

THE ROLE OF THE ADIWIYATA PROGRAM IN SHAPING STUDENTS' CHARACTER AT MAN 1 PONOROGO

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Abstract :

Allah SWT created the universe, including the Earth with all its contents such as plants and animals, long before the existence of humans. Therefore, humans have an obligation to love and preserve the environment so that it functions according to its nature for the welfare of all. One effort to preserve the environment is manifested through the Adiwiyata program in schools, which aims to build students' character. This study focuses on MAN 1 Ponorogo, a nationally acclaimed madrasah participating in the Adiwiyata program. The goal is to understand the implementation of the program and its role in shaping students' morals. Using qualitative methods through interviews, observations, and documentation, this study shows significant results. The implementation of the Adiwiyata program at MAN 1 Ponorogo successfully encourages students' creativity in waste management, energy and water conservation, as well as the utilization of organic products. More importantly, this program has been proven to be highly influential in shaping students' character. From being previously indifferent, students have become more responsible, independent, and highly aware of the importance of protecting and saving the environment.

Keywords : Adiwiyata; Morals; Moral Formation

Abstrak :

Allah SWT menciptakan alam semesta, termasuk bumi dengan segala isinya seperti tumbuhan dan hewan, jauh sebelum adanya manusia. Oleh karena itu, manusia memiliki kewajiban untuk mencintai dan memelihara lingkungan agar berfungsi sesuai kodratnya demi kesejahteraan bersama. Salah satu upaya pelestarian lingkungan ini diwujudkan melalui program Adiwiyata di sekolah, yang bertujuan membangun karakter siswa. Penelitian ini berfokus pada MAN 1 Ponorogo, sebuah madrasah berprestasi di tingkat nasional dalam program Adiwiyata. Tujuannya adalah untuk memahami pelaksanaan program tersebut dan perannya dalam membentuk akhlak siswa. Dengan menggunakan metode kualitatif melalui wawancara, observasi, dan dokumentasi, penelitian ini menunjukkan hasil yang signifikan. Pelaksanaan program Adiwiyata di MAN 1 Ponorogo berhasil mendorong kreativitas siswa dalam pengelolaan sampah, penghematan energi dan air, serta pemanfaatan produk organik. Lebih penting lagi, program ini terbukti sangat berpengaruh dalam membentuk karakter siswa. Dari yang tadinya kurang peduli, siswa menjadi lebih bertanggung jawab, mandiri, dan memiliki kesadaran tinggi untuk menjaga serta menyelamatkan lingkungan.

Kata Kunci: Adiwiyata; Akhlak; Pembentukan Akhlak.

INTRODUCTION

Allah has created creatures in the form of plants with diverse varieties and various kinds of animals, including giant beasts. Now, those giant plants have

become extinct and, over millions of years, are buried within the earth, and due to chemical processes, they have transformed into valuable minerals for human life, such as coal, petroleum, and so on. The environment needs to be managed and utilized by humans in the best possible way, so that it aligns with God's purpose in providing all of it. Humans must love the environment, which means treating various kinds of objects, both biotic and abiotic, so that the living environment can function as it should according to its nature, thus achieving the welfare and happiness of human life both physically and spiritually (Ramdhani, Besar, Sunan, & Djati, n.d.).

Humans have the right or are allowed to utilize what exists on the earth's surface (natural resources) without exceeding limits or being excessive. Unfortunately, these resources cannot be easily renewed. This has caused many problems for the environment. This environmental problem is caused by the actions of humans themselves. Environmental issues include climate change, waste management, biodiversity and land use, consumption, water scarcity, toxic chemical waste, energy, ecosystems and endangered species, and genetics. One of the efforts to improve this is through educational applications, including environmental education, and it is important to emphasize here that environmental education has a mission to shape human character in relation to their environment for the benefit of humanity on Earth (Nadila Putri Megananda, Suyitno, & Desy Anindya, 2023). Environmental Education (PLH) is an educational program designed to develop students' understanding, awareness, attitudes, and rational as well as responsible behavior towards nature, and to support the implementation of sustainable development through school programs commonly referred to as the Adiwiyata program. Adiwiyata Schools are schools that care about a healthy, clean, and beautiful environment. With the Adiwiyata program, it is hoped that the entire community around the school will realize that a green environment is a healthy environment for human health. Environmental Education itself is included in the policy of the Adiwiyata program. Environmental Education encourages the creation of knowledge and awareness among school members, thus fostering a character that cares for the environment in efforts to preserve it (Annisa Dwi Wahyuni & Henry Aditia Rigianti, 2023).

