

**INTEGRATING QUR'ANIC AND HADITH-BASED  
ENVIRONMENTAL VALUES INTO THE ADIWIYATA PROGRAM  
AT STATE JUNIOR HIGH SCHOOL 1 PANTI JEMBER**

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**Abstrak**

Penelitian ini bertujuan untuk mengkaji implementasi Program Adiwiyata di SMP Negeri 1 Panti dan dikaji dalam perspektif Al-Qur'an dan Hadis serta prinsip fikih *bi'ah* menurut KH. Ali Yafie. Menggunakan pendekatan kualitatif studi kasus, data dikumpulkan melalui observasi, wawancara, dan dokumentasi, lalu dianalisis dengan model Miles dan Huberman serta diuji validitasnya melalui triangulasi dan diskusi sejawat. Hasil penelitian menunjukkan bahwa Program Adiwiyata di sekolah bukan sekadar pelestarian lingkungan, tetapi juga wujud nyata penerapan nilai-nilai Islam yang bersumber dari Al-Qur'an, Hadis, dan prinsip fikih lingkungan (Fiqh *Bi'ah*). Kegiatan seperti menjaga kebersihan, memilah sampah, hemat air, hingga aksi "Resik-Resik" mencerminkan prinsip *Hifdz al-Nafs* dan *khalifah*, yaitu menjaga keselamatan manusia dan tanggung jawab sebagai pemimpin bumi. Melalui dalil-dalil agama, siswa diajak menyadari bahwa merawat alam adalah bagian dari ibadah yang akan dipertanggungjawabkan. Nilai seperti amanah, kerja sama, anti-pemborosan, dan kepedulian terhadap makhluk hidup ditanamkan sebagai bagian dari pendidikan karakter yang berlandaskan lingkungan dan spiritualitas Islam.

**Abstract**

*This study aims to examine the implementation of the Adiwiyata Program at State Junior High School 1 Panti through the perspective of the Qur'an and Hadith, as well as the principles of Islamic environmental jurisprudence (Fiqh al-Bi'ah) according to KH. Ali Yafie. Employing a qualitative case study approach, data were collected through observation, interviews, and documentation, then analyzed using Miles and Huberman's model with triangulation and peer discussion to ensure validity. The findings reveal that The Adiwiyata program in schools is not merely about environmental preservation; it is a practical implementation of Islamic values derived from the Qur'an, Hadith, and the principles of Islamic environmental jurisprudence (Fiqh al-Bi'ah). Activities such as maintaining cleanliness, waste sorting, water conservation, and community clean-up efforts like "Resik-Resik" reflect the principles of *Hifdz al-Nafs* (protection of life) and *Khilafah* (human stewardship over the earth). Through Qur'anic and Prophetic guidance, students are made aware that caring for the environment is not only an ecological responsibility but also an act of worship with consequences in the Hereafter. Values such as trust (amanah), cooperation (ta'awun), avoiding waste, and respect for all living beings are instilled as part of character education rooted in environmental ethics and Islamic spirituality.*

**Keywords:** Environmental Values, Adiwiyata Program, Islamic environmental ethics

## **Introduction**

Environmental degradation has become one of the most pressing global concerns in the 21st century, manifesting in various forms such as biodiversity loss, climate change, deforestation, pollution, and ecosystem disruption. These challenges threaten both current and future generations. In response, environmental education has emerged as a strategic approach to promoting sustainability, shaping awareness, and encouraging responsible behavior from an early age (Tilbury, 1995; Ardoin et al., 2020).

In Indonesia, the Adiwiyata Program—initiated by the Ministry of Environment and Forestry—represents a national framework for integrating environmental values into the school system. It is implemented through four main components: policy integration, curriculum development, participatory environmental action, and eco-friendly school infrastructure (Sitisyarah & Mustika, 2017). Despite its widespread adoption, the program largely adopts a secular and technocratic orientation, often lacking deeper moral or spiritual grounding, especially in religiously-oriented learning environments.

Recent scholarship has criticized secular models of environmental education for neglecting the emotional, spiritual, and ethical dimensions essential for fostering long-term ecological commitment (Berryman & Sauv  , 2013; Kopnina & Cherniak, 2020). In predominantly Muslim societies like Indonesia, where religious teachings play a central role in moral development, integrating Islamic values—particularly those derived from the Qur'an and Hadith—into environmental education holds great promise. As Maftuh et al. (2023) argue, embedding Islamic theological and ethical principles such as *khil  fah* (stewardship), *m  z  n* (balance), and *fas  d* (corruption) into educational content can significantly strengthen students' moral engagement with environmental issues.

