Taqaddumi
Journal of Quran and Hadith Studies
Vol. 6, no. 1 (2026), pp. 20-50, doi: 10.12928/taqaddumi.v6i1.15947

The Relationship Between Understanding the Hadith on Cleanliness and Green Campus Behavior Among Students of the Hadith Studies Program at PTKIN

Nailil Huda, UIN Syarif Hidayatullah Jakarta
Sahabuddin, UIN Syarif Hidayatullah Jakarta
Fatihunnada, UIN Syarif Hidayatullah Jakarta
Bambang Ruswandi, UIN Syarif Hidayatullah Jakarta
Muhammad Azam, Al-Iraqia University, Baghdad, Iraq
Correspondence email: fatihunnada@uinjkt.ac.id

Abstract

This study revisits previous findings that understanding the hadith on cleanliness does not significantly influence environmentally friendly behavior. The focus of this research is directed toward students of the Hadith Studies Program at three PTKIN institutions: UIN Jakarta, UIN Bandung, and UIN Yogyakarta, with a total of 350 respondents. The method used is quantitative research with Structural Equation Modeling (SEM)–Partial Least Square analysis and Quota Sampling techniques based on Partial Least Square (PLS) to examine the relationships among latent variables. The study reveals that 59.71% of students have a low or very low level of understanding of the hadith on cleanliness, and 59.14% demonstrate a low or very low level of Green Campus behavior. The findings also show a significant influence between the understanding of the hadith on cleanliness and Green Campus behavior, indicated by a loading factor value of 0.814, reflecting a strong relationship between the two variables. Students with deeper understanding of the hadith on cleanliness tend to be more active in implementing environmentally friendly lifestyles. Nonetheless, the study also reveals that factors such as limited campus infrastructure and everyday habits outside the academic environment also affect students' behavior.

Keywords: *Understanding of the Hadith on Cleanliness, Green Campus, Students, PTKIN.*

Introduction

Understanding a value is considered to have a significant impact on the awareness and behavior in implementing that value. This is based on a theory asserting that understanding is a fundamental determinant of human behavior. Therefore, analyzing a community's understanding of environmentally friendly lifestyles is essential to measure their environmental behavior.[1] Higher-education students are often assumed to possess good understanding and behavior regarding Green Campus issues due to their advanced academic exposure.[2]

This study yields findings that differ from several other research results which assert that environmental understanding and perception do not significantly affect environmentally friendly behavior. In several Islamic boarding schools, students who understand cleanliness concepts from religious literature, such as Fath al-Qarib, still exhibit low levels of environmental cleanliness.[3] Similar trends are found among students in New South Wales, where pro-environmental understanding does not significantly influence choices of private or public transportation.[4] Likewise, university students may possess high levels of environmental awareness but only moderate levels of Green Campus behavior,[5] some studies even show that most students possess only moderate awareness of Green Campus issues. [6]

[1] Julina, "Analisis Pengetahuan Lingkungan dan Perilaku Ramah Lingkungan Berdasarkan Gender dan Tingkat Pendidikan di Kota Pekanbaru," *Marwah: Jurnal Perempuan, Agama dan Jender* 15, no. 2 (2016): 235.

[2] Winda Alfiyyana, "Pengetahuan Mahasiswa Terhadap Program Green Campus dan Korelasinya Terhadap Perilaku Peduli Lingkungan (Green Knowledge and Green Attitude) Studi Perbandingan Mahasiswa FST dengan FITK UIN Walisongo Semarang," *Sosio Didaktika: Social Science Education Journal* 8, no. 1 (2021): 59.

[3] Bagus Nur Rohman, "*Pengaruh Pemahaman Keagamaan Terhadapa Perilaku Kebersihan Lingkungan Pada Santri di Pondok Pesantren Futuhhiyah Mranggen*," (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2017), 94.

[4] Edward Boyes, Keith Skamp & Martin Stanisstreet, "Australian Secondary Students' Views About Global Warming: Beliefs About Actions, and Willingness to Act," *Research in Science Education* 39 (2009): 665.

[5] Agus Sugiarto & Dania Ayu Gabriella, "Kesadaran dan Perilaku Ramah Lingkungan Mahasiswa di Kampus," *Jurnal Ilmu Sosial dan Humaniora* 9, no. 2 (2020): 265.

[6] Murty Magda Pane, "Gambaran Perilaku Ramah Lingkungan Mahasiswa Binus Ditinjau Dari Tingkat Kesadaran Lingkungan," *Humaniora* 4, no. 2 (2013): 1086.

Awareness levels significantly influence Green Campus behavior. Higher education institutions need to intensify socialization efforts, provide adequate cleanliness facilities, organize Green Campus–themed activities, and mainstream Green Campus issues in research agendas.[7] Facilities are crucial because they shape habitual behavior,[8] which is necessary for cultivating Green Campus awareness.[9]

Hadith is the second source of Islamic teachings. Numerous hadiths highlight environmentally friendly behavior, such as the popular narration "cleanliness is part of faith."[10] However, students' understanding of this hadith does not necessarily translate into pro-cleanliness behavior.[11] This is because hadith understanding alone is not the primary determinant of environmental behavior daily habits,[12] family environment, social surroundings, age, and other factors play major roles.[13]

Students of the Hadith Studies Program represent a community with strong backgrounds in hadith and religious sciences. The Hadith Studies Program in Indonesia evolved from the Qur'an and Hadith Studies Program around 2015–2016[14] and has since

[7] Sukma Erni, "Green Life, Green Campus (Kajian Pemahaman Kehidupan Hijau di Lingkungan Akademisi Universitas Islam Negeri Sultan Syarif Kasim Riau)," *Kutubkhanah* 16, no. 2 (2013): 112.

[8] Divine Tuinese Novieto, "Appraisal of Students' Perceptions on Green Building Concepts in a Technical University," *Frontiers in Engineering and Built Environment* 3 no. 2 (2023): 133.

[9] Cut Irna Setiawati, & Agam Maulana, "Analysis of Academic Stakeholders' Satisfaction on Green Campus Implementation in Telkom University Using Importance Performance Analysis Approach," *International Journal of Learning and Change* 13 no. 3 (2021): 252.

[10] Muslim ibn al-Hajjaj al-Naysaburi, *Shahih Muslim*, (Beirut: Dar Ihya' al-Turats al-'Arabi, 1955), 1, 203; Fatihunnada F., Ade Supriadi, & Muhammad Ayyub, "Preserving the Environment and the Prevention of Pollution in Islam | إلحفاظ على البيئة ودفع تلويثها في الإسلام," *Al-Zahra: Journal for Islamic and Arabic Studies* 13, no. 1 (2016): 10.

[11] Hasan Hakim, "*Pengaruh pemahaman hadis "kebersihan adalah sebagian dari iman" terhadap perilaku kebersihan lingkungan pada santri di Pondok Pesantren Futuhiyyah Mranggen Demak*," (Universitas Islam Negeri Walisongo Semarang, 2014), 106.

[12] Sandi Santosa & Ahmad Yunus, "Persepsi Hadis Larangan Makan dan Minum Berdiri dan Pengaruhnya terhadap Pembentukan Karakter Santri," *Ilmu Al-Qur'an (IQ) Jurnal Pendidikan Islam* 5, no. 2 (2022): 256.

[13] Barkah Hidayah, "*Pengaruh Pemahaman Keagamaan terhadap Ketaatan Beragama pada Mahasiswa Jurusan Pendidikan Agama Islam UIN Syarif Hidayatullah Jakarta*," (UIN Syarif Hidayatullah Jakarta, 2017), 73.

[14] Muhammad Alfatih Suryadilaga, "Profil Prodi Ilmu Hadis di Era Globalisasi Teknologi Informasi," *Riwayah: Jurnal Studi Hadis* 2, no. 1 (2016): 132.

experienced positive development, despite early challenges in student interest.[15] Data from Forlap PDDIKTI show that 41 Hadith Studies programs now exist across PTKI institutions. This research selects Hadith Studies students from UIN Jakarta, UIN Bandung, and UIN Yogyakarta.

The gap between understanding and Green Campus behavior in universities needs to be tested with more specific research subjects: students in the Hadith Studies Program. This approach helps identify factors contributing to the gap and enables the development of recommendations to improve Green Campus awareness and behavior in universities.

