

Cognitive Analysis of Hadith on Cleanliness: Cultivating Environmental Awareness in Islamic Religious Education

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Abstract

This article aims to cognitively analyze the hadiths of the Prophet Muhammad SAW related to cleanliness and their contribution to the formation of environmental awareness in the context of Islamic education. Through a literature study with a qualitative descriptive approach and content analysis, this study identifies the content and meaning of the hadith on cleanliness from a cognitive perspective, highlighting its influence on the thinking process, belief formation, internalization of values, development of executive functions, emotional connections, observational learning, awareness of consequences, attention to detail, social responsibility, empathy, and social consideration. Furthermore, this article explores how the hadiths on cleanliness contribute significantly to fostering environmental awareness through expanding the concept of cleanliness, instilling moral and ethical foundations, encouraging pro-environmental behavior, and emphasizing collective responsibility. Finally, this article proposes various effective cognitive strategies to instill the values of cleanliness and environmental awareness in Islamic religious education, including curriculum integration, contextual learning, use of analogies and metaphors, active and participatory learning, behavior modeling, media utilization, and positive reinforcement. It is expected that the implementation of this strategy can internalize the values of cleanliness in depth, form sustainable environmental awareness, and encourage real action in preserving nature as a mandate

Keywords: *Hadith of Cleanliness, Cognitive Analysis, Environmental Awareness, Islamic Religious Education*

Introduction

The current global environmental crisis is a complex issue that threatens the balance of ecosystems and the sustainability of human life. The manifestations of this crisis are clearly visible through various phenomena such as air and water pollution, which negatively impact health and biodiversity; climate change, which triggers rising global temperatures and increasingly frequent natural disasters; and the degradation of natural resources due to uncontrolled exploitation. This condition demands an integrated response involving the active participation of all elements of society. Partial and individual efforts will not be able to overcome the widespread impacts of such a crisis. Therefore, the urgency to foster awareness and promote environmental conservation actions across all layers of society is becoming increasingly pressing. Education, as a vehicle for character building and the knowledge of future generations, plays a significant role in instilling a fundamental understanding and long-term commitment to the importance of maintaining environmental sustainability (Moonti, 2010).

In this context, Islamic Religious Education (IRE) possesses great potential in shaping the character of students to have a deep concern for the environment. The foundation of Islamic teachings, rich in ethical and moral values, provides a comprehensive framework for understanding the relationship between humans, nature, and the Creator. The concept of

Tawhid in Islam, which affirms the oneness of Allah SWT, implicitly teaches that the entire universe is His creation, which must be preserved and utilized with full responsibility. As explained by Mansur, "Islam views nature as a trust (amanah) entrusted to humans to be managed wisely and not to be destroyed" (Mansur, 2015). Furthermore, the principle of Maslahah (public interest) in Islamic law also emphasizes that every action, including environmental management, must bring benefits and prevent damage. Thus, IRE has a strong theological and ethical basis for integrating environmental conservation values into its curriculum and learning practice

The potential of IRE in shaping environmentally conscious character lies not only in providing information but also in instilling the spiritual and moral values that underlie pro-environmental behavior. Through a deep understanding of Islamic teachings regarding human responsibility as Khalifatullah fil ardh (God's vicegerent on earth), students can develop an awareness that maintaining environmental preservation is an integral part of worship and obedience to Allah SWT. Inspiring stories in the Qur'an and Hadith that depict harmony between humans and nature, as well as the dire consequences of environmental destruction, can serve as highly effective learning tools. According to research conducted by Aziz et al., "The integration of Islamic values in learning is proven to increase environmental awareness and behavior in students" (Aziz et al., 2018). Consequently, IRE plays a strategic role in fostering internal motivation and a strong moral commitment in students to act sustainably for the sake of preserving the environment for present and future generations.

