
**Character Education for Environmental Awareness
through the Adiwiyata Program**

M. Khoirul Yasin

SMA Negeri 1 Bojong Kabupaten Pekalongan

Email: *khoirul_yasin@gmail.com*

Abstract

The Adiwiyata program is implemented to realize responsible school members for environmental protection and management efforts through good school governance to support sustainable development. The Adiwiyata program combines learning and action, thus it provides effective methods for changing behavior. Adiwiyata School is expected to be an agent of change for the community around the school. Schools must be a model in creating a healthy and comfortable environment and become a model in realizing school citizens who are environmentally friendly and cultured. This study aims to analyze the implementation of the Adiwiyata Program in the development of environmental awareness in the Adiwiyata Mandiri School, SMAN 1 Kajen, Pekalongan Regency. This research uses a qualitative approach with case study. The research subjects were selected by purposive sampling technique, consisting of key informants and supporting informants. Data collected through observation, interviews, and documentation. The data validity technique uses triangulation of techniques and sources. The results showed that the implementation of the Adiwiyata Program was carried out in four aspects: (1) aspects of environmentally friendly school policies, (2) aspects of environment-based school curricula, (3) aspects of management of infrastructure that supports environmentally friendly schools, and (4) aspects of activity-based participatory and overall contribute positively in creating situations and conditions that support the development of environmental awareness.

Keywords: *Adiwiyata, Environmental Awareness, Environmental Education*

INTRODUCTION

The globalization has also been affecting Indonesia with increasingly sophisticated technological developments. The world is now entering the era of the industrial revolution 4.0, which emphasizes the patterns of digital economy, artificial intelligence, big data, and robot, etc. or known as the phenomenon of disruptive innovation. Facing these challenges, quality education is very important for future generations.

Economic growth in the industrial revolution era 4.0 is very rapid, but it does not support the quality of environment. The Central Statistics Agency (BPS) noted that Indonesia's economic growth grew by 5.78% in 2013, while the Environmental Quality Index (EQI) declined in 2013 to 63.1 or decreased by 1.1 points from the previous year (Data Ministry of Environment and Forestry 2018). EQI calculation conducted by the Ministry of Environment and Forestry consists of three components namely the Water Quality Index (WQI), Air Quality Index (AQI), and the Land Cover Quality Index (LCQI). EQI is a national environmental management performance index and is a reference in measuring protection performance, in table 1 below:

Table 1. EQI 2014-2017 National EQI

Year	AQI	WQI	IKTL	EQI
2014	80,54	52,19	59,01	63,42
2015	83,84	65,86	58,30	68,23
2016	81,61	60,38	57,83	65,73
2017	87,03	58,68	56,88	66,46

(Source : **KLHK**, 2018)

Value fluctuations that occur in each component should be a concern for all parties, because it will have an impact on the quality of life of Indonesian people, especially on components that experience a decline in value. For this reason, it is hoped that all components of society can participate in environmental management and protection activities as mandated in Law No. 32 of 2009 concerning Environmental Protection and Management.

The government commitment in the implementation of environmental education in schools was realized in 1996 with the first cooperation agreement between the Ministry of National Education and the State Ministry of Environment which then continued in 2006 with the development of the environmental education program at the level of basic education and secondary education through the "Adiwiyata Program" .

The Adiwiyata Program is one of the real forms of environmental education implementation. The Adiwiyata Program was created due to government concerns regarding environmental degradation. The declining quality of the environment is related to the community's indifference to the environment. Students as part of the community need to be educated about environmental concerns that can be fostered through education. The

government has made this effort through the Adiwiyata Program. This program is a step to create a school that is committed to educating students who care about the environment. Research on the Adiwiyata Program has been carried out, but information about implementation of the program regarding care and awareness for the environment is still limited (Kresnawati, 2014).

The vision of High School (SMAN) 1 Kajen is the realization of schools that excel in noble achievements in care for the environment "with vision indicators: (1) Excellent in academic and non-academic fields, (2) Discipline in school regulations by upholding values - the have faith and devotion to God Almighty, (3) have local wisdom and character towards global competition. In order to achieve this vision, SMAN 1 Kajen always maintains a strong commitment with its mission as follows: (1) Producing graduates who excel in the academic and non-academic fields of faith and piety and virtuous character; (2) Increasing the quality of Active, Creative, Innovative and Enjoyable learning based on science and technology, (3) Fostering the spirit of discipline, competitive and sportsmanship in achieving sustainable performance (4) Implementing participative, communicative, transparent and accountable school management, (5) creating an atmosphere of learning that cares about environmental preservation; (6) realizing education to maintain the nature balance through environmental pollution prevention so as to create comfortable and productive learning and working conditions, (7) realizing a disciplined school community in preventing environmental damage and (8) Creating school residents who are highly committed to the vision of the school. The translation of this vision has reflected a commitment to creating schools that care and are cultured in the environment. The dynamics of education management developed by the education unit is a relevant study in outlining the values of Islamic education on an environmental basis for the means of fostering students at the High School level, including in SMA 1 Kajen, Pekalongan Regency.

