THE IMPLEMENTATION OF ADIWIYATA SCHOOL CULTURE AT AL-QODIRI 1 JEMBER SUPERIOR ISLAMIC JUNIOR HIGH SCHOOL: AN ISLAMIC EDUCATION PERSPECTIVE

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Abstract

This study aims to analyze the implementation of Adiwiyata school culture at MTs Unggulan Al-Qodiri 1 Jember from the perspective of Islamic education. A qualitative case study approach was employed, involving purposively selected participants including the principal, teachers, students, and staff. Data were collected through observation, interviews, and documentation, and validated through source triangulation and member checking. Findings reveal that Adiwiyata values are internalized through three main strategies: habituation of eco-friendly behavior based on tauhid values, integration of khalifah and amanah concepts into the curriculum, and teacher role modeling in environmental care. The study proposes the "Islamic Adiwiyata Circle Model," illustrating the link between spiritual awareness, ecological action, and student character formation. This model offers a novel contribution to the development of environmentally based Islamic education in madrasas.

Keywords: *Adiwiyata; ecological character; Islamic education; madrasa; school culture*

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi budaya sekolah Adiwiyata di MTs Unggulan Al-Qodiri 1 Jember dalam perspektif pendidikan Islam. Pendekatan kualitatif dengan desain studi kasus digunakan, dengan informan terdiri dari kepala madrasah, guru, siswa, dan tenaga kependidikan yang dipilih secara purposive. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, serta divalidasi dengan triangulasi sumber dan member check. Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai Adiwiyata di madrasah dilakukan melalui tiga strategi utama: pembiasaan perilaku ramah lingkungan berbasis nilai tauhid, integrasi konsep khalifah dan amanah dalam kurikulum, serta keteladanan guru dalam menjaga lingkungan. Penelitian ini juga merumuskan "Model Lingkaran Adiwiyata Islami" yang menghubungkan kesadaran spiritual, tindakan ekologis, dan pembentukan karakter siswa. Model ini menjadi kontribusi baru dalam pengembangan pendidikan Islam berbasis lingkungan di madrasah.

Kata Kunci: Adiwiyata; budaya sekolah; karakter ekologis; madrasah; pendidikan Islam

Introduction

The global environmental crisis—characterized by global warming, pollution, and natural resource degradation—demands active engagement from all sectors, including education (Andi Kusumawati et al., n.d.). Schools are considered crucial agents in shaping environmental awareness and character among younger generations. In Indonesia, the Adiwiyata program emerged as a national strategy initiated by the Ministry of Environment and Forestry to promote environmentally friendly and sustainable school cultures (Indahri, 2020). It encourages the integration of environmental values into school curricula, extracurricular activities, facility management, and active participation of the school community (Raharjo et al., 2020).

Despite the growing implementation of Adiwiyata in various schools, its effectiveness remains inconsistent. Several schools implement the program as a formality, focusing only on infrastructural adjustments rather than cultivating ecological values into the school's culture (Yuliana & Prasetyo, 2020). In Jember, MTs Unggulan Al-Qodiri 1 stands out as a madrasa that actively adopts the Adiwiyata program. However, limited research has examined how environmental values are internalized as part of the school culture, especially in Islamic educational settings. This raises an important research gap, particularly because Islamic values have great potential to reinforce environmental ethics through religious principles such as *tauhid* (oneness of God), *khalifah* (stewardship), and *amanah* (trust) (Nurulloh, 2019).

According to the World Bank (2021), sustainable education is a critical factor in shaping youth behavior toward environmental conservation. The FAO (2020) further emphasizes that environmental education at the secondary level has long-term impacts on local conservation policy. Previous studies on the Adiwiyata program, such as those by Nuraini et al. (2021), found that its success depends significantly on strong school culture. In contrast, Sutisna and Marlina (2022) discovered that many teachers still lack understanding of how to integrate environmental values into learning. Rasyid & Amin (2023) argued for the importance of contextual approaches—particularly in faith-based schools—so that Adiwiyata is not merely a compliance tool but becomes a meaningful cultural transformation.