This study employs a quantitative approach involving numerical data collection and measurement, which are then analyzed to identify patterns or relationships among variables.[16] Quantitative methods require large samples for statistically representative results and are widely applied across social sciences, psychology, health studies, education, and economics due to their reproducibility and generalizability. Data in this study were collected using a survey distributed to students to measure the variables under investigation.

The population of this research consists of Hadith Studies Program students from three PTKIN institutions: UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Djati Bandung, and UIN Sunan Kalijaga Yogyakarta.

The sampling method used in this study is Quota Sampling, which involves selecting a sample based on specific characteristics of the population. Researchers use specific criteria to ensure that the sample includes important elements of the larger population.[17] In this method, researchers determine the number of individuals to be drawn from each predetermined group, so that the sample reflects the proportion of these groups in the population. The research subjects will be stratified into three PTKIN (State Universities). In

[15] Noor Ikhsan Silviantoro, "Minat Generasi Muda terhadap Ilmu Hadis (Kendala dan Solusinya Dalam Rencana Strategi Pengembangan Prodi Ilmu Hadis)," *Al-Majaalis: Jurnal Dirasat Islamiyah* 5, no. 2 (2018): 46.

[16] Uma Sekaran & Roger Bougie, *Research Methods for Business*, (Chichester, West Sussex: Wily, 2016), 271.

[17] Alan Bryman, *Social Research Methods,* (Oxford: Oxford University Press, 2016), 9.

this case, students of the Hadith Studies program are divided into three groups: UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Djati Bandung, and UIN Sunan Kalijaga Yogyakarta. Samples are then drawn from each group using the Convenience Sampling method with a proportional composition.

To determine the sample size, the calculation procedure uses the Isaac and Michael formula, with a proportion of p = 0.5, a Chi-Square table value at the 5% level and df = 1, namely $\chi 2 = 3.841$, and a sampling error value of d = 4.65%.[18] With a student population of N=1639, the minimum sample size required is 350 students. The following is the sample size for each PTKIN:

Table 1: Population Distribution and Research Sample

PTKIN	Population Size	Sample Size
Prodi Ilmu Hadis UIN Jakarta	568	121
Prodi Ilmu Hadis UIN Bandung	569	122
Prodi Ilmu Hadis UIN Yogyakarta	502	107
Total	**1639**	**350**

The variables used in this study are of two types: observational variables and latent variables. Observational variables are variables that can be measured directly or observable, while latent variables are variables that cannot be observed or unobservable, arranged and measured indirectly through their indicators. The latent variables in this study are classified into two types: exogenous or independent latent variables, namely the variable Understanding the Hadith Cleanliness is part of Faith, and endogenous or dependent latent variables, namely the variable of environmentally friendly behavior (Green Campus). The following is an overview of the variables used in the main study:

[18] Stephen Isaac & William Burton Michael, *Handbook in Research and Evaluation: A Collection of Principles, Methods, and Strategies Useful in the Planning, Design, and Evaluation of Studies in Education and the Behavioral and Social Sciences*, (California: EdITS Publishers, 1981), 96.

Table 2: Operationalization of Variables

Variable	Dimension	Indication
Understanding the Hadith: Cleanliness is Part of Faith	Text of the Hadith:	Source of the Hadith
		Matan of the Hadith
		Full Text of the Hadith
	Authenticity of the Hadith	Authenticity of the Hadith Chain/Sanad
		Authenticity of the Hadith Matan
	Meaning of the Hadith	Translation of Word
		General Translation of the Hadith
	Contextual Understanding of the Hadith	Context of the Reasons for the Ablution of the Hadith
		Contextualization of Today's Hadith
Environmentally Friendly Behavior (Green Campus) *(Bechtel and Churchman 2002)*	Energy Conservation	Use of Renewable Energy
		Energy Savings
		Awareness of Energy Policy
	Eco-Friendly Consumption	Use of Eco-Friendly Products
		Responsible Consumption
	Recycling	Participation in Recycling Programs
		Purchase of Recycled Products
		Education and Socialization of Recycling
	Mobility and Transportation	Use of Public Transportation
		Use of Eco-Friendly Transportation Media
		Support for Eco-Friendly Transportation Policies
	Waste Reduction	Reducing the Use of Single-Use Items
		Household Waste Management
		Reuse of Goods

The statistical hypotheses discussed in this study are::

H^0 = Understanding the Hadith that Cleanliness is Part of Faith has no effect on Environmentally Behavior (Green Campus)

H^1 = Understanding the Hadith that Cleanliness is Part of Faith has an effect on Environmentally Behavior (Green Campus)

To illustrate the influence of the exogenous variable, in this case, understanding the Hadith on the endogenous variable of Green Campus behavior, we used the Structural Equation Model (SEM) method with Partial Least Squares (PLS) estimation. The data processing used SmartPLS 3 software.

Level of Understanding of the Hadith "Cleanliness is Part of Faith"

The variable of understanding the hadith: cleanliness is part of faith, measured using four dimensions: understanding the hadith text, understanding the authenticity of the hadith, understanding the meaning of the hadith, and understanding the contextual meaning of the hadith through 21 questions.

The dimension of understanding the hadith text refers to a person's knowledge of the hadith text, whether memorized or read. This dimension is measured using three indicators across six questions. The following illustrates the understanding of the hadith text: cleanliness is part of faith among students in the Hadith Studies program.

Table 3: Level of Understanding of Hadith Text

Category	Frequency	Percentage
Very Low	19	5.43%
Low	179	51.14%
Good	69	19.71%
Very Good	83	23.71%
TOTAL	**350**	**100%**

Based on the table above, the level of understanding of hadith texts among students in the Hadith Studies program at PTKIN regarding the theme of cleanliness as part of faith shows that the majority of respondents are in the "Low" category (51.14%), followed by "Very Good" (23.71%), "Good" (19.71%), and "Very Low" (5.43%). This indicates that more

than half of the students have an inadequate understanding of hadith texts. This is due to language barriers and a lack of easy-to-understand popular/scientific literature.[19]

The hadith on cleanliness is more important than faith, with the text "Al-Nazafah min al-Iman" (The Word of Faith), is more popular than "Al-Thahur Syathr al-Iman" (The Word of Faith) among Indonesians, particularly students in Islamic schools, because the teaching materials used are not the main texts of hadith.[20] This is reinforced by the many preachers who use the hadith with the text "Al-Nazafah min al-Iman" in their sermons.[21] Some Islamic educational institutions, such as the Darul Qur'an Kampar Islamic Boarding School, have provided a proper understanding of this hadith text. Therefore, the majority of students have learned and memorized this hadith with the text "Al-Thahur Syathr al-Iman."[22]

The case of the Darul Qur'an Kampar Islamic Boarding School also shows how this hadith moves from text into lived practice. Nurhidayah's living hadith study of its female dormitory indicates that "al-ṭuhūr shaṭr al-īmān" is not merely memorized but enacted through collective routines of dormitory life that are regulated and supervised by the pesantren, while a comparable pattern of habituation is reported among the santri of the Siti Fatimah Islamic Boarding School. In such settings, cleanliness is learned less through textual analysis than through repeated communal practice embedded in an institutional structure. This suggests that the strength of a living hadith tradition depends not only on the accuracy of the text that is taught, but also on the presence of a social and physical environment that ritualizes the practice every day.

---

[19] Listatik, *Popularitas Hadis Daif (Studi Kasus Pengetahuan Siswa MA Al-Nahdlah Depok terhadap Teks Al-Nazafah min al-Iman)*, UIN Syarif Hidayatullah Jakarta, 2017, 63.

[20] Moh. Misbakhul Khoir, "The Influence of Textual and Contextual Understanding of Hadith on Tolerance and Interfaith Cooperation," *Jurnal Living Hadis* 10, no. 1 (2025): 18.

[21] Fatimaturrohmah, Anisatun Muthi'ah, Lukman Zain M Sakur, & Alfian Febriyanto, "Implementation of the Hadith on Maintain the Cleanliness by Santri of Siti Fatimah Islamic Boarding School, Kanggraksan," *Jurnal Living Hadis* 8, no. 1 (2023): 178.