Research relating to the Adiwiyata Program has begun, including Landriany (2014) that has described the implementation of the Adiwiyata Program in Malang, Isnaeni (2013) researching the implementation of Adiwiyata school policies at Gresik 3 Public Middle School, Hidayati et al. (2013) reported that the concern of school residents in SMK Negeri 2 Semarang increased after participating in the Adiwiyata Program. However, this research had not yet discussed how the students' environmental awareness developed. This process is important to know how care for the environment can be developed through schools. The

school is a strategic place to enhance students' environmental knowledge (Potter, 2010). Increasing environmental knowledge is seen as an effort to develop student character (Desfandi, 2015). Research on environmental education in several foreign countries has also been widely discussed, such as Spain, Finland, and Taiwan, which began to be interested and consider environmental education as the basis of National Education since a few years ago (Jeronen et al., 2009; Conde & Sanchez, 2008; Yueh et al., 2010). The character of caring for the environment can be enhanced through learning in schools using media, interactive CDs or directly using the environment as a source of learning (Mukminin, 2014).

The focus of the research conducted by researchers aims to analyze the Implementation of the Adiwiyata Program as a revolutionary program in the development of environmentally friendly characters in the Adiwiyata School 1 Kajen High School in Pekalongan Regency. This research was conducted at SMA Negeri 1 Kajen, Pekalongan Regency. This qualitative research was divided into four stages, namely preparation, implementation, analysis and writing research report. The subjects of the study were the Adiwiyata Team and students (main informants) and the Principal, Deputy Principals, Employees, and Alumni (supporting informants). Determination of research subjects is done by purposive sampling technique. Data collection technique used was observation, interviews, and documentation. The data validity technique uses triangulation of techniques and sources. The data that has been obtained is analyzed qualitative descriptive.

RESULTS AND DISCUSSION

The Adiwiyata Program as an Environmental Revolution of Character Education

The Adiwiyata program is a form of government attention and commitment in dealing with environmental problems within the scope of the educational environment. Adiwiyata is a program of the State Ministry of Environment in the framework of implementing a Joint Agreement between the State Minister for the Environment and the Minister of National Education Number: 03 / MENLH / 02/2010 and Number: 01 / II / KB / 2010.

The Adiwiyata program has four aspects in its implementation, including aspects of environmentally friendly school policies, aspects of environment-based school curricula, aspects of managing environmentally friendly school supporting infrastructure, and aspects

of participatory-based activities. These aspects play a role in conditioning the school environment to familiarize students with environmental care behaviors. This is in line with behavioristic theory where according to this theory the environment greatly influences behavior, because it is from the environment that humans learn. Ningsih Fadhilah (2016) stated that repetition and training are needed so that the desired behavior can become a habit. The expected outcome through this environmental habituation is the formation of a desirable behavior that is good, effective, and normative behavior. In relation to the formation of environmentally friendly character, the habit of caring for the environment is very much needed so as to form the character of caring for students' environment.

Ajzen (1991) through Theory of Planned Behavior explained that behavior is formed from behavioral beliefs, normative beliefs, and control beliefs. These three variables are interrelated to form the intention that will bring about the behavior. This theory can be developed in the implementation of the Adiwiyata Program.

Behavioral beliefs are beliefs about possible outcomes and evaluations of these behaviors. Behavioral beliefs produce positive or negative assessments of certain behaviors (Attitudes toward the behavior). Students must have confidence that the behavior of caring for the environment needs to be done or have a positive impact. This belief is important to decide whether to behave in this way or not. If students believe that this is a behavior that has no benefit, then the formation of these behaviors will be inhibited.

Normative beliefs are beliefs about expected norms and motivation to meet those expectations. Normative beliefs produce awareness of the pressure from the social environment or subjective norms. The environment in which students interact with their environment must support environmental care behavior, so students will feel ashamed if they do not care about the environment and are encouraged to do so. Control beliefs are beliefs about factors that can support or block the behavior and awareness that control over the behavior (perceived behavioral control). Perceived behavioral control relates to the facilities and time to perform the behavior, as well as an estimate of the ability of individuals to carry out the behavior. Fulfillment of infrastructure facilities supports the environmental awareness. In addition, teacher motivation will convince students that they can do more for the environment. *Attitudes toward the behavior, subjective norm, and perceived behavioral control* form the intention to do something which then shape the behavior. A summary of the role of the

Adiwiyata Program aspects of the environmental awareness characters showed in the table 2.