Islam, with the principle of Tawhid as its foundation, teaches a holistic view of the universe. The oneness of Allah SWT implies not only faith in Him as the only God but also the understanding that the entire universe, including humans, is intertwined in a complete unity of creation. In this context, humans carry a noble mandate as Khalifatullah fil ardh. This role does not merely grant the power to utilize natural resources but also carries a great responsibility to maintain, preserve, and guard the balance of the ecosystem. A logical consequence of the Tawhid principle is the realization that environmental damage is also a form of denial of the majesty of the Creator, who created the universe with harmony and perfection (Nurdin, 2017).

Furthermore, Islamic teachings strongly emphasize the importance of cleanliness, known as An-Nazhafah. The concept of cleanliness in Islam transcends mere ritual and personal hygiene; it encompasses a broader dimension, namely the cleanliness of the physical and social environment. Islam teaches its followers to maintain the cleanliness of homes, places of worship, streets, water sources, and all surrounding environmental aspects. This is in line with the principle of maintaining public facilities and refraining from destruction that could harm others. Acts of polluting the environment, littering, or damaging nature are considered actions that contradict Islamic values. Thus, An-Nazhafah in Islam is not just a physical act but also a manifestation of a Muslim's faith and concern for the environment and fellow living beings. Moreover, as explained in various environmental science literatures, maintaining environmental cleanliness has a significant impact on ecosystem health and the sustainability of natural resources for future generations (Soemarwoto, 2009).

The affirmation of the importance of cleanliness as an inseparable part of faith can be found in various sayings of the Prophet Muhammad SAW. One very famous Hadith states that "Cleanliness is part of faith" (Narrated by Muslim). This Hadith explicitly shows how fundamental cleanliness is in Islamic teachings, even being equated with the main pillars of religion. Additionally, many other Hadiths encourage Muslims to maintain environmental cleanliness, avoid all forms of pollution, and treat nature wisely. These teachings form the basis of environmental ethics in Islam, inspiring Muslims to play an active role in preserving the earth as a trust from Allah SWT for current and future generations (Zuhri, 2015).

This research aims to conduct a cognitive analysis of the Hadiths of Prophet Muhammad SAW related to cleanliness. The main focus of this study is to understand the

content and meaning of Hadiths on cleanliness from a cognitive perspective, analyze the contribution of cleanliness Hadiths to the formation of environmental awareness, and identify effective cognitive strategies for instilling values of cleanliness and environmental concern within the context of education. Through a cognitive approach, this research seeks to understand the mental processes involved in receiving, processing, and internalizing the messages of the Hadith, with the hope of forming a mindset and positive attitude toward the environment among students in Islamic Religious Education (IRE).

Research Methods

This research employs a descriptive qualitative approach utilizing a library research design, a method executed through the collection, analysis, interpretation, and narration of relevant data (Sugiyono, 2017). The primary data sources for this study include the texts of the Hadiths of Prophet Muhammad SAW discussing the concept of cleanliness, scientific journal articles, reports of previous research findings, related documents, magazine publications, and various other literary sources relevant to the topic of study.

Given these characteristics, this research can also be categorized as a manuscript study (textual study), which focuses on the objective and systematic reconstruction of texts through a series of stages involving organization, evaluation, verification, and the synthesis of collected evidence to reach robust and reliable conclusions (Lexy, 2017). The data collection technique applied is the documentation of literary sources from a wide range of available literature, which is subsequently analyzed in depth using the content analysis method to identify patterns, themes, and meanings contained within the data (Klaus, 2018).

Results and Discussion

In the landscape of Islamic education, the Hadiths of Prophet Muhammad SAW are not merely historical records but are the primary sources of teaching that guide the Ummah (community) in various aspects of life, including cleanliness.

