Enhancing Green Campus Sustainability through Mental Model Development: An Islamic Perspective

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Article Info	Abstract
	This study explores the pivotal role of mental model development in enhancing sustainability initiatives within green campuses. As universities increasingly strive to mitigate their environmental impact, understanding and fostering the mental models of students, faculty, and staff becomes crucial. Mental models, which are deeply ingrained assumptions and perspectives about how the world works, significantly influence individuals' behaviors and decision-making processes. By identifying and reshaping these mental models to align with sustainability goals, educational institutions can cultivate a more sustainable campus culture. The research employs a qualitative approach with data from university leaders and faculties. Data collection techniques are interviews, observation, documentation, and questionnaires. The researcher analyzed the data using Nvivo 12Plus software through 7 stages: open coding, axial coding, selective coding, matrix coding query, and word frequency query. The results of the analysis show that, through the democratic attitude of the leaders and staff in each unit, the campus community members can express their opinions and can be well received by the leaders and staff. With a resilient mentality, every problem can be adequately resolved, and they are able to appreciate and manage diversity and not impose their will. Leaders, with material rewards, appreciate the office boys or staff at UIN Raden Intan.

Introduction

Technological advancement and knowledge alters social life's structure (Hatuwe et al., 2021; Syukur & Firmanto, 2021; Yuberti, 2015a, 2015b). These changes are occurring rapidly, affecting organizations in the workplace. The traditional management paradigm has shifted to management with a vision and mission to effectively empower employees and work teams. Management changes require an organization to adapt to the new management (Febrianty et al., 2020; Prabhawanti & Prasojo, 2021; Sisca et al., 2021; Yulianto, 2021).

According to Islam, change and adaptation are natural parts of human development and improvement. Islam teaches that every positive change is part of jihad, which is an earnest effort to improve one's life by God's will. The management concept in Islam emphasizes the importance of shura (deliberation), justice, and collective responsibility in organizational management. As a result, organizations based on Islamic values must be able to foster a harmonious, fair, and cooperative work environment.

Organizations, like living things, must adapt to the times (Faiz & Kurniawaty, 2020). If living things cannot keep up with the times, they will fall behind. As a result, if the organization is unable or too late to adjust to new circumstances, its performance will suffer (Tallon et al., 2019; Vogel, 2018). This forces an organization to learn and grow to keep up with the times (Törmänen et al., 2021; Watkins & Kim, 2018). This problem gave rise to the term "learning organization."

According to several sources, a learning organization is an activity that encourages each organization member to learn and grow in self-capacity (Baharun, 2018; GINTING, 2020). This will impact an organization's ability to adapt to new developments and meet internal and external challenges. However, not all organizations can quickly adapt, so organizations must always be responsive and adaptive in the development of a complex environment and global competition that is constantly evolving. As a result, a learning organization requires a high level of commitment (Kuwaitiningsih et al., 2021; Majid, 2019; Mangoting & Soengkono, 2019).

High levels of commitment improve organizational quality (Karami et al., 2017). For example, an educational institution must adapt to changing times to maintain high quality (Irmayani et al., 2018; Mensah, 2020). Raden Intan State Islamic University of Lampung, one of the educational institutions, interacts with the Rector, vice-rectors, dean, head of the study program, lecturers, staff, and students. It is possible to conclude that UIN Raden Intan Lampung's achievements result from the cooperation of all members rather than just the Rector or vice-rector.

The success of UIN Raden Intan Lampung's learning organization began with its transition from an Institute to a University. Mental models drive change. Mental models are images, mindsets, and assumptions everyone has (Nurhasanah, 2019; Tarnanen et al., 2021). This aspect impacts visions, attitudes, deeds, decisions, and actions. Implementing this aspect has a significant impact on UIN Raden Intan Lampung. The impact enables UIN Raden Intan Lampung members to work systematically toward goals while adapting quickly to change.

Another example of system thinking is that UIN Raden Intan Lampung received an award for second-best financial management, fourth place in Webometrics assessment, the ADIKTIS award, and others. These achievements are the result of collaboration among all members of UIN Raden Intan Lampung (Patimah, 2020).

