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## THE ROLE OF LOCAL WISDOM IN STRENGTHENING THE EFFECTIVENESS OF THE ADIWIYATA PROGRAM IN DEVELOPING STUDENTS' ENVIRONMENTAL CHARACTER: A SYSTEMATIC LITERATURE REVIEW

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May 20, 2026**Abstract**

This study addresses the limited contextualization of environmental education in schools, which often reduces the effectiveness of the Adiwiyata Program in developing students' environmental character. Although widely implemented, the program's success depends on how environmental values are meaningfully internalized. This study aims to examine the role of local wisdom in strengthening the effectiveness of the Adiwiyata Program in fostering students' environmental character. This research employs a Systematic Literature Review (SLR) using the PRISMA framework. A total of 10 articles were selected from the Scopus database based on predefined inclusion and exclusion criteria, focusing on studies related to Adiwiyata, environmental character, and local wisdom in school contexts. The findings indicate that the Adiwiyata Program significantly improves students' environmental awareness, attitudes, and behaviors through participatory activities, school culture, and environmentally oriented curricula. Furthermore, the integration of local wisdom such as mutual cooperation and culturally based environmental practices strengthens program effectiveness by making learning more contextual and meaningful. In conclusion, local wisdom plays a crucial role in enhancing the effectiveness of the Adiwiyata Program. Integrating cultural values into environmental education supports more holistic and sustainable development of students' environmental character.

**Keywords:** Adiwiyata, Local Wisdom, Environmental Character, Environmental Behavior, Students, Schools

**Abstrak :** Studi ini membahas keterbatasan kontekstualisasi pendidikan lingkungan di sekolah, yang seringkali mengurangi efektivitas Program Adiwiyata dalam mengembangkan karakter lingkungan siswa. Meskipun diimplementasikan secara luas, keberhasilan program ini bergantung pada bagaimana nilai-nilai lingkungan diinternalisasi secara bermakna. Studi ini bertujuan untuk meneliti peran kearifan lokal dalam memperkuat efektivitas Program Adiwiyata dalam menumbuhkan karakter lingkungan siswa. Penelitian ini menggunakan Tinjauan Pustaka Sistematis (SLR) dengan kerangka kerja PRISMA. Sebanyak 10 artikel dipilih dari basis data Scopus berdasarkan kriteria inklusi dan eksklusi yang telah ditentukan, dengan fokus pada studi yang berkaitan dengan Adiwiyata, karakter lingkungan, dan kearifan lokal dalam konteks sekolah. Temuan menunjukkan bahwa Program Adiwiyata secara signifikan meningkatkan kesadaran, sikap, dan perilaku lingkungan siswa melalui kegiatan partisipatif, budaya sekolah, dan kurikulum yang berorientasi lingkungan. Lebih lanjut, integrasi kearifan lokal seperti kerja sama timbal balik dan praktik lingkungan berbasis budaya memperkuat efektivitas program dengan membuat pembelajaran lebih kontekstual dan bermakna. Kesimpulannya, kearifan lokal memainkan peran penting dalam meningkatkan efektivitas Program Adiwiyata. Mengintegrasikan nilai-nilai budaya ke dalam pendidikan lingkungan mendukung pengembangan karakter lingkungan siswa yang lebih holistik dan berkelanjutan.

**Kata-kata Kunci :** Adiwiyata, Kearifan Lokal, Karakter Lingkungan, Perilaku Lingkungan, Siswa, Sekolah

## Background

Schools, as educational environments, play a crucial role in shaping students' character, not only academically but also environmentally consciously. However, the current school education system focuses more on acquiring knowledge, while character and moral aspects seem to be neglected (Yulianti et al., 2023). Character education can be implemented in schools through routine activities and practices that instill positive behavior in students, fostering noble character (Sitaba & Utama, 2024). The overall goal of character education is to foster a tolerant nation imbued with faith and piety in God Almighty based on Pancasila. This foundational foundation is the values of Indonesian subcultures (Anwar et al., 2024). In Indonesia, the Adiwiyata Program was initiated as a strategy to develop "environmentally-cultured schools," schools that not only teach environmental theory but also incorporate daily practices in cleanliness, energy and water conservation, waste management, and reforestation.