Adiwiyata comes from the Sanskrit language, consisting of two words, namely "Adi" and "Wiyata". Adi means great, noble, good, ideal, or perfect. Wiyata means a place for someone to acquire knowledge, norms, and ethics in

social life (Aji Saputra & Heri Budianto, 2022). Adiwiyata is a good and ideal place to gain knowledge, norms, and ethics that can serve as a foundation for humans to achieve well-being and pursue sustainable development goals. The aim of the Adiwiyata program is to create an ideal condition for schools as a place of learning and awareness for school members (teachers, students, and staff), so that the school can later take responsibility in efforts to preserve the environment and promote sustainable development. In addition, this program also develops basic norms, including: Togetherness, Openness, Equality, Honesty, Fairness, and Environmental Sustainability. In this regard, the main principles of the Adiwiyata program are: (1) Participatory, meaning that every activity must involve all school members from planning, implementation, to evaluation according to each individual's duties and responsibilities; and (2) Sustainable, meaning that all activities must be carried out in a planned and continuous manner. Adiwiyata is applied in the field of education because in education it is easier to learn and implement all knowledge as well as various norms and ethics to achieve the goals of sustainable development (Saadah, Rusnaini, & Muchtarom, 2023).

The main purpose of emphasizing this environmental concept in schools is to explain the role of humans in preserving the universe and to demonstrate ways to maintain the quality of the natural environment for the common good in the future. This is where teachers who teach students outside the classroom must fully understand the importance of the environmental concept (Syah, Hidayat, Yuca, Ardi, & Magistarina, 2021). School programs that are environmentally caring and cultured can provide benefits to the school in the form of: (1) increased efficiency in the use of funds and resources; (2) a more comfortable and conducive learning environment; (3) enhanced togetherness among all school members (students, teachers, and staff), fostering the values of environmental preservation and management; (4) avoiding negative environmental impacts; and (5) receiving the Adiwiyata award from the Minister of Environment. Good morals are morals that encompass the relationship between humans and God, between humans themselves, and between humans and the environment. The relationship between humans and the environment is actually very close. Humans depend greatly on nature, and environmental damage is a threat to human existence. Unlike nature, nature does not have a direct dependence on humans, although whether nature is damaged or not is influenced by human activity. Basically, the morals taught by the Qur'an regarding the environment

are derived from the human function as caliphs. Caliphate demands interaction between humans with one another and humans with the surrounding nature. Good morals towards the environment are shown by creating a good atmosphere and maintaining the environment to remain fresh and comfortable, without causing damage or pollution, which will ultimately affect the humans who create it (Basuki & Febriansyah, 2020).

The Adiwiyata program plays a role in shaping students' morals. It not only teaches students about environmental awareness, but also instructs them on how to behave towards fellow humans, animals, plants, and other creatures created by Allah SWT. In everyday understanding, morals are generally equated with character, decency, and politeness in the Indonesian language, and are not different from the meaning of the words 'moral' and 'ethic' in English. A person will become perfect if they possess commendable morals and avoid all reprehensible behaviors (Wibowo, Sumarmi, Utaya, Bachri, & Kodama, 2023). Morality is a complete system consisting of characteristics of the mind or behavior that make a person special. These characteristics form the framework of a person's psychology and make them behave in accordance with themselves and values that suit them in different circumstances (Akbar & Barni, 2022). Linguistically, morals can be either good or bad, depending on the value system that is used as the basis or benchmark. In Indonesia, the word 'akhlak' always has a positive connotation. A good person is often referred to as a person with good morals, while a person who does not behave well is called a person without good morals (Mahmudah, Kurnianto, Syam, & Arifin, 2023).