[22] Nurhidayah, *Implementasi Hadis "Ath-Thuhru Syathrul Īmān" di Asrama Putri Pondok Pesantren Dārul Qur'an Kampar (Studi Living Hadis)*, UIN Sultan Syarif Kasim Riau, 2022, 55.

The understanding of the authenticity of the hadith was measured using two indicators through five questions. The following illustrates the understanding of the authenticity of the hadith on cleanliness as part of faith among students in the Hadith Studies program.

Table 4: Level of Understanding of the Validity of Hadith

Category	Frequency	Percentage
Very Low	33	9.43%
Low	173	49.43%
Good	46	13.14%
Very Good	98	28.00%
TOTAL	**350**	**100%**

Based on the table above, the level of understanding of the authenticity of hadith among students of the Hadith Science study program at PTKIN related to the theme of cleanliness shows that the majority of students are in the "Low" (49.43%) and "Very Low" (9.43%) categories. This indicates that 58.86% of students have an inadequate level of understanding of the authenticity of hadith. Conversely, as many as 41.14% of students are in the "Good" (13.14%) and "Very Good" (28.00%) categories, indicating that almost half of the students have a fairly good understanding of the authenticity of hadith.

Overall, the low level of understanding of the authenticity of hadith among most students can be attributed to several factors. One is the method of teaching hadith in Islamic boarding schools and Islamic schools, which neglects the study of the sanad (chain of transmission).[23] Learning hadith that focuses on its value and relevance to life is considered more effective,[24] even though understanding the sanad through the study of takhrij (translation of hadith) is essential for a comprehensive understanding of hadith.[25] This

[23] Umi Aflaha & Jelita Putri Kurniawan, "Pembelajaran Hadis Nabi di Pesantren melalui Kitab al-Mawa'iz al-Usfuriyah," *Musala: Jurnal Pesantren dan Kebudayaan Islam Nusantara* 4, no. 2 (2025): 95-96.

[24] April Parlindungan Harahap, Marliana Siregar, & Masgahari Siregar, "Improving Students' Understanding of the Hadith through a Contextual Learning Approach in Islamic Education," *Global Education Journal 3,* no. 1 (2025): 425–433.

[25] Van den Berg dalam Karel A. Steenbrink, *Beberapa Aspek Tentang Islam di Indonesia Abad 19,* (Jakarta: Bulan Bintang, 1984), 155-157.

stems from the history of hadith studies in Indonesia, which have been less popular than the study of tafsir, fiqh, and tasawwuf (Sufism).[26]

The dimension of understanding the meaning of hadith refers to a person's knowledge of the textual meaning of the hadith, specifically word-for-word. This dimension is measured by two indicators across five questions. The following illustrates the understanding of the meaning of the hadith, which states that cleanliness is part of faith, among students in the Hadith Studies program.

Table 5: Level of Understanding the Meaning of Hadith

Category	Frequency	Percentage
Very Low	20	5.71%
Low	188	53.71%
Good	46	13.14%
Very Good	96	27.43%
TOTAL	**350**	**100%**

Based on the table above, the level of understanding of the meaning of hadith among students in the Hadith Studies program at PTKIN (State Islamic University) shows that the majority of respondents fell into the "Low" category (53.71%), followed by "Very Good" (27.43%), "Good" (13.14%), and "Very Low" (5.71%). These results indicate that more than half of the students lack an adequate understanding of the meaning of hadith, particularly regarding the theme of cleanliness. The public's understanding of the meaning of hadith texts on cleanliness is limited by the limited availability of teaching materials that translate the text into popular and practical language.[27]

While understanding hadith texts often leads to rigid, intolerant, and narrow religious teachings,[28] understanding the text is one step towards gaining a sound and

[26] Arif Maulana, "Peran Penting Metode Takhrij Dalam Studi Kehujjahan Hadis," *Jurnal Riset Agama* 1, no. 1 (2022): 244.

[27] Bekti Rahmasari, *Kebersihan dan Kesehatan Lingkungan dalam Perspektif Hadis*, UIN Syarif Hidayatullah Jakarta, 2017, 53.

[28] Moh. Misbakhul Khoir, "The Influence of Textual and Contextual Understanding of Hadith on Tolerance and Interfaith Cooperation," 18.

comprehensive understanding.[29] Understanding hadith texts is also necessary for understanding hadiths that contain information about the occult, such as the Last Day, the grave, and so on, or provide fundamental information about Islamic teachings, such as the pillars of faith, the pillars of Islam, the obligation of prayer, and so on.[30] This hadith requires a thorough understanding of both text and context, but students' understanding of the text is low.

The contextual understanding of the hadith is measured using two indicators across five questions. The following illustrates the contextual understanding of the hadith on cleanliness as part of faith among students in the Hadith Studies program.

Table 6: Level of Contextual Understanding of Hadith

Category	Frequency	Percentage
Very Low	14	4.00%
Low	201	57.43%
Good	38	10.86%
Very Good	97	27.71%
TOTAL	**350**	**100%**

Based on the table above, the level of contextual understanding of hadith among students of the Hadith Science study program at PTKIN related to the theme of cleanliness shows that the majority of students are in the "Low" (57.43%) and "Very Low" (4.00%) categories, with a total of more than 60% of students having limited contextual understanding of hadith. However, there are 38.57% of students who are in the "Good" (10.86%) and "Very Good" (27.71%) categories, which indicates that some students are able to understand and relate hadith on cleanliness to relevant contexts.

The low contextual understanding of hadith occurs because the hadith learning method in Islamic boarding schools (pesantren), which is the educational background of PTKIN students, still relies on bandongan (recitation), memorization of the text, and

[29] Fatihunnada, F., *Rasionalisasi Pemahaman Hadis*, (Yogyakarta: Karya Bakti Makmur (KBM) Indonesia, 2023), 54.

[30] Suke Silverius, *Evaluasi Hasil Belajar dan Umpan Balik*, (Jakarta: Grasindo, 1991), 43-44.

repetition of phrases.[31] Hadith is also taught in Islamic boarding schools as part of the informal evening study curriculum for students.[32] This phenomenon has persisted since the early history of hadith studies in Indonesia. The dominance of classical hadith texts translated verbatim has significantly impacted textual understanding of hadith.[33]

Several Islamic boarding schools have also innovated hadith learning towards an applied understanding by linking hadith learning to social phenomena.[34] Several other findings confirm that 85% of students possess a contextual understanding of hadith. This contextual understanding of hadith also significantly influences student attitudes due to the growing awareness that hadith texts are closely tied to the context of the time and place of the incident.[35]

Based on the four dimensions above, the level of understanding of the hadith on cleanliness as part of faith among students in hadith studies programs at PTKIN can be illustrated as follows.

Table 7: The Level of Understanding of the Hadith on Cleanliness as Part of Faith of Students of the Hadith Study Program in the PTKIN Environment

Category	Frequency	Percentage
Very Low	20	5.71%
Low	189	54.00%
Good	62	17.71%

[31] Arita Alfa Karomi, Uswatun Hasanah, & Adriansyah NZ, "Model Pembelajaran Hadis Di Pondok Pesantren (Studi Perbandingan Pondok Pesantren Annajiyah Dan Ulul Albab Lubuklinggau)," *El-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu* 4, no. 2 (2023): 173.

[32] Mohd Ikmal, *Perkembangan Kajian Hadis di Pndok Pesantren Ma'hadud Dirasatil Islamiyyah Wal 'Arabiyyah Bontoala Makassar* (UIN Alauiddn Makassar, 2023), 50.

[33] Ramli Abdul Wahid, "Perkembangan Metode Pemahaman Hadis di Indonesia," *Analytica Islamica* 3, no. 2 (2014): 210.

[34] Tamjidnor, Suriagiri, Surawardi, Samdani, Fathul Amal, & Khuzaini, "Transformation of Hadith Teaching as an Effort to Revitalize Islamic Science in Pesantren," *Nazhruna: Jurnal Pendidikan Islam* 8, no. 1 (2025): 134.

[35] Moh. Misbakhul Khoir, "The Influence of Textual and Contextual Understanding of Hadith on Tolerance and Interfaith Cooperation," 9.