In Indonesia, the Adiwiyata Program was initiated as a strategy to develop environmentally cultured schools, integrating environmental education into daily school practices (Amalia & Gunadi, 2025). The Adiwiyata school program plays a strategic role in increasing environmental awareness. The Adiwiyata program is designed to educate school residents to develop responsible attitudes and behaviors toward environmental conservation through the implementation of school policies, an environmentally-based curriculum, participatory activities, and the management of environmentally friendly facilities (Haryadi, 2021). This program not only encourages a clean and healthy school environment but also contributes to developing environmentally conscious character traits in students.

Environmentally conscious character is one of the essential characters that must be implemented at every level of education (Rokhmah & Munir, 2021). Environmental education plays an important role in developing students' responsibility toward sustainability (Wardani et al., 2023). The goal of environmental conscious character education is to encourage the habit of managing the environment well to prevent environmental damage (Marlina et al., 2023). To create this environmental conscious character, it can begin with students' daily habits. With these goals and roles, the Adiwiyata program's contribution to the formation of environmentally conscious character is very possible (Rambe et al., 2024).

Previous studies show that the implementation of Adiwiyata has had a positive impact on fostering environmentally conscious character among school residents, particularly students. Overall, the program has been well-implemented and has had a positive impact on school culture and students' actual behavior in preserving the environment (Sukma et al., 2025). Similar findings also indicate that Adiwiyata implementation has had a positive impact on students' environmental attitudes and behaviors, such as increased ecological awareness, increased waste sorting habits, and increased involvement in reforestation activities (Tobib et al., 2024). However, the success of the Adiwiyata Program cannot be separated from the social context and local wisdom. Local wisdom represents community-based knowledge, values, and practices used to solve life problems (Maryatmo et al.; Larasati & Suyitno, 2023). The integration of local wisdom, such as mutual cooperation and respect for nature, has been shown to strengthen environmental education and create sustainable school environments (Setiadi et al., 2023).

Despite these findings, previous studies tend to examine the Adiwiyata Program and local wisdom separately, and there is still limited systematic literature that synthesizes how local wisdom strengthens the effectiveness of the Adiwiyata Program in developing students' environmental character. This indicates a clear research gap and highlights the urgency of conducting a comprehensive review.

Therefore, this study aims to systematically analyze : (1) Analyze the impact of implementing the Adiwiyata program in an effort to develop environmentally conscious attitudes in schools based on local wisdom, (2) Analyze the role of local wisdom values in strengthening the effectiveness of the Adiwiyata program in developing students' environmentally conscious characters, (3) Identify supporting and inhibiting factors in the integration of local wisdom into environmental programs in schools.

## Method

This study employed a *Systematic Literature Review* (SLR) design to identify, evaluate, and synthesize previous empirical studies concerning the role of local wisdom in strengthening the effectiveness of the Adiwiyata Program in developing students' environmental character. The SLR design was chosen because it provides a systematic, transparent, and replicable procedure for reviewing existing studies. This design also enables the researcher to identify recurring themes, research gaps, methodological tendencies, and inconsistencies among previous findings. The review process was guided by the *Preferred Reporting Items for Systematic Reviews and Meta-Analyses* (PRISMA) framework. PRISMA was used because it offers a structured procedure for reporting the selection of articles through four stages, namely identification, screening, eligibility, and inclusion. Therefore, the use of PRISMA helped ensure that the selection process was conducted systematically and transparently.

## Population and Sample

The population of this study consisted of all scientific articles indexed in the Scopus database that discussed environmental education, the Adiwiyata Program, local wisdom, and students' environmental character or environmental behavior. These articles were considered the population because they represented the broader body of scientific literature relevant to the focus of this study. Meanwhile, the sample of this study consisted of selected articles that met the predetermined inclusion and exclusion criteria and were directly relevant to the research objectives.

The sampling technique used in this study was purposive sampling. This technique was chosen because the articles were selected based on specific characteristics related to the focus of the study, rather than through random selection. The use of purposive sampling was considered appropriate because this study aimed to review only articles that specifically discussed the relationship between environmental education or the Adiwiyata Program, local wisdom, and students' environmental character in school contexts.

