



AL-TA'LIM JOURNAL, 28 (2), 2021, (104-116)

(Print ISSN 1410-7546 Online ISSN 2355-7893)

Available online at <http://journal.tarbiyahainib.ac.id/index.php/attalim>

The Adiwiyata Islamic Boarding School Management (A Study of Participatory Leadership Style)

Received: 27th October 2020; Revised: 02nd June 2021; Accepted: 31th July 2021

Permalink/DOI: <http://dx.doi.org/10.15548/jt.v28i2.666>

Muhammad Agung Manumanoso Prasetyo *)

Institut Agama Islam Negeri Lhokseumawe, Aceh Tenggara, Indonesia

E-Mail: anggun@iainlhokseumawe.ac.id

Bashori

Universitas Islam Negeri Imam Bonjol Padang, Indonesia.

E-Mail: bashori2@uinib.ac.id

Auliya Rahmi

Universitas Islam Negeri Imam Bonjol Padang, Indonesia.

E-Mail: awliyahrahmi@uinib.ac.id

*) Corresponding Author

Abstract: In Aceh Province, Dayah Perbatasan Darul Amin is an Islamic Boarding school institution that has twice had achievement as the cleanest and healthiest boarding school as part of *adiwiyata*-based education institution concept. Such achievement by the Islamic boarding school can inspire and terminate a *syndrome* that a boarding house is a slump, dirty and unhealthy place. Also, it can change the public paradigm that boarding school is a very representative place to study. This research analyzes the Islamic boarding school management model in implementing the *adiwiyata* concept through participative leadership. The research approach paradigm is the qualitative one. The research used a *diary method (DM)*. This article is an experience of Darul Amin Islamic Boarding School in implementing the *adiwiyata* program by implementing an effective Islamic boarding school. Results of the research show that *adiwiyata* program management is conducted through participative leadership, namely (1) formulation of *adiwiyata* Islamic boarding school, (2) building intern consolidation, (3) implementation of cleanliness management, (4) procurement of necessary infrastructure, (5) program evaluation and (6) organizational development. All elements' active contribution in realizing the *adiwiyata* Islamic boarding school can improve students' characteristics to live clean and love their environment. The participative leadership of the *Kyai* is proven to be able to improve the effectiveness of *adiwiyata* Islamic boarding school management.

Keywords: Adiwiyata school; Islamic boarding school management; participative leadership.

How to Cite: Bashori, B., & Manumanoso Prasetyo, M. (2021). The Adiwiyata Islamic Boarding School Management (A Study of Participatory Leadership Style). *Al-Ta lim Journal*, 28(2). doi:<https://doi.org/10.15548/jt.v28i2.666>

INTRODUCTION

To date, Islamic boarding schools have been identical to the low area and dirty environments (MPKU Muhammadiyah, 2019) (Republika, 2019). Therefore, through its ministries, the State is promoting programs to

create healthy and clean educational institutions. Through the Ministry of Environment and Forestry (LHK), the government encourages all organizations, including educational institutions, to create a clean and healthy environment. Article 55 of the PPLH Law states that a good and healthy

environment is part of human rights; Environmental education, access to information, participation, and justice. In 2004, the Ministry of Environment, in collaboration with the Ministry of Internal Affairs, the Ministry of Religious Affairs, and the Ministry of National Education and Culture issued a policy on environmental education (Djamin, 2007).

Furthermore, the Ministry of Public Housing (Kemenpera) stated that all Islamic boarding schools should not be slum and healthy by implementing the area development program 2014 (Lampung Post, 2014). The efforts to make Islamic boarding schools clean and healthy were also encouraged by four departments in 2004, namely the Ministry of Internal Affairs, Ministry of Religious Affairs, Ministry of National Education and Culture, and Ministry of Environment and Forestry. The policies aim to encourage and provide opportunities for the community to acquire knowledge, skills, and behavior which in turn can raise awareness, commitment to protect, improve and use the environment wisely, contribute to creating new patterns of behavior that are friendly to the environment, develop environmental ethics and improve the quality of life (Rahman, 2017) (Bashori, 2021).

The facts revealed above trigger the idea of creating an Adiwiyata Islamic boarding school. Adiwiyata itself is one of the Ministry of Environment and Forestry programs in the context of implementing the Joint Agreement between the Ministry of Environment and Forestry Minister and the Ministry of Education and Culture Number: 03/MENLH/02/2010 and Number: 01/II/KB/2010. The implementation of the Adiwiyata concept continues to be developed until it reaches an Islamic boarding school education. The pattern for Adiwiyata selection is applied gradually in several stages. After being held at the district/city level, the selection is continued to provincial and national levels. In the Ministry of Religious Affairs, the actualization is within the concept of the Adiwiyata Islamic boarding school itself. This program's manifestation is contained in events or kinds of competitions

held by the Section of Islamic Boarding School.

