

Implementation of the Living Hadith ‘Cleanliness Is Part of Faith’ in the School Culture at MI Al-Huda Karangnongko

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ABSTRACT

This study explores the implementation of the living hadith “*Cleanliness is part of faith*” within the school culture at MI Al-Huda Karangnongko. Using a qualitative descriptive approach, data were collected through observations, interviews, and documentation involving students and teachers as key informants. The data were analyzed using the Miles and Huberman interactive model and validated through triangulation. The findings indicate that the hadith is not only understood as a religious teaching but is also practiced consistently through daily routines such as cleaning classrooms, maintaining personal hygiene, and participating in school-wide cleanliness activities. This implementation contributes to shaping students' character, responsibility, and awareness of cleanliness both at school and at home. The study is expected to provide insight into how living hadith practices can support religious education and character development in Islamic educational institutions.

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Introduction

Cleanliness is a fundamental concept in Islamic teachings, as emphasized by the Prophet Muhammad (peace be upon him) through the hadith ‘*al-thahārah syathru al-īmān*’, which means that cleanliness is an integral part of faith (Alfin, 2022). This hadith emphasizes that cleanliness is not only related to physical aspects but also reflects the spiritual and moral quality of a Muslim. Therefore, the value of cleanliness should be instilled from an early age through educational institutions as part of shaping the students' religious character (Nuralifya dkk., 2025).

As an Islamic educational institution, the madrasah plays a strategic role in integrating religious values into students' daily practices. School culture, teacher role modeling, and habitual activities serve as character-building spaces that enable students to directly experience religious teachings in their everyday lives (Nuronia, 2025). Habituation activities such as class duty routines, maintaining the cleanliness of the learning environment, and disposing of trash in its proper place are concrete forms of implementing the values of the hadith within educational activities (Biantoro & Istiqlal, 2025). These practices are in line with the concept of living hadith, which refers to the process of actualizing the

Prophet's teachings within the social behavior, culture, and traditions of educational institutions (Ikhsan & Yuslem, 2025).

Previous studies have shown that implementing the hadith values of cleanliness within school culture can enhance students' religious awareness and discipline. A study by (Yasmiar, 2025) for instance, found that class duty activities associated with the hadith on cleanliness help students develop an understanding that maintaining cleanliness is part of worship. In addition, a clean school environment has been proven to support learning comfort, environmental health, and the development of environmental awareness among madrasah students (Haerani dkk., 2022).

Nevertheless, studies on living hadith in the context of cleanliness within madrasahs remain relatively limited, particularly those that describe how hadith values are directly applied in school culture and students' daily behavior. Most previous research has only highlighted general habituation activities without examining the relationship between the understanding of the hadith and specific cleanliness practices.

MI Al-Huda is one of the madrasahs that consistently implements cleanliness habituation programs. This can be seen from the provision of handwashing facilities in every classroom, the use of footwear when going to the mosque, as well as teacher supervision and role modeling. This phenomenon is interesting to examine as a form of living hadith because it reflects how the Prophet's saying on cleanliness is not only understood as a religious text but is truly embodied in the school culture and students' daily behavior. Therefore, this study aims to describe the implementation of the hadith 'cleanliness is part of faith' within the school culture of MI Al-Huda and to identify the forms of living hadith reflected in the cleanliness practices carried out by the school community.

Methods

This study employed a qualitative approach with a descriptive research design. This approach was chosen because it aims to understand phenomena in depth within their real-life context without manipulating variables. Qualitative research enables the researcher to explore the meanings and experiences of participants in a naturalistic manner, making it appropriate for examining the implementation of living hadith within the school culture (Creswell & Poth, 2016).

The research subjects consisted of the principal, Islamic Education (PAI) teacher, and students of MI Al-Huda Karangnongko. The selection technique used purposive sampling because only individuals considered to have relevant knowledge and experience were chosen as data sources. This selection took into account the informants' involvement in the process of implementing hadith values in school habituation, ensuring that the data obtained would be rich and in-depth (Patton, 1980).

The data collection techniques included semi-structured interviews, participatory observation, and documentation. Interviews were used to explore the informants' understanding, experiences, and perceptions regarding the

implementation of hadith on cleanliness. Observation was conducted to identify real practices in the school environment, such as the habits of washing hands, disposing of trash properly, and the routine of performing wudu before prayer. Documentation served as supplementary data in the form of activity photos, school regulations, and records of the implementation of cleanliness programs (Miles & Huberman, 1984).

