



**SUPPORTING AND INHIBITING FACTORS OF THE
ADIWIYATA PROGRAM AT SMAN 78 JAKARTA VIEWED
FROM THE PERSPECTIVE OF PIERRE BOURDIEU'S
THEORY**

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Abstract

The environment is a very important aspect for human life. However, currently various environmental problems in Indonesia continue to emerge and even represent urgent problems. One of the contributing factors is bad community behavior patterns. One alternative to overcome this problem is to habituate environmentally caring behavior in schools. The aim of this research is to analyze what are the driving and inhibiting factors for the adiwiyata program at SMA 78 Jakarta, especially since this school is a school with independent adiwiyata status from 2017 to 2023. This research was conducted using a quantitative approach using the case study method. The data collection techniques used were observation, interviews and documentation studies. Meanwhile, the data analysis techniques used are reduction, data display, drawing conclusions and verification. Interviews were conducted with the head of Adiwiyata at SMA 78, the deputy head of the school for student affairs, 5 teachers and 2 students. The research results show that the success of the adiwiyata program at SMA 78 is driven by the habitus, capital and field at SMA 78 which are in harmony with the adiwiyata program. Meanwhile, the inhibiting factors for the adiwiyata program at SMA 78 are more due to the environment-based lifestyle at the school which is still expensive and difficult to obtain and not all school residents come from environments that previously implemented adiwiyata so that when they enter SMA 78 they are not used to it. SMA 78 needs to be consistent in providing a conducive field regarding adiwiyata at school so that the habitus of all school members can be well formed.

Key words: adiwiyata program, environmental care, school culture

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INTRODUCTION

The environment is a very important aspect for human life. It is not only positioned as a place where humans live but is also a source for human survival and even becomes a variable that influences the emergence and development of a civilization (Ahmad, 2013). From time to time, the study of the environment continues to develop, for example the study of human behavior patterns in treating the environment to the study of environmental history which began in 1977, the aim of which is none other than to preserve the environment for mankind from an academic perspective (Ahmad, 2013). However, even though various efforts have been made, to date environmental problems continue to emerge and have not gone away. The treatment of a handful of people towards the environment still shows bad behavior, both in activities on a macro scale, such as industry, and on a micro scale, namely individual behavior patterns.

Various environmental problems in Indonesia have shown urgent and complex problems, for example the volume of waste is almost uncontrolled, natural disasters, and even climate change. In the context of the waste problem, Indonesia ranks second after China as a producer of plastic waste with 1.29 million tons per year (Rahmi & Selvi, 2021). In the context of decreasing forest area, Indonesia's forest area has decreased by 956,256 hectares (ha) during the 2017-2021 period or the equivalent of 0.5% of Indonesia's total land area (Kusnandar, 2022). Then in the context of air pollution, every year the number of human victims from air pollution in Indonesia can reach 60,000 victims (Darmawan et al., 2022). In a narrower context, namely in Jakarta, the increase in waste circulation has reached 7,543.42 tons every day. Then air pollution in Jakarta is also getting worse where in 2023 the United States Air Quality Index (AQI US), an indicator for measuring air quality, states that the air in Jakarta reaches 164 points or is classified as unhealthy and is even in the red zone (Santika, 2023).

From this it is clear that the problem of environmental damage, especially that caused by community behavior patterns, needs to be addressed seriously. One effort that can be made to deal with this problem is by empowering the community to restore climate and environmental conditions in order to maximize community potential

(Haslinah et al., 2023). In more specific cases, community empowerment can be carried out in narrower aspects, such as in formal schools (Martini & Windarto, 2020).

As an effort to empower the community in schools, currently the government is providing its support for the concept of changing lifestyles to preserve the environment in schools by creating policies or nomenclature in the form of ministerial regulations regarding the *adhiwiyata* program. This policy is based on Minister of the Environment (KLHK) Regulation Number 5 of 2013 concerning Guidelines for Implementing *Adhiwiyata*. Over time, this ministerial regulation underwent changes by being refined into Minister of Environment and Forestry Regulation Number 52 of 2019 concerning the Environmental Care and Culture Movement in Schools as well as Minister of Environment and Forestry Regulation Number 53 of 2019 concerning the *Adhiwiyata* Award (Ane, 2019). This *Adhiwiyata* program was initiated by the Ministry of Environment and Forestry and the Ministry of Education and Culture, Research, Technology and Higher Education. This program initiates all school members in Indonesia to carry out the Environmental Care and Culture Movement in Schools (GPBLHS) with the aim of protecting the environment through environmentally friendly behavior. It is hoped that this policy will be able to create a new culture in forming environmentally friendly habits starting from the school environment as a means of learning resources and community empowerment. One of the schools that has been considered successful and received an award as an independent *adhiwiyata* school is SMA 78 Jakarta.

