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The Role of Teachers in Integrating Islamic Character Education through the Adiwiyata Program: A Case Study at MTsN 16 Jombang

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Abstract

Modernization brings new challenges to the world of education, particularly in relation to strengthening Islamic values in students. Schools are required to provide a learning process that focuses not only on cognitive aspects, but also on shaping Islamic character, which is reflected in environmental awareness, discipline, and responsibility. The Adiwiyata program is one of the strategic media that can be used to instill Islamic character values through structured and continuous activities. This study aims to describe the role of teachers in integrating Islamic character education through the Adiwiyata Program: A Case Study at MTsN 16 Jombang. The method used is a qualitative approach with a case study type through observation, interviews, and documentation. The results show that teachers play a role as role models (*uswah hasanah*), mentors and guides, motivators, as well as supervisors and enforcers of rules in instilling Islamic character in students. In addition, the integration of Islamic character in the Adiwiyata program is realized through general programs integrated into learning and special programs consisting of six POKJA (Working Group) components. All of these activities shape students' Islamic behavior habits, such as maintaining cleanliness, being responsible, conserving energy, and caring for the environment.

Keywords: role of teachers, character education, islamic character, adiwiyata program, MTsN 16 Jombang

INTRODUCTION

Education plays a strategic role in shaping the character of students, including strengthening Islamic values, which are the main identity of madrasah education. In an ideal concept, Islamic character education is expected to shape individuals who are faithful, moral, disciplined, and responsible in accordance with Islamic teachings. However, in practice, various phenomena show that some students still lack these characteristics, such as low awareness of cleanliness, lack of discipline, and weak sense of responsibility in maintaining the school environment. This condition emphasizes the importance of character education that is not only based on cognitive material but also through real habits in school life. (Hanif Cahyo Adi Kistoro et al., 2023)

One of the relevant programs in instilling Islamic character is the Adiwiyata Program. This program aims to create schools with an environmental culture through the habit of living cleanly, conserving energy, caring for the environment, and not being wasteful (*israf*). These values are in line with Islamic character principles such as trustworthiness, cleanliness (*an-nadzafah*), discipline, and gratitude. (Wakifah., 2022) At MTsN 16 Jombang, the Adiwiyata program is implemented through two types of activities, namely a general program that is integrated into the learning of each subject and a special program that is carried out through six POKJA (Working Group) components. The success of this program is highly dependent on the role of teachers as role models (*uswah hasanah*), mentors and guides,

motivators, as well as supervisors and enforcers of rules in every student activity. (Bahtiar et al., 2025)

Several previous studies have discussed the role of teachers and the implementation of character education through the Adiwiyata program. Meika (2021) highlighted that the role of teachers in shaping environmentally conscious character is still not optimal in some schools. (Meika R & Putra, 2021) Fahramika (2022) emphasized the importance of the role of teachers as motivators in the implementation of Adiwiyata at MTsN 4 Nganjuk. (Fahramika, n.d.) Meanwhile, Hamdan (2021) examined the reconstruction of religious values in the implementation of Adiwiyata, but did not specifically relate it to Islamic character. (Adib, 2021) From these studies, it appears that there has been no specific study examining the integration of Islamic character education through the Adiwiyata program with an emphasis on the comprehensive role of teachers.

This research gap is the basis for the novelty of this study. This study focuses on how teachers integrate Islamic character values, including moral knowing, moral feeling, and moral action. Through the implementation of the Adiwiyata program, both through general and special programs. The urgency of this research lies in the need to strengthen Islamic character through environment-based activities as a more effective and contextual habit-forming strategy for students. Based on this background, this study aims to describe the role of teachers in integrating Islamic character education through the Adiwiyata Program: A Case Study at MTsN 16 Jombang.

METHOD

This study uses a qualitative approach with a case study type to gain an in-depth understanding of the role of teachers in integrating Islamic character education through the Adiwiyata program at MTsN 16 Jombang. The research subjects included Islamic Religious Education (PAI) teachers, teachers involved in the implementation of the Adiwiyata program, such as the chairperson, secretary, and the Adiwiyata infrastructure section, as well as students. Research data was obtained from two sources, namely primary data in the form of observations of general program activities and special Adiwiyata programs, in-depth interviews with informants, and field documentation, and secondary data which included official school documents, photos of activities, and archives related to the implementation of Adiwiyata. (Sulung, 2024)

Data collection was carried out through observation, interviews, and documentation, then analyzed using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. (Nazaruddin et al., 2024) To ensure data validity, this study used source triangulation and method triangulation techniques. (Alfansyur, 2020) This approach enabled researchers to obtain a comprehensive picture of the integration of Islamic character values in the implementation of the Adiwiyata program at MTsN 16 Jombang.