The inclusion criteria used in this study covered several aspects. The selected articles had to be published between 2020 and 2025, discuss Adiwiyata programs or environmental education in school contexts, examine students' environmental character, environmental awareness, or environmental behavior, and incorporate aspects of local wisdom, local culture, indigenous knowledge, or traditional values. In addition, the articles had to focus on school-level education, be written in English or Indonesian, and be published in peer-reviewed journals with full-text access.

Articles were excluded if they did not focus on environmental education or Adiwiyata-related issues, did not discuss students as the main subject of study, or did not include local wisdom or local cultural values. Articles that focused on higher education, community

programs, or non-school contexts were also excluded. Furthermore, conference papers, book chapters, editorials, review papers, non-peer-reviewed publications, articles without full-text access, and articles with unclear methods or insufficient relevance to the research objectives were not included in the final analysis.

Based on these criteria, 10 articles were selected as the final sample for analysis. These articles were considered suitable because they provided relevant empirical findings and sufficient methodological information to support the synthesis of how local wisdom strengthens the effectiveness of the Adiwiyata Program in developing students' environmental character.

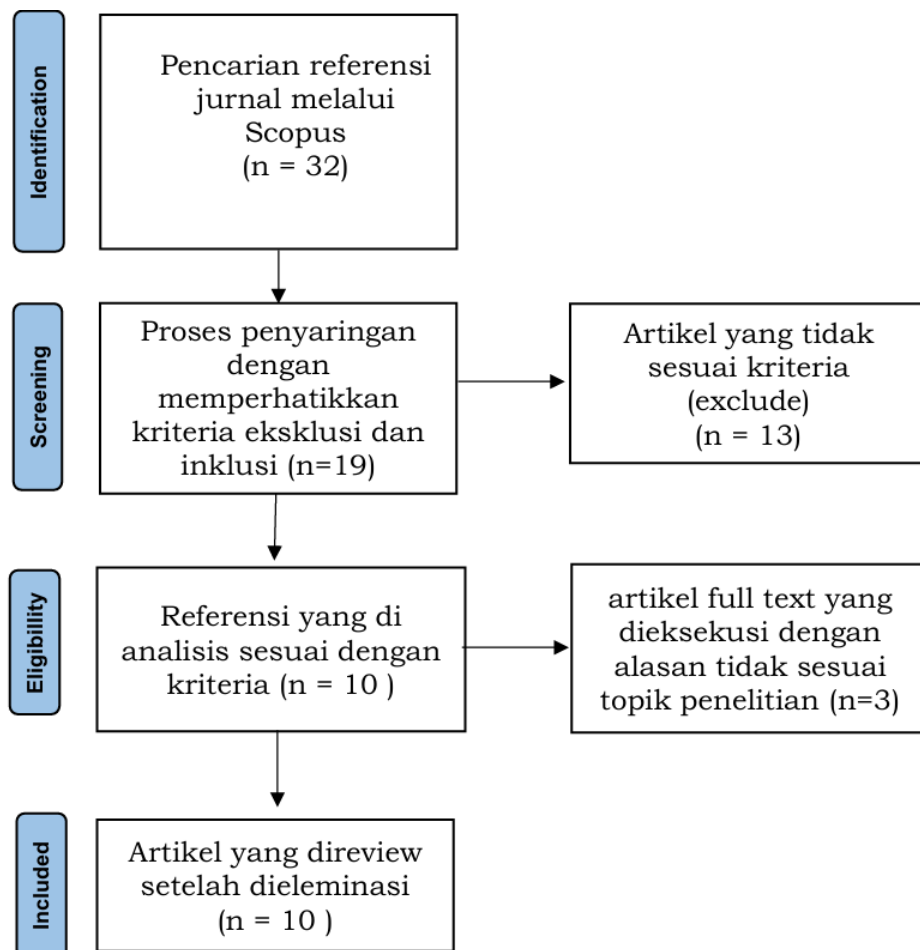
The review procedure consisted of four main stages based on the PRISMA framework. In the identification stage, articles were searched in the Scopus database using the predetermined search string. This stage resulted in 32 articles. The titles, abstracts, and keywords of all identified articles were downloaded and recorded in a data management table. In the screening stage, the 32 articles were examined based on publication year, language, type of publication, research focus, and availability of full text. Articles that did not meet the inclusion criteria were excluded. After this stage, 19 articles were retained for further assessment.

