

ISLAMIC CHARACTER VALUES IN ECOLOGICAL EDUCATION PRACTICES AT SANGGAR ANAK ALAM (SALAM) NITIPTAYAN BANTUL

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Abstract: *The purpose of this study is to analyze the values of Islamic character in the practice of ecological education in the non-formal school of Sanggar Anak Alam (SALAM), Nitiptayan, Bantul by examining the problem how the environmental practices carried out by the Nitiprayan Bantul Nature Studio? the ecological practices carried out by Sanggar Anak Alam?, how is the process of instilling Islamic character values in environmental practices at Sanggar Anak Alam?. based on the results of the data obtained, namely the importance of character education of Sanggar Anak Alam have a strong relationship with the substance of values in Islamic teachings which are reflected in fundamental aspects and give meaning to Islam. This study describes the development of the environment is to maintain the balance of nature and the balance of the social atmosphere. This research also confirms that the community, which also gives meaning to the relationship of spirituality with a deeper appreciation of religion, tends to have a deep concern for environmental issues. The character education process from this ecological practice can be shown from the learning cycle, namely awareness, habituation, actual training, example and reflection.*

Keywords: *Islam; Ecology; Environment Education; Character.*

INTRODUCTION

Environmental problems are global issues that are a common concern because they determine the sustainability of human life and the planet where they live, along with all the supporting systems of life. The global ecological crisis related to global warming and climate change has become a real threat to the sustainability of living systems and the universe. A new approach has been developed, namely a spirituality approach (faith-based approach) to this environmental problem, which has been promoted to complement the rational technocratic approach.

Islam teaches to build better relationships with fellow human beings and the environment. This relationship is expected to protect humans from human oppression and exploitation and reduce the impact of materialism. Islam brings us

to a state of balance (Abdul-Matin, 2012) so that humans with intense spirituality will view the opportunity to live in the world as an opportunity to create a better world. The earth should be cared for as well as possible. Today there are more and more disasters caused by human greed due to poor moral-spiritual (Fachruddin, 2019).

Through education, an understanding of various human deviations from nature as a form of crime can properly make material for taking positive actions. In readings and discussions at Sanggar Anak Alam (SALAM) Yogyakarta, it was introduced that illegal logging has resulted in deforestation, floods, and other natural disasters. thus, nature will be better and more awake. This awareness is seen in the Sanggar Anak Alam (SALAM) community of Nitiprayan, Bantul Yogyakarta, which is studied more

deeply how SALAM is formed and the aspects of Islamic character values and spirituality that allow this research to be significant.

Ecological education (Environment Education) has developed since the 1990s in many countries (Parker, 2020) and has also penetrated Indonesia. This study aims to look at one of the phenomena of environmental education in informal educational institutions in the form of a community. The phenomenon studied is the characteristics of ecological education and how the role of an institution in implementing ecological practices for students in Sanggar Anak (SALAM) in Nitiprayan Hamlet, Bantul, Yogyakarta.

The two reasons for this research are that awareness of the importance of ecological practice-based education in schools has been recognized by many institutions, even though the Ministry of Education and Culture, also known as school programs. This research problem is also about the effectiveness of environmental education in a multicultural (diversity) community. This study will explain some of the ecological practices carried out by Sangga Anak Alam, how much the value of Islamic character is related to how humans can protect their environment.

Second, there are not many adequate measurements of ecological intelligence (ecological intelligence) carried out in various non-formal education. Most environmental education research is in formal schools. The Sanggar Anak Alam (SALAM) Nitiprayan Bantul Yogyakarta is exciting because the center of the ecological praxis curriculum is very much shown. Although traditional schools often hear environmental education, it can be an integral part of community-based (non-formal) education.

Sanggar Anak Alam (SALAM) Yogyakarta is very simple and has more

open space. The reality-based Children's Studio of Nature is everything available in the natural surroundings in the application through research carried out by students. Sanggar Anak Alam (SALAM) Nitiprayan Bantul, children are free to learn based on their respective interests. There is no competition; there is no ranking because every child is believed to champion their potential. There are no teachers because children are seen as teachers for learning resources for their friends, as stated by humanist, architect, and education figure Y.N Mangunwijaya (Gerna, 2019).

The practice of Sanggar Anak Alam includes making biopori and utilizing used goods that are no longer used, such as bottles, cans, and recycled plastic that can be used as items that are suitable for use, such as chairs from plastic bottles, used paddles, and also used cans. At Sanggar Anak Alam (SALAM), some words describe the vision of education: take care of yourself, take care of your friends, and take care of the environment.

