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Strengthening Green Culture through the Tahfidz Program at the Boarding School of MTsN 2 Demak

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Abstrak:

Environmental disasters, including landslides, forest fires, and floods, underscore the importance of environmental responsibility. In Demak, improper waste disposal can obstruct waterways and exacerbate rainy-season flooding, highlighting the relevance of translating Qur'anic values into environmental care. However, how tahfidz activities connect with everyday environmental practices in Islamic boarding schools remains insufficiently understood. This study explored this connection at the Boarding School of MTsN 2 Demak, focusing on practices and supporting and inhibiting conditions. Qualitative field research combined participant observation, interviews with six purposively selected external informants, and document review. Data were organized thematically, with researcher reflections distinguished from external interview accounts. Findings indicate that the connection between tahfidz and green culture was articulated through religious guidance, role modeling, supervised routines, and shared environmental duties. Environmental care was reflected in accounts of scheduled cleaning, shared-space and drain maintenance, and proper waste disposal. Musyrif guidance and student cooperation supported these practices, while uneven awareness, fluctuating motivation, and dependence on reminders constrained independent action. The study's contribution lies in identifying the everyday educational practices through which Qur'anic learning is connected with environmental responsibility, while distinguishing participation in assigned duties from independent initiative. Practically, the findings suggest explicitly connecting Qur'anic values with environmental tasks and providing opportunities for students to act independently. These contextual findings concern primarily cleanliness and shared responsibility; they do not establish a causal effect of tahfidz on green culture.

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Introduction (مقدمة)

Islamic education seeks to develop intellectual ability and moral responsibility, with the Qur'an and Sunnah providing guidance for everyday conduct (Mukhlis et al., 2024; Najwa Habiebah, 2024). Studies of Islamic character education and the integration of ihsan likewise emphasize the importance of translating religious values into educational practice (Marisa & Muliati, 2021; Tatat Tarwiah et al., 2025). Environmental care brings this educational responsibility into concrete focus: students encounter decisions about waste disposal, cleanliness, and the use of shared spaces in their daily lives. Islamic educational institutions therefore face the task of helping students understand how religious commitments relate to their treatment of the surrounding environment. This task requires attention to the guidance and everyday experiences through which ethical understanding can become practical responsibility.

The importance of green culture becomes particularly evident when environmental degradation is considered alongside disasters such as floods, landslides, and forest fires. These concerns give environmental education an urgency extending beyond the appearance and cleanliness of school grounds. Green culture can be understood as shared values, norms, and practices that encourage environmental responsibility. Its educational relevance is illustrated by (Susanti Kurniawati et al., 2025) who reported relationships between green school culture and students' green consumer behavior, with peer support mediating the school-culture relationship. (Taqbira et al., 2025) reported improvements in students' awareness of proper waste disposal, waste sorting, and participation in cleaning activities following environmental education and collective action. Together, these findings draw attention to the social and practical dimensions of environmental learning. In Demak, studies addressing flooding, community adaptation, and disaster mitigation further establish the local relevance of this responsibility (Dharmayanti, 2026; Mujib et al., 2025; Murti et al., 2026). These regional concerns provide a meaningful context for examining how educational institutions cultivate care for shared surroundings.

Previous studies also show why the presence of an environmental program should be distinguished from its implementation in everyday behavior. (Ayu Lestari et al., 2022), examining the Clean and Healthy Living Behavior Program (PHBS), identified the teaching model as the strongest aspect of environmental-character reinforcement in their assessment. (Puspaningrum, 2026) examined the role of school leadership in cultivating green school culture, while (Setiawan et al., 2021) discussed Muhammadiyah Green School as a setting for character education. However, (Maisaroh et al., 2023) found no direct relationship between green school implementation and environmentally friendly behavior in their study; organizational culture was related to such behavior indirectly through job satisfaction. From a conceptual perspective, (Ma'ruf Syifa'udin et al., 2023) emphasized the role of religion and education in the systematic internalization of ecological values. Read together, these studies suggest that environmental commitments require examination at the level of educational practice. They leave open how religious guidance, institutional expectations, and students' participation become connected within the everyday life of a boarding school.