The Qur'an and Hadith offer a rich ethical framework for ecological responsibility. The environment is seen as a divine trust (*am  nah*), and nature is described as a sign (*  yah*) of God's creation. Numerous verses encourage reflection on the natural world and prohibit destruction or imbalance (e.g., Qur'an 7:56, 6:141). These teachings form the foundation of *fiqh al-bi'ah* (Islamic environmental jurisprudence), a branch of Islamic law developed by scholars such as KH. Ali Yafie (2006), which aligns ecological ethics with the higher objectives of Islamic law (*maq  sid al-shari'ah*).

This integration is not only doctrinally valid but also pedagogically strategic. Studies by Shafii et al. (2022) and Ubaidillah et al. (2021) show that embedding Qur'anic and Prophetic teachings on nature into school curricula—particularly through Qur'an-Hadith learning—enhances students' environmental awareness, ethical responsibility, and spiritual consciousness. As such, the subject of Qur'an-Hadith is not only a venue for religious instruction but also a potent medium for inculcating Islamic environmental ethics in educational settings.

Given this background, this study aims to examine how Islamic environmental values derived from the Qur'an and Hadith are integrated into the *Adiwiyata* Program at State Junior High School 1 Panti, Jember. Specifically, this research seeks to: (1) explore the practical implementation of *Adiwiyata* at the school level; and (2) To analyze the implementation of the *Adiwiyata* program from the perspective of the Qur'an, Hadith, and the principles of *fiqh al-bi'ah*.

## **Method**

This study employed a descriptive qualitative approach with a case study design to explore the implementation of the *Adiwiyata* environmental education program and the integration of *fiqh bi'ah* (Islamic environmental ethics) specifically within the teaching and learning process of the Qur'an Hadith subject at State Junior High School 1 Panti, Jember Regency, East Java. This school was selected purposively due to its notable commitment to promoting environmental awareness through Islamic values, especially by embedding religious environmental principles in classroom instruction and extracurricular activities.

The research focused on addressing two main questions: (1) How is the *Adiwiyata* program implemented in Qur'an Hadith learning at State Junior High School 1 Panti? and (2) In what ways are Islamic environmental values—particularly those derived from *fiqh bi'ah*—integrated into the Qur'an Hadith subject and associated school-based environmental practices? These questions guided the formulation of interview protocols, observation guides, and document analysis criteria.

Participants were selected using purposive sampling to ensure the inclusion of key individuals with substantial involvement in both the *Adiwiyata* program and Islamic religious education. The participants included the school principal, the vice principal for curriculum, Qur'an Hadith teachers, members of the *Adiwiyata* team, and several students who actively participated in environmental programs or Qur'an

Hadith learning. A total of ten informants were involved, representing different perspectives within the school environment.

Data were gathered through three primary techniques: non-participatory observation, semi-structured interviews, and document analysis. Observations focused on how environmental values were reflected in the teaching of Qur'an Hadith, including practices such as using verses about nature (e.g., *surah Al-Baqarah* or *Ar-Rum*) to promote ecological awareness, classroom discussions on human responsibility toward the environment, and student participation in activities like planting trees or maintaining school gardens inspired by Islamic teachings. Interviews were conducted using a semi-structured guide tailored to explore how Qur'an Hadith teachers integrated ecological messages from the Qur'an and Hadith, students' understanding of religious environmental values, and how these values were reinforced through school policy and community engagement. Sample interview questions included: "Which verses or hadiths are most often used to discuss environmental stewardship?", "How do students respond to the integration of ecological values in Qur'an Hadith classes?", and "Are there specific religious rituals or school habits inspired by *fiqh bi'ah*?"

Document analysis was conducted on Qur'an Hadith lesson plans, teaching modules, assessment rubrics, and environmental project reports to identify evidence of religious-environmental integration. These materials were used to triangulate data from observations and interviews, ensuring consistency and validity in the findings.

The data analysis process followed Miles and Huberman's interactive model, consisting of data reduction, data display, and conclusion drawing. In the data reduction phase, raw data from interviews, field notes, and documents were coded thematically. Codes such as "Qur'anic verses on nature," "Islamic-based environmental projects," and "teacher modeling of eco-ethical behavior" were identified and grouped into broader themes. Data were then displayed in thematic matrices and narrative summaries to facilitate interpretation. The final stage involved iterative conclusion drawing and verification through cross-comparison of data sources and member checking. Triangulation of data sources and methods, along with peer debriefing among researchers, was employed to enhance the credibility and confirmability of the results.