SMAN 78 Jakarta has started to implement the *adhiwiyata* program by hoping that all elements of the school community will be able to maintain a better quality of life and avoid environmental problems such as the climate crisis, air pollution and waste management. SMAN 78 received the award as an independent *adhiwiyata* school from 2017 to August 2023. Therefore, researchers are interested in conducting a study regarding the success of SMAN 78 Jakarta in implementing the *adhiwiyata* program well, especially from a sociological perspective. Researchers want to see what factors support and hinder the *adhiwiyata* program in schools from the perspective of social conditions in schools that influence the program.

In the context of implementing specific policies that shape habits and character, of course they cannot be separated from the social reality in which the policy is implemented. Social reality often shows that in policy implementation, most implementers carry it out only on the basis of fulfilling obligations or pursuing rewards. However, the true essence and objectives of implementing these policies are not well formed and internalized. Most implementers do not see a policy as an obligation that must be carried out wholeheartedly and based on program goals, not individual or institutional goals. Therefore, sociological studies in studying program implementation are very important, especially in the context of program implementation which relates to patterns of human behavior. Therefore, this research seeks to provide a new study, namely to examine the supporting and inhibiting factors of the adiwiyata program at SMA 78 from a sociological perspective. It is hoped that this study can help in looking at social reality as a reference in realizing more optimal policy implementation in achieving its goals.

As for the sociological analysis knife used to study this phenomenon is Pierre Bourdieu's habitus theory where to see a social practice can be seen from the concept (Habitus X Capital) + Field = Practice (Kukuh, 2013). This theory explains that to analyze the success of a social practice, it can be done by analyzing the habitus, capital and field in the environment.

METHODOLOGY

This research was conducted using a qualitative approach. (Creswell & Poth, 2014) stated that qualitative research is research that involves asking questions and collecting specific data from participants inductively, that is, directing data from specific themes to general themes. Meanwhile, the method used in this research is a case study. Case study is an empirical method for researching contemporary phenomena and cases in real-world situations. Case studies also allow researchers to obtain a complete picture of a particular series of events or phenomena (Noor, 2008).

The location of this research was at SMAN 78 Jakarta. This location was chosen because SMA 78 Jakarta is a school that has

succeeded in obtaining the Adiwiyata Mandiri School Charter from 2017 to August 2023, so researchers are interested in identifying what sociological factors can influence this success. The data collection techniques used in this research are observation, interviews and documentation studies. Interviews were conducted with the head of Adiwiyata at SMA 78, the deputy head of the school for student affairs, 5 teachers and 2 students. The data analysis techniques used are data reduction, data display, drawing conclusions and verification. Researchers also tested the validity of the data by triangulating data sources and triangulating data collection techniques.

RESULT AND DISCUSSION

To analyze how social factors can support and hinder social practices in a community, researchers use Pierre Bourdieu's habitus theory. (Bourdieu, 2018) stated that the expected social practices in a community can be successful when the habitus, capital and field in a community are in harmony with the expected social practices. Pierre Bourdieu illustrates it as follows (Habitus x Capital) + Domain = Practice (Sya'adah & Febriyanti, 2022). Bourdieu tries to provide an analysis of social practice from the perspective of society and from the perspective of individuals and then tries to combine the two to produce a mutually reinforcing analysis. In the individual context, Bourdieu explains that it is important to look at the habitus and capital possessed by individuals when they are in a particular field (environment) so that they can be successful in carrying out social practices in that environment.