Tahfidz, or Qur'anic memorization, offers a relevant setting for investigating this connection. Within the ethical orientation of Qur'anic education, a memorizer's responsibility includes putting the teachings into practice, including care for the environment. The prohibition against causing corruption on earth in Qur'an Al-A'raf 7:56 provides a basis for discussing this responsibility (Latifah & Marhayuni, 2023; Miftahul Jannah, 2025). Studies of tahfidz implementation and Qur'anic character education situate memorization within organized routines and student guidance (Fitri & Ismaraidha, 2025; Nurhuda & Hadziq, 2022; Mansur Ali Hanafi Siregar, 2025). More specifically, (Rojauna & Hosna, 2024) described discipline as a central objective of tahfidz activities and identified student motivation and teacher attention among the supporting conditions. (Vinandita & Fatoni, 2022) described morning cleaning duties alongside prayer and memorization routines within Islamic character education. These findings establish a

basis for examining how responsibility within tahfidz activities is related to care for shared surroundings. They do not, however, demonstrate that maintaining memorization automatically leads to consistent environmental responsibility.

Although the reviewed literature addresses green culture, environmental education, and tahfidz-related character development, the everyday connections between these areas remain insufficiently explained. Environmental studies foreground school programs and participation, while tahfidz studies emphasize memorization practices, discipline, and religious character. Even where cleanliness appears within religious routines, the educational processes connecting the two require closer examination. The novelty of this study lies in examining that connection through religious guidance, role modeling, supervision, and environmental duties within one residential setting. It also distinguishes participation in assigned cleaning activities from students' initiative beyond those assignments. The Boarding School of MTsN 2 Demak provides a relevant setting because Qur'anic learning and shared cleaning responsibilities form part of students' everyday activities. The inquiry therefore concerns how these activities are connected in practice and what limits that connection, without presuming a direct causal effect of tahfidz on green culture.

This study contributes a contextual understanding of how tahfidz-related education and environmental responsibility are connected through everyday boarding school practices. Its practical contribution is to inform how boarding school leaders and musyriefs can make environmental responsibilities explicit within religious guidance and provide opportunities for independent student action. Green culture is examined through cleanliness, waste disposal, shared-space maintenance, and collective responsibility, representing specific dimensions of environmental practice. Accordingly, the study has three objectives: (1) to examine the processes through which green culture is strengthened in connection with the tahfidz program at the Boarding School of MTsN 2 Demak; (2) to describe the forms of this strengthening in students' everyday lives; and (3) to identify the factors supporting and inhibiting its implementation.



Methods (منهج)

Research Design and Procedures

This study employed a qualitative approach with a field research design at the Boarding School of MTsN 2 Demak (Sugiyono, 2013; Waruwu, 2024). Data were collected from 18 to 25 August 2026 through observation, interviews, and document review to understand how the tahfidz program supported green culture in students' everyday lives. These data collection techniques were consistent with the methodological approaches discussed by (Aisyah Sekar Sari et al., 2025; Khairunisa et al., 2025).

The researcher also served as a musyrief, or residential supervisor, at the research site and participated in the activities observed. Observations focused on Qur'anic study activities, cleaning duties, and students' everyday cleanliness practices. Approximately six observation sessions were conducted, each lasting approximately 15–30 minutes. Findings were recorded in a notebook and an observation checklist.

Interviews were conducted individually and lasted approximately 30–60 minutes each. The boarding school head was interviewed in the school's computer laboratory, the musyrief on the boarding school terrace, and the students in the Qur'anic study room. Informants' responses were recorded by hand in a notebook. Documents reviewed included Qur'anic study schedules, cleaning-duty schedules, and cleanliness regulations. The interview guide and observation checklist were developed according to the study's data requirements and discussed with the academic supervisor before use.