Very Good	79	22.57%
TOTAL	**350**	**100%**

Based on the table above, the level of understanding of the hadith on cleanliness as part of faith among students in the Hadith Studies program at PTKIN shows that the majority of students fall into the "Low" (54.00%) and "Very Low" (5.71%) categories. This indicates that more than half of the students have a limited understanding of the hadith on cleanliness as part of faith. Conversely, approximately 40.28% of students fall into the "Good" (17.71%) and "Very Good" (22.57%) categories, indicating that some students have a fairly good understanding of the hadith on cleanliness.

The low level of students' understanding of the hadith on cleanliness can be traced to the roots of the text-based hadith learning method. If hadith learning is thematic and contextual, it will improve students' understanding of the message of the hadith.[36] Furthermore, practice-based learning such as hadith takhrij (recitation of hadith), discussions on understanding hadith, and field studies as a form of direct experience are also needed to improve hadith understanding.[37]

Learning modules are also an important aspect in improving students' understanding of critical thinking. Modules that are structured by connecting theory and phenomena as well as practical aspects of the material can eliminate the gap between students' memorization and knowledge.[38]

Green Campus Behavior Level

The Green Campus behavior variable is measured using five dimensions: energy conservation behavior, environmentally friendly consumption behavior, recycling

[36] Moh. Misbakhul Khoir, "The Influence of Textual and Contextual Understanding of Hadith on Tolerance and Interfaith Cooperation," 18.

[37] Lailatul Hamidah Al Maqi, "Contextual Learning and Teaching to Improve Students Understanding of Aqidah and Akhlak," *Ats-Tsaqofi: Jurnal Pendidikan dan Manajemen Islam* 6, no. 2 (2024): 90.

[38] Khairun Nisa & Akhmad Rahim Mubtadi, "Development of Qur'an Hadith Module Based on Contextual Approach to Improve Students' Critical Thinking Skills at MAN 5 Hulu Sungai Tengah," *Indonesian Journal of Education and Social Humanities* 2, no. 1 (2025): 213.

behavior, transportation behavior, and waste reduction behavior, using 25 questionnaire items.

The energy conservation behavior dimension is measured using three indicators across five questionnaire items. The following illustrates the energy conservation behavior of students in the Hadith Studies study program.

Table 8: Levels of Energy Conservation Behavior

Category	Frequency	Percentage
Very Low	9	2.57%
Low	180	51.43%
Good	56	16.00%
Very Good	105	30.00%
TOTAL	**350**	**100%**

Based on the table above, it can be seen that the majority of respondents (51.43%) fell into the "Low" category, indicating that their energy conservation behavior was suboptimal. Sixteen percent of students fell into the "Good" category, while 30 percent demonstrated excellent energy conservation behavior. Only 2.57 percent of respondents fell into the "Very Low" category.

The main factor contributing to this low level of energy conservation is students' lack of knowledge and awareness.[39] One factor contributing to this low level of energy conservation behavior is the lack of policy support from universities, including a lack of social environments, physical (structural) facilities, institutional support, education, and cultural attitudes.[40]

[39] Hoang Viet Nguyen, Ninh Nguyen, Bao Ngoc Le, Simon Pervan, Tuan Duong Vu, & Thi My Nguyet Nguyen, "Factors affecting consumers' energy curtailment behavior and purchases of energy-efficient appliances," *Journal of Retailing and Consumer Services* 88 (2026): 104504.

[40] Hilma Tamiami Fachrudin & Khaira Amalia Fachrudin, "Factors Influencing Energy Conservation Application in Green Campus Design Based on Green Behavior," *International Journal of Energy Economics and Policy* 11, no. 4 (2021): 518.

Another challenge students face in implementing energy conservation behavior is the difference between the university environment and their residential environments, such as homes, boarding houses, and dormitories.[41] This results in the failure to internalize environmentally friendly behavior among students. Unsupportive social factors outside the university environment significantly influence low energy conservation behavior.[42] Campaigns in social environments or on social media have a significant influence on fostering energy conservation behavior. This occurs because awareness increases after receiving a campaign.[43]

The dimensions of environmentally friendly consumption behavior are measured using two indicators through five questionnaires. The following is a description of environmentally friendly consumption behavior among students of the Hadith Science study program.

Table 9: Level of Environmentally Friendly Consumption Behavior

Category	Frequency	Percentage
Very Low	19	5.43%
Low	185	52.86%
Good	58	16.57%
Very Good	88	25.14%
TOTAL	**350**	**100%**

Based on the table above, it can be seen that the majority of students in the Hadith Studies program at PTKIN (State Islamic University), 52.86%, fall into the "Low" category,

[41] Muhammad Ilham Rifqyansya Fauzi, Ismatun Naila, & Kunti Dian Ayu Afiani, "Perilaku Hemat Energi Pada Siswa Sekolah Dasar: Studi Kualitatif Deskriptif," *JANACITTA: Journal of Primary and Children's Education* 7, no. 2 (2024): 157.

[42] Abdullah Al Mamun, Naeem Hayat, Muhammad Mehedi Masud, Qing Yang, Anas A. Salameh, & Mohd Fairuz Md. Salleh, "Energy Conservation Behaviour Among the Malaysian Youth: A Study Under the Premises of Value-Belief-Norm Model," *Frontiers in Energy Research* 10 (2022): 902619.

[43] Kien Trung Duong, Tung Thanh Nguyen, & Tuan Anh Do, "The Relationship between the Factors Influencing Energy-Saving Behaviors in Households in Urban Vietnam," *International Energy Journal* 22, no. 3 (2022): 297.

and 5.43% of respondents fall into the "Very Low" category when it comes to environmentally friendly consumption behavior. Meanwhile, 16.57% of respondents showed "Good" behavior, and 25.14% fell into the "Very Good" category. These findings indicate that although some students already understand the importance of environmentally friendly consumption, the majority still need to improve their awareness and implementation of this behavior in their daily lives.

The main factors contributing to this low level of environmentally friendly consumption behavior lie in the five Consumers' Green Perceptions (CGPs): product perception, challenges to environmentally friendly consumption behavior, stigma surrounding environmentally friendly consumption behavior, sense of responsibility, and readiness to consume environmentally friendly products. Furthermore, the price and availability of environmentally friendly products also pose challenges.[44] Not many food producers prioritize environmentally friendly aspects, resulting in very high prices. This contributes to the low level of environmentally friendly consumption among the public.[45]

The recycling behavior dimension is measured using three indicators across five questionnaires. The following is a description of recycling behavior among students of the Hadith Science study program.

Table 10: Recycling Behavior Level

Category	Frequency	Percentage
Very Low	28	8.00%
Low	41	11.71%
Good	193	55.14%
Very Good	88	25.14%

[44] Lay Peng Tan, Micael-Lee Johnstone, & Lin Yang, "Barriers to green consumption behaviours: The roles of consumers' green perceptions," *Australasian Marketing Journal (AMJ)* 24, no. 4 (2016): 296.

[45] Mark R. Gleim, Jeffery S. Smith, Demetra Andrews, & J. Joseph Cronin Jr., "Against the green: A multi-method examination of the barriers to green consumption," *Journal of Retailing* 89, no. 1 (2013): 60.

TOTAL	**350**	**100%**

Based on the table above, it can be seen that recycling behavior among students in the Hadith Studies program at PTKIN (State Islamic University) shows quite positive results. The majority of respondents (55.14%) were in the "Good" category, while 25.14% were in the "Very Good" category. However, 8% still had "Very Low" recycling behavior and 11.71% in the "Low" category. These results indicate that the majority of students understand and practice recycling, although some segments still require increased awareness and education regarding the importance of recycling.

The availability of facilities for disposing of waste according to recycling categories fosters recycling behavior within the community.[46] This fosters a person's belief that their recycling behavior is also shared by others. Individuals are encouraged to act based on descriptive norms, thus acting based on general behavior because descriptive norms reflect the most adaptive or correct behavior in a given situation.[47]

The transportation behavior dimension was measured by three indicators across five questionnaire items. The following illustrates the transportation behavior of students in the Hadith Studies program.

Table 11: Transportation Behavior Level

Category	Frequency	Percentage
Very Low	17	4.86%
Low	172	49.14%
Good	64	18.29%
Very Good	97	27.71%
TOTAL	**350**	**100%**

[46] Josefine L. Geiger, Linda Steg, Ellen van der Werff, A. Berfu Ünal, "A meta-analysis of factors related to recycling," *Journal of Environmental Psychology* 64 (2019): 95.

