

THE IMPLEMENTATION OF ADIWIYATA SCHOOL CULTURE DEVELOPMENT

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THE IMPLEMENTATION OF ADIWIYATA SCHOOL CULTURE DEVELOPMENT

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Abstract

This study aims to describe and analyze the implementation and cultural development of the *adiwiyata* school in MI Perwanida, Blitar City. This type of research is qualitative with a case study approach. The subjects of this study included school principals, teachers, students, parents, class associations (*paguyuban*), and school committees. Meanwhile, the object of implementation and the steps to develop *adiwiyata* school culture. Relevant data is collected using in-depth interviewing techniques, documentation, and observation. To determine the validity of the data using inspection techniques; credibility, transferability, dependability, and confirmability. Data analysis techniques are carried out starting with data collection, data display, data reduction, conclusion drawing. The results of the study indicate that; First, the implementation of *adiwiyata* school culture is carried out through several stages; mapping themes to be integrated into the material on all subjects; make regulations that are binding on all stakeholders both written and unwritten; and provide gifts and punishments for all perpetrators. Second, steps to develop the support of school stakeholders are carried out through several activities, namely; form a development team, coordinate and implement programs, and evaluate programs.

Keywords: *adiwiyata school culture, implementation.*

1. Introduction

School is one place to instill character and develop potential students, both physical and spiritual potential. The main task of the school is to grow and develop the character of students to become more mature, both mature in knowledge, individually, and socially. The primary indicator of maturity is the ability and willingness to be responsible for the choice of thoughts, attitudes, and behavior. These three maturities are a reflection of the level of character quality of students. Therefore, the more mature students, both adult knowledge, individual and social, the more relevant students are. The aim of developing student characters is to have independent, responsible, creative, innovative and adaptive competencies towards the dynamics of the internal and external world.

Such character development should be carried out in a planned, systematic, and measurable manner using well-tested approaches and methods. Each school can make many choices; of course, it must be adjusted to the vision, mission, and goals of the school. *MI Perwanida*, Blitar City, for example developing the adiwiyata school culture is intended to develop student character, has an integral perspective between adiwiyata schools and the implementation of Islamic values in their daily lives. The main views that Islamic values are the basis of the spirit of adiwiyata school development. For this reason, the first time an attempt was made was to map Islamic values that have relevance to the efforts to implement the development of adiwiyata school culture.

The adiwiyata school culture is not a goal. It is only an approach and strategy chosen by the school to cultivate Islamic values in the daily lives of children. For example, values; cleanliness as a part of faith, maintaining the balance of the ecosystem of the environment, loving the universe, helping each other, maintaining water sources, and so on. The target of subject changes in adiwiyata school culture includes three aspects, namely; changes in knowledge, attitudes, and behavior. Changes in knowledge and attitudes are obtained from the learning process in the classroom, while behavioral changes are derived from the daily practices of students and all stakeholders at school and outside the school. Behavior changes need to be based on changes in knowledge, attitudes and ultimately affect behavior change[1].

Most previous studies focused on the implementation of adiwiyata and local wisdom, as done by; Bimawa[2]; Wagiran & Ruwanto[3]; Maryono[4]; Pornpimon, Wallapha, & Prayuth[5]; Kusumasari & Alam[6]; Widodo⁴⁰[7]; Suyitno[8]; Pauleen, Rooney, & Holden[9]. Moreover, some others focus on the implementation of administrative and environmental education schools, as done by; Pauleen, Rooney, & Holden[9]; Iswari & Utomo[10]; Mulyana[11]; Al-Anwari[12]; Landriany[13]. Another minority focuses on character education research and school culture, as done by; Revell & Arthur[14]; Bronfenbrenner[15]; Lickona[16]; Maulana[17]. This study examines adiwiyata school culture as a tool to foster behavioral changes that are following the values of darkness. Islamic character possessed by students is expected to be a synergy of changes in knowledge, attitudes, and behavior. Therefore, the focus of research is developed into; How is the implementation of adiwiyata school culture, and what steps are taken to develop the support of school stakeholders in developing adiwiyata schools.

This research is expected to produce a change of view for all school stakeholders that the choice of strategies for developing Islamic character towards students can be made in various ways, including the adiwiyata social strategy. The goal of implementing adiwiyata school culture includes changes in aspects of knowledge, attitudes, and behavior. These three aspects are expected to be shared by all school stakeholders, namely; principals, deputy principals, teachers, students, parents, class associations, and school committees, as well as other people and institutions related to schools. Behavior change, which is based on Islamic values is the primary goal of the school, under the vision, mission, goals, and school program. In developing such a culture, principals always socialize and coordinate with relevant parties so that they can fully accept and support this excellent effort.