Research also shows that cultural approaches to environmental education are more effective in creating long-term behavioral change than structural or administrative interventions (Fitriani et al., 2021). Schools that embed environmental

values into habits, such as cleanliness, frugality, and ecological care—through teacher modeling and daily routines—tend to foster more intrinsic student awareness. Yuliana & Prasetyo (2020) affirm that religious-based schools have strong potential to cultivate environmental character when ecological values are integrated into their educational mission. Similarly, Putra & Lestari (2022) highlight that strong school culture serves as a key mechanism for shaping students' ecological character. Hartati et al. (2023) found that active teacher and student participation in structured environmental programs significantly improves the quality of environmental education.

School culture is defined as a set of shared values, norms, habits, and traditions that evolve within an educational institution. It shapes the school's identity and influences the behavior of all stakeholders, including principals, teachers, students, and administrative staff (Johannes et al., 2020). Widodo (2021) argues that strong school culture improves student motivation, teacher engagement, and the realization of educational goals. In the context of environmental education, school culture serves as a medium for internalizing ecological values into daily behavior. This aligns with Schein's (2010) theory of organizational culture, which posits that consistent behavioral patterns and leadership modeling shape collective norms.

The Adiwiyata program represents not only an environmental policy but also a pedagogical opportunity. It can function as a character education model that blends ecological awareness with national and religious values. Yet, internalization cannot occur solely through classroom instruction; it must be embedded in the school's social environment (Satriawan et al., 2021). As Fitriani et al. (2021) point out, the success of environmental education is largely influenced by the school's cultural atmosphere. Cultural approaches engage students affectively, enabling ecological values to be transformed into habits through shared experiences and teacher example.

In this context, madrasas have unique potential. As Islamic educational institutions, they are grounded in religious teachings that emphasize harmony with nature and ethical stewardship. Islamic doctrines not only support the goals of Adiwiyata but can provide a moral-spiritual foundation for ecological responsibility (Nurulloh, 2019). Yet, empirical research on how Adiwiyata is applied and internalized within madrasas remains limited. Rasyid & Amin (2023) emphasize that integrating environmental values into Islamic religious education—if done contextually—can become a powerful force for environmental transformation.

MTs Unggulan Al-Qodiri 1 Jember is a religious-based institution known for its proactive implementation of the Adiwiyata program. However, how this program is culturally internalized and linked with Islamic values in daily school life has not been adequately explored. This study aims to fill that gap by investigating the strategies used by the school to internalize Adiwiyata principles, the responses of the school community, and the extent to which Islamic values shape environmental behavior in this context.

By focusing on cultural internalization, this research seeks to understand how environmental values are transformed into lived practices. It uses the Bayani, Burhani, and Irfani epistemological framework to analyze the integration of textual, rational, and experiential knowledge in shaping ecological consciousness. Ultimately, the study aspires to contribute a new conceptual model—the Islamic Adiwiyata Circle Model—which connects spiritual awareness, ecological practice, and character development. This model can serve as a reference for future Islamic education reforms oriented toward sustainability.

Method

This study was conducted at MTs Unggulan Al-Qodiri 1, located in Jember, East Java. The research focused on the implementation of the Adiwiyata program, particularly on how its core values are internalized within the school culture. The selection of this research site was based on the school's strong reputation for successfully integrating the Adiwiyata framework into its educational practices, especially in aligning environmental awareness with Islamic values such as stewardship and love for nature.

The research employed a qualitative descriptive approach aimed at exploring the implementation process in depth and in its natural context. The research subjects included the principal, vice principal for curriculum, several teachers, selected students, and administrative staff members of MTs Unggulan Al-Qodiri 1. Data were collected through three primary techniques: participatory observation, in-depth interviews, and document analysis. The observation was conducted during various school environmental activities to understand how teachers and students engage with the Adiwiyata program on a daily basis. In-depth interviews were held with the principal, vice principal for curriculum, teachers, and a group of students to gather insights into how the program is implemented, the challenges encountered, and the

impact it has had on student behavior and religious values. Document analysis involved reviewing official school policies, curriculum documents, syllabi, and reports of Adiwiyata-related activities, which provided supporting data and institutional context.