The learning organization's achievements in mental models have prompted researchers conducting research to determine the system thinking model at UIN Raden Intan Lampung, an international green campus**.**

Research Methods

This study was conducted at UIN Raden Intan Lampung, the sustainable or international green campus. This study employs a qualitative approach, which examines the conditions of natural objects while emphasizing the subjective human experience (Agarwal et al., 2020; Auli et al., 2018; Frühauf et al., 2017; Holtrop et al., 2018). The qualitative approach generates descriptive data from individuals and observed behaviour

in written or spoken words (Sari et al., 2021; Suryanto & Patimah, 2019). The techniques used in this study refer to the actions and tools used by researchers to conduct research, such as making observations, recording data, and data processing techniques. Data collection methods include interviews, observations, documentation, and questionnaires (Chu & Ke, 2017; Sari et al., 2021). This study's data analysis procedure follows Miles, Huberman, and Johnny Saldana's qualitative data analysis procedure, which includes three steps (Elliott, 2018):
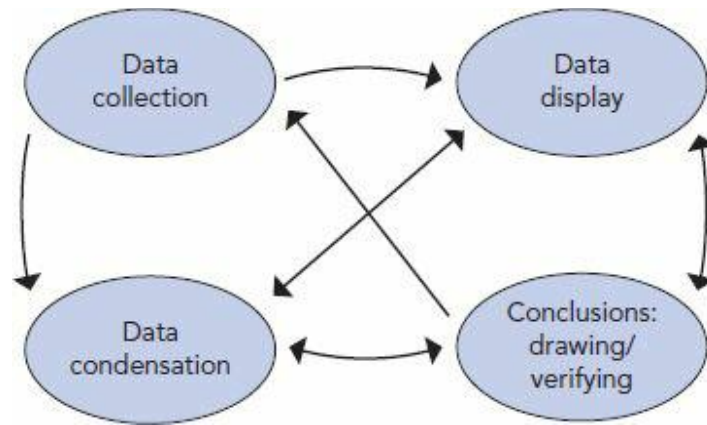

Figure 1. Data Analysis Components

The first step is data condensation. Data condensation is the selection, simplification, abstraction, and transformation of data gathered during data collection (Elliott, 2018; Murtafiah et al., 2018; Razi, 2021; Rohmah, 2018). At this stage, the term reduction is reduced to avoid appearing weakened and losing a process. This stage continues throughout the qualitative project (Elliott, 2018; Martina et al., 2020; Supriyanto & Masrukhi, 2021). Following data condensation, the researcher writes summaries and codes, develops themes, creates categories, and writes analytic memos. This stage will continue after the fieldwork is completed until the final report is ready. Data condensation is an analysis that sharpens, sorts, focuses, discards, and organizes data to draw and verify final results (Febrianingrum, 2020; Hatta, 2020).

The second step is data display. Data display is a collection of organized and compressed information that allows researchers to reach conclusions (Elliott, 2018). This stage is depicted using matrices, graphs, charts, and networks. This process is made clear and concise so that researchers can see what is happening, draw conclusions, and proceed to the next analysis stage. This stage allows researchers to model UIN Raden Intan Lampung's learning organization concept.

The third step is to draw and verify conclusions (Elliott, 2018; Sarmiento et al., 2020). In this final stage, the researcher draws conclusions about UIN Raden Intan Lampung's learning organization and new developments based on the research findings.

In qualitative research, data is considered valid if there is a correlation between what researchers report and what occurs in the field. Creswell describes it as trustworthiness, authenticity, and credibility. The table below depicts the validity test for qualitative data.

Table 1. Differences in Data Validity Test Terms

Aspects	Quantitative Method	Qualitative Method
Validity	Internal Validity	Credibility

Applicability	External validity/generalization	Transferability
Consistency	Reliability	Auditability, dependability
Naturalness	Objectivity	Confirmability

Table 1 displays four tests for qualitative research data validity. The first characteristic is credibility. Credibility is a test of the trustworthiness of data from research results that involves extending observation, increasing persistence in research, triangulation, peer discussion, and data validation by data providers (FitzPatrick, 2019; Hamilton, 2020; Kabir, 2017; Liu et al., 2019). The second step is to test transferability. This second test seeks to determine the level of accuracy (FitzPatrick, 2019; Hamilton, 2020; Kabir, 2017; Liu et al., 2019). The third step is dependability testing, which audits the entire research process (FitzPatrick, 2019; Hamilton, 2020; Kabir, 2017; Liu et al., 2019). The fourth test is confirmability, which involves having multiple people confirm the results and determining whether or not the data meets research standards (FitzPatrick, 2019; Hamilton, 2020; Kabir, 2017; Liu et al., 2019).

