

## Adiwiyata Program Governance Based on Green Theology in Strengthening Environmental Awareness Culture

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### ABSTRACT

The environmental crisis urges educational institutions to foster a culture of environmental awareness through programs that are not merely technical but also institutionalized within school governance. The Adiwiyata Program has been promoted as a national strategy to develop environmentally friendly schools; however, its implementation often faces challenges such as weak coordination, limited resources, and insufficient internalization of values as drivers of school culture. This study aims to analyze the governance of the Adiwiyata Program based on Green Theology in strengthening environmental awareness culture in madrasah. Employing a qualitative approach with a case study design, the study involved a school principal, two Islamic Education teachers, and five students selected through purposive sampling. Data were collected through in-depth interviews, observations, and document analysis, and analyzed using the interactive model of Miles and Huberman supported by source and method triangulation. The findings indicate that program governance is strengthened through the articulation of a religious-ecological vision as a policy framework, the establishment of program management structures through the Adiwiyata Team and Waste Working Group, the implementation of routine programs integrated into learning activities, and the reinforcement of school culture through habituation, role modeling, and symbolic communication. The main challenges include limited waste sorting facilities and uneven internalization of Green Theology values among students. This study proposes the Green Theology in Practice model as a conceptual contribution to value-based school governance that can be replicated to strengthen the institutionalization of sustainable green school culture.

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## Introduction

The environmental crisis and climate change are becoming increasingly complex global challenges because they are not only related to ecological damage but also to crises in human behavior, consumer culture, and weak social governance. The increase in waste, decline in air and water quality, and increased risk of ecological disasters reflect the impacts. These conditions indicate that strategies for addressing the environmental crisis require long-term transformations in values and behavior. In this context, education has a strategic role as a culture-shaping institution because it is capable of systematically building the ecological

knowledge, attitudes, and habits of students. Several studies confirm that environmental education is effective when it encourages behavioral change through habituation and the support of the school institutional system, rather than just the transfer of knowledge (Liao & Li, 2019; Mogren et al., 2019)

In Indonesia, the Adiwiyata Program was developed as a strategic policy to promote environmentally friendly schools through educational, participatory, and sustainable principles. This program emphasizes environmentally conscious policies, curriculum based on the environment, participation of school members, and management of environmentally friendly facilities and infrastructure (Juraid et al., 2019; Pelita & Widodo, 2020). However, various findings show that the implementation of Adiwiyata does not always result in a stable culture of environmental awareness. The program often ends up as routine activities or administrative agendas, so that behavioral changes are not fully internalized as organizational culture. Generally, weak program governance, limited resources, minimal follow-up evaluation, and dependence on certain leadership figures influence this problem (Paparang, 2017). This evidence indicates that the main problem is not only in the program design but also in the quality of governance that allows the program to be institutionalized in school life.

From the perspective of educational administration, school governance encompasses the processes of planning, organizing, implementing, monitoring, and evaluating, as well as leadership that is capable of integrating policies, institutional values, and school culture (Mifsud & Wilkins, 2025; Supriadi et al., 2021). Effective governance not only results in administrative order but also builds cultural stability through a consistent system of coordination and accountability. In addition, the sustainability of environmental programs is largely determined by visionary leadership that is capable of driving change and ensuring that programs are not incidental but rather become institutional practices (Candrasari et al., 2023; Boeske, 2023) Therefore, the success of the Adiwiyata Program needs to be understood as a change management process that relies on governance and leadership, not merely the number of environmental activities carried out.