2. Method

The researcher determined the type of qualitative research with a case study approach for this paper, because this study focused on the natural setting in certain cases namely the implementation and cultural development of the *adhiyaya* school. The place of research was conducted at *MI Perwanida*, Blitar city, East Java, Indonesia. The research subjects were the principals, vice principals, teachers, students, class associations, school committees, and other stakeholders. The object of research includes; the types of implementation and *adhiyaya* culture at school and outside school. Data is collected through; in-depth interviews, documentation, and observation. All three are used integratively and complementary. In-depth interviews are the primary method in collecting data, while observation and documentation are complementary and confirmation of data that cannot be understood by researchers at the interview. Interviews of one object and subject were carried out several times for the depth and validity of the data. The validity of the data uses inspection techniques; credibility, transferability, dependability, and confirmability.

Data analysis is carried out in tiered cycles and continuity cycles, starting; data collection, data display, data reduction, conclusion drawing. Data collection is not enough to be done once for the subject, requiring several meetings for one research object, both data collection through interviews, observation, and documentation. Display data is done by means of; reread all data, compare, and collect from various sources according to categories. Data reduction is done by storing data that does not fit the needs into a separate file. And, taking conclusions is done on the findings according to the focus and focus indicators of the study. For data that still requires deepening, data collection is carried out again to deepen the final conclusions.

3. Findings and Discussions

3.1. Findings

Adhiyaya school development is intended to foster knowledge, attitudes, and skills that are aware of and caring for the environment. Care for the environment is not only manifested in greening but also sustainable, beautiful and beautiful, even in the concept developed by *MI Perwanida* also includes holiness. Green, sustainable, clean, beautiful, and sacred that is the jargon that is developed and wants to be realized in the daily lives of all stakeholders in the school. A green environment is a beautiful school and class environment. Each school corner is planted with a variety of flowers, trees so that everyone can feel the fresh air. Sustainable is intended as the nature of the ability of school stakeholders to manage wastewater and waste to be more productive and can be recycled. School cleanliness is reflected in several critical places, including school grounds, school environment, classrooms, bathrooms/toilets, offices, and other outdoor learning places. Beautiful is a school appearance that is considered fun. While holy is reflected in the behavior of stakeholders during the toilet and prayer places (prayer rooms and classes).

The five objects are used as the main themes in all subjects. According to the principal, instilling awareness of a green, sustainable, clean, beautiful and sacred environment was first made by them to know and understand. Knowledge

and understanding are expected to foster awareness. In growing knowledge a³⁶ awareness, material integration is carried out into all subjects. The deputy head of the school said, "the school facilitates teachers in the form of workshops mapping material content covering five topics, namely; green, sustainable, clean, beautiful and holy. The next step is for all teachers to make an adiwiyata learning plan ". Each teacher makes lesson plans by incorporating adiwiyata themes so that students are expected to know, understand, realize and familiarize themselves in the daily lives of students, both at school and outside of school.

Teachers according to their subjects explore these themes into sub-themes based on the substance of the subject matter. Based on observations of researchers, for example, the subjects "aqidah akhlaq" students are taught about the attributes of Allah Almighty as merciful. So to develop it, humans as the manifestation of God Almighty in advance must practice the attitude of compassion towards fellow beings, not least loving plants and animals. They are accustomed to cleaning the class and watering or maintaining plants around their respective classes. According to homeroom teacher five that each student becomes a member of a working group (working group) formed by the school, for example, there is a cleaning working group, a plant working group, a biopori working group, and/or working group to maintain the sanctity of a place of worship. Each working group makes a schedule of activities, in turn, every day, so that each student works according to his schedule. So is the case with other subjects, for example, social studies subjects in the discussion of places where people meet; among them are natural recreation areas. Students are asked to analyze why humans tend to like cool, beautiful, and green places? To the researchers, the Social Studies teacher said, "We designed learning in the form of a learning implementation plan for each subject, learning methods designed so that active and high-level thinking students especially related to the surrounding environment, including the topic adiwiyata".