The unique character developed by Sanggar Anak Alam (SALAM) Nitiprayan Bantul is essential to be studied systematically. In reducing plastic waste, promoting healthy snacks with non-plastic packaging has become a "lifestyle" at Sanggar Anak Alam. Ecological Islamic values build awareness throughout time without stopping because ecological practices can invite students to participate in realizing, understanding, and finding simple solutions to environmental degradation problems. It is expected to increase a sense of environmental care.

Theoretically, ecological education can learn the character of an alternative approach to appreciate God's creation that can strengthen the nature of Islamic values that exist in students and facilitators to care for and protect the earth. It is appropriate for humans to always take care of the earth and its environment as

a spirituality of liberation that comes from ethics and individual and collective responsibilities.

Based on this background, it is exciting to study and analyze ecological practices to strengthen the implementation of Islamic values in informal education. The exciting thing is that teaching the fundamental values of children's character to care for the environment, practicing local wisdom, utilizing spiritual values in the learning process, and developing environmental care characters are a part of this research. This research is related to the implementation of Islamic character values through the practice of ecological education. The formulation of the problem is, how does the Nitiprayan Bantul Nature Studio carry out the ecological practices?, what are the Islamic character values contained in the ecological practices carried out by the Anak Alam Studio? – the value of Islamic character in ecological practice at Sanggar Anak Alam?.

This study uses a qualitative method with a case study approach. It can be understood that the character of qualitative research requires seriousness to assess various information (Creswell, 1998). The location of this research was carried out at Sanggar Anak Alam (SALAM) precisely in Nitiprayan, Bantul, Yogyakarta. Two data collection techniques are used in this study: interviews used to find out in-depth information from multiple perspectives of Sanggar Anak Alam and data collection with the documentation obtained in photos of activities related to ecological practices as a form of Islamic character values. This research is also used in data analysis techniques initiated by Miles and Huberman with a grounded theory approach, namely Data Collection, Data Reduction, Data Presentation, and Conclusion Verification (Miles, 1992).

RESEARCH METHODS

This qualitative research employs data collection techniques by conducting observations, reviewing official documents and post-conflict local election organizers and media reports, literature review, in-depth interviews with several key informants in Temanggung as the area of research which is in Temanggung, Central Java. The various techniques chosen were intended to obtain valid, factual and quality data. This qualitative research was very appropriate to see the phenomenon in efforts to develop welfare in the border region as well as the strength of qualitative research formulated (Denzin & Lincoln, 2005).

That is, the fulfillment of diverse information needs is the characteristic of qualitative research. According to (Creswell, 2014), it is a requirement where researchers must hold fast to aspects called "complex and holistic," both in the data and in the stages of analysis. This is also the same as qualitative research characteristics: naturalistic, descriptive data, focus in process, inductive, and making-meaning (meaning of data). In this research, the authors follow Lincoln and Guba (2008), data collected were validated using four quality criteria: credibility, transferability, dependability, and confirmation (Emzir, 2010). Credibility is related to how data are trusted; transferability shows a diverse context; dependability is interpreted as a repetition of the same situation; finally, confirmability means that the researcher's perspective is not uniform. The four validation tools mentioned above are different from the norms in quantitative data validation, which usually includes internal, external, reliability, and objectivity validity tests. (Rahman, 2019).

This study will use Miles and

Huberman models through several procedures as follows: (1) Data coding/reduction; (2) thematization; (3) determining the storyline; (4) developing the storyline and theorizing; (5) analysis by linking themes with available theoretical theories and looking for relationships with other themes; (6) drawing conclusions.

FINDINGS AND DISCUSSIONS

The Sanggar Anak Alam

1. History Sanggar Anak Alam

Sanggar Anak Alam (SALAM) Nitiprayan, Bantul Yogyakarta from the journey of a Wahyu who was born in Karangdowo Village, Klaten Regency in 1966, and moved to Yogyakarta with the aim of fighting for education for underprivileged children. Yahya was moved to help Y.B Mangunwijaya, who is more familiarly called Romo Mangun, serving the community on the outskirts of the Code River, Yogyakarta 1983 (Gernata, 2019). The stretching of the failed urbanization and the lack of knowledge have trapped them to become scavengers and beggars. Not even a few are desperate to commit criminal acts. In 1988, Lawen Wahyu built an education for the Problem Faced School, a form of education that the village would make. Education that starts with artworks to a discussion about the name Sanggar Anak Alam. In 1996, Wahyu moved to Yogyakarta from here, and then Wahyu joined the community in Nitiprayan to carry out activities. In 2000 Wahyu carried out activities in the afternoon at his rented house with 60 teenagers members of Nitiprayan Bantul Yogyakarta.