The data was analyzed using the Nvivo 12Plus software. Qualitative Solution and Research (QSR) International created this software for qualitative data analysis (Riadi et al., 2021; Sundari et al., 2021). There is a systematic data analysis known as coding analysis. According to Poerwandari, the first important step before analyzing is to assign codes to the obtained material (Aryadi, 2020; Sundari et al., 2021). The coding process consists of several stages that seek answers to the problems. The first option is open coding. This first step involves marking words that are thought to represent an important concept in the data cluster (Ebrahimpour, 2020; Guo, 2019). When the researcher has obtained and tested the data, he or she can complete the first step. Each data point that contains the same idea is labeled the same. The second stage involves axial coding. This stage involves the establishment of several categories that underpin some of the codes created in the first step (Ebrahimpour, 2020; Guo, 2019). According to Christine and Holloway, this step reassembles the disaggregated data from the first stage while reviewing and highlighting common themes. The researcher then reorganizes the initial categories in a new format to create the main categories labeled by the researcher. The third step involved selective coding. This step involves selecting core categories that connect to other categories (Ebrahimpour, 2020; Guo, 2019). In this step, the researcher identifies the essence of the research and combines all of the elements resulting from the emergence of theories containing the most important ideas.

The fourth step is a matrix coding query. This step is a sub-process in the query analysis stage that allows researchers to explore the data more flexibly and gain a more focused understanding of what is going on (Ebrahimpour, 2020; Guo, 2019). Researchers use this step to extract specific data patterns by identifying combinations of nodes and attributes and displaying the results in a table. The next step is a word frequency query. This step involves analyzing the data in the query process. This step collects information on words or concepts commonly used in source interviews (Ebrahimpour, 2020; Guo, 2019). This stage is a reminder to always address the most important issues during the analysis and reporting process. The sixth step involves creating a project map. This is the final stage of data analysis using Nvivo. In this step, the researcher creates an analysis map using coding, cases, and related source data to provide information about each data point's process flow and relationship from start to finish (Ebrahimpour, 2020; Guo, 2019).

Framework matrices are part of the data analysis technique. This step is an analysis procedure that assists researchers in summarizing research data source material and explaining the framework in the Nvivo data analysis process(Collaço et al., 2021). As a result, the researcher creates a representative who can explain the solution's origin to the existing problem using data from sources and supporting documents.

Result and Discussion

Raden Intan State Islamic University is based in Bandar Lampung, Lampung Province. Presidential Regulation No. 38 of 2017 changed the name from Institute to University on April 7, 2017. IAIN Raden Intan Lampung, now known as UIN Raden Intan Lampung, is Lampung's largest and oldest Islamic religious university. UIN Raden Intan Lampung evolved in stages, beginning with the pioneering and establishment phases and progressing through the development and status transfer phases.

When it was still known as IAIN Raden Intan Lampung, Raden Muhammad Sayyid, the Lampung Islamic Welfare Foundation (YKIL) chairman, oversaw the university's operations. In 1963, YKIL held an Alim Ulama deliberation throughout Lampung, which resulted in a recommendation to establish an Islamic higher education institution consisting of the Faculty of Tarbiyah and the Faculty of Shari'ah. In 1964, with the separation of Lampung Province from South Sumatra, the Faculty of Tarbiyah was established as a branch of the Faculty of Tarbiyah of UIN Raden Fatah Palembang, led by Syaikh Syamsuddin Abdul Mu'thi. 1965 a new idea emerged to establish an Islamic religious university in Lampung Province by establishing the Ushuludin faculty with the dean KH. Zakariya Nawawi.

