

IMPROVING THE ADIWIYATA PROGRAM ON EMANCIPATED LEARNING TO STRENGTHEN LOCAL WISDOM VALUES IN MADRASSA *IBTIDAIYAH*

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Abstract: *Jember society is reported to have a lack of awareness of maintaining the environment and sustaining local wisdom in school. It is essential to implement the Adiwiyata Program for madrasa ibtidaiyah students since at this age pupils tend to absorb knowledge as well as habits strongly and this type of school also teaches Islamic virtues. This article aims to narrate the Adiwiyata Program on emancipated learning at Madrasa Ibtidaiyah 45 Paseban-Kencong and State Madrasa Ibtidaiyah 2 Balung-Jember. This research used a qualitative method with a case study to describe the Adiwiyata Program supported by observation, interview, and documentation data. The results of this study explained that students can strengthen local wisdom through four indicators: 1) environmentally sustainable policy; 2) environmentally-based curriculum implementation; 3) participatory environment-based activities; and 4) environmentally friendly support facilities management. These schools applied those indicators on emancipated learning for madrasa ibtidaiyah students in grades 1st to 6th.*

Keywords: *Adiwiyata, Madrasah Ibtidaiyah, Local Wisdom, Environment.*

INTRODUCTION

Environmental sustainability in contemporary times is an obligation that needs to be carried out by all parties in order to realize an ideal scientific ecosystem. Over the years, the world's ecosystem has experienced significant global warming and climate change, and no decline has been reported to date. Reporting from the World Space Agency, NASA, states that the process of climate change has been occurring since the 1800s, which is clearly caused by "human activity" with more atmospheric gas being produced causing the earth to have more solar energy in it.¹ Other statistics related to global warming by *The National Aeronautics and Space Administration* indicate that this situation has been around for a long time taking place since the Industrial Revolution in

¹ NASA. *The Rate of Change since the Mid-20th Century is Unprecedented Over Millenia*, (https://science.nasa.gov/climate-change/evidence/#footnote_1), accessed on Thursday, October 3rd, 2024.



1880 which was also caused by human activity with an increase per decade of between 1.1°C of 0.15°C-1.20°C.²

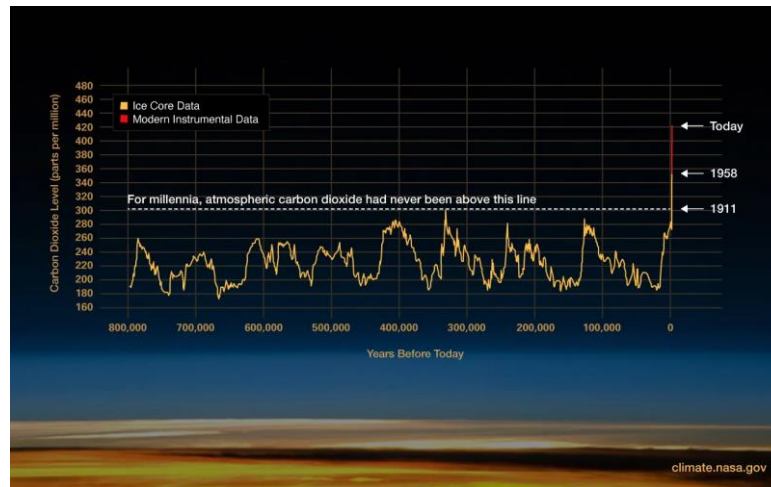


Figure 1.

Climate Change Statistics

Human activity is the keyword in this case, where the result of the activity is the process of human thought/mindset regarding environmental conservation. Modernity is one of the strong reasons for the formation of activities that ignore nature. Today’s cleric, Seyyed Hossein Nasr expressed his view that “*in traditional societies, nature was seen as one’s wife. But the modern West turned it into a prostitute*”, furthermore “*to be modern is to destroy nature*”.³ This statement by international scholars emphasizes that modern humans’ treatment of nature is very far from previous generations who harmonized nature with their lives in order to maintain the balance of nature’s work.

Awareness of protecting nature and the environment is still a movement that continues to be carried out by global and local communities. Some of these communities⁴ speak the importance of changing mindsets accompanied by actions that can reduce it *global warming* And *climate change*, because it is no longer possible to return to the previous era. The modern era still provides many important benefits in human life, it is just the task of being a human being *khalifah fil ardh*. Human purpose as *Abdullah* and *Khalifah fil ardh* is to always take care of various things regarding their attitude and actions and do well with all the challenges that exist, for example, themselves, who belong to and must submit to Allah SWT. God’s commands and to stay away from His

² Earth Observatory. *World of Change: Global Temperatures*, (<https://earthobservatory.nasa.gov/world-of-change/global-temperatures#:~:text=The%20majority%20of%20the%20warming,five%2Dyear%20increments%20since%201880.>), accessed on Thursday, October 3rd, 2024.

³ SH. Nasr. *Man and Nature: the Spiritual Crisis of Modern Man*, (ABC International Group, 1997).

⁴ Joshua Fields Millburn and Ryan Nicodemus. *The Minimalists*, (<https://www.theminimalists.com/minimalism/>), accessed on Thursday, October 3rd, 2024.