In 2006, Sanggar Anak Alam received an invitation to participate in the Girl International Forum, a discussion forum for young women who raised the issues of adolescent girls in each country, which was held in Minnesota, United States. In 2008, Sanggar Anak Alam opened

an elementary school at the request of parents. Several things make greetings more confident in making decisions. Like learning methods in general, the material content is not necessarily by its development. This makes SALAM even more determined to run his school.

2. Research Learning at Sanggar Anak Alam (SALAM)

The pioneering SD Sanggar Anak Alam (SALAM) Nitiprayan, Bantul Yogyakarta, has been practicing the mini-lesson research method from an early age, the facilitator being creative in choosing a theme. The theme chosen every month becomes a reference for facilitators and parents in each class, ranging from home visits, mini trips to daily activities in class because the teaching and learning process is an educational process that has no limit of completion (Raharjo, 2014).

Sangga Anak Alam, as a primary education laboratory, formulates a learning framework for both children and parents that prioritizes real life in the closest environment by building a frame of mind that allows everyone to process. So the learning framework as a guide for the learning process must know. Principles that are continuously pursued to realize liberating teaching and learning.

Education becomes the philosophical basis, so the learning process guide is compiled and explained in a process known as the "learning cycle" of structured experience. What Francis Wahono said, Basic education is the foundation for doing the basics of thinking and behaving. And more than that, the learning process can help students see the reality of life through strategies designed and implemented in schools (Jatmiko, 2006).

3. Curriculum Sanggar Anak Alam

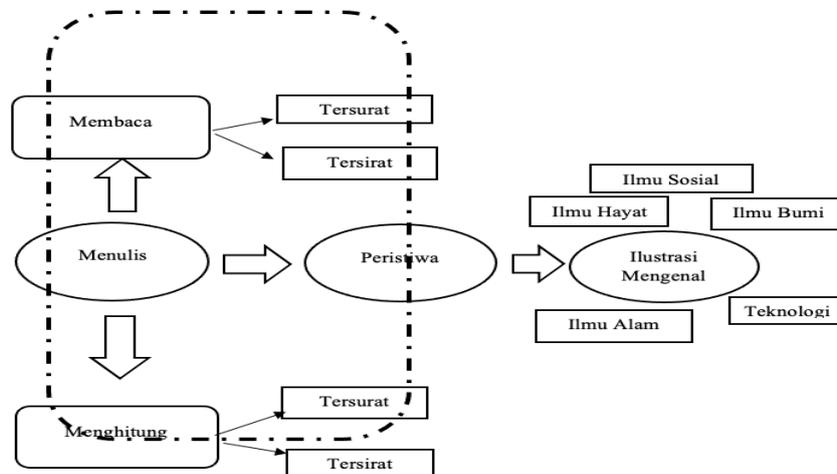
Sanggar Anak Alam (SALAM) Nitiprayan School, Bantul Yogyakarta

is also called an alternative school that distinguishes it from other schools because Sanggar Anak Alam itself has four characteristics as the basis of education.

The first aspect is the philosophy that underlies its pedagogical practice. Generally, alternative schools explain the educational process from a more humanistic point of view. This education is intended as a natural learning process to build the human personality as a whole. Second, child-oriented children are treated according to their physical and psychological development. The

three holistic approaches in the learning process. Subjects such as mathematics, natural sciences, and social sciences to the arts. Fourth, there is a democratic relationship between teachers, students, and parents.

Summary of alternative education aspires to a holistic and independent education system. In principle, how far the children and learning community includes teachers and parents can find something and develop themselves. This process of self-discovery and development can be achieved.



Course: Toto Raharjo, 2014

Figure 1. Process Learn Sanggar Anak Alam

The teaching and learning process is the principle and guides as a reference for the facilitator in carrying out the teaching and learning process. This is intended as information to be developed into a syllabus for facilitators to plan the teaching and learning process with students. The learning process at the Sanggar Anak Alam (SALAM) Nitiprayan, Bantul Yogyakarta departs from actual daily events in the school environment and the surrounding environment. The exact thing is a common thing that is seen and felt with the five senses. For example, letters starting from A to Z, or numbers from 0

to 9. Children are trained to understand letters and numbers.

