



Understanding of Mosque Administrators in Padang City Regarding the Hadith of Urination Position for Men

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Abstrak

Penelitian ini menggali peran hadis Nabi Muhammad SAW dalam kehidupan masyarakat Kota Padang, khususnya berkaitan dengan posisi buang air kecil bagi laki-laki. Fasilitas buang air kecil di masjid menjadi fokus utama, dan melalui observasi serta wawancara dengan pengurus masjid, terungkap bahwa ada ketidakseimbangan antara jumlah urinoir dan toilet. Pemahaman pengurus masjid tentang hadis buang air kecil terbatas, yang tercermin dalam kurangnya pengetahuan terkait redaksi dan terjemahan hadis larangan kencing berdiri. Faktor-faktor seperti jumlah jama'ah, keterbatasan lahan, efisiensi pelayanan, dan permintaan langsung dari jamaah memengaruhi keputusan pengurus masjid dalam menyediakan fasilitas kencing berdiri. Penelitian ini menekankan pentingnya kesadaran masyarakat terhadap nilai-nilai agama, khususnya dalam menjalani kehidupan sehari-hari sesuai ajaran hadis dan Al-Quran. Meskipun terdapat perbedaan pandangan di kalangan ulama, penelitian ini menyoroti perlunya memahami dan menerapkan petunjuk dalam hadis sebagai pedoman hidup. Kesadaran ini menjadi kunci dalam mengelola fasilitas di lingkungan masjid, mengingat ajaran agama seharusnya menjadi landasan utama dalam pengambilan keputusan.

Kata Kunci: Hadis Nabi Muhammad SAW, Buang Air Kecil, Fasilitas Masjid, Pemahaman Pengurus Masjid

Abstract

This study explores the role of the hadith of the Prophet Muhammad SAW in the lives of the people of Padang City, especially related to the position of urination for men. Urination facilities in the mosque became the main focus, and through observation and interviews with mosque administrators, it was revealed that there was an imbalance between the number of urinals and toilets. The mosque administrator's understanding of the hadith of urination is limited, which is reflected in the lack of knowledge related to the redaction and translation of the hadith prohibiting standing urination. Factors such as the number of worshippers, limited land, efficiency of services, and direct requests from worshippers influence the decision of mosque administrators to provide standing urine facilities. This study emphasizes the importance of public awareness of religious values, especially in living daily life according to

the teachings of hadith and the Quran. Despite differing views among scholars, this study highlights the need to understand and apply the instructions in the hadith as a guide to life. This awareness is key in managing facilities in the mosque environment, considering that religious teachings should be the main basis for decision making.

Keywords: Hadith of Prophet Muhammad SAW, urination, mosque facilities, understanding of mosque administrators

Introduction

The hadith of Prophet Muhammad (PBUH) has a very important role in human life in everything. The use of hadith in people's daily activities has a very important position in any case (Qudsy, 2016). Indeed, the value of hadith content has been done by many people in everyday life, but whether people know what they are doing is in accordance with the hadith of the Prophet Muhammad SAW or not. That is what is important to make people realize that in living life in this world must be based on the Quran and the hadith of the Prophet Muhammad SAW (Hakim & Mubarok, 2017).

The city of Padang is the capital of West Sumatra Province, standing out with

its rich cultural diversity, especially in terms of tradition, art, and culinary (Rizky & Wibisono, 2015). The dominance of the Minangkabau tribe with its unique matrilineal heritage and important role in the economy, especially through Teluk Bayur Port, gives a strong characteristic to the identity of this city. Religious diversity, continuity of tradition, and the significant role of education are also integral parts of the lives of the people of Padang City. Despite being faced with a number of social problems, efforts by governments and non-governmental institutions continue to address these challenges. Meanwhile, the tourism attraction of Padang City is further strengthened by the natural beauty and famous cultural heritage of Minangkabau. The custom of *basandi syarak, syarak*

basandi kitabullah" is a principle in the life of the Minangkabau community, including in the city of Padang (Lisliningsih et al., 2024). This phrase has a deep meaning in shaping social norms, daily life, and cultural values of the Minangkabau people. "Adat basandi syarak" means social norms and community behavior.