RESULTS AND DISCUSSION

The Role of Teachers in Integrating Islamic Character Education

The results of the study show that teachers play a central role in shaping students' Islamic character through the implementation of the Adiwiyata program. This role is manifested through exemplary behavior (*uswah hasanah*) that is evident in everyday behavior, such as maintaining cleanliness, using school facilities wisely, and conserving water and energy. This exemplary behavior becomes a strong foundation for habit formation, as students tend to imitate the behavior they see directly from their teachers. (Napratilora et al., 2021)

In addition to setting an example, teachers also act as mentors and guides in Adiwiyata program activities. Teachers not only instruct students on how to sort waste or maintain classroom cleanliness, but also relate these activities to Islamic values such as trustworthiness, responsibility, and the prohibition of wastefulness. Through this guidance, environmental activities are not only technical in nature, but also become a means of internalizing moral values and shaping Islamic character. (Hakim, 2023)

Teachers also act as motivators by providing encouragement, positive reinforcement, and simple rewards to get students actively involved in Adiwiyata activities. This motivational role helps build moral feeling, which is students' emotional awareness of the importance of behaving in accordance with Islamic teachings in protecting the environment. (Apriana & Rojali, 2024)

Furthermore, teachers act as supervisors and enforcers of rules. Teachers ensure that rules related to cleanliness, discipline, and environmental management are obeyed by students. Supervision is carried out through routine monitoring, evaluation of activities, and firmness in giving consequences to students who violate the rules. This role encourages the formation of moral action, which is the ability of students to act in accordance with Islamic values consistently. (Pagerwojo, n.d.)

These findings show that the role of teachers in the Adiwiyata program includes exemplary behavior, guidance and direction, motivation, as well as supervision and enforcement of rules. This is in line with the concept of Islamic character education which includes moral knowing, moral feeling, and moral action as described by Thomas Lickona. (Hafizallah, n.d.)

In addition, the role of teachers in integrating Islamic character education is also evident through lesson planning that consciously incorporates environmental awareness themes into lesson plans and routine madrasah activities. PAI teachers and general subject teachers are required to include environmental topics at least once every semester, such as saving water during wudhu, using recycled items as teaching aids, or processing data on waste in mathematics lessons. This approach shows that teachers not only act in the realm of habit formation, but also strengthen students' moral knowing through structured learning that links Islamic teachings with environmental practices at madrasahs and at home.

The role of teachers as religious role models is also evident when they themselves are committed to implementing various Adiwiyata policies, such as bringing lunch boxes and tumblers, reducing single-use plastics, using water left over from wudhu to water plants, and participating directly in community service activities with students. Teachers' consistency in practicing frugality, avoiding waste, and caring for cleanliness makes Islamic values easier to instill, because students see the consistency between words and actions. This is where students' moral feelings develop, marked by a sense of shame when littering, sensitivity when seeing wilted plants, and pride when they are able to maintain the cleanliness of the classroom and the madrasah environment.

On the other hand, teachers also play a role in fostering moral action through habit formation accompanied by reinforcement and educational consequences. Teachers guide students to get into the habit of bringing lunch boxes and tumblers, sorting waste into three types of trash bins, participating in seedling and composting activities, and participating in a waste donation program, the proceeds of which are used for mosque construction. Through consistent guidance, motivation, and supervision, students no longer simply follow the rules out of obligation, but begin to realize that thrifty, non-wasteful, disciplined, and environmentally conscious behavior is part of implementing Islamic character and their responsibility as stewards of the earth.