Two significant events occurred in 1966. Initially, the academic activities of three faculties were relocated to the Kaliawi Campus. Furthermore, the Islamic Higher Education Foundation (Yaperti) Lampung was formed, with K.H. Zakaria Nawawi assuming the role of chairperson. In 1968, YKIL, Yaperti, and the joint committee attained favorable results. The Minister of Religious Affairs issued Decree No. 187 of 1968 on October 26, 1968, which established "IAIN Al-Jami'ah Al-Islamiyah Al-Hukumiyah Raden Intan."

Mochtar Hasan, S.H., served as the inaugural Rector during that time. From 1971 to 1973, Drs. Ibrahim Bandung assumed the position of the second Rector, representing a noteworthy achievement three years later. Lieutenant Colonel Drs. H. Soewarno Achmady served as the third Rector. In this phase, the Lampung Regional Government allocated a 5-hectare land grant in Labuhan Ratu. In addition, he played a role in establishing a new campus for administrative and academic functions, as well as the relocation from the Kaliawi Campus to the Labuhan Ratu Campus.

Dr. Muhammad Zein served as the fourth Rector. Under his leadership, the institution received a generous allocation of 50 hectares of land in Sukarame, facilitated by the Regional Government and with the endorsement of Minister of Religion Alamsyah Ratu Perwiranegara. Fifty hectares of land were designated for constructing four lecture buildings, each consisting of two stories. The construction of the four buildings began in 1984 under the leadership of H. Busyairi Madjidi, who subsequently assumed the position of the fifth Rector. In 1987, the lecture activities of the Tarbiyah and Ushuluddin Faculty were moved to the Sukarame Campus Complex, while the Sharia Faculty remained operational in Labuhan Ratu.

During the tenure of the 6th Rector, Drs. H. Pranoto Tahrir Fatoni, the faculty building and library were constructed. Aside from supervising the construction of educational facilities, he also prioritized the optimization of overall administration,

encompassing financial, academic, and student matters. Substantial institutional progress occurred during the tenure of the seventh Rector, Mr. Drs. H. M. Ghozi Badrie. The Da'wah Faculty was founded in 1990 by the Minister of Religion's decision No. 397 of 1993. Consequently, the institution currently possesses four faculties under its seventh Rector.

Prof. Dr. H. M. Damrah Khair, MA, became the 8th Rector. He transferred the administrative activities of the rectorate from the Labuhan Ratu Campus to the Sukarame Campus. The postgraduate program made substantial advancements in 1999 after deliberating in the IAIN senate session. Consequently, the program was granted permission to establish a postgraduate program, resulting in the issuance of the Rector's Decree Number 222 of 1999 on December 4, 1999.

Under the guidance of the 9th Rector, Prof. Dr. H.S Noor Chozin Sufri, the Student boarding house was established, alongside the construction of several new buildings and enhancements to facilities and infrastructure. In addition, new study programs were created. The 10th Rector carried on the work started by the 9th Rector, Prof. Dr. KH Musa Sueb, MA. During this period, there were endeavors to elevate the academic standards of both students and faculty, enhance proficiency in foreign languages, and establish a favorable campus atmosphere to foster student growth. In addition, new study programs were implemented at undergraduate and postgraduate levels, while technical implementation units and academic support institutions were enhanced. After the 10th rector period, the Institution was recognized as one of the government agencies implementing Public Service Agency Financial Management (PK BLU) by the Decree of the Minister of Finance Number 277/KMK.05/2010 dated July 5, 2010.

Under the guidance of the 11th Rector, Prof. Dr. H. Moh. Mukri, M.Ag., the previous development efforts were significantly progressed and improved. The primary emphasis was on enhancing services for students. UIN Raden Intan Lampung obtained SBSN funds to construct a 10-story building during this period. UIN Raden Intan Lampung has also received numerous accolades at the national level during this time. In 2011, this institution attained the highest rankings in the Sumatra region and at the national level in SPMB-PTAIN (new student enrollment) 2011. In the same year, it was included in the top ten Islamic higher education institutions based on its efficient utilization of funds. During that year, a scientific journal also obtained national accreditation.