Minangkabau is based on adat istiadat (adat basandi syarak). These customs include traditional rules relating to social structure, family life, and relationships between individuals. "Sarak basandi Kitabullah" refers to the principle that Islamic religious teachings are the main foundation in the life of the Minangkabau people. Religious practice, ethics, and morality are integrated with Islamic teachings found in Kitabullah (Qur'an) and Hadith.

The principle of "adat basandi syarak, syarak basandi kitabullah" is reflected in various aspects of daily life, such as marriage, family, education, and social interaction. In everyday life, Minangkabau people refer to the principles of Sharia, such as how to eat, dress and so on. However, there are customs that are found to be less in accordance with those underlined by the Shari'a, among them there are some mosques that use urinals that reflect the practice of urinating by standing.

The many phenomena of mosque toilets with standing urination facilities in the City mosque, so from the explanation above makes researchers want to know how the understanding of mosque administrators in Padang City towards the

hadith prohibition of standing urination. The mosque is the center of Muslim civilization. The mosque is one of the means for a servant to get closer and worship to Allah SWT. The mosque building should be based on the Quran and the hadith of the Prophet SAW, both in terms of determining the direction of Qibla, setting the shaf, and building toilets (Basit, 2009).

However, in fact many mosques that are built only adjust their architecture, in fact on the ground researchers found the practice of mosque administrators is only limited to a literal understanding of the hadith prohibiting standing urination (Apriyanti, 2022). There are several mosques in the Padang City area that have facilities for standing urine on men's toilets. Standing pee facilities in some mosques are built more than squat toilets and the manufacture of urinals in some mosques is only made with makeshift does not consider the sprinkling of urine.

Based on the explanation above, this thesis aims to analyze the understanding of mosque administrators throughout the city of Padang on the hadith prohibiting standing urination. So the researcher raised the title: understanding of mosque administrators in the city of Padang regarding the hadith of urination positions for men.

Research Methods

In this study, researchers used field research (*Field research*). Field research methods refer to research approaches that involve collecting data directly from the location or context that is the focus of

research (Rukajat, 2018). This method opens up opportunities for researchers to approach reality more closely, observe the situation at the scene, and understand dynamics that may not be captured through other research methods.

Field methods allow researchers to be directly involved in the field, observing and interacting with respondents or phenomena under study (Joesyiana, 2018). This allows for a deeper understanding and researchers can observe phenomena in real contexts. This helps prevent overgeneralization and ensures the validity of research results. Direct observation and interaction with respondents directly improve the quality of the data collected. Researchers can respond flexibly to changing situations and gain a more holistic understanding. As well as obtaining data directly from sources, field research methods can increase the validity and reliability of research results. Researchers have better control over variables and research context (Nasution, 2016).

So that by using field method research, the data analysis carried out is inductive based on facts found and constructed into hypotheticals or theories (Yulianah, 2022). In this study, the data is the resource person who is used as a source of data as a means of obtaining information, literature, articles and journals (Adiyanta, 2019). Data collection is divided into a division of observation, interviews, documentation and triangulation. Source data used in this study has primary data and secondary data between others. Data Primary, which is data obtained or collected by researchers directly from their data sources. Primary data is also referred to as

original data or new data that has *up to date* (Sujarweni, 2014). To obtain primary data, researchers must collect it directly. Techniques that can be used by researchers to collect primary data include mosques, interviews with mosque administrators in Padang City.