The Dayah Perbatasan Darul Amin is one of the international Islamic boarding schools under the auspices of the Dayah Education Department of Aceh Province, which in its journey, continues to increase in quality and quantity. One of them is being the second most hygienic and healthiest modern Islamic boarding school in Aceh Province. This achievement was achieved in an event held by the Dayah Agency itself in 2017. Meanwhile, at the district level, Dayah Darul Amin won first place as Adiwiyata Islamic boarding school in a competition held by the Agency of Environment and Sanitation of Southeast Aceh Regency to commemorate the World Environment Day.

This achievement surpassed the management process. In the management process, the implementation must be according to the Islamic religion's teachings, which recommends its followers to live clean and healthy. This philosophy is the foundation that underlies the community of Islamic boarding school organizations to synergize in a system they created together.

Adiwiyata has a meaning as a right and ideal place where all knowledge and various norms and ethics can be obtained based on human beings towards the creation of welfare and towards the ideals of sustainable development (Prihantoro, 2015).

The implementation of the Adiwiyata Islamic boarding school is closely related to sanitation. An environmentally friendly Islamic boarding school is a school that can keep its sanitation at all times. The students here are very dominant because they also have a role as unofficial cleaning operators. In terms of quantity, Darul Amin has sufficiently accessible students to keep the dormitory clean. Based on the results of observations, through a participatory leadership style, the leadership policies are proven to be the key to success in accommodating the organizational community towards the predetermined Adiwiyata vision.

This study aims to analyze the Islamic boarding school management model in implementing the Adiwiyata concept and the various factors that influence it both internally and externally. In line with the Islamic boarding school mission, the Adiwiyata program aims to create ideal conditions for Islamic boarding school as Islamic educational institutions to increase awareness and responsibility of the school community in efforts to save the environment and sustainable development. Several studies have shown a management model for adiwiyata-based Islamic boarding school, as did Basri, (2017) and Umam, (2018). It is hoped that at the end of the program, it will be found that the process of sanitation-awareness behavior is manifested in the form of Islamic boarding school culture, which is preceded by a paradigm shift in the knowledge system.

METHOD

This research applies a qualitative approach. The research was conducted at the Darul Amin Islamic Boarding School, one of the Islamic boarding schools assisted by the Islamic Boarding School Education Department of Aceh. Informants in this research, as the source of data, are leaders of Darul Amin Islamic Boarding School, the Adiwiyata program coordinating teachers, and students. The method used is the diary method (DM). According to Bungin, DM is an instrument report that is used repeatedly to examine ongoing experiences, offering opportunities to investigate social, psychological, and physiological processes in everyday situations (Bungin, 2018). The DM method used is a signal-contaminant type, namely, data recorded by researchers on specific experiences at certain times (Cresswell, 2012). Writing data was carried out in three stages; data collection, analysis, and writing. The data were collected by verifier through general observation, focused exploration, data collection, and confirmation.

RESULT AND DISCUSSION

Dayah Perbatasan Darul Amin is an Islamic educational institution that has achieved achievements in the category of the

cleanest and healthiest Islamic boarding school, which is part of the Adiwiyata Islamic boarding school concept. The Adiwiyata program is not intended as a competition. The Adiwiyata Award is given as an appreciation to an Islamic boarding school that can carry out efforts to improve environmental education properly, according to predetermined criteria.

Participatory Leadership Style

Leadership style is a norm of behavior that a person uses when he/she tries to influence others. According to Davis and Newstrom, the overall pattern of a leader's actions as perceived or referred to by subordinates is known as leadership style (Davis & Newstrom, 2013). Three approaches can be used to discover leadership types, namely: the trait approach, the behavioral approach, and the situational approach.

In the context of education, leadership is the ability of educator leaders to influence educators, education staff, and students in achieving educational goals and optimizing their resources (Anwar, 2021). Operationally, the leadership style functions as an action taken by the leader to move subordinates to want to do something to succeed in the work programs that have been formulated previously (Norton, 2008).

Leadership style is a pattern of behavior designed in such a way as to integrate organizational goals with individual goals to achieve a specific goal (Jawas, 2017). Therefore, the leadership style in the context of this Islamic boarding school is behavior and strategy, as a result of a combination of philosophies, skills, traits, attitudes, which are often applied by leaders in interacting with students, teachers, and employees, in making decisions and in carrying out control activities. The leadership style can be seen from its benefits and functions. It has the following characteristics: (1) the relationship between leaders and subordinates; (2) achievement of goals and performance; (3) having quality; (4) able to integrate and coordinate work (Northouse, 2021).