Ethical considerations were strictly observed throughout the research. Formal approval was obtained from the school administration, and informed consent was secured from all participants. Each participant was informed about the research

objectives, the voluntary nature of their participation, their right to withdraw at any time, and the confidentiality of their responses. All personal identifiers were anonymized, and data were securely stored and used solely for academic purposes. These ethical practices ensured that the study maintained high standards of transparency, respect, and academic integrity.

## **Findings and Discussion**

### **The Implementation of the Adiwiyata Program at State Junior High School 1 Panti**

The findings of this research demonstrate that the Adiwiyata Program at State Junior High School 1 Panti has been holistically implemented through four core components: environmentally oriented school policies, an environment-based curriculum, participatory environmental activities, and the provision of eco-friendly infrastructure. Notably, this environmental education movement has been integrated into the subject of Islamic Religious Education (PAI), including the specific area of Al-Qur'an Hadis learning.

First, the school's environmentally oriented policies are reflected in its vision and mission, which promote environmental awareness as part of students' character development. These values align with Islamic teachings, particularly the verses of the Qur'an that command humankind to act as stewards (khalifah) of the Earth (QS. Al-Baqarah: 30; QS. Al-A'raf: 56). The school leadership has formalized these principles through various operational programs such as class cleanliness rules, a zero-waste initiative, and the green classroom campaign. Students are designated as "Adiwiyata cadres," actively involved in promoting environmental values within and beyond the school. Through these activities, the concept of stewardship discussed in Al-Qur'an Hadis classes is actualized in practice, reinforcing students' understanding of their religious obligations toward environmental care.

Second, the environment-based curriculum, The curriculum applied at State Junior High School 1 Panti is the "Merdeka" curriculum. The learning plans, which integrate materials related to this program, are formulated in the form of teaching modules. To encourage student participation in the teaching and learning process, teachers must be able to choose strategies, techniques, and teaching methods that are engaging, enabling them to deliver the material effectively. Additionally, teachers should be adept at developing both local and global environmental issues that can provide knowledge as well as solutions to environmental problems. The integration of

environmental education is carried out through strengthening materials, particularly in Science subjects. The teaching modules used emphasize hands-on environmental management practices in the community. Similarly, in Islamic Education (PAI), for instance, PAI teachers have connected the material on *thaharah* (purification) with clean water management and have taught students the responsibility of being Allah's *khalifah* on Earth to protect and care for the environment.

Third, participatory environmental activities The participation of the entire school community is clearly evident. Routine programs at State Junior High School 1 Panti, such as the 'Clean Friday' (*Jum'at Bersih*) activity involving all school members, class cleanliness competitions, encouraging the presence of plants/greening inside classrooms, and tree planting within the school grounds, are enthusiastically carried out by both students and teachers. As a tangible manifestation of the zero waste program, SMPN 1 Panti also promotes the use of tumblers and lunch boxes to reduce plastic waste. This initiative has received support from parents.

State Junior High School 1 Panti also provides segregated trash bins for organic and inorganic waste, which are then processed into compost as fertilizer for the Family Medicinal Plant (TOGA/*Tanaman Obat Keluarga*) garden in the school yard. Additionally, the school conducts Adiwiyata socialization activities with the surrounding community about energy conservation. The Adiwiyata cadres carry out outreach to local residents on topics such as turning off electric lights when not in use, the water-saving movement, and how to make aromatherapy candles from used cooking oil. They also distribute environmental posters.

In relation to water conservation, State Junior High School 1 Panti has innovated by utilizing the river in front of the school as a fish pond. Furthermore, State Junior High School 1 Panti involves the community by organizing the "Gerakan Resik-Resik Kali" (Clean the River Movement) in collaboration with the Youth Team of Desa Tanggap Bencana (Disaster-Responsive Village) from Desa Suci as an effort to preserve the river ecosystem in Desa Suci, Panti District. As a form of environmental care, the Adiwiyata team at SMPN 1 Panti has also conducted activities at the beach, named "Resik-Resik Pantai Pancer Puger" (Clean the Pancer Puger Beach).

This aligns with the indicators of participatory environmental activities (Tim, 2012), which include: 1) Caring for and maintaining the school buildings and environment, utilizing school facilities in accordance with environmental



management and protection principles.2) Participating in environmental actions conducted both within and outside the school. 3) In addition to the school community, improving environmental management should receive support from parents, alumni, the business sector, media, universities, and other schools.