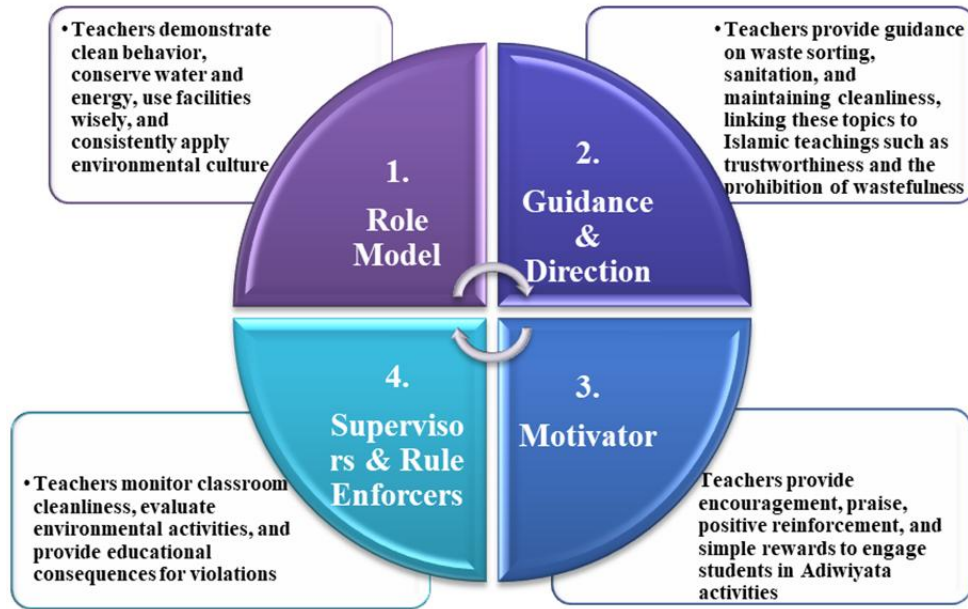


Fig. 1. The Role of Teachers in Integrating Islamic Character Education

Integration of Islamic Character Education through the Adiwiyata Program

The integration of Islamic character education in the Adiwiyata program at MTsN 16 Jombang is realized through two types of activities, namely general programs and special programs. Both serve as vehicles for instilling Islamic values in the context of structured environmental activities.

In the general program, teachers integrate Islamic character values into the learning of each subject. In the Akidah Akhlak subject, teachers instill the values of responsibility (*al-amanah*) and care for Allah's creation by emphasizing that protecting the environment is part of faith. (Hidayat, 2024) In Fiqh lessons, students are encouraged to apply the principle of water conservation (*al-iqtisad*) when performing wudhu and to maintain cleanliness as part of worship. In Al-Qur'an Hadith lessons, teachers guide students to understand verses about the creation of nature and the command to maintain environmental balance as a form of obedience to Allah. (Salamudin & Nurhalim, 2022) Meanwhile, in Islamic History and Culture (SKI) lessons, students learn about the examples set by Islamic scholars and figures in maintaining cleanliness, beauty, and environmental sustainability. (Khasani, 2025) This integration ensures that Islamic character values are not only understood theoretically but also brought to life through a learning context that is relevant to students' lives.

The integration of Islamic values into subjects at MTsN 16 Jombang does not stop at the conceptual level, but is systematically designed in lesson plans and realized through concrete learning activities. Observations of lesson plans show that teachers of Aqidah Akhlak, SKI, Fiqh, and Al-Qur'an Hadith teachers have included environmental themes as part of their learning objectives. For example, they link the material on taawun (cooperation) with cleaning the classroom and prayer room, taharah (cleanliness) with cleaning the toilets and wudu (ablution) areas, and the hadith an-nadhafatu minal iman (cleanliness is part of faith) with the habit of disposing of trash in its proper place and caring for plants in the madrasah yard. Thus, the Adiwiyata program is not merely an additional activity outside of class hours, but is integrated into core learning so that students are encouraged to understand that caring for the environment is part of practicing their faith in their daily lives.

Interview data with PAI teachers reinforced these findings, namely that the integration of Islamic values and environmental awareness into the general curriculum was carried out through the selection of material that was relevant to the students' reality and delivery that emphasized moral knowing, moral feeling, and moral action. Akidah Akhlak teachers, for example, use the hadith an-nadhafatu minal iman as a starting point to explain the relationship between classroom cleanliness and learning comfort, then link it to waste sorting and composting practices taught through the Adiwiyata Working Group. Fiqh teachers link the discussion of taharah with the practice of water-saving wudu and the use of used wudu

water to water plants, so that one act of worship has both spiritual and ecological impacts. Meanwhile, SKI and Al-Qur'an Hadith teachers connect Islamic figures' stories, verses about the creation of nature, and the prohibition of wastefulness with current conditions such as environmental damage and wasteful culture, enabling students to draw lessons and translate them into real behaviors of maintaining cleanliness, reducing single-use plastics, and actively participating in environmental activities at the madrasah.