⁵ Some environment communities can be visited through these links: <https://zerowastehome.com/>; <https://trashisfortossers.com/about-lauren/>; <https://zerowaste.id/>; <https://byebyeplasticbags.org/>

prohibitions, and His decrees, always relate well and with the permission that God has set.⁶

Surah Al-Baqarah Verse 30 explains that Allah not only gives rules about life related to worshipping Him, but Allah also gives directions on how humans do the things they must do on earth as caliphs to achieve salvation in this world and the afterlife.⁷

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Translation: “(Remember) when your Lord said to the angels, “I want to make a caliph on earth.” They said, “Do you want to make people who destroy and shed blood there, while we glorify you and sanctify your name?” He said, “Indeed I know what you do not know.”⁸

Planting and increasing environmental awareness can be implemented not only from a community basis but can also be done from the area of “Formal Education”. Formal schools abroad and within the country have started to provide environment-based programs which are even included in the curriculum.⁹ The natural school model began to be developed in Jember through the Adiwiyata Program, translated as *Green School* which is the same as the *School Green School Bali* first existed in 2008.¹⁰ Meanwhile, the Adiwiyata Program developed by the Ministry of Environment and Forestry began to be promoted in 2006 but only started in Jember in 2023.¹¹

Jember City is one of the cities with low environmental awareness,¹² as evidenced by the habits of community members who still frequently carry out activities that pollute the environment, such as excessive use of plastic, littering, polluting the water environment; land; and air, excessive water use, and a fairly strong consumerist attitude. The common habits of adults are an example for children in living their daily lives, for example, the small thing of “throwing rubbish carelessly” is considered a normal thing to do in the Paseban-Kencong area, because it is considered to have no impact and benefits if it is done.¹³ Other schools that implement the Adiwiyata Program, such as Madrasa *Ibtidaiyah* Negeri 2 Jember, also have similar reasons for preserving the environment,

⁶ Mardinal Tarigan, dkk. *Manusia sebagai Abdullah dan Manusia sebagai Khalifah Fil Ardh*, Innovative, Vol. 4 No. 3 2024: 3.

⁷ Ibid.

⁸ Departemen Agama RI. *Al-Qur'an dan Terjemahnya*, (Bandung: CV Darus Sunnah, 2022).

⁹ The school locations are in Indonesia, New Zealand, South Africa, and Tulum which called as *Green School*, an international school based on learning about nature and sustainability. What is unique about this school is the physical building concept that harmonizes with nature in the form of “bamboo”. Visit the following page for further information: <https://www.greenschool.org/>; <https://www.greenschool.nz/>; <https://greenschoolsa.co.za/>; And <https://www.greenschool.org/opportunities/opportunities-tulum/>

¹⁰ Some lessons from Green Educators Course training in Bali, 2015.

¹¹ PPID-DLH Kabupaten Jember. *4 Sekolah di Kabupaten Jember diusulkan menjadi Calon Sekolah Adiwiyata Provinsi 2023*, (<https://ppid.jemberkab.go.id/berita-ppid/detail/4-sekolah-di-kabupaten-jember-diusulkan-menjadi-calon-sekolah-adiwiyata-provinsi-2023>), accessed on Thursday, October 3rd, 2024.

¹² Radar Jember. *Meski DLH Jember Sediakan Bak Sampah, Kesadaran Masyarakat Masih Rendah*, (<https://radarjember.jawapos.com/jember/793102173/meski-dlh-jember-sediakan-bak-sampah-kesadaran-masyarakat-masih-rendah>), accessed on Thursday, October 3rd, 2024.

¹³ An Interview with Mr. GH, Headmaster of MI Assunniyyah 45 Paseban-Kencong on Wednesday, October 2nd, 2024.



because the habit of “disposing/managing waste” really needs to be developed for the formation of children’s character and morals in the long term.¹⁴

Improving the Adiwiyata Program in madrasa *ibtidaiyah* is essential to carry out in the 21st century and the contemporary world by continuing to synergize Adiwiyata learning points with local wisdom in Jember. Environmental preservation and local wisdom cannot be separated because these two things mutually support each other, where local wisdom will always have a positive impact on natural sustainability, and environmental sustainability is the visible result of local wisdom. The Adiwiyata program at MI Assunniyyah 45 Paseban-Kencong and MIN 2 Jember provides creative and character space for children to form habits and self-identity as both citizens and Muslims.

METHOD

Research on Adiwiyata studies and *Local Wisdom* This applies qualitative methods as an effort to explore and understand the meaning of an individual or group in social aspects and human problems. The research process involves several questions and procedures where data collection is carried out directly at the participant’s location. The flow of data analysis was inductively arranged from the most specific themes to the general themes, then the researchers interpreted the meaning of the data.¹⁵

The case study approach is the researcher’s choice to describe the agenda, activities, events, or programs of one, two, or more individuals.¹⁶ This approach is used because of several considerations: *First* to identify research subjects; *second* to answer events or activities that are currently occurring, so this research is intended to examine and explain more clearly the results of *Improving the Adiwiyata Program on Emancipated Learning to Strengthen Local Wisdom Values in Madrasa Ibtidaiyah*.

Data collection techniques carried out by researchers as a form of effort to obtain data are as follows: observation, interviews, and documentation.¹⁷ The research analysis applies John W. Creswell’s analytical concepts to a use case study approach *in-depth analysis* so that researchers collect detailed information using several procedures over a certain time.¹⁸

THE ADIWIYATA EDUCATION PROGRAM IN MADRASSA *IBTIDAIYAH*

Green School is a program developed at the international level which has more purpose in forming students’ behavior and school residents towards the environment, which is reflected in daily life at school. This is manifested in daily attitudes and behavior, whether at school, home, or in the environment where they live. This includes the “Green Curriculum” program, which means a curriculum that pays attention to

¹⁴ Observations at MIN 2 Jember on Friday, October 4th, 2024.