Meanwhile, in the context of structure, Bourdieu explains the concept of field, where field can simply be interpreted as a social environment where individuals who have awareness as one unit exist. This field is determined by the habitus and capital possessed by the individual, but in reality it also happens in reverse where the field will slowly influence the habitus of the individuals who are members of the field. The field will slowly shape individual views and habits. Therefore, Pierre Bourdieu explains that the social practices expected from a community will be successfully formed when habitus, capital and field become harmonious and each

other becomes a mutually influencing relationship (Hamzah & Purba, 2023).

OnIn the context of this research, researchers want to analyze what factors support and hinder the practice of adiwiyata behavior in SMA 78. Through Pierre Bourdieu's theory, it provides signs for researchers to see how the habitus, capital and field exist in SMA 78, which in the end can produce an analysis that is able to explain how adiwiyata practices can be formed. To be more detailed, the researcher explains the analysis based on the following points.

1. Habitus of School Residents at SMAN 78

Habitus is a set of firmly held values or also includes an individual's knowledge, understanding and habits about the world (Fauzi, 2023). This habitus will influence an individual's attitudes and actions towards the world. Habitus is created not only from habits, but in all forms of activities experienced by a person starting from production, perception and evaluation in social practices in daily life. Therefore, when individuals spend their daily lives in a certain field, that individual's habitus will be similar to that field (Afnizal et al., 2023).

The researchers' findings regarding the habitus of school residents regarding adiwiyata, the researchers found that basically the tendency of school residents at SMA 78 to have a good basic habitus regarding adiwiyata. This can be seen from several aspects of habitus, namely knowledge and understanding as well as the habits of the school community which are in line with the Adiwiyata program.

In the aspect of knowledge and understanding, this good habitus is characterized by the school community's positive perception of the adiwiyata program. The school community is also always enthusiastic about carrying out adiwiyata activities and no one objects or avoids participating in these activities. This was expressed by the chairman of Adiwiyata as follows.

"They have a positive perception and are very supportive of the Adiwiyata program at SMA 78. Students happily never shy away from working together to maintain the classroom and environment or garden or cleanliness"

He also revealed that Adiwiyata activities had a positive impact on students' lives. The students feel they have learned valuable lessons from the adiwiyata program at this

school. This was expressed by the chairman of Adiwiyata as follows.

"From the cadres at SMA 78, he felt that the activities at the school had a positive impact on him and in the end the cadres also learned a lot from environmental-based efforts"

This is also reinforced by the statement of the Biology and Crafts teacher who revealed that teachers, students and parents already have a good awareness that cleanliness and protecting the environment is important for life. This was expressed by him as follows.

"All the terms are supportive. Then participate in Adiwiyata because teachers or parents or residents are aware that cleanliness or the environment is important for life"

Students also expressed this, stating that adiwiyata activities are fun activities and they realize that environmental protection activities are a shared responsibility. This was conveyed by students as follows.

"As students, we think this is exciting, especially because the teacher explains it interestingly and we realize that protecting the environment is important and is a shared responsibility"

In the second aspect, namely habits, school residents at SMA 78 Jakarta also have good adiwiyata habits. This is indicated by the school community voluntarily becoming accustomed to conserving water, conserving energy, accustomed to using sunlight during teaching and learning activities, and following the one day program without motorized vehicles in an orderly manner. This was expressed by the chairman of Adiwiyata as follows.

"The school community is always enthusiastic about carrying out adiwiyata activities and they have no objections or evasions while participating in these activities. "Even without any orders, they voluntarily and are used to saving water, saving energy, getting used to using sunlight during KBM, and following the one day program without motorized vehicles in an orderly manner."

This was also conveyed by the school's vice principal for student affairs who revealed that students were used to caring for plants, changing the water or replacing them when the plants were damaged. He conveyed this as follows.

"I see, Miss, these children really love the plants there. "So the plants are always green,

sis, so they take care of the plants by changing the water, replacing damaged plants so they become good again, I think that's one of the incentives for Adiwiyata."

However, researchers observed that not all school residents at SMA 78 had a habitus that was in line with this adiwiyata. There are still a handful of school residents who do not have a habitus that is in line with good adiwiyata practices. As a result, there are still several environmental problems that occur, for example, such as throwing rubbish out of place. Inappropriate waste sorting and so on. Sometimes this also has a negative impact because negative behavior carried out in a social environment can be imitated by other individuals. This was conveyed by the chairman of Adiwiyata as follows.