For grades one, two, and three, more emphasis is placed on students mastering letters and numbers correctly. An example of such mastery is the ability to write letters. The ability to write these letters will eventually become the ability to read, and the ability to write numbers will become the ability to count. Then the fourth, fifth, and sixth-grade students' mastery of the letters and numbers that have been obtained in the previous class is directed to develop attitudes and knowledge. In the next stage, students find that number

symbols are more transparent and more straightforward than sound or vowel-based letters.

In this case, Sanggar Anak Alam has made indicators of achievement for each class in each semester that have been adjusted to the characteristics of each child in each category. Sanggar Anak Alam's choice not to hold religious lessons is a natural thing. This is not a great choice or a choice that goes against the principles of Indonesia's current world of education. Sanggar Anak Alam believes that religiosity is a natural condition of humans. Awareness of the divine, of universal truth values or principles, is an awareness that the Almighty has bestowed on every human being beyond the form of religious rituals.

There are three values developed at Sanggar Anak Alam: taking care of oneself, caring for friends, and protecting the environment. This value is lived and guarded in the whole learning process. Children and all facilitators keep these values actualized in concrete behavior. In addition, children are also invited to learn to keep the environment clean by throwing food scraps into the biopori and throwing garbage in its place according to the type of waste. On the other hand, regarding attitudes that show religiosity, each child is invited to appreciate food by taking enough sustenance based on his ability.

In the absence of religious education at Sanggar Alam, in particular, there is a hidden blessing when all learning residents can get along with fellow human beings who are religious without being separated by religious barriers. All humans worship God Almighty and live on the same earth. Bhenika Tunggal Ika's lesson on the diversity of pluralism takes place simply and naturally.

The assessment system used is a collection of works or portfolios. Children - Children with their respective hobbies - each will collect his work. Seeing their collection of works, children can evaluate themselves; the evaluation is presented in a narrative written by the facilitator. The facilitator's diary will record individual processes, the summary of which is then presented in a report or report card. Each semester the facilitator provides notes on the learning process starting from research, data management, presentations, and attitude notes.

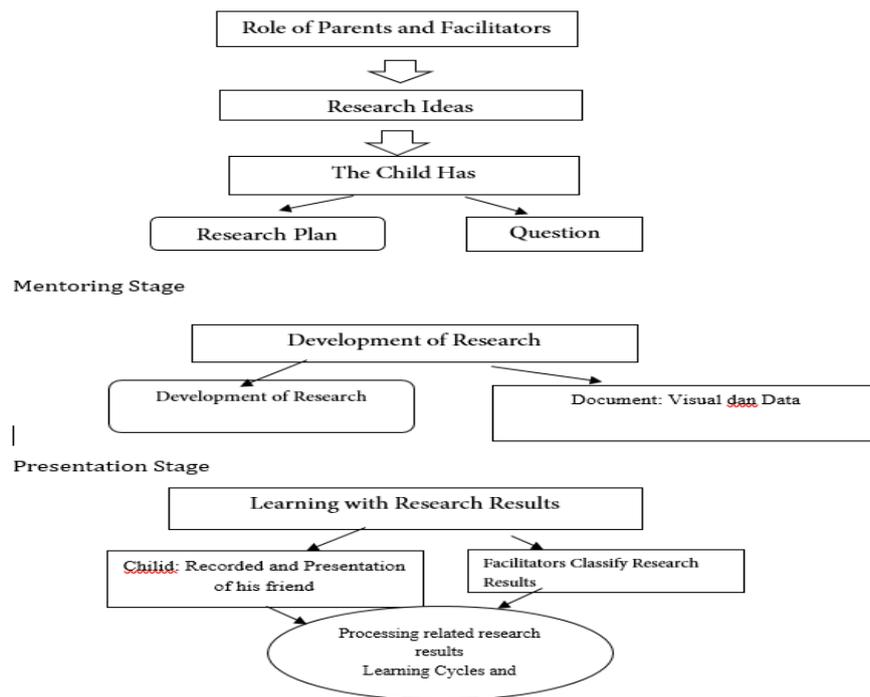
School Activities Based on Ecological Education Practice

At Sanggar Anak Alam, the curriculum is deliberately not made rigid to make children lose interest. But the curriculum that has been prepared will be used when there is the right moment. In developing the curriculum, the manager of Sanggar Anak Alam also uses the syllabus of the National Education Office as a reference. To get an idea of the standard themes of the government curriculum.