Fourth, eco-friendly facilities and infrastructure. Regarding the findings of the research on eco-friendly facilities and infrastructure at SMPN 1 Panti, the school provides various facilities to support a clean, green, and comfortable environment, as well as the management of water, land utilization, and energy conservation. Examples include the provision of washbasins in every classroom corridor and school area, clean toilets with sufficient water supply, segregated trash bins for organic and inorganic waste, a green and lush school environment, a waste bank, a healthy canteen, a fish pond as an innovation for utilizing the river in front of the school, and other supporting facilities.

**Table 1. Findings on the Implementation of the Adiwiyata Program at State Junior High School 1 Panti**

<b>Component</b>	<b>Implementation Description</b>
<b>1. Environmental-Oriented Policies</b>	a. There is a vision, mission, and school regulations supporting an environmental care culture.
	b. Operational policies such as classroom cleanliness rules, zero waste program, and green class program.
	c. The principal actively encourages the formation of an environmental culture across all school management levels.
	d. Formation of the Adiwiyata team to ensure the program runs optimally.
	e. Students are involved in Adiwiyata socialization activities with the surrounding community to instill values of discipline, responsibility, and environmental care.
<b>2. Environment-Based Curriculum</b>	a. Integration of environmental education into the curriculum, especially in Science subjects.
	b. Teaching modules focus on practical environmental management activities in the community.
	c. Islamic Education (PAI) connects topics such as purification with the management of clean water, teaching students their responsibility as Allah's khalifah to care for the environment.
	d. Implementation of the 3R (Reduce, Reuse, Recycle) movement such as composting at school, making candles from used cooking oil.
<b>3. Participatory Environmental Activities</b>	a. Routine activities like "Clean Friday" involve the entire school community.

	b. Classroom cleanliness competitions and greening efforts.
	c. Tree planting on school grounds.
	d. Zero waste program promoting the use of tumblers and lunch boxes.
	e. Socialization of energy and water conservation to the surrounding community.
	f. "Resik-Resik Kali" movement in collaboration with the youth team of Desa Suci.
	g. "Resik-Resik Pantai Pancer Puger" beach clean-up activities.
<b>4. Eco-Friendly Facilities and Infrastructure</b>	a. Segregated waste bins for organic and inorganic waste.
	b. Clean toilets with water-saving features.
	c. Family Medicinal Plant Garden (TOGA) in several school corners.
	d. Waste bank.

*Source: compiled from primary data and field observations*

It shows that the four main components of the Adiwiyata Program at State Junior High School 1 Pantj have been successfully implemented, with strong support from school leadership, teachers, students, and the surrounding community. This has been carried out in accordance with the official guidelines set forth in the Ministry of Environment Regulation No. 05 of 2013, Article 4.

#### **Analysis of the implementation of the Adiwiyata program from the perspective of the Qur'an, Hadith, and the principles of *fiqh al-bi'ah* at State Junior High School 1 Pantj Jember**

Each environmental action is supported by Qur'anic verses or Hadith. For example, the beach clean-up aligns with Qur'an Surah Al-Mulk: 15, which reminds us that the earth is made accessible for human benefit, but must be managed wisely. The Prophet's Hadith discouraging water waste even near a flowing river reinforces the Islamic emphasis on sustainability and care for natural resources.

Fiqh bi'ah (Islamic environmental jurisprudence) is a branch of Islamic law derived from the detailed texts of the Qur'an and Hadith that regulate human behavior toward the environment to achieve collective welfare and prevent ecological damage (Pradana & Purwanto, 2019). This study examines the implementation of the Adiwiyata Program at State Junior High School 1 Pantj by explicitly linking it to the values of the Qur'an and Hadith that form the foundation of fiqh bi'ah, especially the six main principles articulated by KH. Ali Yafie.

1. Hifdz al-Nafs (Protection of Life and Body) as the Primary Obligation



The Qur'an (Surah Al-Ma'idah [5]: 32) and the Hadith of Prophet Muhammad SAW emphasize that protecting life is a paramount obligation. Through Al-Qur'an and Hadith learning, the Adiwiyata Program teaches that maintaining cleanliness and health in the environment is part of protecting the soul and body entrusted by Allah. Activities such as greening, waste management, and classroom cleanliness support this value by providing a healthy and safe learning environment for students (Casmana, 2024).