"Sometimes there are at least a handful of students who still have difficulty getting used to managing waste. There are students who are still a bit stubborn when it comes to throwing away rubbish. Sometimes the waste that is put in does not match the waste that is sorted. "But what's more, from this adiwiyata activity, the students finally get the education that sorting waste can also have an impact on themselves and that sorting waste can also have economic value"

One of the reasons why there are still students who do not have the adiwiyata habitus is because the input of students entering SMA 78 has changed due to regulations that continue to develop. Initially SMA 78 was an international standard school, so the input of students entering SMA 78 tended to be from the middle to upper class who usually already had knowledge and good habits related to adiwiyata. However, due to changes in regulations due to the zoning system, the input to SMA 78 has changed, where the tendency for input of students to SMA 78 is from the middle to lower class, so their knowledge and habits are different from before. This makes the habitus of school residents who have just entered SMA 78 also different as a result of these differences in background.

Due to these changes in situations and conditions, it is actually the school's duty to provide the best education for students from all backgrounds. SMA 78 needs to make this a challenge and work even harder.

The researcher provides an analysis that when the input cannot be changed like that

which ultimately results in the habitus of the school community entering SMA 78 not being in line with the adiwiyata program, then there is one way that needs to be maximized. This method is by providing a conducive field for these students so that their adiwiyata habitus is able to develop and be well formed at school (Musarrofa, 2019). A conducive field will slowly be able to form a habitus for each individual within the field. SMA 78 needs to work extra to provide a good and well-maintained field to realize habitus development for the school community. To be able to provide a good field, of course not only requires good design and management but also requires good commitment, patience and integrity from the implementers of the adiwiyata program in schools. Because character education needs to be carried out continuously (Kurniawati, et al., 2022).

2. Capital

Apart from habitus, Pierre Bourdieu also explained that there are 4 capitals that individuals must have in order to be successful when they are in an field. These 4 capitals are social capital, economic capital, cultural capital, symbolic capital (Khoirudin, 2019). Bourdieu explained that apart from views, insights and habits that are in line with expected social practices, capital is also needed for the individual to fight in an field (Zerri et al., 2024). As one example, even though everyone has the same knowledge, if they do not have the capital to carry out a social practice, such as economic, cultural and social capital, then this knowledge capital is certainly not enough to make it successful. Sufficient capital is needed so that the individual can carry out social practices well. Therefore, the researcher wants to provide an analysis of the supporting and inhibiting factors for the formation of adiwiyata behavior in SMA 78 by also analyzing the capital that the school community has regarding adiwiyata.

a) Economic Capital

Economic capital relates to capital that has material value (Muliadisa & Aprinica, 2022). It is not uncommon for adiwiyata activities to require material capital, such as buying environmentally friendly places to eat and drink or snacks by buying food that is healthy and does not cause waste, which is sometimes more expensive than usual. Therefore, an

analysis of the economic capital of school residents related to adiwiyata becomes very important.

Based on the findings that the researchers obtained, the researchers analyzed that there was no economic capital that significantly hampered the adiwiyata program at SMA 78 because the adiwiyata program was predominantly funded by the school, so that financing which was dominated by the school was able to reduce the burden on students. The obstacles related to economic capital are because healthy and environmentally friendly snacks at SMA 78 are more expensive and difficult to obtain, so this makes it more difficult for students to have an environmentally friendly lifestyle, especially when they feel hungry and need to buy food. Food innovations are needed that are environmentally friendly and easier and easier for students to obtain as snacks at school. Apart from that, habituation is needed so that students can bring food from home so they don't buy unhealthy food at school (Sulistyanto et al., 2020). The importance of healthy and environmentally friendly food has also become a recommendation from several researchers in dealing with environmental problems, including research from (Rahmah et al., 2023) through his research entitled "Introducing a waste-free lifestyle through independent Friday activities at SMA Negeri 1 Baros as a form of caring for the environment". Then also by (Rahmi & Selvi, 2021) through their research entitled "Implementation of environmental education in Raudhatul Athfal".

b) Cultural Capital

Cultural capital is related to cultural elements in society such as education, knowledge systems and others (Hamzah & Purba, 2023). Based on the findings that researchers obtained regarding the cultural capital of school residents related to adiwiyata, researchers found that there were no significant obstacles. However, the obstacles are more caused by the students' previous family and school backgrounds which have not been based on adiwiyata so they are not used to environment-based habits. Likewise, new teachers placed at SMA 78 are not used to integrating adiwiyata into learning. This was conveyed by the chairman of the adiwiyata as follows.