The leadership style that is dominantly applied in the Islamic boarding school leadership is a participatory leadership style. A participatory style must always be related to three important things, namely: power, authority and ability (Yener, 2020). In this leadership style, a leader must own several personal competences, namely: (1) capacity: intelligence, vigilance, ability to speak or verbal facility, authenticity, ability to judge. (2) achievement: academic degree, knowledge, sport achievement; (3) responsibility: independent, initiative, diligent, resilient, confident, aggressive and has a desire to excel; and (4) participation: active, highly sociable, sociable, cooperative or cooperative, adaptable, has a sense of humor; (5) status, including upper socio-economic status, popular, and famous (Avolio, 1999) (Mendenhall, 2017).

Formulation of the Adiwiyata Concept

In 2004, four religious' institutions, namely the Ministry of Internal Affairs, the Ministry of Religious Affairs, the Ministry of National Education, and the Ministry of Environment and Forestry, issued a joint policy, namely the Environmental Education. The definition of Environmental Education is an effort to change behavior and attitudes carried out by various parties, elements of society or organizations to increase knowledge, skills, and public awareness about environmental values and issues of environmental problems so that they can drive environmental safety for the benefits of present and future generations.

The Adiwiyata program is a comprehensive program involving all stakeholders, both in schools and communities, to increase environmental awareness, especially students (Iswari & Utomo, 2017). According to the Adiwiyata Regulation Number 5 of 2013, four aspects become the objectives of the program, namely: (1) environmental aspects of school policy; (2) environmental-based school curriculum aspects; (3) aspects of participatory-based school activities; and (4) aspects of the management of school supporting facilities and infrastructure that are

environmentally friendly (Minister of the Environment of the Republic of Indonesia, 2013)

The term *Adi* itself means excellent, good, excellent, and perfectly ideal. *Los*, the term *Wiyata* is where a person gets knowledge, norms, and ethics in social life. Thus, *Adiwiyata* means a right and ideal place to obtain knowledge, various norms, and ethics that form a humans' basis to create welfare towards the ideal of sustainable development (Chaeruddin, 2014). This program has two goals to achieve. First, to create an education that can build awareness and commitment of the school community in protecting, preserving, and improving the environment's quality. Second, to invite the community's participation so that environmental education objectives can be implemented and benefit the community.

The Adiwiyata program started with policy support. Islamic boarding school policies cover philosophical matters, as stated in the institution's vision and mission towards environmental awareness and culture. Subsequent policies include material development components, increasing human resource capacity, saving natural resources, allocating budget funds for the succession of Adiwiyata activities, and other policies that encourage creating an environment with a healthy, clean and conducive culture.

This study examines the Adiwiyata program's implementation from a managerial perspective, which includes management functions, from planning to monitoring and evaluation. The manifestation of the concept formulation covers the philosophical realm written in the vision and mission of the Islamic boarding school that cares and has an environmental culture. Also, policy support in material development, policies on human resource capacity building, and policies for allocating funds for environmental activities.

Building Internal Consolidation

Building internal consolidation is part of strategic planning. The consolidation will be built by observing the Adiwiyata scope

that can be carried out through formal, non-formal, and informal channels by all stakeholders. The Islamic boarding school environment must be clean, as Islam is very concerned about cleanliness. This condition will support students to study religion virtually. The reflection of these teachings illustrates the indicators of the Adiwiyata program implementation.

Adiwiyata program is a combination of learning and action. Consolidation is strengthening cooperation in the form of conformity to the vision. The purpose of the consolidation is to form a program implementation roadmap, starting from planning, implementing systems to monitoring and evaluation models contained in a regulatory manifest. A sound system will be useful in forming healthy and clean-living habits.

According to Fiedler, no one can successfully lead by applying one leadership style to all situations. For this reason, successful leaders are those who can apply different leadership styles according to different situations (Fiedler, 2015). At this stage, leadership and involving subordinates (participation) in decision making, the style of the leader can be identified as charismatic and democratic. It is said to be charismatic because subordinates, both teachers and employees, follow the process flow before implementing it, starting from planning to consolidation.

The leader's participatory role is shown through the attitudes and actions that appear to attract the attention of participants, how to lead meetings, and how to address mistakes. In line with that, Sagnak (2016) and Chen & Tjosvold, (2006) explain that participatory leadership style is a pattern of behavior and strategies that are preferred and often applied by a leader in order to achieve organizational goals.

Regarding the strengthening of the program concept, analysis of the participation of the Islamic boarding school's external parties, namely the district government, is to conduct training coaching, socialization

activities, and mentoring. Meanwhile, the provincial government's contribution, in this case, is represented by the Dayah Education Department, which is not much different from the role of the regional government.

Implementation of Adiwiyata Program

Adiwiyata Islamic boarding school is a form of environmental education through the Islamic education program. Adiwiyata program is initiated to create a boarding school that cares and has an environmental culture and the development of basic norms, which include: togetherness, openness, equality, honesty, justice, and preservation of the functions of the environment and natural resources as well as the implementation of fundamental principles, namely: participatory, where the organizational community is involved in the management of the boarding school which includes the entire planning, implementation, and evaluation process according to responsibilities and roles; and sustainable, where all activities must be carried out in a planned and continuous manner in a comprehensive manner. Sanitation management is a crucial issue for the sustainability of a healthy environment. The problem that occurs, in general, is the difficulty in creating a clean and healthy environment. It requires conscientious preparation so that sanitation management runs optimally.