Table 2
Adiwiyata Program Aspects and Students' Environmental Awareness

Aspects	Realization	Influences on Students
a. Policy	- Regulations	- Students more behave
b. Penalty	- Students obey regulations to avoid sanction	
c. Curriculum	- Teaching-learning activities	- Students acquire knowledge through learning
d. Examples of behavior	- Students have a concrete example to care about the environment	
e. Participatory	- Class cleaning schedule	- Students are more accustomed to caring about the environment
f. Clean Friday	- Students have experience in taking care the environment	
g. Means	- gardens, greenhouses, garden, plants, biopori, compost house, Garbage Bank, WWTP, trash cans, slogans, poster	- Students get information and use it directly as Learning Resources
h. Infrastructure	- Students feel comfortable	

Character is formed from the nature of one's disposition which is relatively stable and believed and is used as a basis for perspective, thinking, and acting (Stedje, 2010; Littman-Ovadia & Steger, 2010). Therefore, habituation of increasing environmental awareness will shape the character of caring for the environment. Aspects in this program make it possible to familiarize students with environmental care.

Environmental Preservation and Concern in an Islamic Perspective

An environmental system or often called an ecosystem is an example of how a system works. Ecosystem is a combination of groups of animals, plants and its natural environment in which there is a transfer of material, energy and information through its components.

As a system, the environment must be maintained so that the system can run regularly and provide benefits for all members of the ecosystem. Humans as perfect beings, who have been given the mandate to become a *caliph* have an important role in creating and maintaining environmental order and system. For this reason humans are required to develop good

behavior towards the environment. Various environmental damage occurs today is actually rooted in the wrong behavior of humans in addressing and managing the environment and its resources.

Humans, nature and the environment are an inseparable unity in terms of sustaining life on this earth. Deputy for Environmental Communication and Community Empowerment, Ministry of the Environment and the Institute for Disaster Management and Climate Change, Nahdlotul Ulama Board of Management stated that the dependence of human life on nature and its environment is tremendously great because humans cannot live without the support of their environment. So it cannot be denied that humans have a very large share in the maintenance and management of this environment. Irresponsible human behavior for their environment has resulted in various kinds of environmental damage.

This is where the importance of having the morals of environmental care. The morality of the environment also serves as a guide for humanity in developing its relationship with nature. Someone who has environmental expertise will be encouraged to make nature as a partner as well as a means of fulfilling their functions and obligations as a human being, both as a servant to God and as a member of society as *kholifatullah ardl fil*. Someone who treat the environment well will not make nature and the environment as part of the subsystem of his life to be explored casually, but seen as a creature that has the same position before God so that its existence is still managed and preserved.

The Koran mentions that damage in nature is the result of human evil. Thus, the various consequences of destruction are born by humans as well. This is clearly seen in the word of God:

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].” (Ar-Rum: 41)

The above verse explains that the damages that happen right now on land or at sea is a result of human activities or policies that do not heed the survival of life.

The Prophet through *hadiths* has instilled the values of the implementation of environmental preservation to us all, including:

1. **Keep the Environment Clean**

A person's faith is not only measured by the number of rituals they have done but also is seen by the way they protect and clean the environment. It is not faithful if he/she

does not care about the environment. The prophet has stated in his sermon narrated by Imam Muslim:

“From Abu Malik al-Asy’ari berkata, the Prophet SAW said: Cleanliness is part of faith.”

The Hadith shows that cleanliness as an element of environmental preservation is part of faith. Especially in the review of qiyas aulawi, protecting the environment as a whole, is truly praiseworthy before God.

In another hadith from Abu Hurairah, that the Prophet once said: *be careful of two kinds of curses, friends who hear ask: what are these two things, O Messenger of God? The Prophet replied: those who defecate in the middle of the road or in the shelter.*

From the above confinement, it is clear the rules of the Islamic religion which advocate for maintaining cleanliness and the environment. All prohibitions are intended to prevent harming others, so as to avoid the disaster that befell them.

For real example of this case, rivers that used to be organisms capable of ruminating objects disposed of in them and providing an adequate supply of clean water for life. Now these rivers are more tangible in the form of landfills to open ones, stuffed with industrial factory waste and household waste that are no longer possible or easily digestible to produce even less clean water (Widi Agus Pratikno, 1977: 10-12).