Table. 1. General Program: Integration of Islamic Values in Subjects

| Subject | Form of Integration Islamic Values | Islamic Character Values Instilled | Examples of Habits / Impact |
|----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|
| Faith and Morals | Teachers instill the values of trustworthiness and care for God's creation, emphasizing that protecting the environment is part of faith | Trustworthiness, responsibility, care, gratitude. | Students understand that protecting the environment is a form of worship and an expression of faith. |
| Fiqh | Teachers train students to apply the principle of water conservation, when performing wudu and maintaining cleanliness as part of worship. | conservation, cleanliness, not waste | Students perform wudu conservatively and maintain cleanliness as a form of obedience. |
| Al-Qur'an Hadis | Teachers guide students to understand verses about the creation of nature and the command to maintain environmental balance | Responsibility as caliphs, gratitude, piety. | Students are encouraged to maintain the balance of nature as a form of obedience to Allah |
| SKI (History of Islamic Culture) | Teachers introduce the examples set by Islamic scholars and figures in maintaining cleanliness and environmental sustainability. | Exemplary behavior, noble character, environmental awareness | Students emulate the behavior of Islamic figures who maintain the cleanliness and beauty of the environment |

Special Program: Implementation of Islamic Values through Six POKJA Components

In this special program, the internalization of Islamic character education is realized through six components of the Adiwiyata POKJA (working group). In the sanitation and drainage POKJA activity, teachers guide students to maintain the cleanliness of bathrooms, wudhu (ablution) areas, and waterways as an implementation of the value of cleanliness, which is part of faith.(Wakifah., 2022) In the waste sorting POKJA activity, students are trained to be responsible (*al-amanah*) and disciplined in sorting organic and inorganic waste. In the plant breeding, planting, and maintenance POKJA activity, teachers instill the values of caring and gratitude to Allah for the blessings of nature.(Baiah & Fadiana, 2024)

In the water and energy conservation POKJA activity, students are accustomed to being economical (*al-iqtisad*) and avoiding excessive behavior (*israf*), in accordance with the teachings of QS. Al-A'raf: 31. Meanwhile, in innovation activities, students are given the opportunity to make plant pots from used bottles, liquid organic fertilizer, and other works that foster creativity, responsibility, and cooperation.(Yamin et al., 2022) All of these activities are carried out in a planned and consistent manner so that Islamic character values can be instilled through direct experience and continuous practice.

The implementation of Islamic values through these six POKJA components is also reinforced by

routine habits that are monitored in students' daily activities. In the sanitation and drainage POKJA, for example, observations show that students are accustomed to carrying out class duties, cleaning the floor, arranging tables, and maintaining the cleanliness of bathrooms and wudhu facilities before classes begin. Teachers associate these activities with the *hadith an-nadhafatu minal iman*, so that the cleanliness of classrooms and madrasah facilities is not only seen as a school obligation, but as part of worship and religious responsibility. Similarly, in the waste sorting working group, the presence of three types of trash bins (organic, paper, and plastic) encourages students to be disciplined in sorting waste from the source, while instilling the values of not being wasteful and responsibility as stewards of the earth.

In addition, the working group on seedling cultivation, conservation, and innovation also serves as a strategic forum for fostering Islamic character through creative hands-on activities. Interviews and observations show that students are involved in plant seedling cultivation, composting at the Compost House, mushroom cultivation at the Mushroom House, and making hanging pots from used plastic bottles as practical assignments at certain levels. Through these activities, students learn that reusing old items and processing organic waste into compost is a form of *ihsan* (benevolence) towards the environment, a frugal attitude, and a form of charity when the results are used for greening or mosque construction through the *Sedekah Sampah Jadi Infak Masjid* (Charity Waste Becomes Mosque Donations) program. Thus, the specialized POKJA-based program not only instills values of environmental care, discipline, and responsibility but also internalizes values of worship, gratitude, and anti-waste through a series of repeated and cultivated real-life experiences at the madrasah.