The management implementation process starts with the implementation of the internal consolidation agreement. These results are contained in the leadership policy. The program formulation processes up to the leadership consolidation stage always involves subordinates. This process is evidence of the active participation of subordinates and is a characteristic of participatory leadership.

The main activity of the Adiwiyata program leads to the formation of an Islamic boarding school that cares about and has an environmental culture. The development of basic norms in the Adiwiyata program is the values of togetherness, openness, equality, honesty, justice, and preservation of the

environment's functions and natural resources (Keraf, 2010). The basic principle of the Adiwiyata program is participatory, in which the Islamic boarding school community - teachers, employees, students - are involved in hygiene management, which includes the whole process of planning, implementing, and evaluating according to responsibilities and roles; and sustainable, where all activities must be carried out continuously and comprehensively.

The implementation of activities that do not burden the teacher unilaterally reflects the participatory leadership in terms of organization. When all the elements living in the Islamic boarding school have a calling to keep their environment clean, the value of justice appears in the Islamic boarding school.



Figure 1. Main road in *Dayah Perbatasan Darul Amin*

Figure 1 illustrates the clean main streets of the Islamic boarding hood area. To maintain the cleanliness and preservation of the functions of the environment and natural resources, the school manager manages several work programs, namely; 1) planting trees around the boarding school such as mango, durian, longan; 2) taking care of *Pohon Pucuk Merah* that have been planted along the main roads of the boarding school; and 3) assigning the coordinator of environmental assignment by forming a planting organization that consists of students from grades 3 to 6.

At the organizing stage, the leader mapped individuals or groups who were directly involved in the process, namely the cleaning service employees (2 persons), the cleaning department of the *asatidz*, the management of the organization, the

management of the dormitory, and the students. The implementation of equality value is seen in realizing the assignment where the teacher supports the hygiene department as a particular unit is responsible for the boarding school's environmental conditions and cleanliness. However, this stage can potentially conflict due to gaps in dividing the tasks (Bashori, 2020). Thus, as part of the leader's absolute leadership participation, socialization is required to prevent miscommunication among the people.

Teachers' support is shown by coordinating the students through work mechanisms such as weekly activities such as mandatory cleaning activities, which are held every Sunday and the cleanest room competition. To carry out regular activities, teachers create a daily picket schedule for students in the dormitory.

The teachers also act as connecting rods because they coordinate everything related to the concept's operational implementation. Also, students are considered the root of this activity. This system is like a big, shady tree that can stand firm because it has many strong roots. The cooperation mechanism, which is carried out once a week, also proves that the boarding school is committed to implementing the Adiwiyata program.

As the top management in educational institutions, the leaders often call or even give direct instructions if there is a deviation from the hygiene program. After planning priority targets that refer to the boarding school's cleanliness, the teachers, as the main component, motivate the students.

Practically, some of the students' real actions through the participation of the leadership were reforestation activities and planting of plants in the boarding school environment. The planting program was started in 2013. The trees are growing and currently seen in the boarding school along the main road and around the dormitories and classrooms.

The real participation from the leaders as the top management at school is active involvement during activities. It is shown through attitudes and actions visible from how to give tasks, how to communicate, how to rule, how to make decisions, how to encourage subordinate enthusiasm, how to supervise work, how to evaluate, how to lead meetings, and how to address mistakes. Through a participatory style, the leader encourages the motivation of teachers and employees to act. The cleaning process is a process and is not completed at one time. It needs consistent cooperation between components.

The progressive conditions found in the implementation stage manifested intangible forms such as making decorations with health and awareness and creating a waste bank. Apart from relating to operational and technical aspects, the focus of the leadership is on building awareness. Awareness of boarding school residents (teachers, students & other workers) has implications for action so that in the future, they can take responsibility for the strategy of saving the environment in creating sustainable development as a result of Amirul's research and Janah (Al-Anwari, 2014) (Janah, 2019). This concept is a form of internalization of the Islamic value, namely "*annazaafatu minal iman*," which means cleanliness is half of faith.

In summary, the Adiwiyata program implementation can be analyzed through several indicators. There are four indicators for the Adiwiyata Islamic Boarding School, namely; 1) the development of boarding school policies that are environmentally related; 2) environment-based curriculum development; 3) development of participatory based environmental activities, and 4) development and or management of school supporting facilities that are environmentally friendly.

Procurement of Infrastructures and Facilities

Adiwiyata Islamic boarding schools accommodate two primary principles. The

first is the participatory principle, where the community of boarding school organizations is involved in the school's management, including planning, implementing, and monitoring evaluation according to their responsibilities and roles. The second principle is sustainability, where all activities must be carried out in a planned and comprehensive manner.