¹⁵ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (California: SAGE Publications, 2014), 4.

¹⁶ John W Creswell, *Qualitative Research and Research Design* (Yogyakarta: Student Library, 2015), 145.

¹⁷ Take Hery Kristanto, *Research Methodology Guidelines for Writing Scientific Papers (KTI)* (Yogyakarta: Deepublish, 2018), 64.

¹⁸ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (California: SAGE Publications, 2014), 14.



environmental aspects in its discussion and integrates environmental material into its learning, according to the topic of discussion.¹⁹

Adiwiyata, also known internationally as Green School, is one of the Ministry of Environment and Forestry's programs in order to encourage the creation of knowledge and awareness among school residents in efforts to preserve the environment. It is hoped that every school member will be involved in school activities towards a healthy environment and avoiding negative environmental impacts.²⁰ The word ADIWIYATA comes from two Sanskrit words "*Adi*" and "*Wiyata*". *Adi* has these meanings: *big, great, good, ideal*, or perfect. *Wiyata* means a place where someone gets knowledge, norms, and ethics in social life. Adiwiyata can be interpreted as a good and ideal place where all knowledge and various ethics can be obtained which can become the basis for humans towards creating prosperity in our lives and towards the ideals of sustainable development.²¹

The history of the Adiwiyata Program in Indonesia from 2006 to 2022 reflects the Indonesian government's efforts to promote environmental education, nature conservation and sustainable development through the active participation of schools throughout the country. In fact, various surveys in 2021 and 2022 have shown an increase in young people's environmental interest and concern in Indonesia. This makes it possible for this program to have a positive influence on generations to be aware of the environment.²²

The periodization of the Adiwiyata Program by the Ministry of Environment and Forestry is divided into three: namely the 2006-2011, 2012-2015, and 2016-2022 periods. 2006-2011 can be said to be the initial period of the first developments because implementation was only limited to certain provinces. In 2012-2015, it was a period of growth. Then in 2016-2022, there will be widespread implementation of sustainable development. The three periods have had their developments.²³ Law Number 32 Year 2009 concerning Environmental Protection and Management Chapter I Verse 2 is a systematic and integrated effort carried out to preserve environmental functions and prevent environmental pollution and/or damage which includes planning, utilization, control, maintenance, supervision, and law enforcement.²⁴

The establishment of the Adiwiyata Program in Jember, including in the third period, began to be developed by several schools, one of which was Madrasa *Ibtidaiyah*. In 2022, this school program will begin to blend with the madrasa *ibtidaiyah* level through its integration of the dual curriculum and independent curriculum, so that the process of synergizing the Adiwiyata Program takes the form of learning activities in lesson plans and modules. Several schools in Jember that are included in the Adiwiyata

¹⁹ Dinas Lingkungan Hidup Kota Salatiga. *Sekolah Adiwiyata*, (<https://dlh.salatiga.go.id/sekolah-adiwiyata/>), accessed on Thursday, October 3rd, 2024.

²⁰ Ibid.

²¹ Tim Adiwiyata Tingkat Nasional. *Pedoman Adiwiyata Tahun 2012*, 2012.

²² Mochammad Ronaldy Aji Saputra. *Jejak Sejarah Program Adiwiyata di Indonesia*, Jurnal Sejarah dan Budaya, 2023: 235.

²³ Ibid, 236.

²⁴ Lalu Sabardi, "Community Participation in Environmental Management According to Law Number 32 of 2009 concerning Environmental Protection and Management", Vol. 3, no. 1 2014, 67–79.



School category consist of: SMPN 01 Umbulsari, SMPN 01 Arjasa, SMPN 01 Ajung, SMPN 01 Panti, SDN Panti 03, SDN Pakis 01, SDN Kemuningsarilor 02, SD Muhammadiyah 01 Tanggul, SD Al-Furqon Jember, SD Darussholah Jember, SD Al-Baitul Amien 02 Jember, ***MI Assunniah 45 Paseban Kencong***, and ***MIN 02 Jember***.²⁵

In the period 2006 - 2021, Adiwiyata School has contributed in the form of reducing waste generation through waste management using the reduce, reuse, recycle (3R) method, planting and maintaining trees/plants, making bio pore holes and absorption wells as well as conserving energy and water.²⁶ Waste reduction or the so-called *reduce* in *Zero Waste* concept is a step in managing waste through a series of efforts to reduce waste generation, recycle waste, and/or reuse waste.²⁷ *Reuse* What is better known as “reusing” is the action of reusing products/items that have previously been used more than once or twice.²⁸ *Recycle* can be interpreted as processing it into other useful materials, for example, recycling waste into crafts or compost.²⁹

Adiwiyata Based on Environmental Education

Environmental Education (PLH: *Pendidikan Lingkungan Hidup*) is an effort to change behavior and attitudes carried out by various parties or elements of society which aims to increase people’s knowledge, skills, and awareness about environmental values and environmental issues. All of this can ultimately move the community to play an active role in efforts to preserve and protect the environment for present and future generations.³⁰ PLH (Environmental Education) and its role in forming humans who have awareness and concern for the environment is a necessity. This Environmental Education defines that there is an element of education in it. Meanwhile, education has the meaning of a process that can change a person’s behavior to be more ethical and have good morals and intelligence through teaching and training. In this context, having moral and intelligent attitudes and behavior in utilizing and managing the environment.³¹

The objectives of this education for madrasa *ibtidaiyah* include:³²

1. First, *Awareness*. This is to help students gain awareness and sensitivity to the environment and its various problems, develop the ability to feel and differentiate between stimuli, revise, refine, and expand views, and use them in various contexts.