"The most difficult thing about cultural capital is for example when the cadre or student at the previous school was not yet at the Adiwiyata school, so he did not know what activities were carried out and what uses and benefits were carried out by this school. Likewise with teachers where there are new teachers from the previous school, it was not an Adiwiyata school, so they have a little difficulty integrating lesson plans or teaching modules into Adiwiyata."

Regarding this matter, extra work is needed from the school to get the students used to it, especially when the students are not yet accustomed to environment-based behaviors in their families and environment. In the teacher context, training is needed for teachers to integrate the adiwiyata program into learning. This has also been recommended by several researchers through their research, including (Nur'aini & Indriawati, 2019) through their research entitled "Integration of adiwiyata-based education in social studies learning at SMP Patra Dharma 2 Balikpapan, Balikpapan University". Then from (Miranto, 2017) through his research entitled "Integration of environmental education concepts in learning in secondary schools".

c) Symbolic Capital

Symbolic capital relates to symbols in society that can provide greater degree, prestige, fame, power or honor (Jatmiko & Abdullah, 2021). Based on the findings that the researchers found, the school encountered obstacles regarding this symbolic capital, where initially SMA 78 was an international standard school, so that these symbols were able to attract students from the upper middle class whose tendency was to be used to environmentally oriented behavior. However, along with changes in regulations such as the zoning system, the school symbols are lost and ultimately make students who enter SMA 78 from middle to lower class which makes SMA 78 need to form students' habits from the start and work even harder. Nevertheless, it is the school's duty to provide the best education for every individual with any background. (Metro et al., 2020), so schools need to have commitment and work hard to form adiwiyata behavior for students who previously had these habits.

d) Social Capital

Social capital is related to the ability of the school and its residents to build communication and social networks to support the programs they want to carry out. Based on researchers' findings regarding social capital, it can be seen that school residents at SMA 78 easily socialize with the surrounding environment. The school also involves local residents and forms a communication network with external parties for the optimal realization of the adiwiyata program. Even though there are no significant obstacles to this social capital, schools need to continue to pay attention so that each student is able to socialize well with their friends, so that good adiwiyata behavior can be transmitted to other students through this social interaction. Then schools also need to continue to build social networks with outside parties who can support the adiwiyata program at school. Collaborative programs between institutions can make work to shape the habitus of school residents more optimal and efficient.

3. Field

Field can be interpreted as an environment where individuals have awareness as one unit (Sya'adah & Febriyanti, 2022). As previously explained, this field is indirectly influenced by the habitus of the individuals in the field. However, this also means the opposite, where habitus can be formed by the field in which the individual spends his daily life (Hisyam et al., 2024). Therefore, it is very important to analyze how an field in a community is to see what factors support and hinder social practices within that community.

Based on the findings that researchers obtained, the field regarding adiwiyata at SMA 78 has been quite well formed because every member of the school tries to follow the culture of the adiwiyata school environment. Every person who is given the responsibility of adiwiyata always tries to meet the achievement targets that have become their main duties so that no one in the school community dares to go outside the standards of that environment. Then the teachers always supervise students in terms of adiwiyata activities. Although basically without having to be supervised, students are already used to doing it. However, this makes the field at SMA 78 very well maintained in terms of implementing Adiwiyata. SMA 78 also maintains the

adiwiyata field at SMA 78 to always be sustainable by designing work plans and evaluations so that the adiwiyata program at the school continues to survive and develop. Carry out routine evaluations of the adiwiyata program in schools at least formally 3 times a year or you could say once every 4 months so that the adiwiyata field at SMA 78 continues to be stable. SMA 78 also always tries to form a good field related to adiwiyata for external parties who often come to SMA 78 Jakarta. Such as guests, traders around the school area and online motorcycle taxis. SMA 78 continues to support and provide facilities and infrastructure that can encourage students to have good adiwiyata behavior. The adiwiyata status achieved by SMA 78 becomes symbolic capital that encourages every student to maintain and behave in an environmentally based manner at school. This also indirectly encourages the formation of a good adiwiyata field at SMA 78. It is not uncommon for the behavior that is familiarized in the school field to shape the student's habitus until it is implemented at home by each student. This was also expressed by the deputy principal for student affairs as follows.