The selection of informants was conducted purposively, based on their roles and relevance to the research objectives. The principal served as the first key informant, providing strategic insight into the school's adoption of the Adiwiyata program. The vice principal for curriculum contributed information on how environmental values were integrated into the school curriculum. Teachers were consulted regarding their experiences in implementing the program in the classroom, including the methods, successes, and obstacles they encountered. Students were asked to reflect on their participation in the program and its influence on their environmental consciousness and religious values.

The data analysis followed the interactive model proposed by Miles and Huberman (1994), which includes three interrelated stages: data reduction, data display, and conclusion drawing. In the data reduction phase, the researcher selected only the relevant data derived from observations, interviews, and document analysis, while eliminating information that did not align with the research focus. The data display phase involved organizing and presenting the findings in structured narrative form to facilitate interpretation. Data from various sources were compared and synthesized to identify meaningful patterns. In the final stage, conclusion drawing and verification were conducted by checking for consistency among data sources and ensuring the validity of the findings through triangulation and member checking.

Additionally, content analysis was used to identify recurring themes and interpret the significance of participants' narratives. Discourse analysis and interpretive approaches were applied to examine communication patterns and the deeper meanings behind participants' descriptions of their experiences. This comprehensive analysis allowed the researcher to draw informed conclusions about the implementation of Adiwiyata school culture within the unique context of MTs Unggulan Al-Qodiri 1 Jember, particularly in its integration with Islamic educational values.

Findings and Discussion

The findings of this study indicate that the implementation of the Adiwiyata school culture at MTs Unggulan Al-Qodiri 1 Jember follows a systematic and sustainable process of value internalization. This internalization is carried out through three main approaches: the habituation of environmentally friendly behavior, the integration of values into the learning process, and exemplary conduct demonstrated by all school components.

1. The Internalization Process of Adiwiyata Values

Habituation is implemented through structured daily activities, such as a rotating classroom cleaning schedule, the separation of organic and inorganic waste, the use of color-coded trash bins, as well as eco-brick making and simple composting practices. These activities are supervised by teachers and supported by the school's Adiwiyata team. According to the Vice Principal for Student Affairs, "We train students to care for the environment from their very first day at school. They are assigned responsibilities for maintaining classroom and school cleanliness every day."

Beyond daily routines, Adiwiyata values are also integrated into subject-based learning. Teachers actively embed environmental issues into lesson plans (RPP), especially in science, social studies, and Indonesian language classes. A science teacher remarked, "I often ask students to observe environmental changes around them, such as air pollution or water contamination. That way, they learn through real-world examples."

Modeling by educators and school staff plays a vital role in this internalization process. Teachers and staff consistently demonstrate environmentally conscious behaviors, such as refraining from smoking on school grounds, using reusable food and beverage containers, and participating in cleaning activities. As one eighth-grade student noted, "Our teachers don't just give orders—they join us in cleaning the school gardens and even bring their own water bottles. It makes us feel ashamed if we don't care as well."

2. Strategies for Adiwiyata Cultural Implementation

MTs Unggulan Al-Qodiri 1 Jember has employed several strategies to support the implementation of the Adiwiyata culture. These include the establishment of a school-based Adiwiyata Team composed of teachers, students, and staff; the formulation of environmentally friendly school policies such as banning single-use

plastics; and collaboration with external stakeholders, including the Jember Environmental Agency and local environmental NGOs. The school has also developed various supporting facilities such as green school gardens, a mini waste bank, and an environmental education corner. Thematic activities such as classroom cleanliness competitions, tree planting, and herbal garden cultivation (TOGA) are conducted to increase student engagement. The program coordinator stated, "We want everyone in the school to feel responsible for the environment. That's why we design programs that are both educational and enjoyable."