2. Harnessing Unproductive Land

Cultivating and utilizing land for planting is a form of human awareness in treating an aging earth by utilizing unproductive land, restoring land functions and making it an effort as well as a role in conservation efforts because of rocky soil conditions and which is not possible to plant.

In Islam, this matter is known as *ihya al mawaat*, which is an Islamic rule in prospering and utilizing the earth for the benefit of humanity both individually and collectively. This spirit is reflected in the mastery and efforts to provide value to an area that had no benefit at all (vacant land) to be productive land because it was turned into fields, planted with fruits, vegetables and other plants. The spirit of *ihya al mawaat* is a suggestion for every Muslim to manage the land so that no area is neglected hence it can realize the greening, utilization, maintenance and care.

The Prophet gave motivation and really paid attention to this aspect, this we can see in his statement in an authentic hadith:

“From sa'id bin Zaid from the Prophet said: Whoever cultivates the dead land (barren) then it becomes his.” (Narrated by Abu Dawud and Ahmad).

Likewise, one tabi'in named Imaroh bin Khuzaimah bin Thabit al-Anshori said:

“I have heard Umar bin Khottob say to me: “What hinders you from planting your land? my father said to him: I am an old man who will die tomorrow. Umar said to him: I require you to plant it. You have to plant it! indeed I saw Umar bin Khottob planted it with his hands with my father.” (Narrated by Ibn Jarir at-Thobari)

3. Establishment of Conservation Areas

In the Islamic knowledge, the environment is known a conservation area that is named *al-harim*. *Harim* is a protected spring, plant and animal conservation area and should not be disturbed by anyone.

During the time when the Prophet was still alive, he had described the area around Medina as *khima* to protect the valleys, the desert grass and the plants that were in it. The land he protected covers an area of about six miles or more in 2049 hectares.

“from Ibn Abbas said: in fact the prophet has established Naqi 'a as a conservation area, as well as Umar has designated Saraf and Rabadah as a conservation area.” (Bukhari).

In another hadith, he also stressed the importance of conservation through his sayings narrated by Imam Muslim:

“Jabir said, the Prophet said: actually Ibrahim declared Mecca as a holy place and now I declare Medina which lies between two flowing lava (valley) as a holy place. The trees must not be cut down and the animals must not be hunted.” (Sahih Muslim)

The Prophet also forbade the community to cultivate the land because the land was for public benefit and conservation purposes. The policy did not stop when he died but continued. When the Islamic government was led by Khulafaur Rosyidin, they also determined certain areas that were declared as protected and conversion areas (*harim*) and announced to all Islamic society at that time. Therefore, *hima* as an effort to conserve nature in Islamic teachings has more than 1,400 years old.

4. Planting Trees and Reforestation

Reforestation is a pious practice that contains many benefits for humans in the world and also helps the benefit of humans in the hereafter. Planting and tree maintenance can be done in home yards, housing complexes, parks, roads and other environments. Some of the benefits that can be obtained are as follows: produce oxygen (O₂), absorb

carbon dioxide (CO₂), absorb heat, filter out dust, reduce noise, maintain soil stability, habitat for fauna, bind water in the soil pore by capillarity mechanism and surface tension so that it is useful for storing water in the rainy season and provide water in the dry season.

This was confirmed by the Prophet in a hadith narrated by Imam Bukhari and Muslims:

“Rasulullah SAW said, (It is not a Muslim to plant a tree or a plant and then it is eaten by birds, humans, or animals but he will get the reward of alms).” (Bukhari and Muslim)

The benefits of reforestation are so high hence arid soils can turn fertile. The river that was once dry can return to water. The Messenger of Allah has said in a hadith:

“from Abu Hurairah, verily the Prophet said: There will be no doomsday until the Arab lands become fertile and rivers.” (Sahih Muslim)

However, in Indonesia, ironically the rate of deforestation is very high. This happens without adequate rejuvenation efforts. In addition, the expansion of the city continues to take place by annexing fertile rural lands (Eko Budiharjo, 1997: 26-27).

5. Maintaining the Balance of Nature

One of the concepts of Islam in the matter of exploiting nature is *hadd al-Kifayah* (a standard of needs) which explains the pattern of human consumption that must not exceed the standard of proper needs. In utilizing natural resources, humans do not may exceed a reasonable standard of needs because it must consider aspects of life sustainability, nature preservation, and ecosystem balance. This means that the use of forests and various other natural resources are not explored and exploited on a large scale beyond their actual needs.