Informant Selection and Research Ethics

Six external interview informants participated in the study: one boarding school head (KS), one musyrif (M1), and four Grade IX students (S1–S4). Informants were selected purposively based on their involvement and experience in boarding school activities (Fitri Nurpita et al., 2026). Grade IX students were selected because they had lived at the boarding school longer and therefore had more extensive experience of Qur’anic study activities and everyday cleanliness practices.

Permission from the boarding school and informants’ agreement to participate were obtained verbally before the interviews. The researcher explained the study’s purpose and their right to decline participation without consequences for their boarding school activities. All informants agreed to participate. Verbal permission from the guardians of all four students was obtained after the interviews, during the family visiting session on 30 August 2026. The guardians were informed that their children’s responses and anonymized quotations would be used in the article. Guardian permission was not obtained before data collection.

Data Processing and Verification

Interview notes were reread and organized according to the study’s three objectives: the process of strengthening green culture through tahfidz, the forms of this strengthening, and its supporting and inhibiting factors. This organization supported data reduction and narrative presentation within the analytical framework discussed in the original manuscript, namely Miles and Huberman’s interactive model (Qomaruddin, 2024; Thalib, 2022).

The accuracy of the recorded responses was checked with the informants. Statements concerning schedules and regulations were compared with the available documents as a form of cross-checking between data sources and collection techniques (Susanto & Jailani, 2023). The existence of regulations was distinguished from their implementation; cleaning-duty schedules were therefore not treated as evidence that all students consistently performed their duties.

Statements previously coded as M2 originated from the researcher and were separated as researcher reflections rather than external interview data or an independent source for triangulation. The researcher’s dual role as a musyrif could influence students’ responses and the interpretation of the data. This possibility was considered when interpreting the findings.

The number of informants was determined in advance, and data collection was not concluded on the basis of a systematic assessment of saturation. Accordingly, this study does not claim to have achieved data saturation. Its findings are limited to the informants’ experiences and the activities observed during the research period.

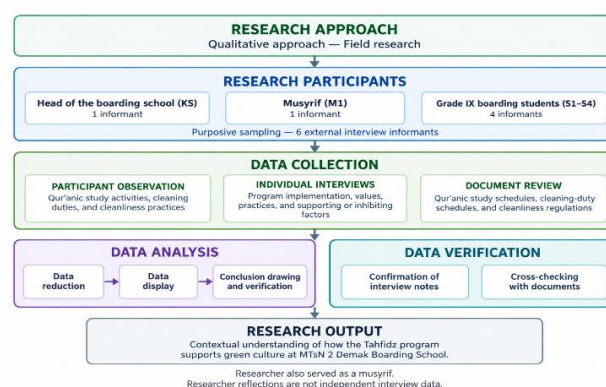


Figure 1. Research Procedures and Data Sources

Results (نتائج)

Strengthening Green Culture through the Tahfidz Program at the Boarding School of MTsN 2 Demak

Interview accounts described a connection between tahfidz routines and environmental responsibilities through religious guidance and practical examples. This theme distinguishes the expectations attached to memorization activities from the guidance used to connect them with cleanliness practices. The findings are presented through two subthemes: tahfidz routines and responsibility, and religious guidance linked to everyday conduct.

Tahfidz Routines and Expectations of Discipline and Responsibility

Tahfidz activities involved preparing memorized passages, reciting them to a musyrif, and reviewing existing memorization. The head of the boarding school (KS) explained:

“Program tahfidz dilaksanakan secara rutin dan menjadi salah satu kegiatan pembinaan santri di boarding school. Kegiatan dilakukan melalui hafalan dan setoran kepada musyrif, kemudian santri juga diarahkan untuk menjaga hafalan yang sudah diperoleh.”
[English translation: “The Tahfidz program is conducted regularly as part of student development in the boarding school. It involves memorization and recitation to the musyrif, and students are also directed to maintain the memorization they have acquired.”]

This account describes responsibility for maintaining memorization alongside learning new passages. The reviewed Qur’anic study schedule confirmed designated activity times, while M1 described accompanying students during preparation, recitation, and review.