1. The Content and Meaning of Hadith on Cleanliness from a Cognitive Perspective

Within the rich treasury of Islamic teachings, the Hadiths of Prophet Muhammad SAW play a central role as a source of comprehensive life guidance (An-Nawawi, 1999). Among the various highlighted aspects of life, cleanliness receives significant attention. One of the most fundamental Hadiths, which often serves as the cornerstone in discussions regarding cleanliness, is:

الطُّهُورُ شَطْرُ الْإِيمَانِ

"Cleanliness is half of faith." (HR. Muslim, Sahih Muslim, Book of Ath-Thaharah)

When examining this Hadith through a cognitive lens, one finds that the message contained therein goes far beyond a mere suggestion to perform the physical act of cleaning oneself or the surrounding environment. This Hadith has profound implications for the thought processes, belief formation, and internalisation of values in a Muslim. The early instillation of this Hadith through Islamic Religious Education (IRE) plays a crucial role in building a strong cognitive schema. In cognitive psychology theory, a cognitive schema refers to a mental structure that functions to organize information and experiences related to a particular concept (Solso, Maclin, & Maclin, 2008). In this context, the repetition and understanding of the Hadith on cleanliness help form a cognitive schema where cleanliness is no longer viewed as an isolated act but is intrinsically integrated with the broader and more fundamental concept of faith (Sobur, 2016).

Furthermore, the Hadith "Cleanliness is half of faith" has a significant influence on the formation of beliefs and values (Suriasumantri, 2007). By explicitly linking cleanliness and faith, this Hadith instills the value that maintaining cleanliness is not just an individual preference or a social demand, but a religious obligation with a spiritual dimension (Qardhawi, 2001). This fundamentally affects an individual's belief system, where the act of maintaining cleanliness is believed to be a manifestation of obedience and worship (ibadah) to Allah SWT. The implication of this value internalisation is that the motivation to maintain

cleanliness no longer originates solely from external pressures – such as regulations or social expectations – but grows from a strong internal drive rooted in the awareness and appreciation of religious teachings. Individuals who truly understand and internalise this Hadith will tend to undergo an attribution process, where they associate the act of maintaining cleanliness as an inseparable part of their religious identity (Walgito, 2010). This belief significantly strengthens positive behavior regarding cleanliness because such actions are considered aligned with one's self-image as a good and pious Muslim.

Practices of cleanliness in Islamic teachings, such as maintaining wudu (ablution) before performing prayer or cleaning the environment around one's residence, also contribute to the development of the brain's executive functions (Matlin, 2009). In cognitive psychology, executive function refers to a set of high-level cognitive skills that include planning, organization, self-control, and the ability to shift attention. Through the habituation of cleanliness acts performed regularly and consciously, individuals gradually train and strengthen these executive functions. This process is not only relevant in a religious context but also has broad positive implications in various aspects of daily life, including the ability to manage tasks, organize time, and control impulses.

In addition to the aforementioned Hadith, there is another Hadith that provides further emphasis on the aesthetic dimension and social responsibility related to cleanliness:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ، كَرِيمٌ يُحِبُّ الْكِرَامَ، جَوَادٌ يُحِبُّ الْجُودَ، فَتَنَظَّفُوا أَفْنِيَتَكُمْ

"Indeed, Allah is Good and He loves goodness. He is Clean and He loves cleanliness. He is Generous and He loves generosity. He is Hospitable and He loves hospitality. So, clean your courtyards." (HR. Tirmidzi, Sunan At-Tirmidzi, Book of Al-Adab)

From a cognitive perspective, this Hadith exerts a different but complementary influence to the previous one. This Hadith effectively creates an emotional connection by linking the concept of cleanliness with the attributes of Allah SWT, who is Most Beautiful and Most Perfect (The Good, The Clean, The Noble, The Generous) (Goleman, 2002). Mentioning these divine attributes can evoke a positive emotional response toward the act of cleaning, making it feel more meaningful and attractive to the individual. Muslims are taught to constantly strive to emulate the noble attributes of Allah, a process known in social learning theory as observational learning or modeling (Bandura, 1982). By understanding and reflecting on the fact that Allah SWT loves cleanliness, individuals are internally motivated to adopt and model this value in their daily behaviors and life practices.