A feasibility study was conducted in 2014 to assess the viability of transforming IAIN (State Islamic Institute) into UIN (State Islamic University). The study was attended by the Director General of Islamic Education and was held at the UIN Raden Intan Lampung Campus. In 2016, the President of Indonesia authorized the conversion of Raden Intan State Islamic Institute of Lampung into Raden Intan State Islamic University of Lampung. The university's motto highlights the principles of intellect, spirituality, and integrity.

The UIN Raden Intan Lampung was commended for its exceptional performance as a PTKN BLU and received an award for its exemplary management within the Ministry of Religious Affairs in 2016-2017. In 2021, UIN Lampung achieved the 4th position in the webometrics assessment and received the Islamic Religious Higher Education Appreciation Award. In 2020, it achieved the highest green campus score among all universities, as determined by the UI Green Metric World University Rankings Network. This accomplishment resulted in a 10th-place ranking overall. UIN Raden Intan Lampung has attained notable achievements by being the inaugural university in Indonesia to adopt ISO standards and securing a position among the top 70 Islamic universities worldwide. In 2020, UIN Raden Intan Lampung attained commendable rankings in global Islamic universities.

Furthermore, it distinguished itself as the third most outstanding Islamic institution of higher education. It ranked 50th among Indonesian universities due to its remarkable productivity in producing scientific publication articles and effectively managing accredited journals during the previous three years.

UIN Raden Intan Lampung has made significant progress over the years, thanks to its adaptation to the changing times and the implementation of the learning organization approach. This has resulted in notable changes, advancements, and accomplishments. UIN Raden Intan Lampung has established itself as an organization that actively encourages collaborative learning. The figure below illustrates the implementation of team learning at UIN Raden Intan Lampung:
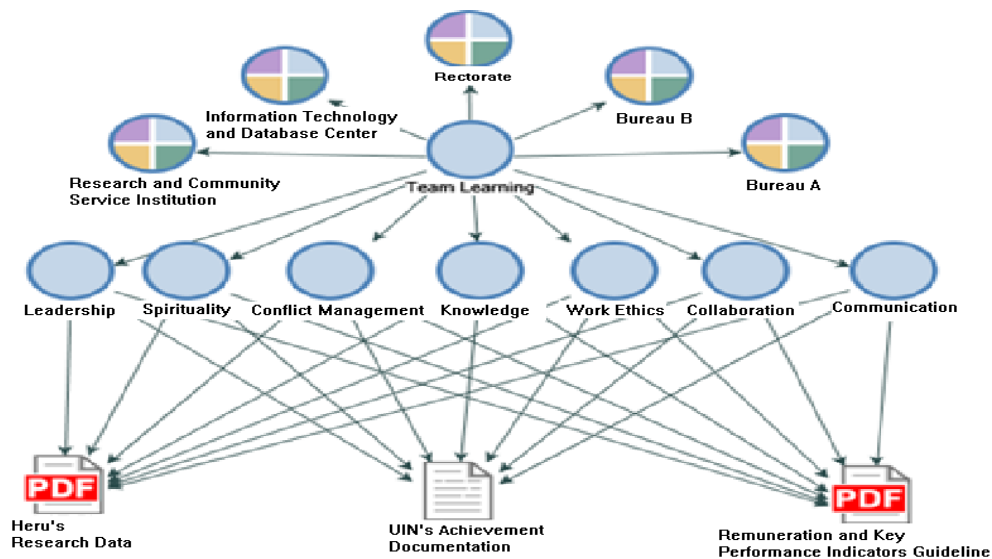

Figure 2. The Mental Models of UIN Raden Intan Lampung

The image above depicts some of the mental model implementations UIN Raden Intan Lampung uses, with explanations provided below.

Motivation: Motivation: Leaders motivate lecturers, staff, and students to instill in them high expectations for success, a strong sense of responsibility for their duties, and challenging goals to be achieved. This principle is consistent with Islam's concept of *ihsan*, which encourages everyone to do their best. Islam teaches us to strive for perfection in all aspects of life, including work and worship. As the Quran states, "Tell ˹them, O Prophet˺, "Do as you will. Your deeds will be observed by Allah, His Messenger, and the believers" (QS. At-Taubah: 105).