Data analysis in this study employed an interactive analysis model, which consists of three main stages: data reduction, data display, and conclusion drawing. Data reduction was carried out from the beginning of the data collection process to sort, select, and focus on information relevant to the research objectives. The reduced data were then presented in narrative form and matrices to make them easier to read, interpret, and analyze. The final stage was conclusion drawing, conducted continuously throughout the research process until valid, consistent, and representative findings were obtained (Asipi dkk., 2022).

The validity of the data was tested using source triangulation and technique triangulation. Source triangulation was carried out by comparing information obtained from teachers, the principal, and students to ensure the consistency of the data. Meanwhile, technique triangulation was conducted by comparing the results of interviews, observations, and documentation so that the data obtained became stronger, more consistent, and trustworthy (Lincoln & Guba, 1985).

Results and Discussion

Meaning and Contextualization of the Hadith 'Cleanliness Is Part of Faith'

The primary hadith that forms the basis of cleanliness values in Islam is the saying of the Prophet Muhammad (peace be upon him): '*At-tuhūru syathru al-īmān*' — which means 'cleanliness is part of faith' (Fatimaturrohmah dkk., 2024). This hadith has become a normative foundation in Islamic and educational literature, asserting that maintaining cleanliness is not merely a physical or social aspect but also an essential part of a Muslim's faith identity (Umyanah & Alif, 2025).

Studies on the text and its meaning indicate that the terms *tahārah* (purification/cleanliness) and *nazāfah* (cleanliness/hygiene) in Islamic tradition encompass physical, ritual, environmental, moral, and even spiritual dimensions not merely the bodily aspect (Agustina, 2021). This means that the cleanliness referred to in the hadith is not limited to physical purity but also includes purity of the heart, the environment, and one's behavior. It affirms that cleanliness in Islam is a holistic concept, encompassing individual, social, and environmental cleanliness (Muinudin & Jaenudin, 2024).

Interestingly, within the religious culture of Indonesian Muslim communities, a popular rendition has developed: '*An-nazāfatu minal īmān*', meaning 'cleanliness is part of faith.' Although this exact wording is not found literally in the authentic hadith compilations, it has become part of oral tradition, educational slogans, and symbolic religious language. Living hadith researchers

refer to this phenomenon as a form of *living text*—a religious text that remains alive, reproduced, and utilized by the community even though its structure has undergone cultural adaptation (Hanifa & Saputra, 2022). This is also expressed by the principal and Islamic education teachers at MI Al-Huda, who use '*An-nazāfatu minal imān*' as a moral motto or slogan to instill cleanliness awareness within the school environment. In the context of an Islamic educational institution such as MI Al-Huda, the use of this wording is not merely a linguistic variation but a pedagogical strategy to present religious teachings in a form that is easy for students to understand, remember, and practice in their daily lives.

In the context of education, the cleanliness values rooted in the hadith serve as a moral and spiritual foundation for shaping students' character. Contemporary studies on Islamic education indicate that positioning cleanliness as part of faith and religious identity supports the development of environmental awareness, discipline, and healthy behavior in schools (Haerani dkk., 2023). Therefore, the hadith is appropriate to use as a theoretical foundation for a living-hadith approach in schools, which integrates textual understanding (*naṣ*) with concrete everyday practices.

A *Living Hadith in the Educational Context*

The Living Hadith approach in education refers to the realization of hadith values into daily practices within the school, allowing the hadith to be understood not merely as a text but to live as part of the school culture. Recent studies show that living hadith becomes effective when schools implement hadith values through habituation, teacher role modeling, and institutional policies (Syifa dkk., 2024).

Through interviews with Islamic education teachers, it was found that one of the habituation practices and school policies at MI Al-Huda is requiring students to bring meals from home. This policy is intended to reduce the use of single-use packaging, particularly plastic, which has the potential to increase the amount of waste in the school environment. Through this habituation, students not only learn to maintain personal and environmental cleanliness but also begin to understand the importance of more environmentally friendly consumption habits as part of the religious values practiced and taught at the school.

Another study shows that the values of hadith can be internalized into students' lives through various school activities, such as daily routines, cleanliness habits, and school regulations and culture. The study found that the internalization process occurs gradually: students begin to habituate themselves to behaving in accordance with religious and moral values because the school environment consistently provides examples, reinforcement, and rules that align with the teachings of the hadith (Aulia & Nafisah, 2023).

Furthermore, research analyzing the internalization of Islamic values in schools found that strategies such as integrating values into the curriculum, teacher role-modeling, and habituating students to religious activities (such as cleanliness, congregational prayer, and proper etiquette) are crucial for the successful implementation of living hadith (Hidayati, 2024). These findings align with the practices implemented at MI Al-Huda. Based on interviews with the principal, maintaining a clean school environment is an aspect that receives special attention and is consistently emphasized to students. This value is not only

taught through integration within classroom subjects but is also reinforced through direct practice and routine school activities, such as classroom duty schedules and maintaining the cleanliness of the school grounds.