The implementation of the Adiwiyata school program requires awareness of the participation of all members of the stakeholders, therefore according to the head of the school, both written and unwritten regulations are made, as conveyed to the researcher. "The continuity of the adiwiyata school program at *MI Perwanida* is a common goal, and its achievement requires rules that guide all stakeholders. For this reason, we make written and non-written rules in the form of habituation". According to homeroom teacher six that the rules in the school apply to all school stakeholders, namely the principal, vice principal, teachers, students, parents, guardians of students, the class association, and the school committee. Including other people/guests in the school must also obey the rules. The experience of researchers when entering the office for deepening was reminded by 4th-grade students as follows, "sorry, sir, the rules here if entering the class or footwear office, and please be released and placed in the space provided in each corner of the room". Each member of the stakeholders already knows and understands the rules related to the achievement of the adiwiyata school program, because it is always socialized at moments of joint meetings.

Schools establish rules and give rewards and penalties (punishments) for each actor in the school. Prizes and penalties apply to vice principals, teachers, students, and guardians of the students/community. There are no provisions

regarding the form of gifts and punishments, only the principal is authorized, but his form is guaranteed to be educational. As stated by the principal to the following researchers, "programs, rewards, and punishments are one unit because the nature of student behavior is a result of gifts and punishments. As long as I became the head of the *Perwanida* school, since 2013 I always applied gifts and punishments in achieving program goals, of course, the prizes and punishments we made were always educational and non-permanent. The one who gives gifts and punishes is not always the principal, and if it is related to the learning process, it is the teacher's authority. For example, there is a child who does not do the task of cleaning the class, so he must clean the class before going home, certainly not only him but all class members. According to the 6th-grade teacher, "giving punishment is not only for those who violate but all class members so that the offender does not become immune, because there are control and guilt for all class members". Giving collective punishment has advantages, including; Educating against repeating mistakes, other friends can become supervisors/controllers, offenders will receive social penalties from their class, and low repetition of mistakes because they burden class members and school.

38

The second step to accelerate the achievement of the Adiwiyata school program is to develop the support of all school stakeholders. In implementing this second step, the principal conducts three main activities, namely; form a development team, coordinate and implement programs, and evaluate programs. Form a development team intended to synergize, accelerate, and plan and seek program support. In starting the adiwiyata school program, the principal forms a development team that is chosen from the elements of the teacher, student guardian, class association, school committee, and business world. According to the principal, it is not difficult to form a development team, as stated below, "the development team for us is a necessity, so that they prepare programs and activities, starting from; make a participatory learning plan, socialize to all teachers, students, class associations, and school committees". After all, stakeholders know, understand and realize that real support is expected to arise. The main task of the development team is to mobilize all stakeholders to realize the objectives of the program jointly.

Achieving program objectives that are expected to be mobilized by the development team is carried out systematically in continuous monitoring and coordination by the principal. The development team is accompanied by the principal, starting from the planning stage, coordinating with all school stakeholders and program implementation. In coordinating the program, the development team was assisted by the principal but who prepared from the technical aspect to the substance was the development team. The following is the detailed information conveyed to the researcher, "in coordinating with all school stakeholders for the implementation of programs and activities, we compiled a schedule for all activities ranging from A to Z at the headmaster's knowledge. Furthermore, in carrying out a schedule of activities, both at the coordination and implementation stages, all stakeholders sincerely and voluntarily help and work following their duties and authority". The participation of all stakeholders in all school programs and activities, according to one of the members of the class association, is because the Adiwiyata school program is realistic and achievable.

Also, the achievement of the goals of adiwiyata schools helps parents to change the behavior of their children to become more characterized.

Coordination of programs and activities is carried out in various forms, including socialization, regular meetings, workshops, and training. Principals play an essential role in all forms of activity. As the following development team conveyed, "principals have sufficient knowledge and experience to achieve their vision in creating adiwiyata schools, we develop team members like the way they work and dedicate. If you explain the steps of the activity, it is evident and easily captured, especially followed by the stages that you think are quite systematic, so that we are easy to implement them". At each moment of activity; socialization, regular meetings, workshops and training, the principal explained all the stages and what to do with what activities. "All stakeholders have the authority and role of each of them according to the schools formed by the school. The class association helps the interests of each class in realizing pro-adiwiyata classrooms. Teachers and students are divided into groups of adiwiyata activities. Each working group makes plans, activities, steps in realizing the objectives of the working group activities.

The division into working groups in addition to functioning to make the division of labor more effective also makes it easier for the development team to control and evaluate activities. According to the principal, evaluation was carried out in a participatory manner in the form of routine meetings, participatory monitoring, and focus group discussions (FGD), as stated below, "Principals are not everything, we are more concerned with joint work. Therefore, for program monitoring and evaluation we always use a participatory approach, for example in the form of routine meetings, FGDs, and other meetings. In meetings we always paste talking about the development of adiwiyata school programs, finding solutions to various obstacles, and continuing activities that have been going well". Stakeholder members are asked to submit feedback and report on the progress of their respective duties. After all submit progress reports, the next session is opened to criticize each working group activity. If there are working group activities that have not gone well, the meeting will continue in the session to look for alternative activities that can encourage the achievement of program objectives. According to them, that activities are a means to achieve program objectives because it is not an objective, activities can be replaced with other forms of activities if the internal and external factors do not support the activity.