Secondary data is the data used from various books of hadith and hadith syarah related to the position when urinating is done by squatting and sitting. Some of these books include Silsilah Hadis Shahih, Saheeh Sunan Ibn Mājah, Translation of Muwatha al-Imām Malik, Shaḥīh al-Bukhāri, Fathū al-Bāri, Saheeh Sunan Tirmidhi, Saheeh At-Targhib wa At-Tarhib, Practical Islamic Fiqh, Muslim Lifestyle, Kulia Worship, Seeing the Worship of the Prophet up Close, Fiqh of Worship, Secrets of Worship, Fiqh of the Five Schools, Fiqh of Taharah, Clean and Healthy Lifestyle, Health Fiqh, Environmental Fiqh, Quran and Public Health Guidelines, *The Male Body: The Smart Book of Men's Health*, Health Values in Islamic Sharia, Water Hygiene and Environmental Health According to Islamic Teachings, Human Anatomy and Physiology, Reproductive Biology, and others.

These sources cover various aspects, including Islamic teachings related to hygiene, health, and worship procedures, as well as Islamic views on the environment and other aspects of health. By referring to the books of hadith and other Islamic literature, this study obtains the theoretical and practical foundations necessary to understand the Islamic perspective regarding the position when urinating.

Results and Discussion

A. Sanad and Matan Hadith Pee Standing and Sitting

Here are some sanad and matan pee stands: Narration of al-Bukhāri

حَدَّثَنَا آدَمُ ، قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ حُدَيْفَةَ ، قَالَ : أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَاطَةَ قَوْمٍ ، فَبَالَ قَائِمًا ثُمَّ دَعَا بِمَاءٍ ، فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ .

(Muhammad bin Ismail bin librahim al-Bukhary, T. 1400, p. 321)

Meaning: *Teilah meinceiriitakan keipada kamii Adam teilah meinceiriitakan keipada kamii Shu'bah darii al-A'masy darii Abu Wa'iil darii Hudzaiifah beirkata, "The Prophet (peace be upon him) came to the dumping of garbage of a people, beiliiu then keinciing sambii beirdiirii. Keimudiiian beiliiu meimiinta aiir, so I came with meingan meimir, keimudiiian beiliiu beirwudhu. History of Musliim*

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ ، أَخْبَرَنَا أَبُو حَيْثَمَةَ ، عَنِ الْأَعْمَشِ ، عَنْ شَقِيبِ ، عَنْ حُدَيْفَةَ قَالَ : كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَنْتَهَى إِلَى سَبَاطَةِ قَوْمٍ ، فَبَالَ قَائِمًا ، فَتَنَحَّيْتُ ، فَقَالَ : " اذْنُهُ " ، فَدَنَوْتُ حَتَّى قُمْتُ عِنْدَ عَقَبَتَيْهِ ، فَتَوَضَّأَ ، فَمَسَحَ عَلَى خَفَيْهِ

(an-Naiisabury, T. 2001, p. 77)

Meaning: *Teilah meinceiriitakan keipada kamii Yahya bin Yahya at-Tamiimii has spread keipada kamii Abu Khaiitsamah darii al-A'masy from Shaqiiq from Hudzaiifah diia beirkata, "I peirnah beirjalan beirjalan with the Prophet (peace be upon him) when we arrived at a place of garbage disposal of a beiliiu keinciing sambii beirdiirii, so I also stayed away from teimpat teirseibut. Seiteilah iitu beiliiu beirsabda: Let me also*

understand the beiliiu so that I beirdiirii dii sampiing the two heels. Beiliiu then beirwudhu deingan meinyanyapu over a pair of khuf beiliiu.