[47] Kees Keizer & Paul Wesley Schultz, "Social norms and pro-environmental behavior," In *Environmental psychology: An introduction*, (New Jersey: BPS Blackwell, 2012), 160.

Based on the table above, it can be seen that the majority of students in the Hadith Studies program at PTKIN (State Islamic University) fall into the "Low" category (49.14%) regarding mobility and transportation behavior that supports the green campus concept. A total of 18.29% of students fall into the "Good" category, while 27.71% fall into the "Very Good" category. Only 4.86% fall into the "Very Low" category. These results indicate that environmentally friendly mobility behaviors, such as using public transportation or non-motorized transportation options, have not yet become mainstream habits among students.

Time efficiency is a major factor in the low level of environmentally friendly transportation behavior in the community. Travel time using public transportation is longer than using private vehicles due to limited facilities and routes.[48] While using public transportation is highly effective in improving public health and the quality of urban life,[49] it can also lead to social exclusion within the community. People who use public transportation feel excluded by those who use private vehicles.[50]

The waste reduction behavior dimension is measured using three indicators across five questionnaire items. The following illustrates the waste reduction behavior of students in the Hadith Studies program.

Table 12: Waste Reduction Level

Category	Frequency	Percentage
Very Low	8	2.29%
Low	45	12.86%
Good	197	56.29%
Very Good	100	28.57%

[48] Attiya Haseeb & Raktim Mitra, "Do Environmentally Sustainable Travel Behaviours Contribute to Transportation-Related Social Exclusion?," *Journal of Transport Geography* 113 (2023): 103734.

[49] Christian Brand, et al., "The Climate Change Mitigation Effects of Daily Active Travel in Cities," *Transportation Research Part D: Transport and Environment* 93 (2021): 102764.

[50] Attiya Haseeb & Raktim Mitra, "Do environmentally sustainable travel behaviours contribute to transportation-related social exclusion?"

TOTAL	**350**	**100%**

Based on the table above, it can be seen that the majority of students in the Hadith Studies program at PTKIN demonstrate good waste reduction behavior. A total of 56.29% of students fall into the "Good" category, and 28.57% fall into the "Very Good" category. Only 12.86% fall into the "Low" category, and 2.29% fall into the "Very Low" category. This indicates that most students have a fairly high level of awareness of waste reduction practices as part of a green campus.

Waste reduction behavior is largely influenced by community intentions, but policy support from relevant institutions is needed to transform these intentions into concrete behavior.[51] Furthermore, several other factors influence the level of waste reduction behavior within the community, namely knowledge, social values, incentives, and attractiveness.[52]

Based on the five dimensions above, the level of Green Campus behavior among students in the Hadith Studies program at PTKIN can be described as follows.

Table 13: The Level of Green Campus Behavior of Students of the Hadith Science Study Program in the PTKIN Environment

Category	Frequency	Percentage
Very Low	35	10.00%
Low	172	49.14%
Good	67	19.14%
Very Good	76	21.71%
TOTAL	**350**	**100%**

[51] Anna Zaikova, Ivan Deviatkin, Jouni Havukainen, Mika Horttanainen, Thomas Fruergaard Astrup, Minna Saunila, & Ari Happonen, "Factors Influencing Household Waste Separation Behavior: Cases of Russia and Finland," *Recycling* 7, no. 4 (2022): 52.

[52] Brent M. Wilson, Magali A. Delmas, & Deepak Rajagopal, "Behavioral Interventions for Waste Reduction: A Systematic Review of Experimental Studies," *Front. Psychol.* 16 (2025): 1561467.

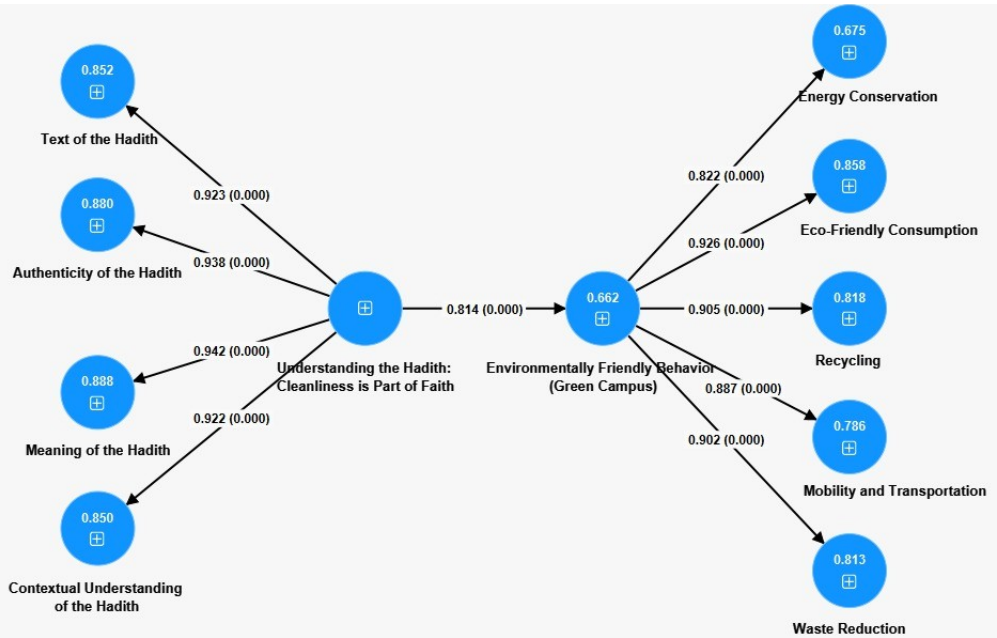
Based on the table above, the level of green campus behavior among students in the Hadith Studies program at PTKIN shows that almost half of the respondents (49.14%) fell into the "Low" category. Meanwhile, 19.14% of students fell into the "Good" category, and 21.71% fell into the "Very Good" category. A further 10% of students demonstrated "Very Low" behavior. This data reflects that most students still need to increase awareness and strengthen their behaviors to support the green campus concept.

When compared to the five previous dimensions, energy conservation, environmentally friendly consumption, recycling, mobility and transportation, and waste reduction, it is clear that while some dimensions exhibit relatively good behavior (such as recycling and waste reduction), other dimensions, such as mobility, transportation, and environmentally friendly consumption, demonstrate relatively low levels of behavior. This indicates an imbalance between environmental awareness and behavioral implementation across various aspects.

The Influence of Understanding the Hadith on Cleanliness as Part of Faith on Green Campus Behavior

After explaining the description of each latent variable of the Understanding of the Hadith on Cleanliness as Part of the Faith of Green Campus, the next step is to conduct an analysis to see the influence of the exogenous latent variable of the Understanding of the Hadith on Cleanliness as Part of the Faith on the Green Campus Behavior of Students in the PTKIN environment. The following is a path diagram obtained from the results of data processing that illustrates the relationship between the two variables analyzed.

Figure 1: Path Diagram of Latent Variable Structural Model



Based on the results above, a research hypothesis test can be conducted to investigate the influence of exogenous latent variables on endogenous latent variables, thus determining the extent of the influence of the variable Understanding the Hadith on Cleanliness as Part of Faith on the green campus behavior variable. The following is a hypothesis test based on data processing.:

Table 14: Path Coefficient Hypothesis Testing

Research Hypothesis	Hypothesis	Loading Factor	p-value	Decision	Conclusion
The Influence of Understanding the Hadith on Cleanliness as Part of Faith on Green Campus Behavior	$H_0 : \gamma = 0$ $H_1 : \gamma > 0$	$\gamma = 0.814$	0.000	H_0 Rejected	Has a significant positive influence