Students reported complementary activities: S1 prepared passages before recitation, S2 undertook regular recitation and review, S3 rehearsed with peers, and S4 practiced additional memorization and review. KS identified discipline, responsibility, and good habits as intended outcomes. These accounts establish the program’s routines and educational expectations, rather than demonstrating that responsibility for memorization automatically extended to environmental conduct.



Figure 2. Qur’anic Memorization Activities at the Boarding School of MTsN 2 Demak

Connecting Religious Guidance with Cleanliness Practices

The reported connection between tahfidz-related learning and cleanliness involved explicit explanations and practical guidance. M1 described teaching Qur’anic values partly through the study of *At-Tibyan* and discussing cleanliness through religious teachings. S2 recalled:

“Iya, mengingatkan dengan ayat Al-Qur’an atau hadits dan mengamalkannya dalam kehidupan sehari-hari”
[English translation: “Yes, they give reminders using Qur’anic verses or hadith and encourage putting them into practice in everyday life.”]

S1 similarly reported receiving guidance during and outside religious study, while S3 recalled reminders using Qur'anic verses or hadith. These accounts identify religious guidance as a reported link between learning activities and environmental responsibilities.



Figure 3. Study of Classical Islamic Texts (Kitab Kuning) at the Boarding School of MTsN 2 Demak

M1 also described providing practical examples:

“Dengan memberikan contoh yang baik, bukan sekedar menyuruh tapi juga ikut serta dalam menjaga kebersihan”

[English translation: “By setting a good example – not simply giving instructions, but also participating in maintaining cleanliness.”]

M1 account suggests that environmental responsibilities were communicated through participation as well as verbal instruction. Read alongside S2's description of reminders using Qur'anic verses and hadith, this account indicates two complementary forms of guidance: explaining the religious meaning of cleanliness and demonstrating how to practice it. The researcher interprets these forms of guidance as educational connections between Qur'anic learning and care for shared surroundings. Their significance lies in making environmental duties concrete within students' daily experience, although the accounts do not establish whether students consistently acted independently.

This interpretation is consistent with the emphasis on practical learning in (Mijahamuddin Alwi et al., 2022), who reported gains in participants' knowledge and practical skills following hydroponic training and mentoring. Their findings illustrate how environmental learning can involve opportunities to apply guidance through concrete activities. In the present study, the corresponding opportunities involved musyriks' participation in cleanliness practices and students' everyday environmental duties. The connection between the studies concerns guided participation as an educational approach; the present findings do not demonstrate equivalent outcomes or a direct effect of Qur'anic memorization on environmental behavior.

Forms of Green Culture Strengthening through the Tahfidz Program

The forms of green culture identified in the data concerned shared-space maintenance, waste disposal, and collective responsibility. This theme distinguishes formal cleaning assignments from students' reported participation and personal initiative. These practices represent the specific dimensions of green culture examined in this study.

Scheduled Cleaning and Shared-Space Maintenance

Cleaning responsibilities were organized through morning and afternoon duties. M1 explained:

“Piket dilakukan setiap pagi dan sore, jumlahnya ada 5 kelompok, dan setiap harinya terdapat 2 kelompok yg bertugas”

[English translation: "Cleaning duties take place every morning and afternoon. There are five groups, and two groups are assigned each day."]

The reviewed cleaning schedule confirmed formal assignments. Student accounts described group participation, rotating responsibilities, and communal cleaning (*ro'an*). Areas covered included dormitory interiors, the yard, drains, and bathrooms, with activities such as sweeping and mopping.

These accounts describe how cleanliness responsibilities were organized and reportedly implemented. The schedule itself does not demonstrate that every student consistently completed the assigned duties.



Figure 4. Students Performing Cleaning Duties at the Boarding School of MTsN 2 Demak
Waste Disposal and Personal Initiative

KS reported instructions to use designated waste disposal places, accompanied by supervision and corrective reminders. M1 considered waste disposal habits generally positive but not yet optimal.