The boarding school uses land and facilities according to the principles of protecting and managing the environment (impacts caused by the activities in the boarding school). This is intended to create a comfortable boarding school environment and foster a conducive climate and academic atmosphere.

In Islamic boarding school education, Environmental Education encourages and provides opportunities for teachers, students, and school employees to acquire knowledge, skills, and attitudes. In turn, the opportunities can foster awareness, commitment to protect, improve and utilize the environment wisely, help create new behavior patterns that are friendly to the environment, develop environmental ethics, and improve life quality.

In mid-2015, the boarding school leaders designed an area that was planned to be used for outbound activities and making sports facilities for the football field. All sports facilities are familiar with green plants, so it is not surprising that red-shoots plants and fruit trees are planted around the location.

At this stage, the boarding school also established the Islamic Boarding School Health Center or known as Puskesmas Pesantren or (Puskestren) in 2015. Currently, the medical personnel who are active in Puskestren are doctors and nurses that are assisted by the health section. Several programs relevant to the implementation of LH are health socialization, periodic dental examinations, procurement of health supplements, and so on. Puskestren also has a living pharmacy development program, which consists of plants beneficial for the students' immunity.



Figure 2. Aerial view of Adiwiyata boarding school site

Figure 2 exposes that the boarding school has a beautiful site layout, which is designed as an environmentally friendly and healthy Islamic Boarding School. As a form of increasing the boarding school's greening, the greening activities are coordinated by the gardening department. Some of the work outputs are creating the school parks, which are located at several strategic points. The boarding school community's involvement in maintaining and caring for the building will foster the importance of environmental management for the comfort of the school.

The Inhibiting Factors and Evaluation of Adiwiyata Program Development

The factors that influence the cleanliness of an Islamic boarding school include; 1) motivation to live clean; 2) awareness of the boarding school community behavior; 3) consistency in the implementation of Islamic boarding school hygiene rules; 4) strict action against cleanliness violators; 5) financial capacity in procuring sanitary facilities, and 6) the ideal building management system.

Based on the observation, it is concluded that some factors cause the obstacles in implementing the Adiwiyata concept. First, the roles among the coordinators are different. Second, the financial constraints that make the school unable to provide a waste bank. However, the school needs a recycling waste bank to raise capital for additional cleaning operations.

Adiwiyata, in the context of research, is environmental education. The school will evaluate the Adiwiyata program implementation by re-planning the system,

and it will be actualized in the development plan. Referring to Astini (2017), Purba (2018), and Samarinda et al, (2018) the Adiwiyata program development covers various aspects, namely: (1) institutional; (2) Human resources as actors/executors as well as objects of environmental education; (3) funding facilities and infrastructure; (4) material; (5) communication and information; (6) community participation and (7) curriculum development and learning implementation methods.

The development of the quality of school supporting facilities qualify for this program includes improving the quality of environmental management consisting of sanitation facilities, boarding schools for students, increasing energy-saving efforts, providing clean water sources, developing a waste management system.

The development of learning methods or curriculum carried out by Islamic boarding school managers includes developing environment-based integrative or monolithic learning models (Prihantoro, 2015) (Wagiran & Ruwanto, 2010). It also develops materials on environmental issues in the social realm, the learning methods, and the environment-based extracurricular activities. Extracurricular activities related to the environment include various skills, reasoning, wall magazine creation, batik painting, etc. Management and conservation of nature-based on local wisdom are among the contents in the extracurricular implementation.

Development of participatory-based activities by creating extracurricular / curricular activities that support program development; participate actively in environmental action activities carried out by external parties of the boarding school; and participate in partnership activities (government, private sector & NGOs) in the development of Adiwiyata programs, especially those related to environmental education;

In Islamic boarding school, in addition to formal education, mental and character

education is also taught to facilitate curriculum development (Lian, 2020). Although it is not routinely taught in class, it is contained in routine cooperation, boarding and class pickets, cleaning staff, etc. The receipt forum also carried out exploring and developing materials and environmental problems in the surrounding community (local issues) and global issues. The curriculum includes spatial planning competitions, garden building, room cleaning competitions, and gardening education to develop environmental activities.

These conditions support the future development of the PKH program. In the internal realm, the Islamic boarding school has succeeded in creating an operational system that shapes the organization's community's character and awareness. Next is how this mentality helps shape behavior towards the school stakeholders. The Islamic boarding school, through PKH, teaches its community a sense of responsibility.

As an anticipatory step, the leadership has the desire to create a peaceful boarding school environment. The goal is to minimize the burden of problems that threaten the boarding school's family at any time. This desire becomes more substantial because it is related to the boarding school's name, namely

"Darul Amin," which means Safe House. The Adiwiyata concept is considered very fitting to be adopted to achieve this goal.