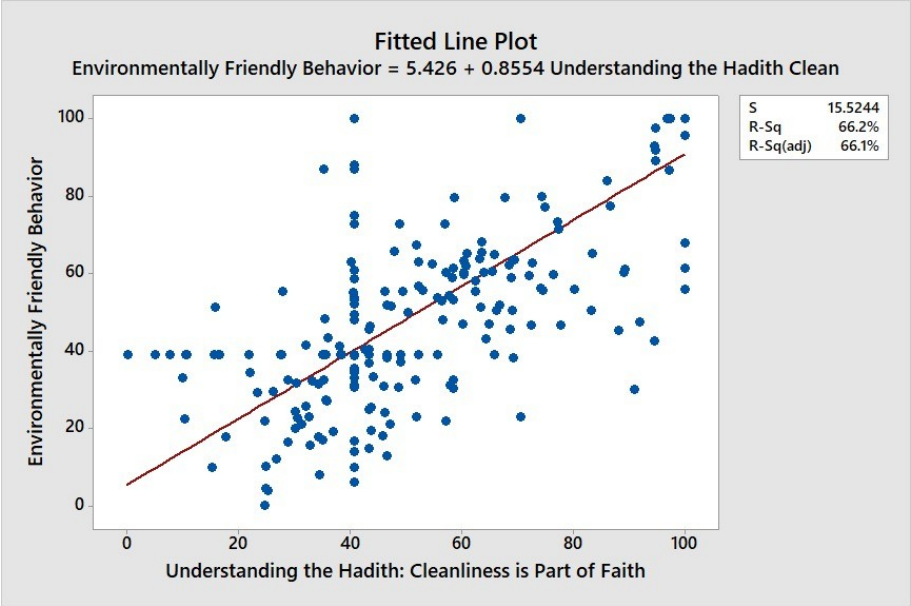
Based on the results of the hypothesis testing, this study examined the effect of understanding the hadith that cleanliness is part of faith on Green Campus behavior. The tested hypotheses consisted of the null hypothesis (H0), which states that there is no effect between understanding the hadith that cleanliness is part of faith and Green Campus behavior ($\gamma = 0$), and the alternative hypothesis (H1), which states that there is a positive effect between this understanding and Green Campus behavior ($\gamma > 0$).

The test results showed a loading factor of 0.814, indicating a strong relationship between the two variables studied. This loading factor value is greater than 0.7, indicating a highly significant relationship between understanding the hadith that cleanliness is part of faith and Green Campus behavior. Furthermore, the p-value obtained was 0.000, which is much lower than the significance limit of 0.05. This indicates that the test results are statistically significant, so the null hypothesis (H0) can be rejected and the alternative hypothesis (H1) accepted.

Thus, it can be concluded that understanding the hadith that cleanliness is part of faith has a significant positive effect on Green Campus behavior. This means that the better a person understands the hadith that teaches cleanliness as part of faith, the more likely their behavior will support Green Campus practices. This finding suggests that religious education that emphasizes the values of cleanliness can contribute to behavioral change in support of environmental sustainability on campus.

The following figure illustrates the relationship between Islamic character education and green campus behavior:

Figure 2: Scatter Plot of the Relationship between Understanding the Hadith on Cleanliness as Part of Faith and Green Campus Behavior



Based on the scatterplot presented, a positive linear relationship is evident between the understanding of the hadith on cleanliness as part of faith and green campus behavior among students in the Hadith Studies program at PTKIN (State Islamic University). The data distribution in the scatterplot indicates that most students have a medium to high understanding score for the hadith on cleanliness (50-90), with green campus behavior also tending to increase in line with this understanding score. However, there are several outliers: students with a high understanding score for the hadith on cleanliness (above 90) who exhibit green campus behavior that is not commensurate with model predictions, and several students with a low understanding score (below 30) who exhibit relatively high green campus behavior. This suggests that in addition to understanding the hadith, other factors may influence green campus behavior, such as personal experience, peer influence, or campus policies that support environmentally friendly behavior.

A good and contextualized understanding of the hadith tends to increase environmental awareness and behavior, but the effect is moderated by teaching methods

(curriculum and methods), social norms/exemplars of religious leaders, theological interpretation, supporting scientific knowledge, and structural/infrastructure conditions.[53] A holistic approach involving education, law, and public policy is needed to instill an environmentally friendly character in Muslims, so that the teachings of the hadith can be implemented in daily life.[54]

The positive correlation between religiosity (understood religious values) and pro-environmental intentions/behaviors among university students is influenced by the level of religious understanding and institutional practices. Religious beliefs shape values and risk perceptions, thus influencing attitudes toward environmental solutions.[55]

Lived Practice: Why Understanding Does Not Always Become Habit

The SEM-PLS results demonstrate a strong statistical association, yet they cannot fully capture how students experience cleanliness in their daily lives. Read from a phenomenological perspective, the meaning of cleanliness for most students in this cohort is likely shaped first by ritual and bodily concerns, such as ṭahārah, ablution, and clean clothing for prayer, which are rooted in fiqh instruction, rather than by a broader ecological ethic that extends to energy, consumption, and transportation. This may explain why the dimensions closest to everyday personal hygiene, namely recycling and waste reduction, score relatively well, whereas dimensions that require structural options, such as transportation and environmentally friendly consumption, remain low. In pesantren, the living hadith of cleanliness is sustained by collective schedules, supervision, and peer norms; when students move to boarding houses (kos), rented rooms, or family homes, much of this supporting structure disappears. The gap between campus and residential

[53] Fahim Khasani, "Ecological Ethics of the Prophet: A Hadith-Based Framework for Islamic Environmental Thought," *Journal of Modern Islamic Studies and Civilization* 3, no. 3 (2025): 310.

[54] Natrisia Hutagalung, "Islam and the Environment: A Conceptual Analysis Based on Qur'an and Hadith," *Muqaddimah: Journal Islamic Studies* 15, no. 5 (2024): 18.

[55] Aimie L.B. Hope & Christopher R. Jones, "The Impact of Religious Faith on Attitudes to Environmental Issues and Carbon Capture and Storage (CCS) Technologies: A Mixed Methods Study," *Technology in Society* 38 (2014): 58.

environments noted earlier in the discussion of energy conservation, together with the outliers observed in the scatter plot, is consistent with this interpretation: religious understanding provides the motivation, but daily practice depends on whether the surrounding environment continues to ritualize it.

Because this study relies on questionnaire data, the interpretation above is offered as an explanatory framework drawn from previous living hadith studies rather than as a finding derived directly from the respondents. Future research should therefore adopt a mixed-methods design, combining surveys with in-depth interviews and participant observation in dormitories, boarding houses, and family settings, in order to capture the phenomenological dimension of how Hadith Studies students ritualize cleanliness in their everyday lives outside formal academic settings.

Conclusion

From the results of the testing and data analysis conducted, several conclusions can be drawn. The level of understanding of the hadith regarding cleanliness as part of faith among students in the Hadith Studies program at PTKIN shows that the majority of students fall into the "Low" (54.00%) and "Very Low" (5.71%) categories. This indicates that more than half of the students have a limited understanding of the hadith regarding cleanliness as part of faith. Conversely, approximately 40.28% of students fall into the "Good" (17.71%) and "Very Good" (22.57%) categories, indicating that some students have a fairly good understanding of the hadith regarding cleanliness.

The level of green campus behavior among students in the Hadith Studies program at PTKIN shows that almost half of the respondents (49.14%) fall into the "Low" category. Meanwhile, 19.14% of students fall into the "Good" category, and 21.71% fall into the "Very Good" category. A further 10% of students fall into the "Very Low" category. These data indicate that most students still need to increase awareness and strengthen their behaviors to support the green campus concept.

The test results showed a loading factor value of 0.814, indicating a strong relationship between the two variables studied. This loading factor value is greater than 0.7, indicating a highly significant relationship between the understanding of the hadith that cleanliness is part of faith and Green Campus behavior. Furthermore, the p-value obtained was 0.000, which is significantly lower than the significance level of 0.05. This indicates that the test results are statistically significant, so the null hypothesis (H0) can be rejected and the alternative hypothesis (H1) accepted. Therefore, it can be concluded that the understanding of the hadith that cleanliness is part of faith has a significant positive influence on Green Campus behavior. This means that the better a person's understanding of the hadith that teaches cleanliness as part of faith, the more likely their behavior will support Green Campus practices.

However, this strong relationship should not be read as implying that individual religious awareness alone is sufficient. The fact that almost half of the respondents (49.14%) fall into the “Low” category and a further 10% into the “Very Low” category for overall Green Campus behavior indicates that religious intentions are translated into concrete environmental behavior only when they are supported by adequate physical (structural) facilities, institutional policies, and a supportive social environment. Religious understanding and systemic institutional support should therefore be seen as complementary rather than alternative pathways.