2. This World is Not the Ultimate Goal but a Path to the Hereafter

The Qur'an and Hadith affirm that this world is a place of trial, and righteous deeds performed here will be rewarded in the afterlife (Surah Al-Ankabut [29]: 64). Through Al-Qur'an and Hadith education, students learn that environmental care is a form of worship (*amal jariyah*) that yields ongoing rewards. Waste management and energy conservation activities within the Adiwiyata Program are concrete manifestations of practicing religious teachings in daily life.

3. Consumption Should Be Regulated According to Basic Needs (Hadd al-Kifayah)

The Qur'an encourages moderation in consumption (Surah Al-A'raf [7]: 31), forbidding excess and wastefulness. The Adiwiyata Program integrates this principle in religious learning by educating students to use resources only as needed, exemplified by zero waste initiatives and the use of tumblers and lunch boxes to reduce plastic waste (Lestari, 2022).

4. Preserving and Maintaining the Balance of Nature (Ecosystems) Must Be Upheld

The Qur'an stresses the importance of ecological balance and forbids damaging the earth (Surah Ar-Rum [30]: 41). Hadiths also command cleanliness and forbidding destruction of Allah's creation. Through Al-Qur'an and Hadith-based learning, students are taught their responsibility to maintain ecosystems via greening activities and waste management at school (Prasetiyo, 2020).

5. Respect for All Living Creatures (Muhtaram)

Prophetic teachings urge kindness to all creatures and prohibit cruelty. The Adiwiyata Program incorporates this through religious learning that raises awareness of the sanctity of all living beings, encouraging reductions in plastic use to protect animals and plants from pollution threats (Mutia et al., 2020).

6. Humans as *Khalifah* (Stewards) Responsible for Environmental Sustainability

The Qur'an describes humans as Allah's stewards on earth tasked with caring for creation (Surah Al-Baqarah [2]: 30). The Hadith reminds believers of accountability for all deeds, including environmental actions. In religious education,

students participate in community environmental activities such as river and beach cleanups, strengthening their understanding of khalifah responsibilities and accountability both in this world and the hereafter (Susyanti, 2021).

This study confirms that integrating Al-Qur'an and Hadith learning into the Adiwiyata Program goes beyond normative religious values; it actively instills an understanding of *fiqh bi'ah* principles within students' daily environmental practices. This religious learning approach provides a strong moral and spiritual foundation for internalizing environmental preservation principles, fostering students who are not only environmentally conscious but also spiritually aware of their ecological responsibilities as part of worship and divine trust.

This learning model illustrates how religious themes such as *thaharah* (purification), *khalifah* (leadership and responsibility), and *amal jariyah* (ongoing charity) can be contextualized in environmental education, creating a unique synergy between religious education and ecological literacy that is both holistic and contextual.

**Table 2. Findings on the implementation of the Adiwiyata program from the perspective of the Qur'an, Hadith, and the principles of *fiqh al-bi'ah* at SMPN 1 Panti**

<b>Adiwiyata Component &amp; Implementation</b>	<b>Qur'an and Hadith-Based Justification</b>	<b><i>Fiqh al-Bi'ah</i> Principle(s)</b>
"Resik-Resik Pantai Puger" beach clean-up	QS Al-Mulk: 15 – "It is He who has made the earth tame for you—so walk among its slopes and eat of His provision."	2. This World is a Pathway to the Hereafter 5. Respect for All Living Creatures ( <i>Muhtaram</i> ) 4. Ecosystem Sustainability
Segregated waste bins for organic and inorganic waste	Islamic concept of <i>nazafah</i> (cleanliness) – Emphasizes hygiene and order.	1. Protection of Life and Body ( <i>Hifdz al-Nafs</i> ) 4. Ecosystem Sustainability
Clean toilets with water-saving features	Hadith – "Do not waste water even if you are at a flowing river."	1. Protection of Life and Body ( <i>Hifdz al-Nafs</i> ) 3. Hadd al-Kifayah
Family Medicinal Plant Garden (TOGA)	QS An-Nahl: 11 – "He causes crops to grow for you, and olives, date palms, grapes, and every kind of fruit."	4. Ecosystem Sustainability 5. All Creatures are Sacred