In line with the Adiwiyata concept related to the environment, in managing the Darul Amin Islamic boarding school, the leadership uses shady trees' philosophy. Shady trees will provide many benefits; in addition to being used as a shelter when it is raining or hot, they can also produce fruit that anyone will benefit from the tree.

The process of evaluating the implementation of the Adiwiyata program includes knowledge, attitudes, and actions. The formation of environmental care behavior is very complicated because it involves interrelated internal and external factors and factors that prevent a person from changing their behavior. (Cunningham et al., 2001).

In realizing environmental care behavior, it is not enough to involve only one modifying aspect or certain parties (for example, schools) to make changes but consider all aspects involved and the cooperation between all parties (Rahayu et al., 2011). Therefore, the evaluation process also requires the stakeholders' role, while the role is moral and material support.

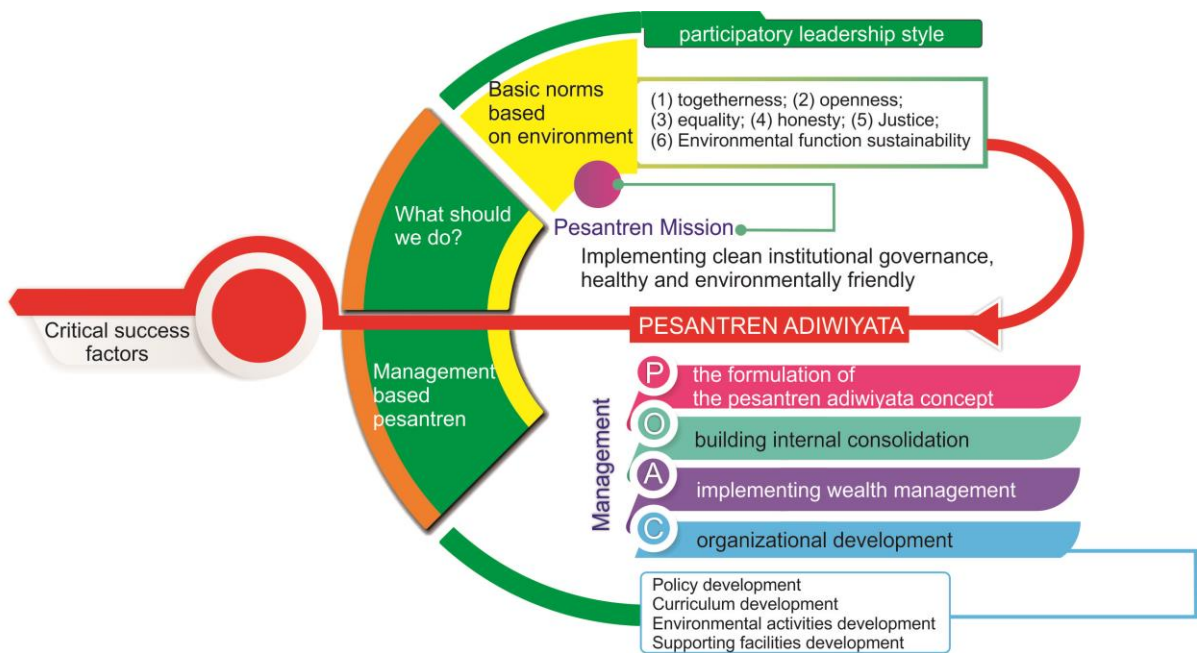


Figure 3. Research Novelty

Figure 3 describes the novelty of the research. The critical success factors for implementing the Adiwiyata Islamic boarding school management refer to what must be done and the management components of the boarding school. Participatory leadership of Islamic boarding school leaders is to develop environment-based programs and activities. Activities that are developed based on basic norms in life which include (1) togetherness, (2) openness, (3) equality, (4) honesty, (5) justice, (6) preservation of environmental functions, and natural resources. Leaders are always at the forefront of cleaning activities to foster the value of togetherness between the boarding school's internal parties. Then the value of openness in planning and developing the concept of leadership always invites teachers and employees.

The Adiwiyata Islamic boarding school's management process refers to the function of management, concept formulation, building consolidation, implementation, and organizational development. In the context of development, it includes developing policies, curricula, environmental activities, and the development of supporting facilities.

A healthy and clean Islamic boarding school is reflected in the behavior of the community in the organization. This behavior is formed by habituation, and changes in the knowledge system must precede habituation behavior. From several research results, Desfandi, (2017), Mukhtar et al., (2020) and Landriany, (2014) stated that the combination of effective leadership, high expectations (participation) of school members, and a stable system is a determining factor for program effectiveness.

The results of the research are reinforced by several relevant research results carried out, including by Masriani (2020), which revealed that one form of organizational capacity building is through improving the governance system, as well as Syamsul governance in the environmental category (Bahri, 2018), while Safa stated the importance of leadership participation in programs (Dolatabadi & Safa, 2010) and Julie

regarding the environment that affects organizational performance (Tang & Lee, 2021).