B. Ulama's Understanding of Hadith, Peeing, Standing and Sitting

Scholars have a Different Understanding of the text of the hadith, urinating, standing and sitting. The following is the explanation and explanation of the scholars in the book of syarah al-mu'tabarrah:

1. Book of Shariah Shahih Bukhāri

In the book *Fathu al-Bārī* by Ibn Hajar al-'Asqalāni, there is an in-depth explanation of the comparison between standing pee and sitting urine. Some of the points explained in the book involve Ibn Battal's statement that the hadith regarding sitting urination is more important because, although standing pee is allowed, sitting urine is certainly preferred. Additional explanations are given through the hadith of Abdurrahmān ibn Hasanah issued by Imam an-Nasāi and Ibn Mājah. This hadith describes the Prophet Muhammad (peace be upon him) urinating in a sitting state, illustrating that he chose such a method, similar to women.

The Book of *Fathu al-Bārī* also records that the custom of Arabs in ancient times was to pee standing, but the Saheeh hadith issued by Daruqutni claims that Prophet Muhammad (peace be upon him) had never urinated standing up since the Qur'an Al-Karim was revealed. In addition, the book explains the meaning of the word "سبابة قوم" which refers to a trash can or pile of garbage in front of the fence of a house. This description notes that in general, there

is no splashing of urine to people who urinate standing in such a place.

Furthermore, Fathu al-Bārī conveyed information that the Prophet Muhammad (peace be upon him) always chose to pee sitting, quoting a hadith stating that he consistently urinated sitting. However, the author stresses that if there is a hadith that mentions the Prophet urinating standing up, it should not be believed. The testimony of 'Āisyah who saw this custom taking place in the house is also included as part of the explanation.

2. Book of Shariah Saheeh Muslim

In the book "Syarah Saheeh Muslim" by Imam An-Nawawi, the explanation of the word سبابة قو indicates the meaning as a garbage dump or loose soil. The reasons that caused the Prophet Muhammad Sallallahu Alaihi Wasallam to urinate standing up include:

First, the view corroborated by Imam Al-Khattābi and Imam Al-Baihaqī, is based on the words of Imam Ash-Shafi'i who stated that the Arabs at that time pee standing up to cure spinal diseases. It is possible that Prophet Muhammad Sallallahu Alaihi Wasallam experienced back pain in the back at that time. Second, if no place to urinate sitting, Prophet Muhammad Sallallahu Alaihi Wasallam was forced to urinate standing. Third, another reason is that safety in removing hadas (feces) is preferred when urinating standing up compared to urinating sitting.

Fourth, the Prophet Muhammad only urinated standing up once, after which he always chose to pee sitting. This is in line with the hadith of 'Āisyah which states that the Prophet Muhammad always urinated sitting. Even if the makruh pees standing

unless there is an old age, it does not reach the level of haram. Fifth, Ibrahim ibn Sa'ad states that the testimony of the person who performs standing pee is unacceptable, while Ibn Munzir says that sitting pee is preferable to standing urine, although standing pee is allowed (An-Nawawi, T. Th., pp. 212-213).

C. Conditions of facilities for urination for men at a mosque in the city of Padang

Mosques, as centers of worship and community, are often places that raise various views and debates regarding the facilities in it. One of the conversations that arose was about the presence of urinals in mosques. In interviews conducted by researchers, there appear to be different views among mosque administrators regarding this issue. One of the administrators expressed his view that the best urination position in terms of health is the squatting position. However, he acknowledged the limited space in the mosque and realized that overhauling the facility required a lot of money. This view reflects concern for health, but also acknowledges the practical realities of managing mosque facilities. On the other hand, there is a view that there is no need to make a urinal, just with bathroom facilities.

Some mosques may have limited land or land constraints, so building a standing pee facility is considered a solution to save space. However, administrators who voiced this view also realized that the creation of standing pee facilities may not be in accordance with theSome people's views are related to the hadith that forbids peeing standing.

In this context, hadith related to the procedure of beristinja and hygiene are important considerations. For example, there is a hadith narration that shows that the Prophet صلى الله عليه وسلم emphasized cleanliness and good manners in istinja, but did not explicitly forbid standing urine. Therefore, a view that seeks to accommodate the needs and preferences of diverse pilgrims can be articulated taking into account the principles of hygiene taught in Islam.