This research was conducted at Madrasah Aliyah Negeri 1 Ponorogo, Jl. Arief Rahman Hakim No.2 Cekok, Babadan, Ponorogo (Jl. Raya Ponorogo-Madiun). The aim is to understand the implementation of the Adiwiyata program at MAN 1 Ponorogo and the role of the Adiwiyata program in shaping the students' character at MAN 1 Ponorogo. The researcher chose to conduct the study at MAN 1 Ponorogo because it is one of the madrasahs in Ponorogo Regency that implements Adiwiyata and is able to carry it out well, thereby influencing students' behavior or character, providing a platform for students' character development, and helping students better understand the environment.

RESEARCH METHOD

In this study, the researcher uses a qualitative method which is employed to study the conditions of natural objects, where the researcher serves as the key

instrument, data collection techniques are conducted in combination, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022). The types of data obtained from this research include recordings and interview data, documentation and archival data, as well as field observation results that can be used in data processing. The sources of this research data are obtained directly from the original sources in the form of interviews, surveys from individuals or groups, or observations of an event or test results. In addition, there are also data in the form of books, notes, existing evidence, or archives, whether published or not publicly published (Rosalina, 2023). The data collection technique uses interviews to explore data regarding the implementation of the Adiwiyata program and the role of the Adiwiyata program in shaping students' character at MAN 1 Ponorogo, observation involving seeing, observing, and examining the field conditions to be studied, and documentation consisting of data, archives, notes, photos, and images needed to process the data.

The method used in writing this thesis is the descriptive analytical method, supported by data obtained through library research and field research. Library research is intended to review, examine, and study various literature closely related to the issues being discussed. Field research was conducted at MAN 1 Ponorogo Cekok, Babadan, Ponorogo. The field research aimed to collect materials and information about Adiwiyata activities directly from informants and school officials, as well as activities that have already been carried out at the school. The analysis method used in the qualitative approach does not use statistical tools, but is carried out by interpreting the existing tables, graphs, or numbers and then providing explanations and interpretations. In the process of data analysis, it is essential to thoroughly understand the main components. These components include data collection, data reduction, data review, and drawing conclusions or verification. To analyze various existing data, the descriptive analytical method is used. This method is employed to describe data that has been obtained through an in-depth analytical process and is then accommodated in a coherent language form or in a narrative form. Data analysis is conducted inductively, starting from the field or empirical facts by going directly into the field. In the process of data analysis, the main components that must be understood are data collection, data reduction, data review, and drawing

conclusions or verification (Nursanjaya, Ag, & Pd, 2021).

FINDINGS AND DISCUSSION

MAN 1 Ponorogo is one of the madrasahs appointed by the Ponorogo Regency Ministry of Religious Affairs to become an Adiwiyata madrasah in 2013 and was officially designated as MAN 1 Ponorogo Adiwiyata Madrasah on February 6, 2014. The Adiwiyata program activities at MAN 1 Ponorogo are as follows: (1) The creation of a waste bank is used as a place to sort organic waste around the school environment to be processed into useful products, such as organic and environmentally friendly fertilizers, as well as crafts from used items like food covers, plastic flowers, and so on. (2) The creation of gardens, ornamental plants, and madrasah forests aims to make the madrasah lush, cool, shady, and have enough oxygen for the respiratory sustainability of the madrasah community in particular and the public in general, as well as to make the learning process more comfortable. The creation of a Mini Zoo aims to unify biodiversity, which can serve as a learning example for students. (3) Maintaining environmental cleanliness, preserving plants, and utilizing the surrounding environment. The residents of the madrasah, especially the students, have begun to get used to maintaining cleanliness both in the classroom, in the school environment, at home, and wherever they are, and they also make use of the surrounding environment to produce something that can be utilized in daily life. For example, using the madrasah yard to grow vegetables, fruits, greenery, and so on. (4) Utilizing wastewater and waste treatment. This utilization of wastewater has already been implemented in the madrasa through the creation of an IPAL, which is a Wastewater Disposal Installation. It is hoped that the water will not flow to the neighboring land or other places, and can instead be used to recharge the soil, serving as a water source within the madrasa's environment. (5) The construction of MANZAPO Green House and Green Action is aimed at serving as a platform for students' creativity in carrying out the Adiwiyata program activities at MAN 1 Ponorogo as well as outside the madrasa, as students are the main participants in the Adiwiyata program activities.