²⁵ Pemkab Jember. *Selamat! 13 Sekolah di Jember ini Telah ditetapkan sebagai Sekolah Adiwiyata*, (<https://www.jemberkab.go.id/selamat-13-sekolah-di-jember-ini-telah-ditetapkan-sebagai-sekolah-adiwiyata/>), accessed on Friday, October 4th, 2024.

²⁶ PPID. *Memaknai 17 Tahun Adiwiyata, Saksi Perkembangan Pendidikan Lingkungan Hidup di Indonesia*, (<https://ppid.menlhk.go.id/berita/siaran-pers/7230/memaknai-17-tahun-adiwiyata-saksi-perkembangan-pendidikan-lingkungan-hidup-di-indonesia>), accessed on Friday, October 4th, 2024.

²⁷ Luh Evi Trisnawati and Putu Agustana. *Waste Management Management Through TPS3R (Reuse-Reduce-Recycle Waste Processing Site) in Selat Village, Sukasada District, Buleleng Regency*, FISIP Scientific Magazine Locus, Vol. 9 No. 1 2018, 75–88.

²⁸ Wahyudi Zulfikar, et al. *Zero Waste Socialization in Kediri Village, West Lombok Regency*, Abdi Mas TPB Unram Scientific Journal, Vol. 3 No. 1 in 2021.

²⁹ Anwar N. *What Will You Do About Trash?*, (Bandung: PT Elisa Surya Dwitama, 2008), 29-30.

³⁰ Tim Adiwiyata Tingkat Nasional. *Pedoman Adiwiyata Tahun 2012*, 2012.

³¹ Dinas Lingkungan Hidup Kota Salatiga. *Sekolah Adiwiyata*, (<https://dlh.salatiga.go.id/sekolah-adiwiyata/>), accessed on Thursday, October 3rd, 2024.

³² Ibid.



2. Second, *Knowledge*. Intended to help students gain a basic understanding of how the environment functions, how people interact with the environment, and how issues and problems related to the environment arise and how to resolve them.
3. Third, *Behavior*. This is to help students acquire a set of values and feelings of concern, motivation, and commitment to the environment.
4. Fourth, *Skills*. Help students acquire the skills necessary to identify and investigate environmental problems and contribute to their resolution.
5. Fifth. intended to help students gain experience with the knowledge they have acquired skills in decision-making, and positive actions that lead to solving environmental issues and problems.

The Adiwiyata Program implementation at madrasa *ibtidaiyah* also provides several awards if the school can develop the PLH base with several predetermined indicators. The Adiwiyata Award is an award given to schools that have successfully implemented the PBLHS: *Peduli dan Berbudaya Lingkungan Hidup di Sekolah* (environmental care and culture in schools) movement, namely conscious, voluntary, networked, and sustainable collective action carried out by schools in implementing environmentally friendly behavior. Four types of awards have been implemented in schools since 2015, namely:³³

1. Regency/City Adiwiyata Award: an award given by the Regent/Mayor.
2. Provincial Adiwiyata Award: an award given by the Governor.
3. National Adiwiyata Award: an award given directly by the Minister of Environment and Forestry.
4. Independent Award: a special award for each school with an assessment in the form of schools that have a minimum of ten assisted schools that have received the Regency/City Adiwiyata award, as well as awards given by the President.

The assessment carried out for this award includes various criteria for this activity, as included in Minister of Environment and Forestry Regulation no. 53 of 2019 concerning the Adiwiyata Award, including:³⁴

1. PBLHS movement planning.
2. Implementation of the PBLHS movement.
3. Evaluation of the PBLHS movement.

The movement referred to in Adiwiyata is contained in the Minister of Environment Regulation No. 52 of 2019 concerning “Environmental Care and Culture Movement in Schools”, including the implementation of environmentally friendly behavior (PRLH); energy conservation; water conservation; learning in subjects or extracurriculars; cleanliness, sanitation, and drainage; planting and maintaining trees; as well as innovations related to PRLH.

Each school must fulfill at least four basic required indicators to develop and implement the Adiwiyata School Program. For this reason, the school must pay attention to the following:

1. *Environmentally Sustainable Policy*, including the vision and Mission of a School that Cares and has an Environmental Culture, School Policy regarding the development of

³³ Tim Adiwiyata Tingkat Nasional. *Pedoman Adiwiyata Tahun 2012*, 2012.

³⁴ Ibid.



environmental management, improving human resource education, saving natural resources, and a clean and healthy lifestyle (PHBS), allocating funds for environmental activities.

2. *Environmentally-Based Curriculum Implementation*, it can be described as developing cross-subject learning models, exploring and developing environmental materials and problems in the surrounding community, developing environmental and culture-based learning methods, and developing curricular activities to increase students’ knowledge and awareness about the environment. Environmental education can be done in two ways: monolithic, that is, into a special subject, and/or integrative, that is, included in sub-materials in other subjects.
3. *Participatory Environment-Based Activities*, including creating extracurricular/curricular activities in the environmental field on a participatory basis in schools, participating in environmental action activities carried out by outside parties, building partnership activities, or initiating the development of environmental education in schools.
4. *Environmentally Friendly Support Facilities Management*, including developing the function of existing school supporting facilities for environmental education, improving the quality of environmental management inside and outside the school area, saving natural resources (electricity, water, and stationery), improving the quality of healthy food services, development of a waste management system.