Alternatively, there is a view that mosques should provide both facilities, both for standing pee and squatting peeing, with the aim of accommodating the various aspirations of worshippers. By providing both of these options, mosques give worshippers the freedom to choose as per their personal preferences and convenience. This approach includes the installation of urinals, which allow pilgrims who have difficulty urinating squatting, especially related to the difficulty of rolling up their pants, to use the facility more easily. Thus, the mosque strives to provide services that are inclusive and pay attention to the needs of its diverse worshippers. These steps illustrate the spirit of inclusivity and respect for diversity in the daily practice of worship. Despite the differences in views among mosque administrators, they still try to find solutions that can accommodate the needs and preferences of the diverse worshippers who come to worship.

Along with hygiene considerations and religious views, mosques should also pay attention to practical and logistical aspects. Acknowledging space and budget constraints is an important step in designing or modifying facilities within mosques. This

approach reflects the spirit of balance between religious values and the real needs of the community.

However, along with this discussion, questions arise about the extent to which mosques should tailor their facilities to individual preferences or particular views. Is creating facilities that cater to the various preferences of pilgrims a form of inclusivity or can it be considered an exaggerating convenience?

Another consideration that needs to be looked at is how different views related to urinals can reflect the social and cultural norms that developed in Islamic societies. Do these differences reflect variations in religious interpretations or do they reflect cultural diversity that needs to be appreciated and accommodated?

In answering these questions, we can refer to the basic principles of Islamic teachings, which emphasize values such as hygiene, health, and inclusivity. In many hadiths, the Prophet صلى الله عليه وسلم emphasized the importance of maintaining cleanliness and good manners in worship, including during istinja. One of the relevant hadiths is the one that states, "Cleanse yourselves because faith is part of faith." In this context, the discussion of sanitation facilities in mosques can be related to the value of cleanliness emphasized in Islamic teachings. Creating a clean and healthy environment within the mosque can also be considered a form of worship and respect for the place of worship.

The importance of hygiene is also reflected in the procedure of beristinja, where the Prophet صلى الله عليه وسلم gave detailed instructions on how to clean oneself after urinating. These principles can

guide decisions regarding sanitation facilities in mosques, including considerations related to standing or squatting urine. However, in response to the diverse views regarding urinals, it is important to remember that Islam leaves room for variation and understands that each individual has different preferences and needs.

D. The understanding of mosque administrators in Padang City towards the hadith regarding the position of urination for men.

Based on the interviews, the six respondents' understanding of standing urine skills can be analyzed by referring to related hadiths. Although certain hadiths suggest the advice to pee sitting, especially in the context of maintaining civility and hygiene, there are also emergency situations in which one may urinate standing up. One of the hadiths that is often quoted in this context is the hadith narrated by Bukhāri and Muslim from Abdullah bin Zaid, in which the Prophet said, "When you go to the restroom, do not turn your back to the Qibla and do not turn your back to Allah with your genitals."

The statement of some respondents stating that standing urine is considered less good in terms of civility and equated with animal behavior also reflects the values contained in the hadiths on the procedure of urination. This is in line with the advice of the Prophet to maintain civility and avoid actions that can degrade human dignity. Meanwhile, respondents who gave reasons based on health could also refer to the understanding of several hadiths that emphasize the importance of maintaining health.

One of the relevant hadiths in this context is the narration of Bukhāri and Muslims from Abu Qatadah that the Prophet said, "Verily Allah prefers servants who are of good character and gentle when throwing water, rather than reckless and rude ones." This hadith highlights the importance of maintaining civility even in everyday circumstances, including when dealing with physiological needs. Thus, the respondent's understanding that pee stands as *makruh* can be related to the values contained in these hadiths. This analysis reflects the importance of understanding and relating religious practice to Islamic teachings derived from the Qur'an and hadith.