Serving: Islam emphasizes the importance of serving others as worship. Serving with words, writings, and deeds on campus is a practical application of Islamic teachings on the importance of manners and ethics in interaction. Providing clear and accurate information and keeping the campus environment clean and orderly are all part of the effort to create a conducive learning and work environment. This is consistent with the Islamic principle that cleanliness is a part of faith, and providing the best service is a sign of noble character. The Prophet stated, "The best of humanity is the most beneficial to mankind" (HR Ahmad).

Appreciative: In Islam, respecting and appreciating the efforts of others is considered a noble character. The leadership of UIN Raden Intan Lampung conducted an assessment of the campus's strengths and weaknesses to improve and achieve the vision of becoming a green campus. This process involves all campus members in creating and realizing a common dream that embodies the spirit of shura and unity in Islam. Shura (deliberation) is an important Islamic principle that encourages all parties to participate in decision-making. Allah states, "And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend" (QS. Asy-Syura: 38).

Spiritual: Lecturers implement the spiritual aspect by serving as role models for students in terms of worship and speech and participating in events commemorating the Prophet Muhammad's birthday. These activities demonstrate that UIN Raden Intan Lampung focuses not only on academic aspects, but also on character development and spirituality among its students and faculty, in line with Islamic education's goal of forming *insan kamil* (perfect human beings). This spiritual education is necessary to develop a strong character and integrity.

Tolerance: Tolerance is implemented by allowing students to express their opinions freely in class and forums with campus leaders. UIN Raden Intan Lampung respects diverse beliefs and welcomes non-Muslim students to study on its campus. It reflects the Islamic principle of valuing differences and promoting peaceful coexistence. Islam teaches its followers to respect diversity while maintaining peace. Allah says, "Let there be no compulsion in religion (Islam)" (QS. Al-Baqarah: 256).

Courage: The courage to face work problems and the commitment to the university's vision demonstrate the mental toughness taught in Islam. Flexibility in appreciating diversity while not imposing one's will be consistent with Islamic teachings on respecting differences and maintaining social harmony. The Prophet stated, "A strong man is not one who is good at wrestling, but one who can control himself when angry" (HR. Bukhari and Muslim).

Flexibility: The ability to appreciate diversity without imposing one's will, respect ethnic differences, and keep the environment clean. It is consistent with Islamic teachings on the importance of maintaining unity and respecting the rights of others. Islam teaches us to always be fair and to avoid imposing our will on others. Allah SWT states, "Indeed, Allah commands justice, grace, and generosity to close relatives. He forbids indecency, wickedness, and aggression" (QS. An-Nahl: 90).

The implementation of these mental models enabled UIN Raden Intan Lampung to achieve several goals, including financial management awards, high Webometrics rankings, and recognition as a sustainable green campus. This demonstrates how Islamic values can be integrated into organizational management and leadership to achieve long-term success.

Thus, this study demonstrates that implementing mental models based on Islamic values can significantly positively impact significantly impact meeting organizational goals, improve work quality, and create a harmonious and productive work environment. Implementing Islamic values in critical areas such as motivation, service, appreciation, spirituality, tolerance, courage, and flexibility fosters self-development and organizational success.

Conclusion

The research presented in this study underscores the critical importance of mental model development in advancing green campus sustainability initiatives. Our findings highlight that while there is a foundational awareness of sustainability principles within campus communities, significant disparities in understanding and implementation persist, impeding the effectiveness of sustainability efforts.

By systematically identifying and addressing these gaps through targeted interventions—such as sustainability education programs, experiential learning opportunities, and enhanced community engagement—educational institutions can reshape mental models to better align with sustainability objectives. This realignment fosters more consistent and proactive sustainability behaviours among students, faculty, and staff.

The democratic nature of leaders and staff in each unit demonstrates the implementation of mental models in the institutional unit at UIN Raden Intan Lampung, allowing campus members to express their opinions and receive them well from leaders and staff. With a tough mentality, problems can be solved properly, and people can appreciate and manage diversity without imposing their will. Material rewards demonstrate an appreciative attitude toward office boys or staff. However, several components, such as intellectuality and integrity, remain unimplemented. Through analysis, researchers only found implementation in the area of spirituality.

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