The boarding school's achievements can inspire and break the syndrome that the Islamic boarding school is a slum, dirty and unhealthy place so that it can change the paradigm of society that the Islamic boarding school is a very representative place to study. As a result, the implementation of the Adiwiyata Islamic boarding school is in line with the Islamic boarding school's mission, which is a right and ideal place to obtain knowledge and various norms, ethics that can be used as a human basis towards creating a prosperous life leading to the idea of sustainable development.

CONCLUSION AND RECOMMENDATION

The creation of the Adiwiyata Islamic boarding school-with an environmental perspective-through the participation of all boarding school elements. As an Adiwiyata Islamic boarding school started with a series of strategic plans, Darul Amin started with applying the principles of caring and having an environmental culture. Participatory leadership styles can be improved to create Adiwiyata systems. Efforts that can be made in this context are applying a style that is not monotonous to one style but varies according to the situation at hand. The results showed that Kyai's participatory leadership was proven to improve the management effectiveness of Adiwiyata Islamic boarding schools. All informants stated that system integration in implementing participatory policies has a positive impact both in terms of the physical climate, the environment, and the learning atmosphere in the boarding school. The active contribution of all elements in realizing the Adiwiyata Islamic boarding school can improve the character of students to live clean and love the environment.

REFERENCES

- Al-Anwari, A. M. (2014). Strategi Pembentukan Karakter Peduli

- Lingkungan Di Sekolah Adiwiyata Mandiri. *Ta'dib*, 19(2), 227–252.
- Astini, R. (2017). Evaluation of Social Marketing through Education Campaigns, Lifestyle, and Environment. *International Journal of Economic Perspectives*, 11(2).
- Avolio, B. (1999). *Full Leadership Development: Building the Vital Forces in Organizations* (M. A. Vail, Ed.). California: Sage Publication.
- Bahri, S. (2018). Pesantren And The Development Of Living Environment: The Study Concept Of Eco-Pesantren In Pondok Pesantren An-Nur Ha Rambigundam Jember. *International Journal of Management and Administrative Sciences*, 5, 43–54.
- Bashori, & Anggung Manumanoso Prasetyo, M. (2020). Resolusi Manajemen Konflik (Kajian Manajemen Konflik di Lembaga Pendidikan Islam). *Jurnal Ilmu Pendidikan PKN & Sosial Budaya*, 4(2), 337–349.
<https://doi.org/10.31597/cc.v4i2.318>
- Basri. (2017). Manajemen Kepala Sekolah dalam Mewujudkan Sekolah Adiwiyata (Studi Kasus di SD Negeri 02 Tanah Pak Lambik Kota Padang Panjang). *Jurnal Al-Fikrah*, 5(1), 101–112.
- Bungin, M. B. (2018). *Penelitian Kualitatif, Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya, Edisi Kedua*. Jakarta: Kencana Prenada Media Grup.
- Chen, Y. F., & Tjosvold, D. (2006). Participative Leadership by American and Chinese Managers in China: The Role of Relationships. *Journal of Management Studies*, 43(8), 1727–1752.
- Cresswell, J. W. (2012). *Educational Research, Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. United States of America: Pearson Merrill Prentice Hall.
- Cunningham, W. P., Cunningham, M. A., & Saigo, B. W. (2001). *Environmental Science: A Global Concern*. McGraw-Hill New York.
- Davis, K., & Newstrom, J. W. (2013). *Organizational Behavior, Seventh Edition, Perilaku dalam Organisasi, Jilid 1, Edisi ke-7, terj. Agus Dharma*. Jakarta: Erlangga.
- Desfandi, M., Maryani, E., & Disman. (2017). Building Ecoliteracy Through Adiwiyata Program (Study at Adiwiyata School in Banda Aceh). *Indonesian Journal of Geography*.
<https://doi.org/10.22146/ijg.11230>
- Djamin, D. (2007). *Pengawasan dan Pelaksanaan Undang-undang Lingkungan Hidup*. Yayasan Obor Indonesia.
- Dolatabadi, H. R., & Safa, M. (2010). The Effect of Directive and Participative Leadership Style on Employees' Commitment to Service Quality. *International Bulletin of Business Administration*, 9(1), 31–42.
- Fiedler, F. E. (2015). Contingency Theory of Leadership. *Organizational Behavior I: Essential Theories of Motivation and Leadership*, 232, 1–2015.
- Iswari, R. D., & Utomo, S. W. (2017). Evaluasi Penerapan Program Adiwiyata Untuk Membentuk Perilaku Peduli Lingkungan di Kalangan Siswa (Kasus: SMA Negeri 9 Tangerang Selatan dan MA Negeri 1 Serpong). *Jurnal Ilmu Lingkungan*, 15(1), 35–41.
<https://doi.org/10.14710/jil.15.1.35-41>
- Janah, U. N. R. (2019). *Pendidikan Kebersihan di Pondok Pesantren Roudlotul Huda Tinggarjaya Jatilawang Banyumas*.
- Jawas, U. (2017). The Influence of Socio-Cultural Factors on Leadership Practices for Instructional Improvement in Indonesian Schools. *School Leadership & Management*, 37(5), 500–519.