Waste bank	Amanah (trustworthiness) – Encourages responsible resource management.	2. Pathway to the Hereafter 3. <i>Hadd al-Kifayah</i> 6. Humans as Stewards ( <i>Khalifah</i> )
Teaching modules focus on community activities	QS Al-Anbiya: 107 – “And We have not sent you, [O Muhammad], except as a mercy to the worlds.”	2. Pathway to the Hereafter 6. Stewardship ( <i>Khalifah</i> )
Islamic Education (PAI) on purification and stewardship	QS Al-Baqarah: 30 – “Indeed, I will make upon the earth a khalifah (vicegerent).”	2. Pathway to the Hereafter 6. Stewardship ( <i>Khalifah</i> )
3R (Reduce, Reuse, Recycle) initiatives	QS Al-Isra: 27 – “Indeed, the wasteful are brothers of the devils.”	3. <i>Hadd al-Kifayah</i> 4. Ecosystem Sustainability
Clean Friday and community involvement	Hadith (HR. Muslim) – “Cleanliness is half of faith.”	1. Protection of Life and Body 2. Pathway to the Hereafter 5. All Creatures are Sacred
Classroom cleanliness competitions	Hadith (HR. Bukhari) – “If a Muslim plants a tree... it is charity.”	1. Protection of Life and Body 4. Ecosystem Sustainability
Tree planting on school grounds	QS Ya-Sin: 33–35 – “A sign for them is the dead earth. We have brought it to life and brought forth from it grain...”	1. Protection of Life and Body 4. Ecosystem Sustainability 5. Respect for All Living Creatures ( <i>Muhtaram</i> )
Zero waste program with tumblers and lunch boxes	QS Al-Isra’: 27 – “Waste not excessively...”	3. <i>Hadd al-Kifayah</i> 4. Ecosystem Sustainability
Energy and water conservation education	Hadith – The Prophet forbade wasting water even using a flowing river.	1. <i>Hifdz al-Nafs</i> 3. <i>Hadd al-Kifayah</i>
“Resik-Resik Kali” with Desa Suci youth	Emphasizes ta’awun (mutual cooperation) in	2. Pathway to the Afterlife 5. <i>Muhtaram</i> 6. <i>Khalifah</i>

	maintaining a clean environment.	
School policies promoting environmental care	Surah Al-A'raf: 56 – “Do not cause corruption on the earth after it has been set in order.”	1. Hifdz al-Nafs 4. Ecosystem Sustainability 6. Khalifah
Classroom cleanliness rules	Hadith (HR. Tirmidhi) – “Allah is clean and loves cleanliness...”	1. Protection of Life and Body
Principal encourages environmental culture	QS Ali Imran: 104 – Enjoin good, forbid evil (amar ma'ruf nahi munkar).	6. Stewardship (Khalifah)
Formation of Adiwiyata team	Reflects collective responsibility (musyarakah fi al-khair).	6. Stewardship (Khalifah) 2. Pathway to the Afterlife
Student involvement in socialization	Hadith (HR. Muslim) – “Removing harm from the road is part of faith.”	1. Hifdz al-Nafs 2. Pathway to the Afterlife
Environmental topics integrated into curriculum	QS Al-Baqarah: 164 – “Indeed, in the creation of the heavens and the earth... are signs for people who reason.”	4. Ecosystem Sustainability 6. Khalifah

*Source: compiled from primary data and field observations*

This table illustrates the integration of Adiwiyata school programs with Islamic values derived from the Qur'an, Hadith, and six core Fiqh Bi'ah (Environmental Jurisprudence) principles. This approach strengthens the spiritual and ethical foundation of environmental education, especially in Islamic educational settings.

## Conclusion

This study demonstrates that the implementation of the Adiwiyata Program at State Junior High School 1 Panti has been carried out comprehensively through school policies, the integration of environmental values into the curriculum, participatory activities involving the school community, and the management of eco-friendly facilities and infrastructure. This program not only develops an environmental care culture technically but also internalizes Islamic values that align with the principles of fiqh bi'ah. From the perspective of qur'an, hadith and fiqh bi'ah

principles, the implementation of this program reflects Islamic teachings on the importance of cleanliness (thaharah), the prohibition of causing corruption (fasad), and the responsibility of humans as khalifah (stewards) on Earth. Therefore, the Adiwiyata Program serves as an effective medium for character education based on ecology and Islamic spirituality, while also being a tangible form of dakwah bil hal (preaching through actions) in the context of formal education.

Future research could further explore how Qur'an and Hadith teachings can be systematically integrated into environmental education models in Islamic schools and madrasahs, and how this integration impacts students' ecological behavior. Comparative studies between schools emphasizing Qur'an-Hadith-based environmental education and secular environmental programs could also provide valuable insights into the transformative power of sacred texts in fostering sustainable practices.

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