In the context of Islamic education, strengthening environmental awareness has strong legitimacy through the concepts of *khalifah fil ardh* (stewardship of the earth), *amanah* (trust to protect God's creation), and the prohibition of causing damage. Green Theology or Islamic ecotheology, views ecological awareness as an expression of faith and human moral-spiritual responsibility (Candrasari et al., 2023; Cholil & Parker, 2021). The integration of Green Theology into Adiwiyata management has the potential to transform the program from administrative compliance to a more stable moral awareness, because environmentally conscious behavior is interpreted as a practice of morality and worship, not merely a program requirement. Although studies on Adiwiyata have developed, most research still focuses on program evaluation, student behavior, or the effectiveness of environmental activities in general (Pelita & Widodo, 2020; Paparang, 2017). Limited studies comprehensively examine program governance—covering vision-policy, organizational structure, implementation, and monitoring-evaluation—and place Green Theology as the value framework that drives school culture. Therefore, the novelty of this study lies in the analysis of the governance of the Adiwiyata Program as a practice of Islamic education governance based on eco-theological values, while also offering a Green Theology in Practice model as a framework for strengthening a sustainable green school culture. Based on this description, this research aims to analyze the governance of the Adiwiyata Program based on Green Theology in strengthening an environmentally conscious culture through a review of the policy-vision of religion and ecology, the structure of the managing organization, the implementation of integrated learning programs, monitoring-evaluation mechanisms, and factors that support and hinder the sustainability of the program.

## Method

This research uses a qualitative approach with a case study design to gain an in-depth understanding of the governance of the Adiwiyata Program based on Green Theology in strengthening a culture of environmental awareness. The research was conducted at MIN 1 Sukoharjo, an Adiwiyata-status madrasah in Sukoharjo Regency, Central Java, which was selected purposively because it consistently implements environmental programs and integrates them with Islamic educational values. Research informants included the head of the madrasah, two Islamic Education (PAI) teachers, and five students selected through purposive sampling based on their involvement in the planning, implementation, and evaluation of the program. Data were collected through semi-structured in-depth interviews, observations, and documentation. Interviews were used to explore policies, leadership strategies, and program management mechanisms; observations were conducted to watch the implementation of Adiwiyata activities and the habit of environmental awareness culture; while documentation included vision and mission, program organizational structure, activity agenda, implementation reports, and environmental campaign media. Data analysis was conducted interactively using the Miles and Huberman model, including data reduction, data presentation, and conclusion drawing. Data validity was maintained through triangulation of sources and methods as well as checking findings with key informants (member checking) to ensure consistency of interpretation with field conditions. With these procedures, the research results are expected to have adequate credibility and reliability.

## Result and Discussion

The results of the study indicate that the management of the Adiwiyata Program based on Green Theology at MIN 1 Sukoharjo contributes significantly to strengthening a culture of environmental awareness through integrated institutional mechanisms. The environmental program is not carried out as a series of technical activities but is managed as an organizational system that involves institutional vision, management structure, habitual practices, and internalization of religious values. These findings confirm that the sustainability of an environmentally conscious culture is largely determined by the quality of governance and leadership, rather than only by the intensity of ecological activities.

### 1. Ecological religious vision as the foundation of program management

The results of document analysis and interviews show that the madrasah's vision is the main foundation of the Adiwiyata Program's governance. The madrasah's vision explicitly states its religious orientation, emphasis on achievement, and concern for the environment, namely, "The formation of students who are religious, excel in achievement, disciplined, and environmentally conscious." This vision positions environmental concern as an integral part of the madrasah's identity and development direction. The madrasah principal underscored that the institution's vision directly informs the implementation of Adiwiyata. He said, "Environmental awareness is not an extra program; it is part of the madrasah's vision." Therefore, we implement Adiwiyata as a culture, not just to meet assessment requirements" (Interview with Madrasah Principal, 2025). These findings show that the vision serves as a normative framework that legitimizes environmental policies and strengthens the consistency of their implementation.

From an educational administration perspective, an institution's vision serves not only as an ideal statement but also as a strategic instrument that can guide policy direction, determine program priorities, and build organizational cultural consistency. The findings of this study indicate that the vision of "the formation of students who are religious, excel in achievement, disciplined, and environmentally conscious" serves as a strategic compass that ensures the Adiwiyata Program does not stand as an additional agenda but is inherent to the

institution's goals. Thus, the vision becomes a normative framework that links character education, discipline, and environmental awareness as a unified orientation for madrasah development. The concept of vision as a sense-making mechanism emphasizes that vision is capable of unifying school actors' interpretations of common goals and guiding institutional decision-making (Candrasari et al., 2023). When environmental orientation is explicitly stated in the vision, environmental programs gain stronger institutional legitimacy (Ge et al., 2016). This enables the institution to view environmental policies as part of its mandate, rather than as temporary external instructions (Ge et al., 2016). In this context, the Adiwiyata Program becomes easier to institutionalize because the school community understands that the program is directly related to the identity of the madrasah and the direction of student development.