According to the principal, the criteria or measures to determine the objectives of the activity are achieved or not being measured by the activity indicators that have been previously formulated. The development team facilitated the creation of an activity program table which is expected to be a guideline for each working group and other stakeholders. Making table activities contains at least; activity number, description of activities, objectives, indicators, time of activity, amount of budgetary needs, the source of budget support, and a person in charge of activities. According to the vice principal, the table of activities is a guideline and a basis for evaluating joint programs. Based on the table, all members of the working group measure and criticize whether their activities have been going well, what has not been achieved, and require certain aspects of improvement. Evaluation and monitoring are carried out jointly and pleasantly, far from judging. According to

the principal, evaluating is not judgmental but looking for a way out of every problem faced by the working group. Finding a solution will be more productive if done together involving all parties. Our principle in developing adiwiyata schools is that we are all actors. Everyone has a role to do and evaluate. Adiwiyata school is not a goal but a tool to give birth to a generation of Islamic characters.

3.2 Discussions

Theories that can be used to analyze the findings of this study include Schein's view which divides the institution's culture into three layers, namely; basic assumptions, values, and artifacts and/practices [18]. Based on these three levels, the cultural development activities of the *Adiwiyata* school developed by *MI Perwanida* are at the last level, namely artifacts and *Adiwiyata* school practices. The practice of developing adiwiyata schools, *MI Perwanida* is divided into two stages; First, the program implementation stage. Second, the program development stage. Both of these stages were developed to accelerate the achievement of the objectives of the school program. of course, such practices are based on fundamental assumptions and values/norms which are the basis for developing adiwiyata school culture. The development of adiwiyata school culture is stronger if it is based on deep conviction and awareness by all school stakeholders.

The practice carried out in developing the adiwiyata school at *MI Perwanida* includes three main activities, namely; Material mapping to be integrated into all school subjects; Making implementation rules, both written and unwritten); and determine the rules for giving prizes and penalties for implementing adiwiyata school programs. Material mapping is needed so that adiwiyata school-based learning planning can be carried out effectively and integrated. All subjects at *MI Perwanida* were developed by incorporating knowledge about reforestation, environmental preservation, and natural school waste management[19]. Mapping material and incorporating the material into school subjects aims to have all students have knowledge, attitudes, and skills in developing adiwiyata schools. In-depth knowledge will have an impact on the quality of understanding and awareness of the *Adiwiyata* school[20]. The development of adiwiyata schools is therefore not possible to be achieved only, for example, charged to the principal.

The principal has an essential role in developing a good school culture [21]. Through his visionary policies, he can convince all stakeholders to get involved in realizing the vision and mission that the principal wants to realize. Confidence and optimism are viruses that can infect all the minds of stakeholders. This is what in the study of school culture levels is called the underlying assumption of school culture[22]. The underlying assumptions are, and all members of school stakeholders are aware that they are optimistic about increasing the capacity of school excellence. The school principal has sought, both in writing and in writing a detailed description of the planned development of adiwiyata school culture. Written plans are contained in the school development strategic plan (school strategic plan), both short, medium and long term. Meanwhile, verbally in remarks and directives for each activity and school meetings, the principal presented a detailed description of the development of the *Adiwiyata* school. Both forms of this

illustration make it easy for all members of school stakeholders to understand and be actively involved.

The real implementation of the development of the culture of the *Adiwiyata* school begins with a workshop to map selected themes that will be integrated into all subjects. In the workshop, the themes were decided which made it possible to support the achievement of desirable knowledge, attitudes, and behaviors in the elements of the *Adiwiyata* school's vision and mission. After selected themes, each subject/class teacher incorporates into the subject matter, graduate competency standards and core competencies, and essential competencies. Next, each teacher formulates indicators of learning success by referring/using Bloom's Taxonomy verbs. The results of this workshop then became the study material in compiling the content of the *Adiwiyata* school curriculum and becoming a mandate that must be supported by all school stakeholders. Each element of the stakeholders of the school has different roles and tasks, but they are mutually supportive.

