sufficient for you." And he struck his hands on the earth then blew on them, then he wiped his face and part of his forearms. He ('Umar) said: "Fear Allah, O 'Ammar!'" He said: 'O Commander of the Believers! If you wish I will not mention it.' He said: 'No, we will let you bear the burden of what you took upon yourself.'"

(Sunan an-Nasa'i: 317; Sahih)

Based on the Quran and hadith above, the permissibility to perform the worship by using *tayamum* as tool of replacement with *wudu'* has been indicated. The condition also extends to those in difficulty such as an ill person, traveller (*musafir*), or those who happen to be unable to find water in certain circumstances. Back to the first issue, the front line workers wearing PPE suit are also categorized in this group due to similar difficulties. However, the common *tayamum* method is not suitable for them. Hence, this article has found that the *khuf* method while performing *tayamum* is more appropriate based on their conditions.

Initially, *khuf* is defined as a leather shoe that covers the feet up to the ankles. The ankle is a joint bone between the foot and the calf (Al-Khin, 2011). As stated, the originality of legislation of *khuf* is applied on the leather shoe for male or female due to weather circumstances, or if they are travelers and patients (Al-Khin, 2011). However, the situation has changed since Covid-19 especially when the frontline workers are required to wear PPE as a main attire in order to treat the patients. Therefore, the implementation of *tayamum* and *khuf* is necessary to practice as a method of purification. This justification is supported by Imam Shafie and hadith by Jami' Tirmidhi, and *Sahih* Muslim as stated;

"Wiping the khuf with water is a relief (rukhsah) that should be for men and women in all circumstances, whether during summer or winter, a traveler or a mukim, and when healthy or sick. This act is a substitute for washing the feet during ablution.

(Fiqh al-Manhaji, al-Khin, 2011).

"I came to Safwan bin `Assal Al Muradi to ask him about wiping over the Khuff, so he said: 'What has brought you, O Zirr?' So I said: 'The desire for knowledge.' So he said: 'Indeed, the angels lower their wings for the seeker of knowledge, out of pleasure with what he is seeking.' So I said: 'Indeed there is some doubt in my chest concerning wiping over the Khuff after defecation and urination, and you were a man from the Companions of the Prophet (s.a.w),

so I came to you to ask you: Have you heard him (s.a.w) mention anything concerning that?' He said: 'Yes, he (s.a.w) used to order us, that when we were travelers' - or - 'in travel, to not remove our Khuff for three days and nights except, from sexual impurity, but not from defecation, urination, and sleep.'" He said: "Have you heard him (s.a.w) mention anything concerning love?" He said: "Yes. We were with the Messenger of Allah (s.a.w) on a journey when a Bedouin with a loud voice called upon him (saying): 'O Muhammad!' So the Messenger of Allah (s.a.w) responded to him with a voice similar to him (saying): 'Come.' So we said to him: 'Lower your voice for you are with the Prophet (s.a.w), and you have been prohibited from this.' He said: 'By Allah, I will not lower (my voice).' The Bedouin said: 'A man loves a people but he is not with them (in terms of deeds)?' He (s.a.w) said: 'A man is with whomever he loves on the Day of Judgement.'" So he did not cease talking with us, until he mentioned a gate in the direction of the west with the width of seventy years journey - or a rider would travel its width - for forty or seventy years." Sufyan (one of the narrators) said: "In the direction of Ash-Sham, Allah created it the Day He created the heavens and the earth, open - that is, for repentance. It shall not be locked until the sun rises through it."

(Jami` at-Tirmidhi 3535; Hasan)

Al-Mughira b. Shu'ba said that the Prophet performed ablution, wiping his forelock and over his turban and shoes.

(Muslim: 106: Sahih (Albani))

The evidence above indicates the permissibility of using the *khuf* method due to some given circumstances. In relation to the front workers while wearing PPE suit, it is accepted for them to do *tayamum* (Islamic act of dry purification) by employ the *khuf* method on their foreheads and arms. It is based on the hadith where the prophet performed ablution by wiping his forelock and over his turban and shoes. Therefore, this method is acceptable to be employed as a *rukhsah* in the form of worship (*ibadah*). In order to address the first issue, the researchers have found the best practice to perform *tayamum* by applying the *khuf* method.