Related to the understanding of civility and hygiene, the hadiths that encourage good defecation procedures are in line with Islamic principles that emphasize the importance of maintaining honor and maintaining cleanliness. In this context, respondents' awareness of the Prophet's advice not to turn their backs to Qibla and Allah with their genitals when defecating, shows how important it is to carry out daily activities with full religious awareness.

However, it should also be noted that in Islam, the balance between adherence to religious rules and situational understanding is also valued. Just as there are hadiths that provide guidance on how to defecate, there is also an understanding that in emergency situations, relief can be given. However, this cannot be used as an excuse to ignore the values of civility and cleanliness upheld in Islam.

In addition, there is wisdom from respondents who emphasize health aspects

in their considerations related to standing urine. This reflects the understanding that Islam also encourages its people to maintain a healthy body as part of their responsibility towards the mandate given by Allah. In this context, hadiths that emphasize the importance of maintaining health, such as the hadith about the advice to eat good food and stay away from things that are detrimental to health, can be related to the views of respondents who consider health aspects in their thinking regarding standing urine. By detailing respondents' understanding through its relation to

In certain hadiths, we can see that their views regarding the maturity of standing urine reflect their efforts to accommodate the teachings of Islam in practical aspects of daily life. This shows that the understanding and application of religious teachings is not only theoretical, but also practical in the context of everyday life.

In evaluating respondents' understanding, it is necessary to recognize that each individual has a unique interpretation of religious teachings. Therefore, there is diversity in their views regarding standing urine, and this is in line with the diversity in religious understanding and practice in Islamic societies.

By linking respondents' understanding with relevant hadiths, we can gain deeper insight into how religious values are reflected in everyday views regarding specific religious practices. In this regard, it is important to understand that Islamic teachings provide broad guidelines, and their interpretation and application may vary according to individual contexts and understandings.

In conclusion, the analysis of the six respondents' understanding of urinary maturity highlights the complexity of linking religious practices with Islamic teachings derived from the Qur'an and hadith. Their views reflect efforts to integrate religious values in daily life, taking into account aspects of civility, hygiene, and health.

In the face of differences of views, it is important to maintain respectful dialogue and understanding. This kind of analytical process can be a foundation for building a deeper understanding of how Muslims respond to religious teachings in the practice of their daily lives. Thus, the understanding related to urinary maturity stands to be a reflection of the complex dynamics between religious beliefs and the evolving context of social life.

Interviews with six mosque administrators revealed variations in their knowledge of the hadith that discusses the recommended position for men when urinating. In exploring their understanding of the hadith, two respondents confidently claimed to know the hadith without giving further details. Despite this, three other respondents acknowledged knowledge of the hadith, but all three revealed that they did not memorize it specifically.

A mosque caretaker explained that he gained his knowledge through the ustad's lectures and content on YouTube. This reflects the diversification of information sources, with hadith knowledge absorbed through oral and visual media. In this modern era, the availability of digital sources has played an important role in disseminating religious information, and the use of YouTube as a religious learning resource shows the

mosque community's adaptation to the changing conventional media.

Another respondent stated that he had heard the hadith without giving further details about its source or context. This statement reflects that there are mosque administrators who may have a basic understanding or are familiar with the hadith without delving into the context or detailed aspects. This highlights the importance of continuity of learning and deep understanding related to religious teachings.

Thus, the conclusion that can be drawn is that the sources of knowledge vary, including personal memorization, ustad lectures, and content in online media. The diversity of these sources of information reflects the complexity and variety of ways in which religious knowledge is imparted and received in the context of the mosque community in Padang City.

To deepen the respondents' understanding of the hadith that discusses the recommended position when urinating, it is necessary to investigate further about how such knowledge is received, understood, and applied in daily practice. A deep understanding of the context, interpretation, and practical application of the hadith can provide a more comprehensive picture of how mosque administrators respond to religious teachings.