This finding can be understood through the framework of strategic alignment, which is the alignment between the institution's vision and its policies, organizational structure, and operational practices. An environmentally oriented vision encourages the emergence of concrete policies such as hygiene habits, 3R programs, waste banks, and greening. This alignment strengthens program stability because programs do not depend solely on leadership preferences or assessment momentum but are embedded in the institution's strategic direction. Consequently, leadership changes do not significantly alter the existence of programs, as they are already embedded at the level of institutional policy and organizational culture. An important implication of these findings is that the success of Adiwiyata governance does not only depend on environmental activities but also on how the environmental vision is interpreted, translated, and operationalized in the school management system. In addition, the integration of ecological religious values in the vision provides a stronger moral bond than a purely technocratic approach. Environmental programs are not only implemented because of regulations but also because they are seen as part of religious character building and responsibility as caliphs. Thus, an ecological religious vision not only strengthens the legitimacy of policies but also strengthens the intrinsic motivation of school members to carry out environmentally friendly practices. This reinforces the argument that value-based Adiwiyata management has greater potential to create a sustainable green school culture than governance that is only oriented towards administrative compliance.

## **2. The organizational structure serves as a mechanism for institutionalizing the program**

In the organizational aspect, the results of the research show that the formation of the Adiwiyata Team and the Waste Working Group became the main mechanisms for program institutionalization. This organizational structure involves leaders, teachers, and students with a clear division of tasks. The decree document on the formation of the team shows the distribution of roles ranging from planning, implementation, and evaluation of environmental activities. An Islamic Education (PAI) teacher explained that "with the Adiwiyata team, the program does not depend on one person. Each division knows its duties, and activities can continue even if there is a change in management" (Interview with PAI Teacher, 2025). These findings show that the organizational structure functions as a governance tool that maintains program sustainability and prevents dependence on certain individuals.

In the organizational aspect, the formation of the Adiwiyata Team and Waste Working Group serves as a key mechanism in the institutionalization process of the Adiwiyata Program. This organizational structure represents a formal division of labor and serves as a governance instrument that ensures the sustainability of the program through clear roles, coordination flows, and collective responsibility. The involvement of leaders, teachers, and students in the team structure shows that the environmental program is managed collaboratively and across roles, thereby reducing dependence on specific figures.

The decree document establishing the team shows the distribution of tasks covering planning, implementation, and monitoring and evaluation of environmental activities. The clarity of this structure allows the program to continue even if there is a change in management. The statement from the Islamic Education teacher that “the program does not depend on one person” indicates that program governance has shifted from a personal approach to an institutional approach. In the context of educational administration, this shift is an important prerequisite for program sustainability, as stability is no longer determined by individuals but by the organizational system in place.

From an institutional governance perspective, these findings confirm that formal structures serve as binding mechanisms that regulate coordination, accountability, and program continuity. (Paparang, 2017) notes that weak school community participation is often caused by the absence of a clear organizational system. This research expands on these findings by showing that a functional organizational structure not only improves the effectiveness of coordination but also fosters a sense of ownership among school members (Widyastuti et al., 2024). When teachers and students are formally involved in the management structure, they are not merely implementers of activities but also actors responsible for the success of the program (Gonley et al., 1988; Honig, 2004). Furthermore, the formation of the Adiwiyata Team and the Waste Working Group reflects the practice of distributive leadership, in which authority and responsibility are not centralized in the principal but shared among various actors according to their roles. This distributive leadership allows for broader and more sustainable participation, as school members feel recognized and involved in decision-making. In the context of environmental education, this type of organizational model strengthens the internalization of environmental values, because responsibility for the program is understood as a shared responsibility, not merely a hierarchical instruction.