In the eligibility stage, the full texts of the 19 articles were examined in detail. Each article was assessed based on its relevance to the research objectives, clarity of methodology, discussion of local wisdom, connection to environmental education or Adiwiyata-related practices, and contribution to the development of students' environmental character. Articles that were less relevant or did not provide sufficient empirical discussion were excluded. This process resulted in 10 eligible articles.

In the inclusion stage, the 10 selected articles were used as the main data sources for thematic synthesis. These articles were analyzed to identify key patterns, similarities, differences, and research gaps related to the role of local wisdom in strengthening the Adiwiyata Program and students' environmental character.

The data were analyzed using thematic content analysis. This technique was chosen because it enables the researcher to identify, classify, and interpret recurring themes across selected studies. The analysis was conducted through several steps. First, data reduction was carried out by selecting relevant information from each article based on the research objectives. Information that was not related to Adiwiyata, local wisdom, environmental education, or students' environmental character was excluded from further analysis. Second, the selected data were categorized into several thematic groups. The main categories included: the implementation of the Adiwiyata Program, the integration of local wisdom in environmental education, the development of students' environmental character, supporting factors, inhibiting factors, and research gaps. Third, comparison across studies was conducted

to identify similarities and differences in findings, methods, contexts, and theoretical perspectives. This step helped reveal how local wisdom was positioned in different school contexts and how it contributed to students' environmental attitudes and behaviors. Fourth, synthesis was conducted by integrating the findings into a coherent explanation. The synthesis focused on three main aspects: the impact of the Adiwiyata Program on students' environmental character, the contribution of local wisdom to strengthening environmental education, and the factors that support or hinder the implementation of local wisdom-based environmental education in schools. The results of the analysis were then interpreted to formulate conceptual insights and implications for the development of local wisdom-based Adiwiyata programs.



**Figure 1.** The process of identifying relevant articles

## Result and Discussion

### Result

Through a search of articles using the Scopus database, the results revealed that only 10 articles met the criteria established in the context of this study. Articles that met the established standards were those published within the last five years, namely between 2020 and 2025, and met other previously established inclusion criteria. It is important to note that these articles underwent a very rigorous selection process before being included in the research analysis. The following is a summary of the ten articles along with the main findings generated from the study. This can be seen in Table 1. Summary of Research Findings.

**Table 1.** Research Findings

| No | Writer                  | Article Title                                                                                                                                                             | Method       | Findings                                                                                                                                                                                                                                             |
|----|-------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | (Wardhani et al., 2024) | Environmental Education Model Based on Local Wisdom of the Dayak Paramasan Tribe Indonesia                                                                                | Survey       | Dayak local wisdom values (bahuma batahun, solidarity, customary rules) significantly influence environmental education. The findings confirm that local wisdom can serve as a basis for strengthening environmental awareness in Adiwiyata schools. |
| 2. | (Syahrial et al., 2022) | Teaching Primary School Students through Local Cultural Games for Improving Positive Characters                                                                           | Mix - method | Traditional games based on local wisdom improve positive character, increase learning motivation, creativity, cooperation, and include environmental care.                                                                                           |
| 3. | (Hasan et al., 2024)    | Revitalisation of Rejang tribal local wisdom : integration of cultural values in the operational curriculum innovation of elementary schools in Rejang Lebong , Indonesia | Qualitative  | The local wisdom values of Rejang which are integrated into the curriculum include Muo Nu Mia (mutual cooperation), and Pun Jabai (kinship), Kaganga, Kejei are effectively instilled through the school curriculum.                                 |
| 4. | (Syah et al., 2021)     | Examining the Effects of Ecoliteracy on Knowledge, Attitudes, and Behavior through Adiwiyata Environmental Education for Indonesian Students                              | Quantitative | There are significant differences between Adiwiyata and Non-Adiwiyata schools in ecoliteracy, attitudes, and environmental behavior.                                                                                                                 |
| 5. | (Suryani et al., 2020)  | Development of Subject Specific Pedagogy Integrated With Local Wisdom To Improve                                                                                          | R&D          | The development of SSP learning tools based on the local wisdom of the Merapi community (Ngunduh Banyu, Wulu Pawethu) makes students better understand                                                                                               |