In the implementation of the Adiwiyata program activities, many parties are involved, especially teachers and students. Here, teachers and students have good communication and cooperation to ensure the smooth running of Adiwiyata activities at MAN 1 Ponorogo. Teachers will guide and provide mentoring to students, while students will play the main role in the Adiwiyata

activities. Even the smallest matters are all carried out according to the coordination between the teachers and students as the implementers. The role of Adiwiyata clearly influences the shaping of students' character. Students have various characteristics or attitudes within themselves. With the implementation of the Adiwiyata program, it is hoped that it can positively influence students' character, transforming it from initially less desirable behavior to better behavior, although this process of change requires a considerable amount of time. These internal factors greatly influence changes in students' character, such as instincts that students have, which can drive them to act in either a directed or undirected manner. Habits, where students, in their daily lives, take care of, maintain, and manage the surrounding environment, will make the environment more comfortable, clean, beautiful, and cool. Desire or strong will, here students are encouraged to train themselves to love and want to preserve nature; through this compulsion, good habits will emerge within students regarding the surrounding environment. Conscience, starting from compulsion and habits, will arise from the conscience that wants to pay more attention to the environment, creating a sense of responsibility and sensitivity towards the surrounding environment.

The factors that influence the formation of character or morals are basically affected and determined by two main factors, namely internal factors and external factors. Internal factor is instinct, habit, heredity, desire or strong will, conscience and external factor is environment, family influence school influence, community education. In addition to internal factors, there are also external factors, one of which is the influence of schools. According to the discussion conducted by the researcher, the influence of the environment and school education is very important for the change in students' morals. Madrasahs, which are generally deeply rooted in religious education and the Qur'an, carry their own message not to damage the environment and to further train students' awareness of the importance of living in harmony with the environment for all creatures on this earth. This is where the role of Adiwiyata can shape good morals in students who begin to have a sense of responsibility, care for the environment, a desire to protect and maintain nature, preserve the environment and health, a sense of mutual need, a habit of living healthily, and an independent attitude in safeguarding the creation of God Almighty.

CONCLUSION

Based on the research conducted by the researcher regarding the role of the Adiwiyata program in shaping students' character at MAN 1 Ponorogo,

which includes the implementation of the Adiwiyata program and its role in shaping students' character, it can be concluded that the implementation of the Adiwiyata program at MAN 1 Ponorogo fosters creativity and innovation among the school community, especially students. This includes activities such as establishing a waste bank and processing waste or used goods, conserving energy, utilizing biodiversity, saving water and managing wastewater, as well as transforming organic products into healthy food. In this regard, it is closely related to the involvement of teachers and students who coordinate and communicate with each other to create an Adiwiyata school that meets the expectations of the entire school community and the local society. The role of the Adiwiyata program in shaping students' character at MAN 1 Ponorogo has a significant influence on the process of forming and changing students' behavior, where students who usually had poor attitudes towards the environment now become more caring, responsible, disciplined, independent, willing to maintain and care for the environment, and have awareness and sensitivity towards the environment, particularly in saving the earth both within the school environment, at home, and wherever the students are. Students also become aware of their own cleanliness and tidiness as well as the cleanliness of their living environment. With the presence of Adiwiyata in the school, students become conscious and accustomed to directly practicing good habits at home, such as washing dishes after eating, tidying their beds, washing their own clothes, and helping to clean the house and take care of plants.

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