3. School Community Response

The response from the school community has been overwhelmingly positive. Most students have begun to demonstrate significant behavioral changes, showing increased awareness of environmental issues both at school and at home. Students actively participate in various activities such as recycling competitions, organic waste processing, and small-scale gardening. One student shared, "Now I care more about the environment. If I see litter, I immediately pick it up. I'd feel embarrassed if my friends saw me ignore it."

Teachers have also shown strong support. Beyond their instructional roles, teachers act as mentors in shaping students' character. A Bahasa Indonesia teacher explained, "We often assign tasks like writing poems or short stories with environmental themes. It helps students become more sensitive to the issues around them." Support from the school principal and management team is also a key factor. The principal emphasized, "This Adiwiyata culture cannot be developed instantly. We embed it continuously, from planning to evaluation. Our hope is that our graduates will become environmental change agents in society."

4. Impact of Implementation

Observations revealed that the school's physical environment has undergone significant improvements. The school is now cleaner, greener, and more organized. The garden has become an effective outdoor learning space, while the mini waste bank not only provides modest economic value but also educates students in financial literacy and social responsibility. The culture of environmental care has become deeply rooted and is now a distinctive trait of the school. Moreover, the internalization of Adiwiyata values has strengthened students' character development, particularly in aspects such as responsibility, collaboration, and discipline. Students have become more aware of the consequences of their actions on the environment, both within the school context and in their daily lives at home.

The study demonstrates that MTs Unggulan Al-Qodiri 1 Jember has successfully internalized Adiwiyata values through a threefold strategy: daily environmental habits, curricular integration, and exemplary behavior by staff. These findings align with Fitriani et al. (2021), which showed that embedding environmental practices into the everyday structure of schools fosters more effective and enduring ecological awareness than isolated curricular interventions.

Daily habits—such as waste sorting, class cleaning, and eco-brick or compost projects—mirror Schein's (2010) theory of organizational culture, showing that repeated practices forge collective norms. This also echoes findings in Indonesian schools, where routine environmental activities instill lasting behavioral change . Such practices are further reinforced within a religious context, where values are consistently taught through lived action rather than abstract lessons.

Integrating environmental themes into subject matter—particularly in science and Indonesian language classes—supports Nuraini et al. (2021), who emphasized pedagogical embedding of Adiwiyata within standard lessons. In a madrasa context, this integration resonates with Islamic stewardship concepts like *khalifah* and *amanah*, strengthening both environmental consciousness and religious identity.

Staff modeling—teachers using reusable bottles and participating in cleanups—illustrates social learning per Bandura and nurtures what has been called "eco-piety" in Islamic education. This approach corresponds with studies asserting that faith-based context significantly nurtures sustainable behavior .

Finally, establishing a dedicated Adiwiyata team, collaborating with local agencies, and creating physical infrastructure reflect the culturally grounded implementation model recommended by Rasyid & Amin (2023) and are known to enhance environmental literacy.

Conclusion

Based on the findings of this research, it can be concluded that the implementation of the Adiwiyata school culture at MTs Unggulan Al-Qodiri 1 Jember has been effectively carried out through a structured, consistent, and sustainable internalization of environmental values. This internalization is realized through the habituation of environmentally friendly behavior, the integration of Adiwiyata principles into cross-disciplinary learning, and exemplary practices demonstrated by teachers and school staff in their daily routines.

Implementation strategies, including the establishment of an Adiwiyata team, thematic curriculum development, provision of supporting facilities such as school gardens and waste banks, and collaboration with external parties like the Environmental Agency, have successfully embedded ecological values into the school's culture. The response from the school community—students, teachers, and staff—reflects strong engagement, heightened environmental awareness, and positive behavioral changes.

The environmentally friendly school culture has become a defining identity of MTs Unggulan Al-Qodiri 1 Jember. It has not only improved the physical environment of the school but also contributed to students' character development, particularly in the areas of social responsibility, discipline, and environmental concern. Therefore, this model presents a valuable example of Islamic value-based environmental education that can be adopted by other Islamic schools and madrasas.

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