So ideally schools that have implemented these four indicators are classified as Adiwiyata schools according to the conditions of their respective schools/regions. So not necessarily all policies in one school are the same as policies in other schools/regions.

Adiwiyata Program Objectives

The Adiwiyata program has been proven to create comfortable, safe, and harmonious schools, especially for students’ learning needs. Autodidactically, students slowly become a generation that cares about and is cultured about the environment, while supporting and realizing resources around the school that are educated and literate towards economic, social, and environmental developments in achieving sustainable development. Apart from this, there are many other goals, including:³⁵

1. Creating a school community that cares and is also cultured in the environment by creating better conditions for the school to become a forum for learning and also raising awareness for all school members including students, teachers, parents/guardians, and the community to create environmental conservation efforts.
2. Encouraging and assisting schools to participate in implementing government efforts to preserve the environment in sustainable development that is environmentally friendly for the benefit of future generations.
3. Developing of basic norms, including togetherness, openness, equality, honesty, justice, and preservation of environmental functions and natural resources.
4. Application of basic principles, namely: participatory, where the school community is involved in school management which includes the entire planning, implementation, and evaluation process according to responsibilities and roles; and sustainable, where

³⁵ Dinas Lingkungan Hidup Kota Salatiga. *Sekolah Adiwiyata*, (<https://dlh.salatiga.go.id/sekolah-adiwiyata/>), accessed on Thursday, October 3rd, 2024.



all activities must be carried out in a planned and continuous manner in a comprehensive manner.

5. Supporting the achievement of basic competency standards and graduate competency standards (SKL) for primary and secondary education. Increasing the efficiency of using school operational funds through saving and reducing consumption of various resources and energy.
6. Increasing efforts to protect and manage the environment through pollution control activities, damage control, and preserving environmental functions in schools.

Benefits of the Adiwiyata Program

The following are among the benefits of the Adiwiyata program:³⁶

1. Changing the behavior of school residents to implement a culture of environmental conservation.
2. Increasing savings in financial resources through reducing resources and energy.
3. Avoiding several environmental impact risks in the school area.
4. Increasing efficiency in implementing school operational activities.
5. Creating conditions of togetherness for all school members.
6. To provide a learning place for the younger generation about good and correct environmental maintenance and management.
7. Improving teaching and learning conditions that are more comfortable and conducive for all school members.

LOCAL WISDOM VALUES IN JEMBER

The Qur'an has mentioned the meaning of the word "wisdom" with the word "*hikmah*" in Surah Al-Baqarah Verse 269 which is identical to the word "knowledge (*ilm*)", even though the two words have different substances. The position of the word "*hikmah*" is higher than the word "science" which tends to be defines as *someone with the highest level of consciousness*. The further meaning is that someone with the characteristic of "wisdom" means that person has received a lot of good things. Scientist Rahyono aligns his opinion regarding this, the definition of local wisdom, namely humans from certain ethnic groups who are given intelligence from the experiences around them.³⁷

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Translation: "He (Allah) grants wisdom to whom He wills. Whoever is gifted with wisdom, truly he has been gifted with a lot of goodness. No one can take lessons (from him), except *ululalbab*."³⁸

Local wisdom contains local ideas full of wisdom, and goodness that have been attached to and embraced by certain communities for many years. Some forms of local wisdom possessed by some communities are as follows: *norm-norm, tradition, trust, myth, traditional rituals, art, literature, symbol-symbol, And rules*. Local wisdom maps

³⁶ Tim Adiwiyata Tingkat Nasional. *Pedoman Adiwiyata Tahun 2012*, 2012.

³⁷ Wafiqni, N., & Nurani, S. (2018). *Thematic Learning Model Based on Local Wisdom*. Al-Bidayah: Journal of Islamic Education, 10(2), 255–270.

³⁸ Departemen Agama RI. *Al-Qur'an dan Terjemahannya*, (Bandung: CV Darus Sunnah, 2022).



itself into three areas in its development, namely: human relationships with each other, human relationships with nature, and human relationships with God.

The definition of local wisdom is *“knowledge system which oriented to nature’s language at specific area that is called local wisdom. It is a positive behavior of man connecting with nature and the surrounding environment. Local wisdom can be understood as a local idea that is wise, full of wisdom, good-value, which is ingrained and observed by the people”*. The main concept of local wisdom is all good, wise and mature values in viewing an event which is then translated appropriately into each problem that relies on local culture. The term local wisdom was also formulated by Naritoom as *“... is the knowledge that discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature as well as culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation”*.³⁹

Etymologically local wisdom consists of two words: wisdom (*wisdom*) which means wisdom; and local (*local*) which means local. Terminologically, it can be interpreted as noble values originating from the local community, containing views of life, morality, and customs that are wise and wise and are embedded and followed by members of the community. Even though local wisdom is a cultural product of the past and has local value, it is still contextual to be applied today because it contains universal values. Local wisdom initially started from individual ideas which then met with the ideas of other individuals, and so on until it became a collective idea. Local wisdom is created and implemented for the good of a community group. Sometimes local wisdom is implemented by small groups of people in one village and large groups of people in one ethnicity.⁴⁰

Universally, education regarding local wisdom, such as all the good values that contain the culture of certain citizens, is part of building self-identity and character to respond to the challenges of the times. Kuntoro interprets the word “local wisdom” to indicate the lifestyle of a particular community (socio-cultural) which contains noble, high, good, and beautiful values and is respected by that community so that it can be used as a life guide to create interaction between people by realizing common goal.⁴¹

Local cultural values mean applying national principles in building the nation’s generation in the sense of forming national character through character education. Character is defined as a way of thinking and behaving that is unique to each individual, both within the family, community, nation, and state.⁴² According to Koentjaraningrat in Zahira, culture is defined as all ideas, actions, and results of human work through the learning process in their lives.