Therefore, in the context of an elementary school such as MI Al-Huda, the living-hadith approach enables religious values including cleanliness as part of faith to become an integral part of the school culture rather than merely instructional material. This provides empirical grounding that moral and religious values can be internalized through daily practices at school, allowing the hadith to 'live' in the everyday experiences of the students.

Implementation of Hadith Values in the School Culture of MI Al-Huda

The implementation of hadith values in Islamic education does not only emphasize the cognitive aspect of religious knowledge, but also habituation and character formation through direct practice. This aligns with al-Attas's view that the primary aim of Islamic education is *ta'dib*, namely the cultivation of ethics and proper conduct that reflect Islamic values in concrete actions, rather than mere memorization (al-Attas, 1999).

Based on interviews with the principal and Islamic education teachers, the implementation of the hadith value '*an-nazāfatu minal īmān*' at MI Al-Huda is reflected in various concrete practices that have become part of the school's culture. Environmental cleanliness is treated as a top priority, manifested through routine activities such as classroom duty schedules, maintaining the cleanliness of the school yard, and ensuring that learning spaces remain neat and comfortable. In addition, the school has provided well-organized waste bins categorized into organic, non-organic, and a special section for plastic bottles. This sorting system not only helps maintain the school's cleanliness but also instills ecological awareness in students.

Personal hygiene practices are also given significant attention. Each classroom is equipped with handwashing facilities, including a sink and soap, enabling students to develop the habit of washing their hands before and after meals. This routine not only supports the maintenance of health but also internalizes the value of *tahārah* as taught in Islam. In addition, there are specific rules regarding the use of footwear. Students are not allowed to wear shoes on classroom floors to maintain the cleanliness of the learning area, but they are required to wear footwear when leaving the classroom, particularly when going to the mosque. These rules reflect the application of cleanliness etiquette as well as respect for the place of worship.

Based on the interviews, it can be seen that MI Al-Huda implements the hadith values on cleanliness through school routines, teacher role modeling, and a supportive environment. Teachers not only convey the theoretical aspects of the hadith but also demonstrate cleanliness, discipline, and environmental respect, serving as examples for students to emulate. This pattern aligns with the Islamic-based character education approach, which emphasizes internalization through habituation, experience, and role modeling (Putri & Citrawati, 2025).

According to interviews with Islamic education teachers, cleanliness becomes part of the school culture system through activities such as classroom duty schedules, bringing meals from home to reduce plastic waste, and maintaining the environment, including gardens, school yards, and classrooms. This school-culture-based strategy falls under the category of value integration within the hidden curriculum, meaning values that are instilled not necessarily

through verbal instruction but through experience and school policies (Widodo, 2021).

The approach applied at MI Al-Huda also reflects a character-education implementation model that integrates three pillars: formal learning, habituation, and role modelling. This model is considered effective in shaping students' moral awareness because it supports an integrated form of education that connects knowledge, attitudes, and actions (Agus dkk., 2021).

Thus, the internalization of the hadith value '*an-nażāfatu minal īmān'* at MI Al-Huda is not merely a slogan or an administrative routine, but becomes a core element of the school culture through repeated practices, meaningful learning, and concrete role modelling within the school environment. This process provides an example of living hadith implementation that goes beyond conceptual understanding and is reflected in the daily actions of students and the entire school community (Rosyadi dkk., 2022).

Implementation of Hadith Values in the School Culture of MI Al-Huda

The observations indicate that students have become accustomed to practicing cleanliness in their daily school activities. Students were seen washing their hands before and after eating, as well as whenever their hands were dirty, without needing reminders from the teacher. This habit demonstrates that cleanliness practices have become part of their personal awareness, rather than merely instructions that must be followed.

In addition, the researcher observed that students maintained personal hygiene through the neatness of their clothing, the cleanliness of their nails, and the condition of their feet, especially when preparing for worship activities. Before entering the prayer area, students ensured that their bodies were clean and in a state of ritual purity in accordance with the taught procedures. These findings indicate that value-based education in Islamic schools—including cleanliness values—functions not merely as a transfer of knowledge but as a holistic character-building process that shapes students' understanding, attitudes, and actual behavior. According to Islamic education literature, the primary aim of education is to cultivate individuals with strong moral character (*akhlāq*), proper conduct (*adab*), and social responsibility, with cleanliness forming an integral part of these ethical and behavioral principles (Alhamuddin dkk., 2022).