### **3. Implementation of Programs and Integration of Green Theology in Learning**

The Adiwiyata Program is implemented through routine activities such as Clean Fridays, 3R waste sorting (reduce, reuse, recycle), waste banks, and greening the madrasah environment. Observations indicate that these activities are not carried out incidentally but are scheduled and involve the entire madrasah community, thereby forming a pattern of repeated ecological behavior. A student said, “We clean up and sort trash every Friday. Initially, the students obeyed the rules, but over time, this practice evolved into a habit” (Student Interview, 2025). This statement shows that the implementation of the program has moved from a stage of compliance with rules to the formation of habits, which is a major prerequisite for the formation of an environmentally conscious school culture.

From an educational program management perspective, consistency and repetition of activities are institutional mechanisms that function as behavioral reinforcement so that programs do not end with symbolic activities but result in changes in daily practices. Clean Friday and waste sorting activities, for example, function as routine-based interventions that normalize clean and environmentally responsible behavior. The waste bank is also not merely a technical innovation in waste management but a space for social learning that strengthens discipline, collective responsibility, and simple economic literacy. Therefore, the implementation of the program not only produces outputs in the form of environmental cleanliness but also builds an ecological habitus embedded in the habits of madrasah residents. What distinguishes the implementation of this program from the implementation of Adiwiyata in general is the integration of Green Theology values in Islamic Religious Education (PAI) learning and daily habits. Islamic Education teachers consistently link environmental activities with the concept of safeguarding God's creation, cleanliness as part of faith, and the prohibition of causing damage. A teacher emphasized that “we encourage our children to understand that protecting the environment is part of worship and morality, not just a school assignment” (Interview with PAI Teacher, 2025). This integration shows that environmental programs are

not understood as merely an extracurricular agenda but as part of values education and religious character building.

Theoretically, Green Theology in this context functions as a moral and spiritual driver that strengthens the internalization of pro-environmental behavior (Ives et al., 2023). When ecological activities are constructed as expressions of faith and morality, students' motivation comes not only from external control (school rules) but also from an intrinsic moral drive to carry out their mandate as stewards of the earth. These findings support the view that Islamic eco-theology can be an effective value framework for building faith-based ecological awareness and spiritual responsibility (Mansur Hidayat, 2023; Parker, 2017). Thus, the integration of Green Theology expands the meaning of the Adiwiyata program from a mere environmental awareness program to an Islamic educational practice that links worship, morality, and ecological action. From an environmental education perspective, this finding is in line with the argument that behavioral change is more sustainable when driven by intrinsic value-based motivation rather than solely external control (Liao & Li, 2019). The integration of Green Theology becomes a strategy for internalizing values that strengthen the sustainability of behavioral change, because students not only know what to do but also understand why it is morally and spiritually important. Thus, the implementation of the Adiwiyata Program based on Green Theology not only has an impact on the cleanliness of the school environment but also strengthens the formation of an environmentally conscious character as part of the identity of students in Islamic education (Teguh et al., 2025).

#### **4. Building School Culture through Habituation and Role Models**

An environmentally conscious culture is shaped through repeated habituation, role modeling by leaders and teachers, and symbolic communication in the form of posters and moral slogans. Observations indicate that there is positive social control, where students remind each other about cleanliness and waste management without always having to be directed by teachers. This observation shows that environmentally conscious behavior is beginning to be internalized as a shared norm. The results of the research show that an environmentally conscious culture is formed through a combination of repeated habituation, the example set by leaders and teachers, and symbolic communication that is consistently present in the school environment. Habituation is manifested through continuous routines of cleanliness, waste sorting, and environmental maintenance so that environmentally conscious behavior becomes part of the daily practices of the school community. Observations indicate that students are beginning to take the initiative to maintain cleanliness and manage waste without always being directed by teachers, which indicates a shift from compliance with rules to internalization of norms.

The exemplary behavior of leaders and teachers is a key factor in the process of building this culture. When teachers and madrasah principals consistently demonstrate environmentally conscious behavior, such as participating in cleanup activities and setting an example in waste management, this behavior gains strong social legitimacy. This exemplary behavior not only serves as a model for behavior but also as a normative mechanism that clarifies the standards of behavior expected in the school community. Thus, habituation and exemplary behavior work simultaneously to build a collective understanding of the importance of environmental awareness. In addition, symbolic communication through posters, moral slogans, and visual messages serves as reminders of values that reinforce behavioral consistency. The presence of these symbols in school spaces helps maintain the continuity of environmental messages and expands the reach of value internalization, especially for students. The combination of habituation, role modeling, and symbolic communication creates positive social control, where students remind and constructively reprimand each other when behavioral deviations occur. This social control is an important indicator that environmental values have been accepted as a shared norm, not just a formal rule.