³⁹ Mar’atus Sholihah, Khurin’In Ratnasari, and Rizqiyah Ratu Balqis. *Penguatan Moderasi Beragama dan Kearifan Lokal Melalui Manajemen Kurikulum Madrasah Ibtidaiyah*, Pandalungan, Vol. 1 No. 2 September 2023: 176-177.

⁴⁰ A. Arif Rofiki. *Integrasi Nilai Kearifan Lokal dalam Pendidikan Kerukunan Umat Beragama di SD-MI Kota Jayapura*, JMIE, Vol. 2 No. 1 2018: 64.

⁴¹ Wafiqni, N., and Nurani, S. (2018). *Thematic Learning Model Based on Local Wisdom. Al-Bidayah: Journal of Islamic Education*, 10(2), 255–270.

⁴² Nurhikmah. *Social Studies Learning Based on Local Wisdom as a Shaper of Character Education in Schools*, Social Studies Education Study Program, Faculty of Teacher Training and Education, Lambung Mangkurat University, 2019.



The culture that develops and is embedded in people's lives between regions is certainly different depending on environmental conditions.⁴³ Culture can create to creativity, feeling, initiative, and work that can be realized in society because culture originates from community activities that are passed down from generation to generation. This means that traditional, religious, ethnic, and cultural traditions that have been passed down from generation to generation must be maintained intact based on Pancasila as the basis of the Republic of Indonesia.⁴⁴

Local community culture elements in the form of religious systems, education, economics, language, technology, social organizations, and arts are within the scope of local wisdom. Starting from an idea or idea, then implementing it and creating cultural material. The dynamics of its development are continuously in line with current developments, social interactions, and socio-cultural enculturation. Especially in the era of globalization that knows no borders like now. Local wisdom can support the existence of a particular nation-state. The formulation of a nation-state is usually colored by local wisdom that grows and develops in the society that forms and aspires to that nation-state. For example, the Republic of Indonesia is based on the values of local Indonesian wisdom formulated in Pancasila, containing five precepts that are based on different forms of "socio-cultural ties" but are still one (*Bhinneka Tunggal Ika*).⁴⁵

Jember is one of the districts in East Java Province which has interesting arts and culture and local wisdom. The meeting of Javanese and Madurese ethnicities produced a new culture, namely *Pendalungan*. As a result of the birth of the new *Pendalungan* culture, local wisdom also emerged which produced unique traditions. These unique traditions include performing arts, craft industries, and traditional games. Apart from tradition, the geographical area of Jember Regency is also supported by the natural potential of plantations and beaches.⁴⁶ Geographically, Jember Regency has a very strategic position with a variety of potential natural resources, so it holds many interesting historical events to be explored and studied.⁴⁷

The geographical location of Jember City, which has more potential for plantations and beaches, means that some of the city's residents are the profession of farmers, planters, and fishermen. The potential for good nature, culture, and strong religion is the basis for the city of Jember's self-identity to develop its local wisdom, for example: Santri City.⁴⁸ This religious status is attached to Jember due to the large number of Islamic boarding schools and students studying in this city, while formal institutions are also included because quite a few Islamic boarding schools have established formal

⁴³ Zahira Irhamni Arrovia. *Multicultural Values in Pendalungan Culture in Jember Regency* Zahira Irhamni Arrovia, Al Ma' Arief: Journal of Social and Cultural Education, (2021), Vol 3, No. 2.

⁴⁴ Yovita, Mar'atus Sholihah, and Khurin'In Ratnasari. *Revitalization Strategy for Local Wisdom as an Effort to Improve Tourism Destination in Jember Regency*, ACCE UINSA, 2022: 124-125.

⁴⁵ A. Arif Rofiki. *Integrasi Nilai Kearifan Lokal dalam Pendidikan Kerukunan Umat Beragama di SD-MI Kota Jayapura*, JMIE, Vol. 2 No. 1 2018: 65.

⁴⁶ Hary Kresno Setiawan, Renta Vulkanita Hasan, and Lilik Slamet Raharsono. *Promosi Seni Budaya dan Kearifan Lokal Wilayah Kabupaten Jember melalui Televisi Lokal*, Universitas Jember, Repository, 2014: 6.

⁴⁷ Pemkab Jember. *Selayang Pandang*, (<https://www.jemberkab.go.id/selayang-pandang/>), accessed on Friday, October 4th, 2024.

⁴⁸ Guest lecture by Mr. M. Fawaid at Al-Falah Assunniah University on Tuesday, September 17th, 2024.



schools, not just Diniyah. Statistical data states that the number of Islamic boarding schools in Jember is 660 with Madrasa Diniyah around 1.400 as of 2023.⁴⁹

IMPROVING THE ADIWIYATA PROGRAM ON EMANCIPATED LEARNING TO STRENGTHEN LOCAL WISDOM VALUES IN MADRASSA *IBTIDAIYAH*

The development process of the Adiwiyata Program or what it is called *Green School* at these two madrasa *Ibtidaiyah* was implemented with the same goals but different concepts, which is why each school has its own characteristics. The uniqueness of the Adiwiyata Program is that the source of this program’s policy comes from the Ministry of Environment and Forestry which is quite concerned about the habits of the Indonesian people in treating their environment. Two policies sources from different ministries make this program provide its share of challenges for MI Assunniah 45 Paseban and MIN 2 Jember, because when they have been declared “Adiwiyata Schools”, these madrasahs have to incorporate the Adiwiyata principles into their learning and even their curriculum.