Table. 2. Special Programs: Implementation of Islamic Values through Six POKJA Components

| Working Group Components | Main Activities | Islamic Character Values | Forms of Internalization/Habituation |
|-------------------------------------|-------------------------------------------------------------------------------------------|------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| Sanitation and Drainage | Maintaining the cleanliness of bathrooms, places of ablution, and waterways. | cleanliness, responsibility, discipline. | Students get used to cleaning and maintaining facilities in accordance with religious teachings. |
| Waste Sorting | Training students to sort organic and inorganic waste | Trustworthiness, discipline, environmental awareness | Students consistently dispose of waste according to its category. |
| Seedling, Planting, and Maintenance | Students plant, water, and care for plants. | Gratitude, care, love of nature, responsibility | Students care for gardens and seedlings as a form of gratitude for God's blessings |
| Water and Energy Conservation | Practicing water conservation, turning off lights, using water from wudu for plants | economy, not waste, discipline. | Students practice conserving electricity and water in accordance with QS. Al-A'raf: 31. |
| Innovation | Making plant pots from used bottles, liquid organic fertilizer, and other recycled works. | Creativity, responsibility, cooperation. | Students produce innovative and environmentally friendly works in groups. |

The Impact and Challenges of Implementing the Adiwiyata Program on the Formation of Islamic Character in Students

The Impact of Implementing the Adiwiyata Program on Islamic Character in Students

The implementation of the Adiwiyata Program at MTsN 16 Jombang has had a number of impacts on the formation of students' Islamic character. This program not only instills environmentally conscious behavior, but also serves as a means of internalizing Islamic values through practical activities and habits. However, there are also several challenges faced in the implementation process, so strengthening strategies are needed to achieve optimal results. (Mam'luah, n.d.)

First, sanitation and drainage activities teach students to maintain the cleanliness of bathrooms, ablution areas, and waterways. Teachers emphasize that cleanliness is part of faith, as stated in the hadith *an-nadhafatu minal iman*, so that students feel that maintaining cleanliness is not just a school obligation, but a spiritual act of worship. (Handayani et al., 2025) Second, waste sorting and 3R (reduce, reuse, recycle) activities accustom students to sorting organic, inorganic, and paper waste. Students begin to understand that processed waste can be turned into something useful, including being used as alms through the Sesa Jimas (Waste Alms for Mosque Donations) program. This activity fosters a sense of trustworthiness, non-wastefulness, and social awareness because the proceeds from the sale of waste are used for mosque construction. (Hasanah et al., 2018)

Third, activities such as seedling cultivation, planting, and plant maintenance foster gratitude and love for God's creation. Students participate in watering plants, caring for seedlings, and maintaining the madrasah garden. Teachers link these activities to the concept of humans as *khalifah fil ardh*, so that students understand that caring for nature is a form of spiritual responsibility. (Amal, n.d.) Fourth, in water and energy conservation activities, students are accustomed to turning off lights when not in use, conserving water when performing wudu, and using water left over from wudu to water plants. This habit reinforces the value of *anti-israf* taught in QS. Al-A'raf: 31, so that students learn to apply Islamic values in their daily practices. (Munawarah, 2021) Fifth, innovation activities, such as making pots from used gallons, recycled works, or vases from bottles, train creativity, responsibility, and productive morals. Some of the works are even used as practical exams, so that students have more motivation to produce innovative works that are beneficial and environmentally friendly. (Ramadiyanti et al., n.d.)

Overall, the Adiwiyata program has had a tangible impact on shaping students' Islamic character: from not being wasteful, being disciplined, caring for the environment, being trustworthy, to loving cleanliness. Students have shown consistent behavioral changes, such as bringing their own containers, not using single-use plastics, and actively maintaining classroom cleanliness. This change is also evident in the awareness that has emerged to remind friends when there are violations of cleanliness.

Challenges in Implementing the Adiwiyata Program in Shaping Students' Islamic Character

Although the implementation of the Adiwiyata Program has been relatively successful, there are still several challenges faced by madrasahs, albeit not too significant. First, challenges arise from new 7th grade students who are not yet accustomed to the Adiwiyata culture. They often forget to bring tumblers or food containers, are not yet disciplined in sorting waste, and need repeated guidance before they get used to it. Teachers and program administrators must conduct intensive socialization and mentoring at the beginning of the school year so that positive habits can be formed. (Iskarim et al., 2024) Second, the consistency of students' behavior outside of school is also a challenge. Some students demonstrate environmentally conscious behavior at school but are not consistent in applying it at home, such as conserving water, saving electricity, or sorting waste. This has become a concern for teachers, who then assign practical tasks at home to encourage such consistency. (Rokhmah, 2019)

Third, challenges related to program monitoring and evaluation. Adiwiyata teachers and administrators said that inconsistent control could cause some students to become negligent again in terms of cleanliness or the rule of bringing their own containers. Therefore, monitoring must be carried out intensively and on a scheduled basis so that the Adiwiyata culture is maintained. (Shokhi et al., 2023) Fourth, although few, there are still students who occasionally litter. However, this challenge continues to

be addressed through habit formation, teacher role modeling, and educational consequences to foster discipline and responsibility. (Azhari et al., n.d.)