As social beings, humans cannot be separated from the environment since humans will not be able to live without their environment. Therefore, it is truly despicable those who are not friendly or even damage the environment. Today, global warming has become a scourge for the life of the world community. A series of natural disasters such as flash floods, landslides, droughts and forest fires have destroyed millions of plants and animals.

Humans are God's only creatures who are believed to be His *Khalifah* given the potential to cultivate and organize this nature in creative, productive, constructive, and humanist ways. In the process of natural management a good moral action is needed so that deviations do not occur and instead misery is miserable. As a social creature, human beings should act according to a good moral order. Without a moral order, one can already imagine

how these relationships would experience chaos and will only give inconvenience to the lives of humanity.

In the moral context, the presence of religion has given practical guidance in order to perfect human morality. In humans there are good and bad impulses (*al-Ba'its ad-Diniy wa al-Ba'its asy-Syaithany*). Religion does not deny that humans with their minds are able to distinguish between goodness (*al-Haqq*) and badness (*al-Bathil*). However, religion also proclaims that humans will not be able to grasp the essence of morality by relying on the power of reason. This is because the mind will be easily deflected by other elements in human beings primarily by what is called lust.

Implementation of Environmental-Based Character Education through the Adiwiyata Program

The implementation of environmental character education in Kajen High School 1 basically aims at efforts to increase faith, devotion and increase knowledge and self-experience in the religious field based on the concept of Islamic values as well as forming noble morals through environmental awareness. As there are four aspects of the adiwiyata program as described above, the implementation of environmental character education in Kajen High School 1 is as follows:

1. Aspects of environmental friendly school policies

Policies in schools based on the environment can be seen from the vision and mission and goals of the school. The vision of Kajen High School is "the realization of a school that excels in noble achievements in caring for the environment". The environmental element in the mission of the school is seen in points four, five and six, namely creating an atmosphere of learning that cares about environmental preservation, realizing education to maintain the carrying capacity of nature through environmental pollution prevention so as to create conditions for learning and working that are comfortable and productive, as well as realizing school citizens who have discipline in preventing environmental damage.

The Adiwiyata program requires an environment-based school vision, mission and goals. These three things are the foundation of the school in managing all activities in the school. Every policy taken by the school must pay attention to environmental aspects. In addition, schools are also required to facilitate learning or infrastructure in supporting

environmental education as stated in the vision, mission, and goals of the school. Schools must have a commitment to realize the vision, mission and goals which has been formulated.

Environment-based policies are carried out through student control books. Control book students are a collection of rules for students. Every student has this book and must always be taken when going to school. Regulations related to the environment are explained in the general obligations where students are required to carry out environmental education activities. These general provisions contain environmental cleanliness and beauty. Special control book discusses the cleanliness and beauty of the environment. Every student must participate in maintaining and the cleanliness and beauty of each class and the school environment. In addition, students are required to take part in Clean Friday activities which are carried out every 3 months and incidental school cleaning activities when deemed necessary to be carried out. The school also sets the type of violation and the score of each violation. Some violations related to the environment are if the students do not bring water bottles from home, they will get point 2; the students drink using plastic cups / plastic wrap in class, they will get point 2; the students dispose of rubbish out of place, they will get a score of 4. These rules are binding and have sanctions if they break them. The control book is regularly checked by the Guidance and Counseling teacher. Collection of points that have been obtained by students will serve as a material consideration in the assessment in report cards. This is important to familiarize the behavior of students to care about the environment. These habits will be the beginning of the formation of environmental care characters.

2. Aspects of an environment-based school curriculum

The Adiwiyata program was implemented to realize responsible school residents for efforts to protect and manage the environment through good school governance to support sustainable development. Through the Adiwiyata program, it is hoped that every school member will be involved in school activities towards a healthy environment and avoid negative environmental impacts. The Adiwiyata program was developed based on norms in life which include: togetherness, openness, equality, honesty, justice, and the preservation of environmental functions and natural resources.

One of the carrying capacity in the implementation of the Adiwiyata program is through an environment-based curriculum. Regulations regarding the integration of environmental education in the teaching and learning process have been contained in the

Principal's Decree Number 420 / 261.4 / VII / 2012. Learning activities are one way to provide knowledge about the environment to students. This is important to shape the student's caring character. Through teaching and learning activities (KBM) teachers can provide information and motivation about the environment. The curriculum developed at Kajen High School includes the Eco School program which is implemented in various subjects.