The Adiwiyata Curriculum is called as Green Curriculum referring to the steps of Adiwiyata-based schools with several stages, namely: *Regency/City, Provincial, National, and Independent* Adiwiyata Schools. The implementation of the Adiwiyata Program in Jember madrasa *ibtidaiyah* is still being carried out by only two schools since 2021 with various developments that have been carried out. One of the good developments was carried out by MI Assunniah 45 Paseban-Kencong which has just received the “Provincial Level of Adiwiyata School Certificate Award” since October 2024. Currently, MIN 2 Jember is still in the process of being developed at the provincial level because several Adiwiyata assessment indicators need to be maximized. One example of an indicator was conveyed by the Principal of MI Assunniah 45 Paseban Kencong with the initials Mr. GH is a “recycling process and sustainable action to protect nature” that must be carried out by all students in all classes. Documentation in the form of photos is not the main reference for assessment evidence, so videos are real virtual documentation that needs to be done.⁵⁰

The change in perspective of the Adiwiyata program in education indicates that the future generations have an important responsibility to be supporters of the universe that determines the sustainability of the earth. Future generations need to be given strengthening environmental awareness through programmed movements such as green schools. In various parts of the world, increasing environmental awareness is always carried out through the implementation of green schools to achieve increased environmental awareness *Education for Sustainable Development (ESD)*.⁵¹ The SDGs program is usually only carried out by the Village Government without involvement with educational institutions which cannot be maximized to form new good habits because of the “non-intensive interaction”

⁴⁹ Setwan. *Wes Wayae Jember Mempunyai Perda Madrasah Diniyah Takmiliyah*, (<https://ppid.jemberkab.go.id/berita-ppid/detail/wes-wayae-jember-mempunyai-perda-madrasah-diniyah-takmiliyah>), accessed on Friday, October 4th, 2024.

⁵⁰ An interview with Mr. GH as the headmaster of MI Assunniah 45 Paseban-Kencong on Wednesday, October 2nd, 2024.

⁵¹ Mochammad Ronaldy Aji Saputra. *Jejak Sejarah Program Adiwiyata di Indonesia*, Jurnal Sejarah dan Budaya, 2023: 238.



carried out with the subject directly. Meanwhile, the SDGs program is only held for a certain period accompanied by less in-depth evaluation.

The Adiwiyata program in schools encourages the creation of knowledge and awareness among school residents in efforts to preserve the environment. The program is intended to make school residents more cultured and care about the environment. Programs that can shape and realize efforts to be responsible and care for the environment.⁵² Adiwiyata activities at Madrasa *Ibtidaiyah Negeri 2 Jember* with 510 students have implemented Adiwiyata actions through learning and non-learning activities as part of “environmental awareness actions”. Actions carried out by all students include: keeping the environment clean at all times, looking after plants and planting plants that are needed, managing waste, mixing plants and herbal medicines, managing organic and inorganic waste, saving electrical energy, looking after aquatic animals, growing hydroponically for independent consumption, cleaning local rivers, and reducing plastic use.⁵³

The implementation of this official green school program still needs to be improved for various reasons, both at MI 45 Assunniah Paseban-Kencong and MIN 2 Jember. *The first basic reason*, the way the Adiwiyata Program works is that it has its reporting center, namely the Ministry of Environment and Forestry requires each madrasa *ibtidaiyah* to have an independent structure formed by the institution. Several forms of the Adiwiyata structure were implemented at the Jember *ibtidaiyah* madrasa, namely:

Table 1. Adiwiyata Implementation Team

Type of Pokja	MI 45	MIN 2	Type of Pokja
1. Gardening Class	√	√	1. Parks 2. Plant
2. Green House and Plant Care	√	√	3. <i>Green House</i>
3. Toga	√	√	4. Tomad
4. Environmental Hygiene and Health (UKS)	√	√	5. Bathroom 6. Business 7. School Health (UKS) 8. River Cleanliness
5. Waste Management and Processing (Organic)	√	√	6. Waste
6. Healthy Canteen	√	√	7. Healthy Canteen
7. Wall Magazine and Library	√	√	8. Labelling 9. Wall Magazine
8. Religion	√	X	-

⁵² Didit Haryadi and Hendro Widodo. *Pengembangan Kurikulum Berbasis Adiwiyata untuk Meningkatkan Kemampuan Practical Life*, Nidhomul Haq, Vol. 05 No. 2 2020: 199-200.

⁵³ Observations at MIN 2 Jember on Friday, October 4th, 2024.