Students' responses to scattered litter showed differences in initiative. S2 and S3 reported placing litter in bins, while S4 reported cleaning it up. S1 gave a conditional response:

"Kalua lagi mood saya bersihkan,kalau ngga ya nyuruh temen"

[English translation: "If I am in the mood, I clean it up; otherwise, I ask a friend to do it."]

This contrast distinguishes independently responding to litter from fulfilling scheduled duties. S1's willingness depended on motivation, whereas the other students reported direct action. These self-reports do not establish the frequency of either response.

Shared Responsibility and the Benefits of Cleanliness

All four students identified cleanliness as a collective responsibility. S1–S3 referred to all boarding students, while S4 referred to the entire boarding school community. Students also associated cleanliness with comfortable conditions for living, Qur'anic study, learning, and rest.

Students' recognition of cleanliness as a collective responsibility suggests a shared expectation that maintaining the boarding environment involves the whole community. Their references to comfortable conditions for Qur'anic study, learning, and rest also show that they understood cleanliness through its immediate benefits for communal life. However, S1's conditional willingness to collect litter indicates that recognizing a shared obligation did not always correspond to readiness to act personally. The findings therefore distinguish an expressed norm of collective responsibility from the initiative required to put that norm into practice.

(Aji & Nugroho, 2025) provide a complementary perspective by reporting positive relationships linking green human resource management and self-efficacy with green culture through commitment to sustainability among hospital employees. Their findings draw attention to personal commitment alongside institutional arrangements. This perspective helps frame the distinction in the present data between organized cleaning duties, students' recognition of shared responsibility, and their differing accounts of personal initiative. Because self-efficacy and sustainability commitment were not assessed in the present study, these concepts serve as points of comparison rather than established explanations of students' behavior. The boarding school findings specifically show how shared expectations coexisted with uneven willingness to undertake environmental duties independently.

Supporting and Inhibiting Factors in Strengthening Green Culture through the Tahfidz Program

Informants identified organizational and educational support alongside difficulties related to awareness and motivation. This theme presents supporting conditions, obstacles, and responses, while separately identifying environmental conditions described in researcher reflections. Informants' explanations are treated as their perspectives rather than independently established causes of behavior.

Supporting Factors: Routines, Supervision, and Religious Guidance

KS identified regular activities, schedules, regulations, and supervision as supporting conditions:

"Faktor pendukungnya antara lain adanya pembiasaan yang dilakukan secara rutin, peran *musyrif* dalam mengawasi santri, jadwal piket, serta adanya aturan dan pengingat mengenai kebersihan lingkungan *boarding school*."

[English translation: "Supporting factors include regular habit-building activities, *musyrif* supervision, cleaning schedules, and rules and reminders concerning cleanliness in the boarding school environment."]

The displayed schedules and regulations confirmed the availability of formal guidance. Their existence is distinguished from compliance, which interview accounts indicated still required supervision.

M1 additionally emphasized role modeling and Qur'anic and Islamic-text study. Student accounts of group cleaning described opportunities for cooperation. Together, these accounts identify organizational, educational, and social support, rather than independently measured causes of behavioral improvement.

Inhibiting Factors: Uneven Awareness and Fluctuating Motivation

KS reported differences in students' awareness and discipline:

"Hambatan yang masih ditemukan adalah belum semua santri memiliki tingkat kesadaran dan kedisiplinan yang sama. Terkadang masih ada santri yang perlu diingatkan untuk membuang sampah pada tempatnya dan melaksanakan tanggung jawab kebersihan."

[English translation: "A remaining difficulty is that students do not all have the same level of awareness and discipline. Some still occasionally need reminders to dispose of waste properly and fulfill their cleaning responsibilities."]

This account indicates that established routines did not eliminate dependence on reminders. M1 suggested that previous family habits might contribute to differences in awareness and identified some new Grade VII students as requiring guidance. These explanations remain the informant's perspective: family practices were not independently investigated, and student interviews involved Grade IX students.