Another Hadith that reinforces the importance of cleanliness is:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ لَمْ يَخُطْ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَحُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ"

From Abu Hurairah RA, he said: The Messenger of Allah SAW said: "Whoever performs ablution and performs it well, then comes to the mosque wanting nothing but prayer, he does not take a single step except that a degree is raised for him and a sin is removed from him, until he enters the mosque." (HR. Bukhari, Sahih Bukhari, Book of Al-Wudu'; Muslim, Sahih Muslim, Book of Ath-Thaharah)

Although this Hadith specifically discusses the virtues of performing ablution (wudu) before prayer, it also underlines the importance of attention to detail and perfection in acts of cleanliness. The concept of "performing ablution well" (أَحْسَنَ الْوُضُوءَ) implies an awareness and focus on every step and body part being cleaned. From a cognitive perspective, this trains attention and concentration in carrying out acts of worship that begin with cleanliness (Sternberg, 2008).

Furthermore, Hadiths related to the cleanliness of public paths are also highly relevant:

عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِمَاطَةُ الْأَدَى عَنِ الطَّرِيقِ صَدَقَةٌ"

From Abu Barzah Al-Aslami RA, he said: The Messenger of Allah SAW said: "Removing harmful things from the road is a charity." (HR. Bukhari, Sahih Bukhari, Book of Al-Mazhalim wal-Ghasb; Muslim, Sahih Muslim, Book of Al-Birr was-Silah wal-Adab)

This Hadith expands the concept of cleanliness beyond the self and the home to include social responsibility toward public spaces. The act of removing obstacles or filth from the road is viewed as a virtue (sadaqah). From a cognitive standpoint, this Hadith instills values of empathy and concern for others (Baron & Byrne, 2004). Individuals are taught to consider the comfort and safety of others in their actions related to hygiene.

Lastly, the Hadith regarding the prohibition of relieving oneself in certain places is also vital to note:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "اتَّقُوا اللَّعَّانِينَ" قَالُوا: "وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ؟" قَالَ "الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ"

From Abu Hurairah RA, that the Messenger of Allah SAW said: "Beware of the two things that bring a curse." They asked: "What are the two things that bring a curse, O Messenger of Allah?" He replied: "The one who relieves himself in the people's walkways or in their places of shade." (HR. Muslim, Sahih Muslim, Book of Ath-Thaharah)

This Hadith strictly prohibits the act of littering or polluting public facilities used by many people. From a cognitive perspective, this Hadith teaches social consideration and the impact of individual actions on the community (Myers, 2012). This prohibition requires the ability to understand the perspectives of others and recognize the negative consequences of irresponsible actions toward the shared environment.

Thus, through various Hadiths emphasizing the importance of cleanliness, Islamic teachings do not merely provide practical guidelines on cleaning oneself and the environment. They also deeply influence cognitive processes, belief formation, value internalisation, the development of executive functions, emotional connections, observational learning, consequence awareness, attention to detail, social responsibility, empathy, and social consideration. All these cognitive aspects collectively contribute to the formation of conscious and responsible behavior toward cleanliness in a Muslim's life.

2. The Contribution of Cleanliness Hadiths to the Formation of Environmental Awareness

The Hadiths of Prophet Muhammad SAW that emphasize the importance of cleanliness do not focus solely on personal aspects, such as an individual's physical and spiritual purity, but also provide a significant contribution to forming environmental awareness among Muslims. These teachings transcend the boundaries of self-hygiene and extend to human responsibility toward the natural surroundings, providing a strong framework of values and ethics for environmental preservation. Through the expansion of the concept of cleanliness, a solid moral and ethical foundation, the formation of pro-environmental behavior, and an emphasis on collective responsibility, cleanliness Hadiths play a crucial role in fostering concern for the sustainability of the ecosystem.

One of the primary contributions of cleanliness Hadiths to environmental awareness lies in the expansion of the concept of cleanliness itself. Islamic teachings do not restrict cleanliness to the personal realm but broaden it to encompass environmental hygiene. Recommendations such as cleaning one's courtyard (HR. Tirmidzi), keeping roads clear of obstacles and filth (HR. Bukhari and Muslim), and the prohibition of polluting water sources used by the public (HR. Muslim) implicitly teach a broader responsibility toward the

environment. This concept instills the understanding that cleanliness is not just an individual matter but includes public spaces and shared natural resources. This aligns with ecological views that see humans as an integral part of the ecosystem, where individual actions have an impact on the wider environment (Naipospos & Lestari, 2019).