<https://doi.org/10.1080/13632434.2017.1366440>

- Keraf, A. S. (2010). *Etika Lingkungan Hidup*. Penerbit Buku Kompas.
- Lampung Post. (2014). Kemenpera, Ponpes Harus Tidak Ada yang Kumuh.
- Landriany, E. (2014). Implementasi Kebijakan Adiwiyata Dalam Upaya Mewujudkan Pendidikan Lingkungan Hidup di SMA Kota Malang. Universitas Muhammadiyah Malang.
- Mendenhall, M. E. (2017). Leadership and the Birth of Global Leadership. In *Global Leadership* (3rd Editio, pp. 3–27). Routledge.
- MPKU Muhammadiyah. (2019). Agar Pondok Pesantren Tak Lagi Dicap Kumuh. *Majelis Pembina Kesehatan Umum Muhammadiyah*.
- Mukhtar, M., Risnita, R., & Prasetyo, M. A. M. (2020). The Influence of Transformational Leadership, Interpersonal Communication, and Organizational Conflict on Organizational Effectiveness. *International Journal of Educational Review*, 2(1), 1–17. <https://doi.org/10.33369/ijer.v2i1.10371>
- Northouse, P. G. (2021). *Leadership: Theory and Practice*. Sage Publications.
- Norton, M. S. (2008). *Human Resources Administration for Educational Leaders: SAGE Publications*. Sage Publications.
- Prasetyo, M. A. M., & Anwar, K. (2021). Karakteristik Komunikasi Interpersonal serta Relevansinya dengan Kepemimpinan Transformasional. *Jurnal Komunikasi Pendidikan*, 5(1), 25. <https://doi.org/10.32585/jkp.v5i1.1042>
- Prasetyo, M. A. M., & Bashori, B. (2021). Modernitas Pesantren Ditinjau dari Aspek Kurikulum (Studi Kurikulum Berbasis Minat Bakat). *JAMP: Jurnal Administrasi Dan Manajemen Pendidikan*, 4(2), 95–106.
- Prasetyo, M. A. M., Bashori, B., & Masriani, M. (2020). Model Capacity Building Pada Pesantren Perbatasan Binaan Dinas Pendidikan Dayah Provinsi Aceh. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 14(1), 71–96. <https://doi.org/10.18326/infs13.v14i1.71-96>
- Prihantoro, C. R. (2015). The Perspective of Curriculum in Indonesia on Environmental Education. *International Journal of Research Studies in Education*, 4(1), 77–83.
- Rahayu, S., Chandrasegaran, A. L., Treagust, D. F., Kita, M., & Ibnu, S. (2011). Understanding Acid–Base Concepts: Evaluating the Efficacy of a Senior High School Student-Centred Instructional Program in Indonesia. *International Journal of Science and Mathematics Education*, 9(6), 1439–1458.
- Rahman, A. (2017). Islamic Education in The Era of Technological Wave: A Case in Indonesia Today. *J. ICIE*, 1(1).
- Republika. (2019). Ubah Citra Pesantren Kumuh, Al Ikhlah Rujuk Standar Hotel. *Republika*.
- Sagnak, M. (2016). Participative Leadership and Change-Oriented Organizational Citizenship: The Mediating Effect of Intrinsic Motivation. *Eurasian Journal of Educational Research*, 62, 181–194.
- Samarinda, M. A. N., Julaiha, S., & Maula, I. (2018). Implementasi Manajemen Madrasah Adiwiyata. *Manageria: Jurnal Manajemen Pendidikan Islam*, 3(November), 353–367.
- Tang, H.-W. V., & Lee, L. (2021). Developing an Organizational Climate Diagnostic Instrument for Junior High Schools in Taiwan. *SAGE Open*, 11(1), 215824402198926. <https://doi.org/10.1177/2158244021989267>
- Umam, K. (2018). *Implementasi Pendidikan Lingkungan Hidup Pada Sekolah*

Adiwiyata Mandiri SDN Dinoyo 2 Kota Malang. UIN Maulana Malik Ibrahim Malang.

Peran Penelitian Dan Pengabdian Kepada Masyarakat Dalam Memuliakan Martabat Manusia, 499–510.

Wagiran, & Ruwanto, B. (2010). Implementasi Sekolah Adiwiyata Berbasis Kearifan Lokal. *Meneguhkan*

Yener, S. (2020). Chapter Six, Participative Leadership. *A Handbook of Leadership Styles*, 126.