Accordingly, this study offers several recommendations for PTKIN administrations. First, universities should provide the physical facilities that the weakest dimensions require, such as segregated waste bins in every building, drinking-water refill stations to reduce single-use plastic, energy-efficient lighting and automatic switches, as well as pedestrian paths, bicycle facilities, or campus shuttles. Second, these facilities should be backed by institutional policy, for example a rector-level Green Campus regulation, restrictions on single-use plastic in campus events and canteens, and incentives or recognition for environmentally friendly student initiatives. Third, the Hadith Studies

curriculum should integrate thematic and contextual study of environmental hadith, including takhrij exercises and field-based practicums, so that understanding is not limited to verbatim translation. Fourth, universities should extend the living hadith of cleanliness beyond the classroom by collaborating with campus dormitories (ma'had), student organizations, and campus mosques to establish shared routines that students can carry into their residential environments. Finally, Green Campus behavior should be monitored periodically so that the effectiveness of these interventions can be evaluated.

Acknowledgements

This research was funded by the Research and Development Center (Puslitpen) of UIN Syarif Hidayatullah Jakarta from the 2024 Public Service Agency (BLU) funding source. Therefore, we extend our gratitude to Puslitpen UIN Syarif Hidayatullah Jakarta.

References

Aflaha, U. & Kurniawan, J.P. "Pembelajaran Hadis Nabi di Pesantren melalui Kitab al-Mawa'iz al-Usfuriyah." *Musala: Jurnal Pesantren dan Kebudayaan Islam Nusantara* 4, no. 2 (2025): 82-99. DOI: https://doi.org/10.37252/jpkin.v4i2.1772

Alfiyyana, Winda. "Pengetahuan Mahasiswa Terhadap Program Green Campus dan Korelasinya Terhadap Perilaku Peduli Lingkungan (Green Knowledge and Green Attitude) Studi Perbandingan Mahasiswa FST dengan FITK UIN Walisongo Semarang." *Sosio Didaktika: Social Science Education Journal* 8, no. 1 (2021): 51-61. DOI: https://doi.org/10.15408/sd.v8i1.20542.

Boyes, E., Skamp, K., & Stanisstreet, M. "Australian Secondary Students' Views About Global Warming: Beliefs About Actions, and Willingness to Act." *Research in Science Education* 39 (2009): 661–680. DOI: https://doi.org/10.1007/s11165-008-9098-5.

Brand, C. et al., "The Climate Change Mitigation Effects of Daily Active Travel in Cities." *Transportation Research Part D: Transport and Environment* 93 (2021): 102764. DOI: https://doi.org/10.1016/j.trd.2021.102764.

Bryman, A. *Social Research Methods.* Oxford University Press, 2016.

den Berg, Van. dalam Karel A. Steenbrink. *Beberapa Aspek Tentang Islam di Indonesia Abad 19.* Jakarta: Bulan Bintang, 1984.

Duong, K.T., Nguyen, T.T., & Do, T.A. "The Relationship between the Factors Influencing

Energy-Saving Behaviors in Households in Urban Vietnam." *International Energy Journal* 22, no. 3 (2022): 291-302.

Erni, Sukma. "Green Life, Green Campus (Kajian Pemahaman Kehidupan Hijau di Lingkungan Akademisi Universitas Islam Negeri Sultan Syarif Kasim Riau)." *Kutubkhanah* 16, no. 2 (2013): 104-114. DOI: http://dx.doi.org/10.24014/kutubkhanah.v16i2.225.

Fachrudin, H.T. & Fachrudin, K.A. "Factors Influencing Energy Conservation Application in Green Campus Design Based on Green Behavior." *International Journal of Energy Economics and Policy* 11, no. 4 (2021): 511-520. DOI: https://doi.org/10.32479/ijeep.11355.

Fatihunnada, F. *Rasionalisasi Pemahaman Hadis*. Yogyakarta: Karya Bakti Makmur (KBM) Indonesia, 2023.

Fatihunnada, F., Supriadi, A., & Ayyub, M. "Preserving the Environment and the Prevention of Pollution in Islam | الحفاظ على البيئة ودفع تلويثها في الإسلام" *Al-Zahra: Journal for Islamic and Arabic Studies* 13, no. 1 (2016): 5-18. DOI: https://doi.org/10.15408/zr.v13i1.9943.

Fatimaturrohmah, F., Muthi'ah, A., Sakur, L.Z.M., & Febriyanto, A. "Implementation of the Hadith on Maintain the Cleanliness by Santri of Siti Fatimah Islamic Boarding School, Kanggraksan." *Jurnal Living Hadis* 8, no. 1 (2023): 171-186. DOI: 10.14421/livinghadis.2023.4461.

Fauzi, M.I.R., Naila, I., & Afiani, K.D.A. "Perilaku Hemat Energi Pada Siswa Sekolah Dasar: Studi Kualitatif Deskriptif." *JANACITTA: Journal of Primary and Children's Education* 7, no. 2 (2024): 157-169. DOI: https://doi.org/10.35473/jnctt.v7i2.3314.

Geiger, J.L., Steg, L., van der Werff, E., & Ünal, A.B. "A meta-analysis of factors related to recycling." *Journal of Environmental Psychology* 64 (2019): 78-97. DOI: https://doi.org/10.1016/j.jenvp.2019.05.004.

Gleim, M.R., Smith, J. S., Andrews, D., & Cronin, J. J., Jr. "Against the green: A multi-method examination of the barriers to green consumption." *Journal of Retailing* 89, no. 1 (2013): 44–61. DOI: https://doi.org/10.1016/j.jretai.2012.10.001.

Hafizzullah & Iffah, F. "Living Hadis dalam Konsep Pemahaman Hadis." *Thullab: Jurnal Riset dan Publikasi Mahasiswa* 1, no. 1 (2021): 1-15.

Hakim, Hasan. "*Pengaruh pemahaman hadis "kebersihan adalah sebagian dari iman" terhadap perilaku kebersihan lingkungan pada santri di Pondok Pesantren Futuhiyyah Mranggen Demak*." Universitas Islam Negeri Walisongo Semarang, 2014.

Harahap, A. P., Siregar, M., & Siregar, M. "Improving Students' Understanding of the Hadith through a Contextual Learning Approach in Islamic Education." *Global Education Journal 3,* no. 1 (2025): 425–433. DOI: https://doi.org/10.59525/gej.v3i1.777.

Hasanah, Uswatun. The Concept of Sustainable Development from the Hadith Perspective.

Firdaus Jurnal 2, no. 1 (2022): 39-49. DOI: https://doi.org/10.37134/firdaus.vol2.1.4.2022.

Haseeb, A. & Mitra, R. "Do environmentally sustainable travel behaviours contribute to transportation-related social exclusion?" *Journal of Transport Geography* 113 (2023): 103734. DOI: https://doi.org/10.1016/j.jtrangeo.2023.103734.

Hidayah, Barkah. "*Pengaruh Pemahaman Keagamaan terhadap Ketaatan Beragama pada Mahasiswa Jurusan Pendidikan Agama Islam UIN Syarif Hidayatullah Jakarta*." UIN Syarif Hidayatullah Jakarta, 2017.

Hope, A.L.B. & Jones, C.R. "The Impact of Religious Faith on Attitudes to Environmental Issues and Carbon Capture and Storage (CCS) Technologies: A Mixed Methods Study." *Technology in Society* 38 (2014): 48-59. DOI: https://doi.org/10.1016/j.techsoc.2014.02.003.

Hutagalung, Natrisia. "Islam and the Environment: A Conceptual Analysis Based on Qur'an and Hadith." *Muqaddimah: Journal Islamic Studies* 15, no. 5 (2024): 18-31. DOI: https://doi.org/10.71247/r0jk0s98.

Ikmal, Mohd. *Perkembangan Kajian Hadis di Pndok Pesantren Ma'hadud Dirasatil Islamiyyah Wal 'Arabiyyah Bontoala Makassar*. UIN Alauiddn Makassar, 2023.

Isaac, S., & Michael, W. B. *Handbook in Research and Evaluation: A Collection of Principles, Methods, and Strategies Useful in the Planning, Design, and Evaluation of Studies in Education and the Behavioral and Social Sciences*. California: EdITS Publishers, 1981.