Furthermore, cleanliness Hadiths provide a strong moral and ethical foundation for environmental guardianship. By linking cleanliness with faith ("Cleanliness is half of faith," HR. Muslim) and connecting it to the attributes of Allah SWT, who is Most Clean and loves cleanliness (HR. Tirmidzi), Islamic teachings add a spiritual dimension to the act of environmental protection. Acts of destroying or polluting the environment are viewed as inconsistent with religious values and can be considered a form of disobedience. This moral and ethical foundation provides a deeper internal motivation for Muslims to act responsibly toward the environment, not just because of regulations or social pressure, but because of their religious convictions (Hidayati & Suryani, 2020).

Awareness arising from the understanding of cleanliness Hadiths directly encourages the formation of pro-environmental behavior. Individuals who hold a strong understanding and belief in these teachings are more likely to adopt eco-friendly practices in their daily lives. For example, they will be more disciplined in disposing of waste properly, strive to keep water sources free from pollution, avoid destructive actions such as illegal logging or poaching, and support environmental conservation initiatives in their communities (Rahman & Dewi, 2021). The awareness internalized through these religious teachings becomes a driver for sustainable and responsible behavior toward the environment.

Additionally, while many cleanliness Hadiths are addressed to individuals, their implications extend to collective responsibility. The Muslim community is encouraged to create a clean and healthy environment together. The exhortation to clean roads and not pollute public facilities implies a social responsibility to maintain the communal environment. The concept of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) in Islam can also be applied in an environmental context, where Muslims are encouraged to remind one another and work together to prevent actions that damage the environment (Fauzi & Nurhasanah, 2022).

Thus, the contribution of cleanliness Hadiths to the formation of environmental awareness is highly significant. Through the expansion of the cleanliness concept, the instillation of a strong moral and ethical foundation, the encouragement of pro-environmental behavior, and an emphasis on collective responsibility, these teachings provide comprehensive guidance for Muslims to protect and preserve the environment as an integral part of their faith. The awareness grown from understanding and internalizing cleanliness Hadiths is expected to manifest in real actions to maintain the sustainability of nature for the collective well-being.

3. Effective Cognitive Strategies for Instilling Values of Cleanliness and Environmental Concern in the Educational Context

The integration of cleanliness and environmental preservation concepts into the Islamic Religious Education (IRE) curriculum is a fundamental step toward instilling these values systematically. This ensures that teachings on the importance of cleanliness, frequently emphasized in the Hadiths of Prophet Muhammad SAW, are not merely taught as theological concepts but are explicitly linked to human responsibility toward the universe as a manifestation of Allah SWT's power. This integration requires careful curriculum planning, where environmental themes are introduced gradually and in accordance with the students' level of understanding across various educational stages. For instance, at the primary level, students can be introduced to stories from the Qur'an or Hadith that highlight the beauty of nature and the importance of personal and environmental hygiene. At higher levels, discussions can be deepened by linking Islamic principles of balance (*mizan*) and the

prohibition of creating mischief or corruption on earth (fasad) with global environmental issues such as climate change and biodiversity loss (Abidin, 2012).

Furthermore, contextual learning serves as a bridge connecting normative religious teachings with the dynamic reality of students' lives. Hadiths on cleanliness, such as "Cleanliness is half of faith" (HR. Muslim), become more meaningful when analyzed within the context of contemporary environmental issues that students face daily. For example, discussions regarding waste problems in school or urban environments can serve as an entry point to understand the relevance of such Hadiths. Case studies on the impact of pollution on human health and ecosystems can also strengthen students' understanding of the urgency of maintaining cleanliness and environmental sustainability from a religious perspective. Consequently, students do not just memorize Hadiths but are also able to apply the values contained within them in real life (Suparlan, 2015).