Efforts to Strengthen Islamic Character Building through the Adiwiyata Program

Although the implementation of the Adiwiyata Program at MTsN 16 Jombang has been running well, various efforts continue to be made to strengthen the formation of Islamic character in students. These efforts are ongoing and aimed at ensuring that Islamic values are not only understood but also practiced consistently by the entire madrasah community. (Ahmad et al., 2025)

First, madrasahs reinforce teachers' exemplary behavior in applying Adiwiyata principles. Teachers are expected to be disciplined in bringing their own eating utensils, conserving water, and not littering. This exemplary behavior is strongly emphasized because it is the biggest factor in shaping students' habits. When teachers set a real example, students find it easier to imitate and internalize Islamic values such as trustworthiness, discipline, and anti-waste. This is in line with the opinion of teachers who state that teacher behavior greatly influences the success of character building in students. (Suradi, n.d.) Second, reinforcement is carried out through an increase in practical activities based on habit formation. Madrasahs develop routine activities such as cleaning duty, waste sorting, planting seeds, and creating innovative works from used items. Teachers explain that habit formation is the most effective way to shape students' character because Islamic values can be directly felt in real activities, not just taught through theory. (Baiah & Fadiana, 2024)

Third, madrasahs expanded student involvement in the management of the Adiwiyata Working Group. Students are given the responsibility of becoming class cleanliness coordinators, waste managers, and even innovation group leaders. This serves as leadership training and builds character and a sense of ownership towards the school program. Giving students these roles makes them more active and concerned about the school environment. (Nabila Rahma, n.d.) Fourth, reinforcement is carried out through the instilling of Islamic values in every Adiwiyata activity. Teachers not only direct students to perform cleaning tasks, but also relate them to the Qur'an, hadith, and values such as al-iqtisad, an-nadzafah, and gratitude. Thus, every environmental activity becomes a medium for moral education that is more meaningful and connected to students' spiritual understanding. (Yusuf & Anam, n.d.)

Fifth, the madrasah implements a continuous monitoring and evaluation system to ensure that activities are carried out according to their objectives. There is daily monitoring by teachers on duty, weekly evaluations by homeroom teachers, and monthly evaluations by the Adiwiyata team. Teachers stated that these routine evaluations are very helpful in enforcing discipline and maintaining positive habits among students. (Rahmawati et al., 2024) Sixth, the madrasah strengthens the synergy between teachers, students, and parents. Parents are encouraged to support Adiwiyata habits at home, such as saving water, reducing plastic, and sorting waste. Thus, the Islamic values instilled at school can continue to be practiced in the family environment so that character building is more consistent. (Yohana¹ et al., 2025)

Overall, these various strengthening efforts show that the formation of Islamic character does not only depend on Adiwiyata activities alone, but also on collaboration between teacher role modeling, student habituation, continuous supervision, and the integration of Islamic values into every aspect of activities. With this strategy, the Adiwiyata Program becomes an effective means of building a strong and sustainable Islamic character (Maryani, 2016).

CONCLUSION

This study shows that teachers play a very important role in integrating Islamic character education for students through the Adiwiyata program at MTsN 16 Jombang. This role is realized through exemplary behavior, guidance and direction, motivation, as well as supervision and enforcement of rules, all of which form the main foundation in shaping students' Islamic character, particularly in terms of responsibility, discipline, concern for the environment, and behavior in accordance with Islamic teachings. The integration of Islamic character education in the Adiwiyata program is carried out through two models of activities: a general program that links Islamic values to the learning of each subject, and a special program that is realized through six POKJA components (sanitation, waste sorting, nurseries, water conservation,

energy conservation, innovation). These structured and consistent activities form positive habits among students, increasing Islamic awareness and behavior that can be felt tangibly in everyday life at school.

Recommendations for madrasahs are to strengthen the role of teachers as role models and motivators in instilling Islamic behavior, as well as to improve training and evaluation for POKJA administrators, expand the involvement of parents and the community so that the strengthening of Islamic character through the Adiwiyata Program can be implemented more consistently in schools and family environments. and future researchers are expected to conduct a more in-depth study of the factors that hinder or strengthen the implementation of this program so that the results are more optimal and have a broader impact.

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