"It's not uncommon for what people learn at school to carry over to their homes. Students become environmentally friendly in their homes"

If researchers analyze further the adiwiyata field at SMA 78 regarding adiwiyata, SMA 78 already has a good field and SMA 78 always tries to maintain its commitment so that the adiwiyata field is always well maintained. The field problem that still occurs in the adiwiyata program at SMA 78 Jakarta is that the circulation of rubbish bins where rubbish comes in and rubbish comes out at SMA 78 is still not balanced. This makes the atmosphere of the Adiwiyata environment at SMA 78 seem as if it does not look optimal and ultimately makes students accustomed to seeing rubbish strewn around which is piled up and reduces students' motivation to protect the environment. Then there were several new teachers who were placed at SMA 78, in fact these teachers had not previously taught in schools with Adiwiyata status, so these teachers had difficulty integrating Adiwiyata into their learning. If this can be maximized, of course the adiwiyata field in schools will

become more comprehensive in every aspect. Training and habituation is needed for teachers to integrate adiwiyata in learning so that an adiwiyata climate in schools is formed in various aspects.

Then apart from that, researchers observed that Adiwiyata cadres need to be empowered more comprehensively, so that cadres can provide motivation for other students regarding the Adiwiyata program.

Researchers observe that currently cadres have not been maximally empowered with programs that can provide massive inspiration to other students, so this could be an alternative thing to do. Because according to (Miranto, 2017) the disciplined character of students will be easily formed through the interaction of peers. Because if it is done by the teacher, students tend not to like doing things by being told and forced.

Then it is also important to provide opportunities for all students to carry out adiwiyata activities and innovations, for example holding competitions to facilitate all students in carrying out adiwiyata innovations. This can explain to students that adiwiyata activities are activities that are highly valued at school and every student has the opportunity to do them. According to (Kirana & AM, 2020) appreciation given to students is able to strengthen their behavior.

4. Social Practice

As explained in the previous section above, the factors forming adiwiyata social practices at SMA 78 include habitus, capital and field (Muharis, 2023). It can be seen that the components of adiwiyata practice at SMA 78 have shown good things even though SMA 78 still has obstacles related to habitus, capital and the adiwiyata field at the school. SMA 78 Jakarta must always try to provide a conducive adiwiyata field. With a conducive and stable field, students who join the field will adjust their habitus. This field also does not only include a good social environment by always motivating, inviting and carrying out social supervision. However, support and encouragement for adiwiyata activities in schools is also needed. Apart from that, physical support is also needed, such as facilities and infrastructure. The most important thing that must not be forgotten is that parental support is also needed at home to form this adiwiyata habitus. By optimizing each

of these components, it is hoped that adiwiyata practices that are internalized in every school member can be realized.

CONCLUSION

There are several factors that support and hinder the adiwiyata program at SMA 78. Based on the results of the analysis using Pierre Bourdieu's habitus theory, the results show that the adiwiyata practice component at SMA 78 has shown good components, which is shown by (1) The habitus of the school community has shown Although habitus that is in harmony with adiwiyata is not yet universally possessed by every school member, (2) school members at SMA 78 also have good capital regarding adiwiyata behavior. This obstacle to capital is more caused by a healthy and environmentally friendly lifestyle which is still quite expensive and difficult for school residents to obtain, then not all school residents come from environments that previously implemented adiwiyata so that when they enter SMA 78 they are not used to it, (3) Field SMA 78 Jakarta has also shown quite good things where SMA 78 always tries to provide a conducive adiwiyata environment. Although several things need to be improved in this field so as not to prevent adiwiyata behavior from being formed. Some of these things include those related to waste circulation, training and habituation for teachers to integrate adiwiyata in learning, empowering cadres which must be more comprehensive, and providing opportunities for all students to carry out activities and innovations in the field of adiwiyata.

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