Additionally, the use of analogies and metaphors has the power to simplify abstract concepts, making them easier for students to understand and internalize. In the context of instilling cleanliness values, likening a dirty environment to a heart full of sin and a clean environment to a peaceful heart close to Allah SWT is a powerful example. This metaphor is not only cognitively engaging but also touches the students' spiritual dimension, connecting physical cleanliness with the purity of the soul. Other analogies and metaphors can be developed based on natural phenomena or students' daily experiences to illustrate the importance of maintaining natural balance and avoiding environmental degradation (Sanafiah, 2011).

Active and participatory learning also provides opportunities for students to directly experience the values of cleanliness and environmental concern through concrete actions. Activities such as cleaning the school grounds, creating recycling projects from inorganic waste, or planting trees around the school are not just physical activities but deep cognitive processes. Through direct experience, students better understand the positive impact of maintaining cleanliness and preserving the environment. They also learn to collaborate, develop a sense of responsibility, and feel satisfaction when contributing to the common good. These activities reinforce the internalization of values because students do not only hear about the importance of cleanliness but also feel and perform it (Hidayati & Machin, 2017).

Moreover, behavioral modeling by teachers and religious figures plays a crucial role. Students tend to imitate the behavior of those they respect and admire. If teachers and religious leaders consistently demonstrate environmental stewardship – such as disposing of trash properly, maintaining the cleanliness of classrooms or mosques, and engaging in conservation efforts – these values will be more easily internalized by students. Exemplary behavior provides a stronger message than mere words or advice. Teachers and religious figures become living representations of the values taught, providing students with concrete examples to follow (Suryani & Suswandari, 2018).

The use of visual and digital media offers an engaging and interactive way to deliver messages about cleanliness and the environment. Images, documentary videos on the impact of environmental damage, infographics on waste management, and digital platforms such as educational apps or social media can be used to capture students' attention and convey information effectively. Visual and digital media can present environmental issues in a more attractive and understandable manner, especially for the younger generation familiar with technology. The utilization of these media also allows for a wider dissemination of messages to reach more students (Arsyad & Nasir, 2019).

In addition, positive reinforcement, in the form of praise and rewards, has a significant impact on motivating students to adopt and maintain positive behaviors related to cleanliness and environmental concern. When students receive appreciation for their actions in maintaining cleanliness or participating in conservation activities, they feel valued and motivated to continue doing the same. This reinforcement can take the form of verbal praise,

awarding stars or points, or even more formal recognition at the school level. This creates a positive learning environment and encourages students to compete in goodness (Wahyuni & Hidayat, 2020).

By implementing these diverse and integrated cognitive strategies, it is expected that the values of cleanliness contained in religious teachings, specifically Hadith, can be deeply internalized by students. This process of internalization does not stop at the level of intellectual understanding but is also capable of forming a strong and sustainable environmental awareness, which ultimately manifests in real daily actions to maintain the sustainability of nature as a trust (amanah) from Allah SWT. This awareness will become an integral part of the students' character and behavior, equipping them to be individuals who are responsible toward themselves, others, and the environment.

Conclusion

A cognitive analysis of the Hadiths of the Prophet SAW regarding cleanliness demonstrates that these teachings contribute significantly to the formation of environmental awareness through their influence on cognitive processes, belief formation, value internalization, and the development of social responsibility. The content and meaning of these Hadiths do not merely provide practical guidance; they instill the spiritual and moral values that underpin pro-environmental behavior.

To effectively instill the values of cleanliness and environmental concern within Islamic Religious Education, diverse and integrated cognitive strategies are required. These strategies include the integration of cleanliness concepts into the curriculum, contextual learning that connects religious teachings with daily environmental issues, the use of analogies and metaphors to facilitate understanding, active and participatory learning through direct experience, behavioral modeling by teachers and religious figures, the utilization of visual and digital media, and positive reinforcement to motivate students.

By comprehensively implementing these strategies, it is expected that the values of cleanliness contained within the Hadith can be deeply internalized by students, forming a strong and sustainable environmental consciousness. Ultimately, this will manifest in concrete daily actions to preserve the natural world as an amanah (trust) from Allah SWT. This awareness will become an integral part of the students' character and behavior, equipping them to become individuals who are responsible toward themselves, others, and the environment.

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