Besides, the article also reviewed the literature in regards with infographic. An infographic is defined "as a visualization of data or ideas that tries to convey complex information to an audience in a manner than can be quickly consumed and easily understood" (Smiciklas, 2012). The previous studies indicated an infographic is one of the better initiatives in improving one's understanding. Therefore, the expected themes that will be employed in this article are information, rhetorical, promotion, and visual in order to create the infographic guideline. Firstly, the information is display to enable a person to remember facts quickly (Nawi, & Yusoff, 2020). Studies conducted in hospitals on patients also found that they are more likely to understand information displayed in infographic (Bradshaw & Porter, 2017). For instance, the act of endowment is easier to be understood if the information is displayed in the form of infographic (Yani & Nazarrudin, 2018). According to Rahim (2017), Islamic animated infographic provides an opportunity for the audience to convey information in the form of animation as well as present Islamic knowledge through a creative and interesting approach.

Secondly, the rhetorical infographic can also summarize a lot of information in a more complex form. The teaching and learning process, among others, requires a lot of delivery. Based on previous study, it is indicated that students tend to display higher interest and understanding by using infographic, compared to the commonly used PowerPoint slides. The

infographic is considered as a type of modern instructional delivery (Noh, Fauzi, Jing, & Ilias, 2017)

Besides, colour are considered as its key elements to deliver information and it must be centralized around the recipient (Shaltout, 2016). Colour can affect mood and can lead people to make a decision and it helps in differentiating the world around us where we acquire the largest amount of surrounding information through these visuals. Based on various studies, there is a relationship between colours and process of recalling (Shaltout, 2016; Kang, 2016). For example, a designer is able to attract attention and increase the effectiveness of the text being read by using colours.

Thirdly, promotion is a presentation through infographic which is easier to understand to most people. According to Bradshaw and Porter (2017), the group text-dependent presenters are much slower than presenters who have to rely on visual aids which is 43% more effective at convincing readers or viewers. In addition, studies show that infographic are gaining attention among audiences at all ranks mainly on the social media such as Twitter, Facebook, Instagram, blogs, sites, website, WhatsApp, Telegram, Line and so on (Nawi & Yusoff, 2020). This shows that infographic has reached all segments of the people.

Last but not least, this study will apply the visual as a main infographic design. Data visualization and infographic aim to visually present intense and sophisticated information on a certain subject in a more comprehensible manner. They have other important qualities as well as provide more comprehensible and permanent information through the visual transfer (Durr, 2014). Based on previous studies, an Islamic infographic is able to provide an understanding in the form of graphics. However, it is found that research and studies are lacking on the infographic especially for *tayamum* and *rukhsah of ibadah* to frontline workers who wear PPE attire (Adnan et. al., 2020).

Research Methodology

This article employ the qualitative method in order to understand the nature of the study inductively and deductively. It started with an understanding of Islamic dry purification by adapting the *khuf* method. The main sources for this research are; firstly, the verses from Quran are from Holy Quran KSU (King Saudi University) ([www. http://quran.ksu.edu.sa](http://quran.ksu.edu.sa)). The translation from Arabic to English verse is from Sahih International translation, secondly, hadith sources such as Syarah Sahih Muslim Imam an-Nawawi, Sunan Abu Daud, an-Nasai', and Jami' at-Tarmizi were also referred, other references include book of Fiqh Manhaji by Mustafa al-Khin. This book helps readers to diversify and understand the concept of *tayamum* by the *khuf* method. Lastly, additional sources such as online articles from journal-based sources were also reviewed in order to understand the concept of infographic and design.