Based on interviews with the students, it was found that they understood the meaning of the hadith '*an-nażāfatu minal īmān'* as a command to maintain cleanliness that must be manifested through concrete actions in daily life. This understanding is reflected in their habits of disposing of trash properly, carrying out classroom duties on a rotating schedule, and keeping their learning spaces clean. They also demonstrate awareness by avoiding littering in places such as desk drawers or hidden areas, instead using the designated waste bins according to their categories.

In addition to environmental cleanliness, the students also show an understanding of cleanliness as part of their preparation for worship. The habit of performing ablution before communal prayer is carried out with full awareness, as they recognize that cleanliness is not only a matter of physical discipline but also a prerequisite for valid worship. This understanding emerges because the concept of *tahārah* has been introduced since the early grades, allowing cleanliness values to become embedded as part of Islamic practice that must be observed, rather than merely memorized as theoretical knowledge.

Several contemporary studies affirm that when religious values are combined with daily practices and habituation, the outcomes extend beyond mere knowledge—transforming into a way of life. For example, in the context of schools and Islamic boarding institutions, Islamic educational approaches have been shown to be effective in instilling cleanliness and environmental values, as well as fostering awareness of health and proper conduct related to clean living (Khomsatun dkk., 2025).

Based on interviews with the students at MI Al-Huda, they understand cleanliness as something important because it is believed to create a more comfortable and pleasant learning atmosphere. Beyond comfort, they also associate cleanliness with religious beliefs—namely, that maintaining cleanliness can prevent the presence of supernatural beings or *jinn*, which are believed to prefer dirty places. This understanding indicates that the value of cleanliness is not perceived solely from a physical health perspective, but is also connected to the spiritual dimension within Islamic teachings.

These findings align with the theory of value internalization in character education, which explains that the formation of behavior occurs through the stages of knowing (knowledge), feeling (awareness and attitude), and action (real behavior). When students understand the reasons behind the importance of cleanliness, experience its benefits, and then apply it in their daily lives, the value can be considered fully internalized (Nawir & Hasnah, 2020).

This understanding is not only applied at school but is also reflected in the students' routines at home. Several students stated that they have become accustomed to activities such as sweeping, mopping the floor, washing dishes, and helping maintain the cleanliness of their home environment. This indicates that the value of cleanliness has developed into a consistent habit that extends beyond the school setting.

According to Lickona, the success of character education is achieved not only when values are understood, but when those values consistently manifest in students' daily behavior. In this context, the students' habit of maintaining cleanliness both at school and at home demonstrates that the hadith-based value of cleanliness has reached the stage of habit formation, rather than remaining merely verbal knowledge (Damariswara dkk., 2021).

The Islamic education perspective also emphasizes that the formation of character (*akhlāq*) occurs through a process of habituation (*ta'dīb*), role modeling, and spiritual reinforcement. Al-Ghazali explains that character is shaped through habits that are performed consistently and accompanied by inner awareness (Faza, 2021). When students understand that cleanliness is connected to faith and worship, their motivation to practice it no longer depends on the teacher's supervision, but arises independently as a form of spiritual drive.

Other studies reinforce that the internalization of moral values in educational settings is successful when learning, role modeling, the environment, and daily practices operate in harmony (Nur dkk., 2023). This aligns with the conditions at MI Al-Huda, where the hadith-based value of cleanliness is not only taught but also habituated through daily school activities.

Thus, the students' understanding and practice of cleanliness—both at school and at home—indicate that the hadith value has become part of their personal character. This process reflects the success of Islamic value-based

character education, in which religious knowledge transforms into attitude, then habit, and eventually becomes the students' moral identity (Dzofir, 2020).

Conclusion

This study demonstrates that the implementation of the hadith "*an-nazāfatū minal īmān*" at MI Al-Huda Karangnongko has successfully evolved from a mere conceptual understanding into a lived practice reflected in the school culture and students' daily behavior. Through a living-hadith framework supported by habituation, role modeling, and institutional policies, cleanliness has been internalized as both a spiritual obligation and practical discipline. The findings reveal that students not only practice cleanliness at school such as handwashing, proper waste disposal, maintaining classroom cleanliness, and performing ablution but also extend these behaviors into their home environments, indicating deep moral formation. This research suggests that embedding religious values into routine school practices, rather than limiting them to formal instruction, is an effective strategy for character education. Practically, the model applied at MI Al-Huda can serve as a reference for other Islamic educational institutions aiming to strengthen character education through living religious texts. Future research may explore longitudinal impacts, compare implementation across different school contexts, or evaluate the role of parental involvement in sustaining value-based habituation beyond the school environment.

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