In the framework of social learning theory, this process can be understood as the result of observation and imitation of significant figures who consistently practice pro-environmental behavior (Bandura, 1972). Students learn not only through verbal instruction but also through observation of the actual actions of teachers and leaders. Meanwhile, the concept of habitus explains that behaviors repeated within a particular social structure will become embedded as relatively stable and sustainable tendencies (Crossley, 2001). The findings of this study indicate that the management of the Adiwiyata Program, which emphasizes habit formation and role modeling, is capable of shaping an ecological habitus, namely a pattern of environmentally conscious behavior that is internalized and has the potential to be sustained in the long term. Thus, the establishment of an ecologically conscious culture necessitates more than transient activities or symbolic gestures; it demands management that continually incorporates habit formation, role modeling, and the reinforcing of values within the educational environment (Permadi & Hilalludin, 2025). The results indicate that the efficacy of the Adiwiyata Program is significantly contingent upon the school's capacity to build a social environment that fosters the internalization of ecological behavior within the organizational culture.

## **5. The Role of Leadership and Governance Challenges**

The results of the study confirm that the leadership of madrasah principals has a central role in ensuring the sustainability of the Adiwiyata Program's governance. Madrasah principals not only function as formal decision-makers but also as visionaries, cultural drivers, and key actors in change management. This leadership role is reflected in the principal's ability to translate the religious-ecological vision into operational policies, coordinate the program management structure, and build a shared commitment among teachers and students. In this case, leadership goes beyond just running the school; it also connects the school's values, policies, and everyday activities. This role reflects the characteristics of visionary leadership that is oriented towards long-term change through policy consistency and exemplary behavior (Candrasari et al., 2023). The madrasah principal acts as a change agent who ensures that the Adiwiyata Program is not understood as a temporary activity but as part of the institution's development strategy. The leadership's exemplary role in supporting environmental activities strengthens the program's legitimacy and encourages more voluntary participation from the school community. Thus, visionary leadership serves as a catalyst that accelerates the process of internalizing values and building a culture of environmental awareness.

However, the research also identified governance challenges that affect the effectiveness and sustainability of the program. The main challenge relates to the limited waste sorting facilities, which has resulted in suboptimal 3R practices. The principal of the madrasah acknowledged that "waste sorting facilities are still limited, so not all 3R practices are running optimally" (Interview with Madrasah Principal, 2025). These limitations show that visionary leadership still requires resource support so that policies and habits can be effectively translated into practice. In addition to facility challenges, the study also found variations in the internalization of Green Theology values among students. Some students still carry out environmental activities at the level of compliance with school rules, not yet fully developed into moral and spiritual awareness. These findings indicate that the process of internalizing values requires time, pedagogical consistency, and a reflective approach that allows students to understand the meaning behind ecological practices. In the framework of change management, this condition is a natural transition phase when an organization moves from a control-based approach to a value-based approach (Permadi et al., 2025).

Theoretically, these findings reinforce the view that the effectiveness of environmental program governance is determined by the alignment between systems, facilities, and behavior (Nižetić et al., 2019). Without adequate facility support, the habit of ecological behavior has the potential to weaken (Wang et al., 2020; Mazar et al., 2021). On the other hand, the

internalization of values requires synergy between learning at school and the family environment (Djazilan & Wuri Wuryandani, 2024). Christenson (2004) asserts that school-family partnerships have an important role in strengthening the sustainability of character education, because values instilled in school will be stronger when reinforced in daily life at home (Halstead & Taylor, 2000; Barth, 1979). Thus, the governance challenges found in this research do not merely indicate program weaknesses but rather reveal strategic areas that need to be strengthened through adaptive leadership. Madrasah principals are required not only to maintain the vision and policies but also to manage resource constraints, expand collaboration with parents and the community, and develop more reflective pedagogical strategies. This leadership approach enables the Green Theology-based Adiwiyata Program to develop sustainably and transform from structural compliance to ecological awareness that is deeply rooted in the school culture.