Students identified reduced motivation and distraction during play as additional difficulties. S1 and S3 mentioned reluctance to clean, while S2 and S4 described losing track of time. These responses identify situations that could interrupt responsibilities without implying uniform neglect among students.

Environmental Conditions Identified in Researcher Reflections

The researcher's reflections, previously coded M2, identified construction of laboratory and library buildings opposite the boarding school as a situational difficulty affecting cleanliness in the adjacent area. This account is presented separately from external interviews and is not used as an independent source for triangulation.

The reflection draws attention to conditions beyond students' conduct. However, the extent of construction-related disturbance and its contribution relative to other difficulties were not measured.

Responses to Difficulties and Continued Guidance

The responses described by KS and M1 suggest that environmental responsibility required continuing educational support. Schedules and regulations established expectations, while reminders, assistance, and practical examples addressed difficulties in carrying them out. Read alongside students' accounts of fluctuating motivation and distraction, these responses indicate that participation remained uneven and sometimes dependent on supervision. The researcher interprets this pattern as an ongoing effort to connect shared environmental expectations with consistent personal action.

This interpretation is supported by the account of environmental value internalization presented by (Rihlah Nur Aulia et al., 2020) Their study identified institutional policies, curricula, and extracurricular activities as settings for internalization and described stages of value transformation, transaction, and transinternalization. These findings provide a framework for understanding why environmental education involves both communicating values and creating interactions through which they are practiced. In the present study, religious explanations, musyrif participation, and collective cleaning illustrate aspects of this educational process. However, the continued need for reminders and differences in students' initiative do not establish that environmental values had become stable personal commitments. The findings thus highlight the importance of sustained guidance while leaving the extent of internalization open to further investigation.

Overall, the researcher interprets the reported routines, guidance, and differences in initiative as indicating a connection between tahfidz-related education and environmental responsibilities that requires continued support. The findings do not establish that memorization alone produced ecological behavior or that the full scope of green culture had been achieved.



Discussion (مناقشة)

Tahfidz Does Not Automatically Produce Ecological Behavior

The central interpretation of this study is that participation in tahfidz does not, by itself, establish environmentally responsible behavior. Memorization routines and environmental duties may both involve discipline and responsibility, but this similarity does not demonstrate that habits developed in one activity automatically transfer to another. Their connection requires explicit guidance that gives environmental responsibilities religious meaning and provides opportunities to practice them. Tahfidz is therefore interpreted as a potential pedagogical foundation, rather than a sufficient cause of ecological behavior.

Three processes help explain this conditional relationship. First, scheduled memorization and review provide a setting in which preparation, consistency, and responsibility are expected. Second, religious explanations connect these expectations with obligations toward shared surroundings. Third, cleaning activities and educator examples provide concrete opportunities to act on those obligations. This is an interpretive account of the reported educational processes, not a tested causal sequence. The study cannot determine whether students' cleanliness practices originated primarily from tahfidz, general boarding school discipline, previous habits, peer expectations, or supervision.

(Ngatoillah Linnaja & Imron, 2021) discuss tahfidz in relation to religious character, honesty, discipline, and hard work. The present study considers how such character expectations may become environmentally relevant, while avoiding the assumption that these outcomes necessarily extend to ecological conduct. (Muhyiddin & Najib, 2026) provide a complementary perspective by emphasizing teaching, role modeling, habituation, direct practice, and supportive pesantren culture in Islamic value internalization. Together, these perspectives suggest that religious routines require deliberate educational connections with environmental practice; exposure to religious activities alone is insufficient evidence of internalization.

The distinction between tahfidz and wider religious guidance is also important. Explanations concerning cleanliness were reported during Qur'anic learning, Islamic-text study, and activities outside these sessions. Accordingly, environmental conduct cannot be attributed exclusively to memorization. The relevant educational setting is a combination of tahfidz routines, religious instruction, and the organization of residential life.