Based on observations, the teacher always integrates environmental education into the subject. He/She invites students to learn directly in the environment. The students confirmed that teachers often invite students to leave the classroom. Students are informed of the various plants that exist in the school and their benefits. The results of interviews with students and teachers can be concluded that the teacher makes the environment as a source of learning. Teachers often bring students into the environment while learning. He/She is consistent in using the school environment for learning. For example, students are invited to plant practices directly to plant crops, or make biopores. According to students, the learning is more meaningful and easy to remember. One student still remembers how to make biopores and want to apply them in the neighborhood. The student can also tell about the environmental problems in his residence. This confirms that the teaching method about the environment have an influence on students' mindset. The mindset will affect student's environmental awareness and caring. This is in line with what is expected in the Adiwiyata program, which is the meaningful learning program. The Adiwiyata program was developed based on norms in life including: togetherness, openness, equality, honesty, fairness, nature preservation, environmental functions and natural resources.

Teaching and learning activities have a strategic role to provide knowledge input about the environment to students. The teacher is the main actor in developing character for loving the environment during teaching and learning activities. This is a good opportunity for teachers to develop students' environmental care characters. According to the Environmental Citizenship Behavior (Hungerford & Volk, 1990) teachers can give students the knowledge and drive to foster student empathy with the environment (entry level variable). The learning process done will continuously encourage students to understand environmental issues in depth (Ownership variable). Entry level variables and Ownership variables will not be real without the Empowerment variable. This variable can be obtained developing skills, student confidence, and intention to take action.

These three categories have knowledge that must be present in the process of forming behavior. Entry level variables include knowledge, sensitivity and perspective of empathy in the environment. Ownership variables include in-depth knowledge of environmental issues and their consequences. Empowerment variables instill feelings to students that they can and must act. Without these variables entry level variables and ownership variables have not been able to inspire initiatives for the environment. The Adiwiyata program does not facilitate this. Entry level variables can be done through learning but for ownership variables and empowerment variables cannot be done optimally. Both of these variables require more time and specific strategies to make it happen. This weakness is a challenge for the development of environmental care character of students.

3. Aspects of managing supporting environmentally friendly school infrastructure

In the aspect of the availability of infrastructure, Kajen High School has facilities and infrastructure that support environmental education such as trash bank, biopores, trash bins, Greenhouses, Compost Houses, parks and school gardens, and Eco Gallery. These facilities support the school in providing environmental knowledge to students. The waste bank is managed by Duta Adiwiyata Student Team (TDA). The garbage bank is open every Friday. For students or teachers who have used goods, they can come to the garbage bank, then weigh and record the waste. The money will be given at the end of the semester after used goods are sold to collectors.

Eco Gallery is a form of support in stimulating and assisting the learning process of students in schools, especially those concerning the environment. These facilities include computers, internet access, and shared study rooms. This space is used as a place to be creative in treating waste into handicrafts in entrepreneurship subjects. The creations produced by students are exhibited in this room. This eco gallery is very comfortable; the room is arranged in such a way with various furnishings such as unique and attractive furniture.

Slogans and posters in schools can provide information for students. Slogans and posters about the environment are posted on the walls of the school. Slogans and posters contain invitations to clean life to information about waste that cannot be deciphered. This is one way that can be used to provide information relating to the environment. Slogans and posters are widely installed on school walls. The slogan calls for students to keep the

environment clean, orderly, and obey the rules. It also contains motivation for students to always pay attention to environmental sustainability.

4.Aspects of participatory based activities

Activities that are routinely carried out in maintaining the beauty and cleanliness of the environment include class cleaning schedule and clean Friday. Class cleaning schedule is held every day by each class in turn. Each class gets a turn every month. This activity uses the first hour of study from the first subject. The teacher in charge in the class leads and supervises the execution of students' cleaning schedule. The teacher divides students into groups, then given their respective assignments. Students are assigned to water plants in the garden, or garden. In addition, students also clean the plants and school grounds. Clean Friday is a cleaning activity carried out by all school residents. This activity was held for 3 (three) hours of study. Based on interviews with students, this activity is a student council program that is carried out incidentally. This activity cannot be done often because it requires many hours of study. Students work together to protect the environment and to create a clean and comfortable for teaching and learning activities. Students are directly involved in maintaining the cleanliness and beauty of the school environment in this activity. Student involvement is one of the efforts to develop environmental care behavior and increase school community awareness.

Through the Adiwiyata program, it has been seen that there has been a change in the behavior of the students of Kajen High School 1 to become more environmentally conscious. Situations and conditions support the character of caring for the student's environment.