In detailing respondents' understanding, it can be further discussed about how they make the knowledge relevant to the context of everyday life. For example, do mosque administrators who get information through lectures on

YouTube have a tendency to detail and deepen the understanding of the hadith or are they more inclined to general understanding? Meanwhile, for respondents who claim to have heard the hadith without providing further details, more specific questions can be asked to find out the extent of their knowledge of the hadith, including how they relate it to daily religious practice.

Further analysis could also focus on the impact of using digital sources, such as YouTube, in gaining religious knowledge. How mosque administrators assess the reliability of these online sources compared to traditional such as live lectures or It is important to remember that the complexity of religious values and religious practices cannot be understood in isolation from the social and cultural context that surrounds them. Therefore, a holistic approach to the understanding and implementation of religious teachings in mosques can provide a broader and deeper view. Carefully designed education and community development initiatives can be key to strengthening spiritual values and maintaining the relevance of religious teachings in daily life.

The eight sanad and matan hadith pee, standing and sitting, namely:

حَدَّثَنَا آدَمُ ، قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي
وَإِلٍ ، عَنْ حُدَيْفَةَ ، قَالَ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَبَّاطَةَ قَوْمٍ ، فَبَالَ قَائِمًا ثُمَّ دَعَا بِمَاءٍ ، فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ .

(Muhammad bin Iisma'il bin Ibrahiim al-Bukhary, T. 1400, p. 321)

The hadith delivered by Hudzaifah bin Al-Yaman is one of the many hadiths that detail the procedures or behavior of the Prophet Muhammad Sallallahu Alaihi Wasallam in everyday life. This hadith,

contained in the book of Saheeh al-Bukhari, gives a description of the attitude and actions of the Prophet (peace be upon him) when visiting the garbage dump of a people which is described as "سُبَاطَةَ قَوْمٍ" or "the garbage dump of a people." This term indicates that the Prophet came to an area that may not have been unusual or generally considered dirty, namely a garbage dump. However, the Prophet's attitude of not fixating on these general norms illustrates the importance of cleanliness and well-being in Islam, even in places that may be considered poorly maintained.

When Prophet Muhammad (peace be upon him) arrived at the place, he urinated while standing up (فَائِمًا). This point creates an understanding that standing pee in certain situations is permissible in Islam. Although there is a view that sitting pee is preferred, the Prophet (peace be upon him) pointed out that in emergencies or certain situations, standing pee is a permissible option.

After urinating, the Prophet (peace be upon him) asked for water for ablution. This act shows the importance of maintaining cleanliness and well-being of the body in Islam. Even though he was in a place that might be considered unclean, the Prophet (peace be upon him) still made sure that he performed ablution before continuing any worship or other activities. This incident reflects the principles of cleanliness, order, and welfare in Islam. Prophet Muhammad (peace be upon him) gave an example that despite being in a poorly maintained place, hygiene and health measures remain a priority. This is in line with Islamic teachings that emphasize

the importance of maintaining the body as a mandate from Allah SWT.

In addition, this hadith also describes the simplicity of the Prophet Muhammad (PBUH). He did not hesitate to perform daily activities such as urinating and ablution in places that might be considered inappropriate. This gives a message to Muslims not to be ashamed or reluctant to carry out religious obligations, even in uncomfortable situations.

In a practical context, this hadith can be interpreted as an invitation to always maintain cleanliness and health of the body, even in an environment that may be considered less clean. This is relevant to the daily lives of Muslims who may be faced with situations or places that are not always ideal. The courage and firmness of the Prophet (peace be upon him) in carrying out Allah's commandments, despite difficult conditions, became an inspiration for Muslims to practice the religion with confidence and courage.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ ، أَخْبَرَنَا أَبُو حَيْثَمَةَ ، عَنِ الْأَعْمَشِ ، عَنْ شَقِيقٍ ، عَنْ حُدَيْفَةَ قَالَ : كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَتَيْتُهُ إِلَى سُبَاطَةِ قَوْمٍ ، فَبَالَ فَائِمًا ، فَتَنَحَّيْتُ ، فَقَالَ : " اذْنُهُ " ، فَدَنَوْتُ حَتَّى فُمْتُ عِنْدَ عَقَبَيْهِ ، فَتَوَضَّأَ ، فَمَسَحَ عَلَى حُفَّيْهِ