This differs from the explicitly environmental orientation of the Green School program discussed by (Siti Jaro'ah et al., 2025), which includes education, training, facilities, waste-management practices, and evaluation. The present study examines how established religious routines are connected with cleanliness responsibilities. Such integration may complement environmental education, but the findings do not establish that tahfidz can replace instruction addressing environmental knowledge and management.

Habituation, Environmental Character, and Islamic Environmental Ethics

From a character-education perspective, the important distinction is between knowing an expectation, acting under supervision, and exercising responsibility independently. Students may recognize cleanliness as a shared obligation while remaining inconsistent when action depends on personal initiative. Environmental character is therefore interpreted here as a developing disposition toward care and responsibility, rather than simply attendance at scheduled cleaning activities.

Habituation provides repeated opportunities to practice expected behavior. Nevertheless, repetition alone does not establish why students act or whether they will continue without reminders. (Durrotur Roisyah Alfitriyah, 2024; Junita et al., 2023) discuss routines, motivation, advice, correction, and educator examples in tahfidz-related character formation. These perspectives support examining habituation as part of a wider educational process rather than equating repeated performance with complete character development.

Habituation in a boarding school gains educational meaning when routines are accompanied by consistent educator examples and opportunities for students to understand their responsibilities. (Liang et al., 2022) found that teachers' demonstrations of picking up litter increased children's litter-picking behavior in an experimental setting, supporting the relevance of visible examples in environmental education. Within boarding school life, musyrifs' participation in maintaining shared spaces may similarly make environmental expectations concrete. Nevertheless, participation under supervision should be distinguished from personally accepted responsibility. (Ryan & Deci, 2020) explain that autonomous motivation includes acting because an individual recognizes and accepts the value of an activity, whereas controlled

motivation involves external or internal pressure. This distinction provides a useful perspective on the uneven initiative identified in this study: established cleaning routines can coexist with a continuing need for reminders. Strengthening environmental character therefore calls for combining habituation and role modeling with meaningful explanations and opportunities to act independently. Whether these practices support lasting internalization remains a question for further investigation.

From an Islamic educational perspective, exemplary conduct gives practical expression to the values communicated through religious instruction. Qur'an 33:21 presents the Prophet Muhammad as an exemplary model, providing a normative foundation for discussing educators' responsibility to align their guidance with their actions. (Bensaid, 2021), in a theoretical study of Muslim spiritual parenting, connects this verse with the importance of demonstrating religious values through daily conduct alongside verbal instruction. Although developed in a family context, this perspective offers a conceptual basis for considering the moral responsibilities of educators in residential settings. Applied to environmental education, it suggests that caring for shared surroundings can become an everyday expression of the responsibility educators seek to cultivate. This emphasis on exemplary conduct provides a bridge to Islamic environmental ethics, through which cleanliness can be understood in relation to broader obligations to care for the environment and avoid harm.

Islamic environmental ethics likewise offers a basis for moving beyond cleanliness as obedience to institutional rules. Qur'an 7:56 prohibits corruption on earth and can orient discussion toward responsibility for avoiding harm. However, a normative teaching and its behavioral application must remain analytically distinct. The ethical relevance of the verse does not prove that students understand its ecological implications or consistently act on them.

Within this framework, *amanah* can be used as an interpretive concept for entrusted responsibility: shared spaces require care because individual actions affect others. It should not be treated as an independently measured characteristic or assumed to be a term used by every informant. Similarly, students' recognition of collective responsibility may indicate shared norms, but it does not demonstrate that those norms have become stable personal commitments.

(Rihlah Nur Aulia et al., 2020) examine environmental value internalization through institutional policies, activities, and educational interactions. This perspective helps explain why formal arrangements and personal responsibility need to be examined separately. In the present study, the continued need for guidance suggests that internalization should be understood as incomplete or uneven rather than as an accomplished outcome. Informants' explanations involving family habits and newcomers' adjustment offer possible interpretations, but these factors were not independently investigated and cannot be established as causes.