|     |                          |                                                                                                                                                                            |                  |                                                                                                                                                                                                                                                                                        |
|-----|--------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     |                          | Environmental Care Attitude of Elementary Students At Merapi Indonesia                                                                                                     |                  | the relationship between humans and nature, and effectively increases attitudes of caring for the environment.                                                                                                                                                                         |
| 6.  | (Nurwidodo et al., 2020) | The Role of Eco-School Program (Adiwiyata) towards Environmental Literacy of High School Students                                                                          | Quantitative     | Students at Adiwiyata schools have higher knowledge, attitudes and behaviors that care about the environment through habits, curriculum and school culture compared to non-Adiwiyata schools.                                                                                          |
| 7.  | (Setiadi et al., 2023)   | Portrait of Ecoliteracy Competence in Elementary School Students: Relationship of Ecoliteracy Competence on Environmental Sustainability in Indonesia                      | Quantitative     | Ecoliteracy has a positive and significant influence on environmental sustainability in elementary school students. The Adiwiyata program, nature schools, and local wisdom are supporting factors.                                                                                    |
| 8.  | (Mutia et al., 2025)     | The Relationship Between the Adiwiyata Program Based on Environmental Activities and Students ' Environmental Care Attitudes in Supporting Green Schools                   | Quantitative     | Adiwiyata based on environmental activities has a significant influence on students' environmental awareness, strengthening the evidence that routine programs (such as sorting waste, reforestation, and clean Fridays) can foster an environmentally aware character.                |
| 9.  | (Hendratno et al., 2025) | Effectiveness of Local Culture Supplement Books in Improving Students ' Ecoliteracy in Coastal Areas                                                                       | Quasi Experiment | Using supplementary books that include local culture has been shown to help students better understand the importance of environmental protection. Students are also motivated, more concerned, and understand how local culture can be used to care for the environment.              |
| 10. | (Vioreza et al., 2023)   | The Effect of Utilizing Betawi Local Food in The Implementation of Pancasila Student Profile Strengthening Project on Increasing Ecoliteracy of Elementary School Students | Mixed-Methods    | The use of local Betawi food in the P5 project improved students' ecoliteracy across knowledge, attitudes, and skills. Students became more aware of reducing instant food consumption, preferred to try local foods, and more often brought healthy food and their own water bottles. |

## Discussion

The implementation of the Adiwiyata program has been proven to have a significant impact on developing environmentally conscious character in students, particularly through habits and routine activities that instill positive ecological behavior every day. Research shows that students in Adiwiyata schools have higher levels of ecoliteracy, environmental attitudes, and behaviors than those in non-Adiwiyata schools, indicating that environmental activity-based interventions can create significant changes in student character (Syah et al., 2021). Furthermore, habits such as waste sorting, reforestation, and Clean Friday activities have been shown to be effective in increasing environmental awareness on a sustainable basis (Mutia et al., 2025).

The positive impact of the Adiwiyata program is further strengthened by a school culture that encourages the participation of all members of the school community. Students learn from teacher role models, school policies, and activity structures that consistently emphasize the importance of environmental protection (Hendratno et al., 2025). A green school culture and active student involvement in Adiwiyata activities are key to developing stable and meaningful environmental behavior (Nurwidodo et al., 2020). This program not only enhances students' understanding of the environment but also encourages them to take a role in preserving their living space.

The integration of local wisdom is a crucial factor in strengthening the effectiveness of the Adiwiyata program because cultural values make environmental learning more relevant and closer to students' lives. In the Dayak context, for example, values such as *bahuma batahun*, solidarity, and customary rules have been shown to significantly influence how students understand responsibility for nature (Wardhani et al., 2024). When these cultural values are incorporated into learning, students more easily internalize environmentally conscious behavior because they perceive it as part of their cultural identity, not simply as a school instruction.