(an-Naisabury, T. 2001, p. 77)

The hadith narrated by Hudzaifah bin Al-Yaman gives a very detailed description of the incident when he and the Prophet Muhammad (peace and blessings of Allah be upon him) were in a place described as "سُبَاطَةَ قَوْمٍ" or "the garbage dump of a people." This hadith is contained in Kitab an-Naisaburi and gives a vivid picture of the actions and instructions of the Prophet (peace be upon him) in everyday

situations. When Prophet Muhammad (peace be upon him) arrived at the place, he urinated while standing up (قَائِمًا). This action creates an understanding that peeing standing up in certain situations is permissible in Islam. Although there is a view that sitting pee is preferred, the Prophet (peace be upon him) pointed out that in emergencies or certain situations, standing pee is a permissible option.

However, what is interesting in this hadith is the reaction of the Prophet (peace be upon him) when Hudzaifah withdrew or moved away from the place. The Prophet (peace be upon him) said, "اِدْنُكَ" which can be interpreted as "draw yourself close." This shows the Prophet's attitude and guidance towards togetherness and impartiality towards personal affairs, even in situations that might be considered uncomfortable. Hudzaifah obeyed the Prophet's command and approached. This created a lesson on the importance of obedience and openness to the instructions given by the Prophet (peace be upon him). Although the situation may have been uncomfortable, Hudzaifah as a companion of the Prophet showed his willingness to obey orders with great obedience.

Furthermore, the Prophet (peace be upon him) performed ablution after urinating and rubbed his khuf or boots. This action confirms the importance of keeping the body clean and observing the rite of ablution, even after urinating. Swiping or rubbing khuf also shows the gentleness and generosity of the Prophet SAW in providing practical and efficient guidance in daily worship. In the context of the daily life of Muslims, this hadith teaches several important values. First, the ability to urinate

standing under certain conditions becomes firm, but compliance with the instructions of the Prophet (peace be upon him) remains a top priority. The observance and open attitude towards the teachings of Islam is represented by Hudzaifah's obedient response to the commands of the Prophet (peace be upon him).

Secondly, this hadith teaches about concern for bodily hygiene and ablution procedures. In Islamic teachings, keeping the body clean is an integral part of worship and spirituality. The Prophet (peace be upon him) gave a concrete example by performing ablution after urinating, showing how important purity is in worship. Thirdly, the Prophet's compassionate attitude and generosity were seen in the act of rubbing khuf or boots. This creates an understanding that Islam is a religion that not only teaches rituals of worship, but also provides practical instructions to facilitate the daily lives of its people

Conclusion

The author has conducted a study of six mosques in Padang City, available urination facilities for men, which include urinals for standing urine and toilets for squatting urine. However, of the six mosques, the number of urinal facilities is more than squat urination facilities.

The level of understanding of mosque administrators in Padang City towards urination hadith is still minimal knowledge, or limited in understanding hadith. The mosque administrator did not memorize the redaction and translation of the hadith prohibiting standing urination. The administrators only understand that peeing in a standing position is not good, and not good in terms of health.

The main factors that influence mosque administrators in providing standing pee facilities are the large number of male worshippers, limited land, service efficiency, and the direct desire of worshippers for facilities that are simple and do not require long queues. In everyday life, we as human beings are reminded to follow the teachings of hadith, not the other way around. That is, we need to work on understanding and applying the instructions in the hadith in order to live a life with awareness of religious values, not determine religious teachings according to our own wishes.

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