## 6. The Green Theology in Practice Governance Model as a Conceptual Contribution

Based on a synthesis of empirical findings, this research proposes the Green Theology in Practice governance model as a conceptual framework to strengthen the Islamic values-based Adiwiyata Program. This model establishes Islamic eco-theology as the core value that guides the entire governance process, from policy formulation to the creation of school culture. This model differs from the Adiwiyata approach, which generally emphasizes technical and administrative aspects, by emphasizing that the sustainability of environmental programs is highly dependent on the ability of institutions to integrate religious values as the main drivers of organizational behavior and culture.

The five main components in this model work systematically and are interrelated. The ecological religious vision serves as a normative framework that guides policy and determines program priorities so that environmental concerns are understood as part of the identity and objectives of madrasah education. The collaborative organizational structure acts as an institutionalization mechanism that ensures the distribution of roles, coordination, and program accountability. The implementation of participatory programs integrated with learning ensures that environmental activities are not separated from the educational process but rather become a means of character building and internalization of values. Continuous monitoring and evaluation serve as mechanisms for reflection and improvement, enabling the program to adapt to the challenges and limitations encountered. Strengthening culture through habit formation and role modeling is a crucial stage that ensures the values of Green Theology are internalized in the daily practices of the school community.

The primary conceptual contribution of the Green Theology in Practice model is its emphasis on the significance of religious values as a catalyst for the management of environmental programs. This model shows that the success of the Adiwiyata Program cannot be measured simply by the fulfillment of administrative indicators or the achievement of Adiwiyata school status, but rather by the extent to which environmental values are internalized as the moral and spiritual awareness of the school community. Thus, we understand governance not only as a managerial mechanism, but also as a process of creating meaning that connects policy, practice, and values.

Theoretically, this model expands the discourse on educational governance by integrating perspectives on values and spirituality into the study of environmental program governance. Most previous studies have placed Adiwiyata within the framework of program effectiveness, behavioral change, or policy evaluation. This research complements these studies by showing that value-based governance, particularly Green Theology, can strengthen policy legitimacy, increase intrinsic motivation, and build a more sustainable green school culture in the context of Islamic education. Thus, the Green Theology in Practice model can be

a conceptual reference for madrasah administrators and other schools that want to develop religious value-based environmental programs in a systematic and sustainable manner.

## Conclusion

This research concludes that the governance of the Adiwiyata Program based on Green Theology has an important role in strengthening environmental awareness when the program is managed as an integrated institutional system, rather than just a series of technical activities. Effective program governance is supported by a religious-ecological vision that serves as a policy framework, a collaborative organizational structure through the Adiwiyata Team and Waste Working Group, the implementation of participatory and integrated learning programs, and the strengthening of culture through habit formation, role modeling, and symbolic communication. The madrasah principal's leadership plays a crucial role in institutionalizing the program by ensuring policy consistency, encouraging participation, and reinforcing cultural values. The main obstacles that still need to be overcome include limited waste sorting facilities and the uneven internalization of Green Theology values among students. Conceptually, this research contributes by offering the Green Theology in Practice model as a value-based Islamic governance framework to strengthen the sustainable institutionalization of green school culture.

Madrasahs and schools that develop the Adiwiyata Program are advised to strengthen program governance through affirming value-oriented vision and policies, strengthening organizational structures and role sharing, and monitoring and evaluation that results in follow-up improvements. The integration of Green Theology in Islamic religious education (PAI) needs to be deepened with reflective and contextual strategies so that environmentally conscious behavior develops from compliance to stable moral-spiritual awareness. Support for infrastructure, especially waste sorting and waste management facilities, needs to be improved so that 3R practices can run more optimally. Further research is recommended to develop a comparative design across madrasahs or use a mixed-method approach to test the influence of governance, leadership, and internalization of values on the level of ecological awareness of students and the replication of the Green Theology in Practice model in a broader educational context.

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