The use of media or activities based on local culture, such as traditional games or traditional foods, can enhance students' positive character and environmental awareness. Local games have been shown to increase creativity, cooperation, and social awareness - values directly related to pro-environmental behavior (Syahrial et al., 2022). Similarly, the use of Betawi food in the P5 project has been shown to increase students' ecoliteracy and awareness of environmentally friendly consumption choices (Vioreza et al., 2023). This demonstrates that a culture-based approach can strengthen Adiwiyata values in a more contextual manner.

In addition to cultural activities, the integration of local wisdom into the curriculum also has a strong influence on the formation of environmentally conscious character. In the Rejang

community, the values of mutual cooperation (Muo Nu Mia), kinship (Pun Jabai), and learning through Kaganga and Kejei have been proven to be effectively instilled through the school curriculum (Hasan et al., 2024). Even learning tools based on Merapi culture, which include the Ngunduh Banyu and Wulu Pawethu traditions, have been shown to improve students' understanding of the relationship between humans and nature and significantly increase environmental awareness (Suryani et al., 2020). Thus, it can be concluded that Adiwiyata, combined with local wisdom, can create a more meaningful, relevant, and effective environmental education in fostering environmentally conscious character in students.

### **The Role of Local Wisdom Values in Strengthening the Effectiveness of the Adiwiyata Program in Cultivating Students' Environmentally Caring Character**

The Adiwiyata program is basically designed to form positive habits in students so that they care more about the environment, but this habit will be much stronger when accompanied by local wisdom values that already live in the community's culture (Syah et al., 2021). When students see that protecting the environment is not just a school rule, but also part of the cultural values they inherited from their parents and ancestors, their attitude of caring for the environment grows deeper and more sincere (Hasan et al., 2024). In other words, local wisdom gives "spirit" to Adiwiyata activities so that the program is not only technical, but also emotional and moral (Wardhani et al., 2024).

In some areas, such as the Dayak Paramasan, the values of bahuma batahun, togetherness, and customary rules enable children to grow up with the understanding that nature is not just a place to live, but a part of their lives that must be preserved (Wardhani et al., 2024). When these values are integrated into Adiwiyata activities, students more easily understand why they are invited to participate in reforestation, sorting waste, or cleaning the school environment (Mutia et al., 2025). They feel these activities align with the cultural values they have known since childhood, not something that comes from "outside" (Hasan et al., 2024). Here, local wisdom acts as a bridge between community culture and school policies.

In addition to traditional values, forms of local wisdom such as traditional games can foster positive character traits such as cooperation, responsibility, and concern for others and the environment (Syahrial et al., 2022). When cultural games are used in environmental education activities, students become more enthusiastic and actively involved, thus instilling environmental values more easily (Syahrial et al., 2022). This approach bridges local culture and Adiwiyata goals, making environmental activities more enjoyable and relevant to students' daily lives (Vioreza et al., 2023). Culture-based learning also creates emotional experiences that help students better understand ecological relationships within their social context (Hendratno et al., 2025).

The integration of local wisdom into the school curriculum also strengthens the effectiveness of Adiwiyata by providing a deeper pedagogical foundation (Nurwidodo et al., 2020). In the Rejang community, for example, the values of mutual cooperation (Muo Nu Mia) and kinship (Pun Jabai) have proven effective when incorporated into the learning structure through Kaganga subjects and Kejei arts (Hasan et al., 2024). These values align with the Adiwiyata spirit, which emphasizes the active participation of school residents in maintaining environmental cleanliness and sustainability (Syah et al., 2021). This impact is strengthened when local value-based learning tools are systematically developed, such as the Merapi Ngunduh Banyu and Wulu Pawethu traditions, which enhance students' understanding of human-nature relationships. Local values teach that water must be preserved, land must be respected, and nature must be protected as an irreplaceable source of life (Suryani et al., 2020). When these values are integrated into the Adiwiyata curriculum and activities, students have a stronger reason to care for the environment, as they understand both the ecological and cultural significance behind these actions (Hendratno et al., 2025). This integration fosters environmental stewardship not only at school but also at home and in the community.