Proper planning needs to be followed by reasonable rules and supervision to ensure that all programs and activities are carried out effectively and efficiently. Therefore, the next step that has been done at *MI Perwanida* as the findings above is to make rules for implementing the *Adiwiyata* school cultural activities. Rules are made in writing and habituation in the daily lives of all school stakeholders. These rules are then disseminated to all school stakeholders to run together. The consequences of each rule are giving gifts and punishments for each actor. Based on the findings of previous research, the effectiveness of prizes and penalties are determined by several factors, including the form/type of prize and punishment, the quality/quantity of gifts and punishments, the gift giver and punishment and the perpetrator.

Regulation for an institution is a means of control of the thoughts, attitudes, and behavior of people in the institution. Institutions need positive and good thoughts, attitudes, and behaviors in order to improve the quality of the institution's performance. Conversely, cynical and evil thoughts, attitudes, and behaviors will reduce the quality of the institution's performance. Based on previous studies, it shows that leaders have an essential role in innovating and developing a good work culture[23]. Excellent creativity and innovation and can be adopted by all school stakeholders will affect the institution. Therefore, school leaders should be able to socialize their ideas and ideas to all people who have a role to develop school culture. Based on previous research, to implement the school's big ideas, the principal formed a school development team[24][25].

The school development team collaborates with the principal and critical people to socialize, coordinate and implement the program. According to previous research that program coordination can be done through formal communication and non-formal communication[26]. Formal communication is meeting, discussion, focus group discussion (FGD) activities, and meetings conducted by the development team together with the leadership, which also involves members of school stakeholders[27]. Meanwhile, informal communication is the activity of socializing programs and activities through unstructured ways. Many ways can be chosen, including informal discussions between teachers, meeting subject teachers, and non-formal meetings outside of school. The critical aspects of school

development are collaborative culture, improving the quality of teacher practices, and strong leadership [28]. The school program development team can initiate the development of a culture of collaboration among school stakeholders, synergizing programs and activities, linking between institutional units so that the achievement of school program objectives can be realized effectively and efficiently[29].

The effectiveness of school programs becomes an instrument for achieving school quality, both academic quality, and non-academic quality. For this reason, each school program developed can be periodically and continuously monitored and evaluated. Evaluation is carried out to find out; policy-making process, program implementation process, program consequences, and program impact effectiveness[30]. Following the focus of this research, evaluations are carried out on aspects of program implementation. Program implementation is a vehicle that connects program formulation with expected program outcomes. Four aspects need to be studied more deeply related to the evaluation of program implementation, namely; who implements, the nature of the administrative process, compliance, and the impact of program implementation[31]. It is essential to pay attention to program implementation, namely; compliance, and what happens[32]. Compliance leads to whether the implementor complies with established procedures or standard rules. Whereas, the aspect of what happened was directed to examine how the program implementation process was carried out, the obstacles that existed, what was achieved, and why it could not be appropriately achieved.

Program implementation evaluation has three choices of models which are functions of three variables, namely; the characteristics of the problem, the program management structure reflected in various kinds of regulations that operationalize policies, and factors outside the regulations[33]. In this study, the characteristics of the problem are objects that need to be evaluated comprehensively, comparing the program implementation plan with results, both the results in the aspects of knowledge, attitudes, and behavior of school stakeholders. The evaluation conducted at *MI Perwanida* uses a participatory approach and reflective cross feedback. Reflection on the program is intended to find out the obstacles faced in implementing the program so that strategies and improvement techniques can be prepared[34]. Participatory evaluation is an approach to review, monitor, and evaluate based on predetermined indicators by including all school stakeholders[35]. Whereas, cross feedback is a method of extracting data that is focused on efforts to find out the factors that inhibit the achievement of program objectives, including efforts to understand the performance of people through directed discussions with other parties outside of the subject being assessed.

4. Conclusion

First; The implementation of the adiwiyata school culture at *MI Perwanida* is carried out through several stages, namely; Mapping themes to be integrated into the material on all subjects; make regulations that are binding on all school stakeholders and people associated with the school both written and unwritten; and provide gifts and punishments for all perpetrators of school stakeholders. The gifts given to the perpetrator are not always material, but are adjusted to the situation and conditions of the internal and external schools, giving gifts and punishments are

carried out directly when the activities/events take place. Second; The steps taken to develop the support of school stakeholders are carried out through several activities, namely; form a development team, coordinate and implement programs, and evaluate programs. These three steps are carried out systematically by the development team that has been formed and accompanied directly by the principal.

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THE IMPLEMENTATION OF ADIWIYATA SCHOOL CULTURE DEVELOPMENT

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