Adiwiyata Program Contribution in Creating Character Schools

The Adiwiyata program as planned by the government in its implementation has provided many benefits. Some of the benefits that can be felt by the school include:

- 1) Creating good synergy between school components.
- 2) Creating a learning atmosphere that is more comfortable and conducive.
- 3) Support the achievement of basic competency standards and graduate competency standards both in primary and secondary education.
- 4) Save and reduce energy consumption.
- 5) Reducing and preventing the risk of environmental damage in the school environment

- 6) As an interesting learning tool for more meaningful Environmental Education for students and other school components.
- 7) Shaping the character of students and other school components into an environmentally conscious and friendly school.

The Adiwiyata program also helps the development of school's education system which is carried out by focusing on developing aspects of intelligence (cognitive), aspects of skills (psychomotor), and aspects of attitude and values (affective) together and in balance. Thus, the school will be able to shape the character of the students and other components and be able to build environmentally conscious and caring habits that will later make students have strong personali, while maintaining the environment to remain balanced.

CONCLUSION

The Adiwiyata Program creates character schools, which can be seen from the development of the school education system which focuses on developing aspects of intelligence (cognitive), aspects of skills (psychomotor), and aspects of attitude and values (affective) simultaneously and balanced. The Adiwiyata Program is a program that was launched in order to realize responsible school members to protect and manage the environment through good school governance to support sustainable development. The Adiwiyata Program has four aspects in its implementation which are aspects of environmentally friendly school policies, aspects of environment-based school curricula, aspects of managing supporting environmentally friendly school infrastructure, and aspects of participatory-based activities. These aspects can be optimized with a variety of school policies. The Adiwiyata program plays a role in creating situations and conditions that support the development of environmental care characters. To achieve the goals of the Adiwiyata program, it is needed participation of all parties, starting from the government from the central level to the regions, all schools, as well as the community, both students' parents and community leaders.

REFERENCES

- Abdul Madjid bin Aziz al-Zindani, (1977) *Mu'jizat Al-Quran dan As-Sunnah Tentang Iptek*, Jakarta: Gema Insan Press.
- Akhlak lingkungan: Panduan berperilaku ramah lingkungan*, Deputi komunikasi lingkungan dan pemberdayaan masyarakat kementerian lingkungan hidup dan Majelis lingkungan hidup PP. Muhammadiyah, tahun 2001,
- Ajzen, I. (1991). The theory of planned behavior. *Organizational behavior and human decision processes*, 50(2), 179-211
- Conde, M. D. C., & Sánchez, J. S. (2010). The School Curriculum and Environmental Education: A School Environmental Audit Experience. *International Journal of Environmental and science education*, 5(4), 477-494
- Desfandi, M. (2015). Mewujudkan masyarakat berkarakter peduli lingkungan melalui program adiwiyata. *SOSIO-DIDAKTIKA: Social Science Education Journal*, 2(1), 31-37
- Eko Budiharjo, Prof. Im. M. Sc, (1997) *lingkungan Binaan dan Tata ruang kota*, Yogyakarta: Andi Offset.
- Ellen Landriany, "Implementasi Kebijakan Adiwiyata Dalam Upaya Mewujudkan Pendidikan Lingkungan Hidup di SMA Kota Malang" dalam *Jurnal Kebijakan dan Pengembangan Pendidikan* Volume 2, Nomor 1, Januari 2014; hal. 82-88.
- Fadhilah, N. (2016). Model Bimbingan Belajar Behavioristik dan Pandangannya dalam Perspektif Islam. *HIKMATUNA: Journal for Integrative Islamic Studies*, 2(2).
- Hadi, Sudharto.P. (2002). *Dimensi Lingkungan Dalam Bisnis*. Semarang : Penerbit Universitas Diponegoro.
- (2009). *Manusia dan Lingkungan*. Semarang : Penerbit Universitas Diponegoro.
- (2010). *Resolusi Konflik Lingkungan*. Semarang : Penerbit Universitas Diponegoro.
- Hidayati, N., Tukiman T., Hartuti, P. (2013). Perilaku Warga Sekolah dalam Program Adiwiyata di SMK Negeri 2 Semarang. *Prosiding Seminar Nasional Pengelolaan Sumberdaya Alam dan Lingkungan*
- Hungerford, H. R., & Volk, T. L. (1990). Changing learner behavior through environmental education. *The journal of environmental education*, 21(3), 8-21
- Isnaeni, Y. (2013). Implementasi Kebijakan Sekolah Peduli dan Berbudaya Lingkungan di SMP Negeri 3 Gresik. *Jurnal Kebijakan dan Pengembangan Pendidikan*, 1(2).
- Jeronen, E., Jeronen, J., & Raustia, H. (2009). Environmental Education in Finland--A Case Study of Environmental Education in Nature Schools. *International Journal of Environmental and Science Education*, 4(1), 1-23.
- Keraf, A. Sonny. (2005). *Etika Lingkungan*. Jakarta : Penerbit Buku Kompas.
- Kresnawati, N. (2014). Korelasi Kualitas Pembelajaran Geografi dan Hasil Belajar terhadap Sikap Peduli Lingkungan Siswa Kelas XII IPS SMAN 1 Ponorogo. *Jurnal Pendidikan Humaniora (JPH)*, 1(3), 298-303