In addition, this article also applied the visual technique in order to create the infographic of *ibadah* for frontline workers. The visual technique is used to understand and interpret images (Barbour, 2014). It includes photography, film, video, painting, drawing, collage, sculpture, artwork, graffiti, advertising, and cartoons. Then, the use of digital tools and associated software facilitates a greater opportunity for high quality rendering of materials, more flexible exploration via a means to "undo" actions, and the ability to generate multiple colours and finish the variations to name only a few. The ideal use of digital sketching in the design process

serves the purposes of having a better-quality representation, facilitating the exploration and avoid bounded ideation and circumscribed thinking. Therefore, sketch, drawing, colouring, and design were applied as stated in Figure 1 below;

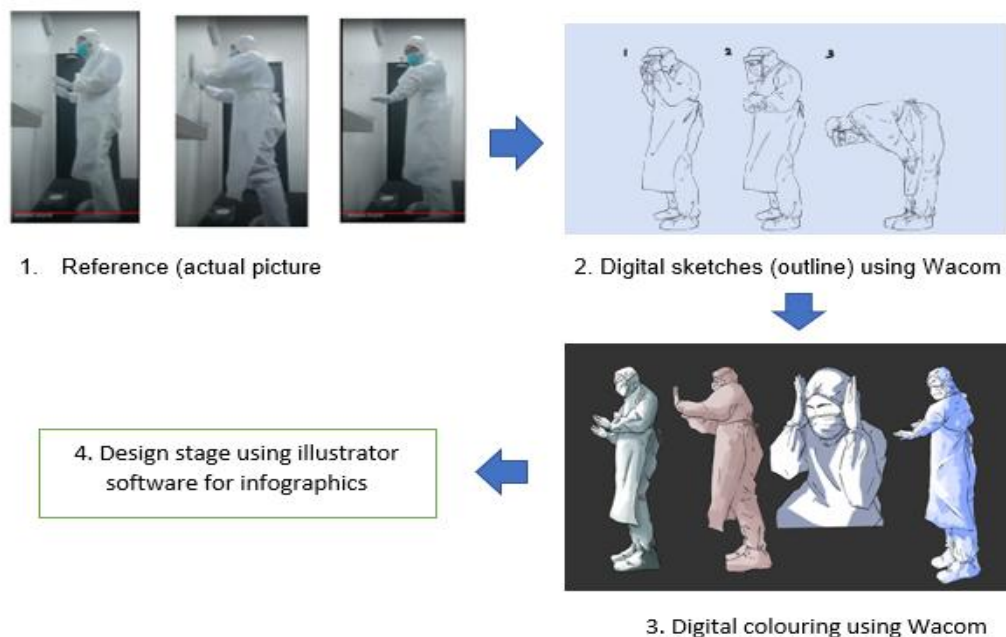


Figure 1: Example of sketch, drawing, colouring, and design.

Figure 1 indicates the example of the sketch, drawing, colouring and design which involve four steps. Firstly, the actual picture was referred through google screen shot with the actual frontline workers. Secondly, drawing and digital sketch was done using Wacom tools. Next, the artist used digital colouring using the same tools. Lastly, illustrator software was employed in designing the infographic with QR Code.

Discussion and Conclusion

Based on the discussion above, this article proposes the changes of method from Islamic dry purification (*tayamum*) to the method of *khuf*. This method is changing the landscape of Islamic legislation as practiced in Malaysia. In normal practice, the *khuf* method is applied to shoe wearers. However, the use of PPE by the frontline workers has changed the implementation of *khuf* on hand as well as face.

Infographic will help the frontline workers to understand this method easily as it is not practiced in daily life. It is also an effective way where it is easier to implement forms of innovation using infographic systems and QR Code. Using i-rukhsah will facilitate the front workers to understand the *ibadah* guide better. Infographic serves as an important type of communication to deliver information to the audience. I-Rukhsah is an innovative guide presented in the form of the infographic to frontline workers. It is indicated that method of purification enables the act of worship to be performed in an easier way and more accurately. I-Rukhsah discuss the changes in the aspect of worshipping guide in the form of infographic.

As the conclusion, this article expected to answers the objectives of the study. The infographic is a useful and innovative method of communication with great potential. It is expected to contribute by helping the general public access the information much better and easier. The

crystal-clear guideline of i-Rukhsah with appropriate infographic is convenient and thus, acceptable to the society around the world. This study is not just for *ibadah* purpose among the Muslim frontline workers, but it can also be a medium of *da'wah* to non-Muslims as well in understanding the concept of *ibadah*. In fact, it also leaves a huge impact to the society and frontline workers in particular when it comes to guiding the implementation of worship in a new normative environment around the world.

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