9. Hydroponics	✓	✓	10. Hydroponics 11. Biopore 12. Organic Agriculture
10. Fauna	✓	✓	13. Fauna
11. Poster and Documentation	✓	✓	14. Posterization

This two madrasa *ibtidaiyah* have many similarities in implementing the Adiwiyata Program based on Participatory Environmental Activities because each school is allowed to choose the type of working group under the “Policy and Curriculum”. The development of Working Groups for Participatory-based Environmental Activities needs to be synchronized with the indicators “Environmentally Aware Policies and Implementation and Development of Environmentally Based Curriculum”. The difference in the “Religion Team” lies in the focus of the “Vision and Mission of MI Assunniyah 45 Paseban-Kencong and MIN 2 Jember. Each institution was formed from a different basis, MI Assunniyah 45 Paseban-Kencong is based on the Assunniyah Kencong Islamic Boarding School and adheres strongly to the values of the NU organization and religion. Meanwhile, MIN 2 Jember is based on a state school which is under the auspices of the Ministry of Religion of the Republic of Indonesia. The following are the differences in the vision and mission of the two institutions even though they have the same Adiwiyata target:

“Creating a Skilled Islamic Generation, Diligent in Worship, Moral and Karimah, Excellent in Achievement, Cultured and Environmentally Minded”. (Vision)

“Environmental Care and Culture Movement in Schools (GPBLHS)”. (General Mission)⁵⁴

“The realization of quality madrasas to produce intellectuals with good morals, excellence in achievement and environmental culture”. (Vision)

“Carrying out learning according to the curriculum intensively, effectively, and efficiently; striving to create a conducive and Islamic madrasa environment; cultivating and get used to Islamic behavior and instilling a personality with good morals in everyday life; providing skills and help students recognize their potential and develop an attitude of independence; Developing talents and interests in the fields of Imlaq and Science and Technology; accommodate the aspirations of the community and maximize its role in participating in advancing the madrasa.” (Mission)⁵⁵

The second basic reason, the Adiwiyata Program improvement process requires quite a lot of funds and infrastructure. The funds collected are not small enough to support Adiwiyata-based school activities, accommodation when activities need to be done outside of school, as well as the Adiwiyata facilities they have. This situation is especially faced by MI Assunniyah 45 Kencong-Jember, even though it has achieved MI Adiwiyata at the Provincial Level, it still needs independent financial support to re-develop this school program. One example is the purchase of rubbish bins to sort organic

⁵⁴ Documentations at MI Assunniyah 45 Paseban-Kencong and MIN 2 Jember.

⁵⁵ Documentation at MIN 2 Jember that also can be visited through this link: <https://www.min2jember.sch.id/read/3/visi-dan-misi> accessed on Friday, October 4th, 2024.



and inorganic waste, the provision of gallons of water and space, as well as the construction of Fauna Working Group facilities.⁵⁶ The temporary decision before there are supporting funds from the implementation of the Adiwiyata Program is to minimize the purchase of goods to support Adiwiyata activities by being creative with existing goods or natural objects, such as *Reuse And Recycle*.

Figure 2. Student activities at MI 45 Assunniyah Kencong



The third basic reason, the maximization of the Adiwiyata Program requires assistance from various parties, not only the madrasa ibtidaiyah community, but also the organizing ministry and the community. Children at both madrasa ibtidaiyah have become accustomed to applying local wisdom values, such as: learning to farm and

raise livestock organically, as well as reducing the use of plastic. Activities that It has become a habit and this character needs to be maintained and dominated to become one's identity as a strong and complete citizen. Adiwiyata students are also actively involved in all additional Adiwiyata programs from the Ministry of Environment and Forestry, such as cleaning up marine tourism in the Jember area (Puger and Paseban).⁵⁷ This situation is proof that during the implementation of Adiwiyata in 2021/2022 this program has become not only a school brand, but is also able to improve children's good habits of understanding local wisdom values which have been applied in everyday life by generations before them, but are oppressed by the existence of "new habits" in this modern era which ignore nature.

CONCLUSION

The Adiwiyata School has basically been around since 2006 with uneven development across all educational institutions. The periodization of schools with this program consists of three periods, including the 2006-2011, 2012-2015, and 2016-2022 periods. The development of the Adiwiyata Program at Madrasa *Ibtidaiyah* Jember began in the third period, 2021, which states that there are 13 formal schools with Adiwiyata school status. MI Assunniyah 45 Paseban-Kencong and MIN 2 Jember became madrasa *ibtidaiyah* branded Adiwiyata throughout Jember. The two madrasa *ibtidaiyah* organized the Adiwiyata Program in their schools because they were concerned about the low environmental awareness that plagued Jember City in general and among the children in their schools. The Adiwiyata program is also intended to improve the habits

⁵⁶ An interview with Adiwiyata Program Leader at MI Assunniyah 45 Paseban Kencong with the initials Mrs. SNJ on Wednesday, October 3rd, 2024.

⁵⁷ An interview with Adiwiyata Program Leader at MI Assunniyah 45 Paseban Kencong with the initials Mrs. SNJ on Wednesday, October 3rd, 2024.

of MI children based on local wisdom in this era of modernity which is starting to gradually damage the strength of identity.

Implementation of the Adiwiyata Program at MI Assunniyah 45 Paseban-Kencong and MIN 2 Jember focuses on four component indicators of program implementation, including: 1) ***Environmentally Sustainable Policy***, written as *branding* madrasa *ibtidaiyah* through the established school vision and mission and all forms of school regulations and fund management; 2) ***Environmentally-Based Curriculum Implementation***; seen in the integration of the Adiwiyata Program with school learning, both in Lesson Plan/Modules and Emancipated Learning implementation through P5 ; 3) ***Participatory Environment-Based Activities***, programmed in 11 Adiwiyata Working Groups at MI Assunniyah 45 Paseban-Kencong and 14 Working Groups at MIN 2 Balung through daily routine activities held at school; 4) ***Environmentally Friendly Support Facilities Management***, held by cultivating action *reduce*, *reuse*, And *recycle*, especially on *reuse* And *recycle* to avoid purchasing new items that are needed by the school, for example recycling plastic bottles as tables.

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