Limits of the Evidence and Directions for Strengthening Green Culture

Perceptions provide evidence about how participants understand their activities, but they are insufficient to establish behavioral change. Students' statements that tahfidz influences responsibility describe perceived connections. Similarly, institutional assessments of improvement do not establish change without a baseline and systematic follow-up. Confirmation of interview notes supports the accuracy of recorded accounts; it does not independently verify the behavior described or its causes.

The researcher's position as a musyrif also affects the interpretation of these accounts. Students may provide answers consistent with expected religious and disciplinary norms, particularly when interviewed by someone involved in their guidance. This possibility does not invalidate their responses, but it limits their use as independent evidence of improvement. Researcher reflections previously coded M2 must likewise remain distinct from external interviews and cannot serve as independent corroboration.

Document review and participant observation address some questions but not all of these limitations. Schedules establish formal expectations, while observations capture practices during particular sessions. Neither demonstrates enduring behavior outside the observed period. The approximately six observation sessions and predetermined group of six external interview informants provide a contextual account, not a systematic assessment of behavioral trajectories or data saturation. The Grade IX student sample also limits direct understanding of newcomers' experiences.

The scope of green culture requires similar caution. Cleanliness, proper waste disposal, and shared responsibility are relevant environmental practices, but they do not establish the full range of ecological conduct. Waste reduction, sorting and treatment, greening, and water or energy conservation were not systematically assessed. These dimensions should be treated as directions for further inquiry rather than assumed achievements or confirmed absences.

The local environmental context gives such inquiry educational relevance. (Istianah, 2024; Sodik et al., 2024; Yusuf, 2025) discuss flooding in Demak as a complex problem involving multiple factors. This context supports connecting religious education with environmental understanding, but dormitory cleanliness cannot be presented as a demonstrated solution to regional flooding. Any wider contribution would require environmental learning that helps students understand consequences beyond the immediate comfort of their living spaces.

A practical implication is to make the connection between religious values and environmental duties explicit while creating opportunities for students to act without waiting for instructions. Guided reflection, student-led identification of environmental problems, and responsibility beyond assigned cleaning schedules could be considered as program-development options. These are implications of the analysis, not interventions whose effectiveness was tested in this study.

Future research should follow behavior over time, include students from different grades, and compare practices under varying levels of supervision. Repeated observations of unprompted action and broader environmental indicators would help distinguish scheduled compliance from independent responsibility. Studies across institutions could also examine whether the proposed educational connection occurs under different boarding school arrangements.

The contribution of this study is therefore a conditional explanation: tahfidz routines become environmentally relevant when religious interpretation, practical examples, and opportunities for action connect them with care for shared surroundings. The evidence supports examining these connections, but not claiming that memorization automatically creates ecological character. This distinction allows Qur'anic and environmental education to be brought into dialogue without overstating either the findings or the role of tahfidz.



Conclusion (خاتمة)

At the Boarding School of MTsN 2 Demak, tahfidz can be understood as a pedagogical foundation for strengthening green culture when accompanied by habituation, role modeling, religious guidance, supervision, and environmental practices. This connection was expressed through scheduled cleaning, shared-space maintenance, proper waste disposal, and collective responsibility. Organized routines, musyrif guidance, and student cooperation supported these practices, while uneven awareness, fluctuating motivation, and dependence on reminders constrained independent action. The study's main contribution is a contextual explanation of how everyday educational practices connect Qur'anic learning with environmental responsibility. The distinction between assigned participation and independent initiative indicates that established

routines alone do not demonstrate internalized environmental values or a direct causal effect of tahfidz.

For Islamic boarding school education, these findings suggest explicitly connecting religious values with environmental duties and providing opportunities for students to take responsibility beyond supervised routines. Interpretation is limited by the single institutional setting, six external interview informants, the short observation period, the focus on cleanliness-related practices, and the researcher's dual role as a *musyrif*. Future research should examine environmental practices over time across institutions and student grades, with particular attention to action without prompting and broader dimensions such as waste reduction and resource conservation.

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