Julina. "Analisis Pengetahuan Lingkungan dan Perilaku Ramah Lingkungan Berdasarkan Gender dan Tingkat Pendidikan di Kota Pekanbaru." *Marwah: Jurnal Perempuan, Agama dan Jender* 15, no. 2 (2016): 232-253. DOI: http://dx.doi.org/10.24014/marwah.v15i2.2650.

Karomi, A.A., Hasanah, U., & NZ, A. "Model Pembelajaran Hadis Di Pondok Pesantren (Studi Perbandingan Pondok Pesantren Annajiyah Dan Ulul Albab Lubuklinggau)." *El-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu* 4, no. 2 (2023): 164-175. DOI: https://doi.org/10.19109/elsunnah.v4i2.20907.

Keizer, K. & Schultz, P.W. "Social norms and pro-environmental behavior." In *Environmental psychology: An introduction*. New Jersey: BPS Blackwell, 2012.

Khasani, Fahim. "Ecological Ethics of the Prophet: A Hadith-Based Framework for Islamic Environmental Thought." *Journal of Modern Islamic Studies and Civilization* 3, no. 3 (2025): 310-323. DOI: https://doi.org/10.59653/jmisc.v3i03.1845.

Khoir, Moh. Misbakhul. "The Influence of Textual and Contextual Understanding of Hadith on Tolerance and Interfaith Cooperation." *Jurnal Living Hadis* 10, no. 1 (2025): 1-22. DOI: https://doi.org/10.14421/livinghadis.2025.6218.

Listatik. *Popularitas Hadis Daif (Studi Kasus Pengetahuan Siswa MA Al-Nahdlah Depok*

terhadap Teks Al-Nazafah min al-Iman). UIN Syarif Hidayatullah Jakarta, 2017.

Al Mamun, A., Hayat, N., Masud, M.M., Yang, Q., Salameh, A.A., & Salleh, M.F.Md. "Energy Conservation Behaviour Among the Malaysian Youth: A Study Under the Premises of Value-Belief-Norm Model." *Frontiers in Energy Research* 10 (2022): 902619. DOI: 10.3389/fenrg.2022.902619.

Al Maqi, Lailatul Hamidah. "Contextual Learning and Teaching to Improve Students Understanding of Aqidah and Akhlak." *Ats-Tsaqofi: Jurnal Pendidikan dan Manajemen Islam* 6, no. 2 (2024): 83-95. DOI: https://doi.org/10.61181/ats-tsaqofi.v6i2.499.

Maulana, Arif. "Peran Penting Metode Takhrij Dalam Studi Kehujjahan Hadis." *Jurnal Riset Agama* 1, no. 1 (2022): 233–246. DOI: https://doi.org/10.15575/jra.v1i1.14406.

Muslim, ibn al-Hajjaj al-Naysaburi. *Shahih Muslim*. Beirut: Dar Ihya' al-Turats al-'Arabi, 1955.

Nguyen, H.V., Nguyen, N., Le, B.N., Pervan, S., Vu, T.D., & Nguyen, T.M.N. "Factors affecting consumers' energy curtailment behavior and purchases of energy-efficient appliances." *Journal of Retailing and Consumer Services* 88 (2026): 104504. DOI: https://doi.org/10.1016/j.jretconser.2025.104504.

Nisa, K. & Mubtadi, A.R. "Development of Qur'an Hadith Module Based on Contextual Approach to Improve Students' Critical Thinking Skills at MAN 5 Hulu Sungai Tengah." *Indonesian Journal of Education and Social Humanities* 2, no. 1 (2025): 205-216. DOI: https://doi.org/10.62945/ijesh.v2i1.489.

Novieto, Divine Tuinese. "Appraisal of Students' Perceptions on Green Building Concepts in a Technical University." *Frontiers in Engineering and Built Environment* 3 no. 2 (2023): 122-136. DOI: https://doi.org/10.1108/FEBE-08-2022-0034.

Nurhidayah. *Implementasi Hadis "Ath-Thuhru Syathrul Īmān" di Asrama Putri Pondok Pesantren Dārul Qur'an Kampar (Studi Living Hadis)*. UIN Sultan Syarif Kasim Riau, 2022.

Pane, Murty Magda. "Gambaran Perilaku Ramah Lingkungan Mahasiswa Binus Ditinjau Dari Tingkat Kesadaran Lingkungan." *Humaniora* 4, no. 2 (2013): 1083–1092. DOI: https://doi.org/10.21512/humaniora.v4i2.3549.

Rahmasari, Bekti. *Kebersihan dan Kesehatan Lingkungan dalam Perspektif Hadis*. UIN Syarif Hidayatullah Jakarta, 2017.

Rohman, Bagus Nur. "*Pengaruh Pemahaman Keagamaan Terhadapa Perilaku Kebersihan Lingkungan Pada Santri di Pondok Pesantren Futuhhiyah Mranggen*." Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2017.

Santosa, Sandi & Yunus, Ahmad. "Persepsi Hadis Larangan Makan dan Minum Berdiri dan Pengaruhnya terhadap Pembentukan Karakter Santri." *Ilmu Al-Qur'an (IQ) Jurnal Pendidikan Islam* 5, no. 2 (2022): 241-258. DOI: 10.37542/iq.v5i02.817.

Sekaran, Uma & Bougie, Roger. *Research Methods for Business*. Chichester, West Sussex: Wily, 2016.

Setiawati, Cut Irna & Maulana, Agam. "Analysis of academic stakeholders' satisfaction on green campus implementation in Telkom University using importance performance analysis approach." *International Journal of Learning and Change* 13 no. 3 (2021): 237-254. DOI: https://doi.org/10.1504/IJLC.2021.115190.

Silverius, Suke. *Evaluasi Hasil Belajar dan Umpan Balik*. Jakarta: Grasindo, 1991.

Silviantoro, Noor Ikhsan. "Minat Generasi Muda terhadap Ilmu Hadis (Kendala dan Solusinya Dalam Rencana Strategi Pengembangan Prodi Ilmu Hadis)." *Al-Majaalis: Jurnal Dirasat Islamiyah* 5, no. 2 (2018): 28-48. DOI: https://doi.org/10.37397/almajaalis.v5i2.88.

Sugiarto, A., & Gabriella, D.A. "Kesadaran dan Perilaku Ramah Lingkungan Mahasiswa di Kampus." *Jurnal Ilmu Sosial dan Humaniora* 9, no. 2 (2020): 260-275. DOI:. https://doi.org/10.23887/jish-undiksha.v9i2.21061.

Suryadilaga, Muhammad Alfatih. "Profil Prodi Ilmu Hadis di Era Globalisasi Teknologi Informasi." *Riwayah: Jurnal Studi Hadis* 2, no. 1 (2016): 117-134. DOI: 10.21043/riwayah.v2i1.1502.

Tamjidnor, Suriagiri, Surawardi, Samdani, Fathul Amal, & Khuzaini. "Transformation of Hadith Teaching ss an Effort to Revitalize Islamic Science in Pesantren." *Nazhruna: Jurnal Pendidikan Islam* 8, no. 1 (2025): 123–138. DOI: https://doi.org/10.31538/nzh.v8i1.9.

Tan, L. P., Johnstone, M.-L., & Yang, L. "Barriers to green consumption behaviours: The roles of consumers' green perceptions." *Australasian Marketing Journal (AMJ)* 24, no. 4 (2016): 288-299. DOI: https://doi.org/10.1016/j.ausmj.2016.08.001.

Wahid, Ramli Abdul. "Perkembangan Metode Pemahaman Hadis di Indonesia." *Analytica Islamica* 3, no. 2 (2014): 208-220. DOI: 10.30829/jai.v3i2.447.

Wilson, B.M., Delmas, M.A., & Rajagopal, D. "Behavioral Interventions for Waste Reduction: A Systematic Review of Experimental Studies." *Front. Psychol.* 16 (2025): 1561467. DOI: 10.3389/fpsyg.2025.1561467.

Zaikova, A., Deviatkin, I., Havukainen, J., Horttanainen, M., Astrup, T.F., Saunila, M., & Happonen, A. "Factors Influencing Household Waste Separation Behavior: Cases of Russia and Finland." *Recycling* 7, no. 4 (2022): 52. DOI: https://doi.org/10.3390/recycling7040052.