- Landriany, E. (2014). Implementasi kebijakan adiwiyata dalam upaya mewujudkan pendidikan lingkungan hidup di SMA Kota Malang. *Jurnal kebijakan dan pengembangan pendidikan*, 2(1), 82-88
- Littman-Ovadia, H., & Steger, M. (2010). Character strengths and well-being among volunteers and employees: Toward an integrative model. *The Journal of Positive Psychology*, 5(6), 419-430.
- Lickona, Thomas. (2012). *Educating for Character*. Jakarta : Bumi Aksara.
- Margolis, Eric. (2001). *The Hidden Curriculum in Higher Education*. New York : Routledge.
- Mukminin, A. (2014). Strategi Pembentukan Karakter Peduli Lingkungan di Sekolah Adiwiyata Mandiri. *Ta'dib*, 19(02), 227-252
- Potter, G. (2009). Environmental education for the 21st century: Where do we go now?. *The Journal of Environmental Education*, 41(1), 22-33.
- Salim, Emil. (1987). *Lingkungan Hidup dan Pembangunan*. Jakarta : Mutiara.
- Samekto, Adji. (1998). *Hukum Lingkungan dalam Perspektif Global dan Nasional*. Semarang : Penerbit Universitas Diponegoro.
- Sibel Ozsoy, Hamide Ertepinar, dan Necdet Saglam,(2012) "Can Eco-Schools Improve Elementary School Students' Environmental Literacy Levels?" dalam Jurnal: Asia Pacific Forum on Science Learning and Teaching, Vol. 13 Issue 2/December 2012
- Stedje, L. B. (2010). Nuts and bolts of character education. *Literature Review*, 1-6. Oklahoma: CharacterFirst
- Taufiq, M., Dewi, N. R., & Widiyatmoko, A. (2014). Pengembangan Media Pembelajaran IPA Terpadu Berkarakter Peduli Lingkungan Tema "Konservasi" Berpendekatan Science-Edutainment. *Jurnal Pendidikan IPA Indonesia*, 3(2), 6-13
- Tim Penyusun. 2018. *Indeks Kualitas Lingkungan Hidup Indonesia (2017)*. Jakarta : Kementerian Lingkungan Hidup dan Kehutanan Republik Indonesia.
- Tingkatkan Taqwa melalui kepedulian lingkungan,(peduli lingkungan dalam perspektif islam)*. Diterbitkan atas kerjasama Deputy komunikasi lingkungan dan Pemberdayaan Masyarakat Kementerian Lingkungan Hidup dan Lembaga Penanggulangan Bencana dan Perubahan Iklim Pengurus Besar Nahdhotul Ulama', cet.1 Nov 2011, hal 7
- Undang – Undang No.20 Tahun 2003 Tentang Sistem Pendidikan Nasional.
- Undang – Undang No.32 Tahun 2009 Tentang Perlindungan dan Pengelolaan Lingkungan Hidup.
- Wana, Prima Rias. (2018). Implementasi Pendekatan Saintifik Untuk Meningkatkan Budaya Literasi Di Sekolah Dasar. *Jurnal Tunas Bangsa*, Vol. 5, No.2, Agustus 2018.
- Widi Agus Pratikno, dkk, *Perencanaan Fasilitas pantai dan laut*, Yogyakarta: BPFI, 1977
- Peraturan Menteri Lingkungan Hidup Dan Kehutanan Republik Indonesia No. P.39/Menlhk-Setjen/2015 Tentang Rencana Strategis.

Peraturan Menteri Lingkungan Hidup No. 05 Tahun 2013 tentang Pedoman Pelaksanaan Program Adiwiyata.

Yueh, M. C. M., Cowie, B., Barker, M., & Jones, A. (2010). What influences the emergence of a new subject in schools? The case of environmental education. *International Journal of Environmental & Science Education* 5(3), 265-285