Overall, local wisdom serves as a moral, emotional, and social reinforcement, making the Adiwiyata Program more effective in shaping environmentally conscious character (Wardhani et al., 2024). Adiwiyata provides activity structure and habituation, while local wisdom provides cultural meaning that deepens student engagement (Syah et al., 2021). When the two are combined, a more holistic, relevant, and sustainable environmental education for students is created (Setiadi et al., 2023). Thus, the role of local wisdom values not only complements the Adiwiyata Program but also strengthens its success in creating a generation that cares about and is responsible for the environment (Mutia et al., 2025).

The integration of local wisdom into school environmental programs has several supporting factors that make it effective, one of which is the existence of strong cultural values in the local community that already teach the importance of preserving nature (Wardhani et al., 2024). Values such as mutual cooperation, togetherness, and customary rules have shaped how students understand the environment as part of their lives, making it easier for schools to incorporate these values into Adiwiyata activities (Hasan et al., 2024). When cultural values are already alive in families and communities, students naturally perceive environmental education as relevant and meaningful (Suryani et al., 2020). This is a strong supporter because the process of internalizing values occurs not only at school but also at home and in the community (Syahrial et al., 2022).

In addition to cultural factors, curriculum support is also a crucial factor in integrating local wisdom. Many schools have successfully incorporated local cultural values into their learning materials, such as the Merapi tradition-based SSP or curricula that emphasize Rejang

values like Muo Nu Mia and Pun Jabai (Suryani et al., 2020; Hasan et al., 2024). When teachers have clear and structured learning materials, the integration of local wisdom and environmental education is easier (Hendratno et al., 2025). This is reinforced by a green school culture that encourages active participation of school residents in environmental activities (Nurwidodo et al., 2020). School policy support aligned with the Adiwiyata program also strengthens implementation, as schools with a vision of "culture and environment-based schools" are typically better equipped to manage local wisdom-based activities (Mutia et al., 2025).

Furthermore, culture-based learning creates enjoyable and accessible experiences for students, for example through traditional games that foster cooperation, discipline, and environmental awareness (Syahrial et al., 2022). The use of local foods in the P5 project has also been shown to increase students' ecoliteracy and awareness of sustainability (Vioреза et al., 2023). All of these factors contribute to schools' ability to align local wisdom with environmental education.

However, there are also a number of inhibiting factors that prevent the integration of local wisdom from always running smoothly. One is teachers' poor understanding of local cultural values, especially in schools with teachers from outside the region (Hasan et al., 2024). Teachers who lack a close relationship with the local culture tend to struggle to connect environmental materials with local traditions, resulting in less contextual learning (Wardhani et al., 2024). Furthermore, the lack of training in culture-based learning hinders teachers' ability to develop relevant approaches (Suryani et al., 2020). Limited cultural documentation and curriculum tools also hinder schools, as schools lack systematic written learning guidelines (Hendratno et al., 2025). Furthermore, the sustainability of activities is often hampered by limited funding or facilities, particularly if the activities require the development of media or environmental projects based on local traditions (Setiadi et al., 2023).

Overall, the success of local wisdom integration depends on the strength of community culture, teacher competence, curriculum support, and community involvement in environmental education (Wardhani et al., 2024). When these supporting factors are met, local wisdom integration can significantly strengthen the effectiveness of Adiwiyata (Hasan et al., 2024). However, without adequate support, the integration process becomes difficult to implement consistently and sustainably (Suryani et al., 2020).

## Conclusion

The implementation of the Adiwiyata Program combined with local wisdom has proven to be a highly effective strategy in fostering environmental awareness in students, as environmental activities introduced in schools become more meaningful when reinforced by cultural values already present in the community. Adiwiyata provides structure, routine, and positive habits, while local wisdom provides moral, emotional, and identity depth, enabling students to not only engage in environmental activities but also truly understand the social and cultural meaning behind them. Values such as mutual cooperation, solidarity, respect for nature, traditional games, and a culture-based curriculum make it easier for students to internalize ecological behavior and feel that protecting the environment is part of their identity. However, this integration requires teacher support, a community curriculum, and strong cultural documentation to be consistent and sustainable. By fulfilling these factors, schools are able to create environmental education that is holistic, relevant, and capable of shaping a generation that cares about and is responsible for environmental sustainability.

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