Children do a lot of practice and learn how to solve problems in their daily lives; without feeling revenge, anger, and feeling the most right, children are more introduced to solving issues by discussing. Research as the method chosen in the learning process at Sanggar Anak Alam is a vehicle to avoid uniformity and an effort to present events so that children can be facilitated to find what they are looking for themselves. Research is also a medium of communication and the relationship between parents and children. The stages of research that children participate in each class are as follows.

The learning cycle at Sanggar Anak Alam goes through 3 stages:

Planning Stage:



Source: Toto Raharjdo 2018

Figure 2. Learning Process of Sanggar Anak Alam

The initial stage is the planning stage. At this stage, the child is asked to determine what object will be researched. The thing of this research depends on what the children are interested in or are currently enjoying. At this stage, the role of facilitators and parents is vital to assist, dialogue, incredibly clarifying the object of the research that will be selected. In the next stage, the facilitator and parents accompany the children to formulate basic questions as the primary capital and arrange a research schedule. The research makes direct observations and reads references or interview sources who have mastered the object under investigation. At the stage of research implementation, parents and facilitators play a vital role, namely how children can develop research questions so that the research carried out is more in-depth and widespread; at this stage, the facilitator begins to relate, including indicators that must be achieved in this semester.

In the final stage, children are accompanied by parents and facilitators to make presentations in front of other children; at the end of each presentation, the facilitator processes the interest in research results with achievement indicators using the "Learning Cycle." The learning cycle is also known as learning from structured events. The learning cycle guides everyone to recognize and understand the origin, cause, and effect, from finding data and facts to conclusions. The scientific connection is that this cycle does not create someone only as a follower, imitator, or mere memorizer but becomes the leading actor who finds it. This research process can also become a methodological tradition of the learning process, become a learning component to approach the real world (reality), and train thinking to increase knowledge because education does not stop in schooling but is a lifelong learning process. Education trains thinking, not just add knowledge.

There are three stages in primary education: first, experiencing cause and effect, second, understanding cause and development, and third, designing cause and effect.

At Sanggar Anak Alam (SALAM) Nitiprayan, Bantul Yogyakarta research, research is not treated as something luxurious, so it should not be touched by any human being, even research is everyone's obligation, research as a tool for everyone's learning. Research is used as a method to present events. When children learn to master letters, numbers and develop knowledge, they deepen their abilities but not memorizing. Still, the emphasis is more on how to experience an event that can be used as an experience in learning. From here, a lot of research has been carried out by Sanggar Anak Alam on research from Flower Planting Research, Research on Making Natural Dyes for Eco prints, Plastic Recycling Research, Hair Care Research from Natural Ingredients, Angkringan Wongso Research, Research on Herbal Cough Medicine Ingredients, Research on Planting Vegetables. – Vegetables, Research on Preparing Lunch Together, Research on Environmental Protection Stories, Research on Scratch Building, Studying Physics.

Value Islamic Character in Practice Ecological Education

Here the researcher will summarize some Islamic character values related to ecological education at Sanggar Anak Alam; several Islamic character values can be translated and practiced in several activities in Sanggar Anak Alam.

Here will be explained several things related to the activities carried out at Sanggar Anak Alam. As stated by the founder of Sanggar Anak Alam Bu Wahya:

“The Sanggar Anak Alam has implemented values related to human re-

sponsibility as caliphs on earth; this is evidenced by several practices carried out at Sanggar Anak Alam, including respecting local food and creating several environmentally friendly products in the form of shampoo, soap, and soap. Other needs. Besides that, it also respects local food where the Sanggar Anak Alam itself uses mocap as an essential ingredient for food or snacks for children” (Interview, 2021).

The movement to love the environment needs to be instilled early because changing one's behavior requires a long process. Because it is not easy to change the behavior of adults who litter, do not want to sort garbage, and others. Sanggar Anak Alam itself has four learning pillars: food, health, environment, and socio-culture. The food referred to here is healthy, organic food that considers the balance of nature by reducing chemical fertilizers.

These four pillars are problems that are very close to life, how with this research method then explain directly to children and practice, and from here children find issues faced in real life. Culture is one of the ways used to instill character values by introducing their own culture, such as local food produced in the environment.

The belief in the existence of God as the supreme guardian of the environment has the opportunity to raise awareness for the Islamic community that in managing the environment, humans must be responsible to God. Ecosystem balance is an environmental sunnah. As a tangible expression of God's care for the environment. Therefore, maintaining the balance of the environment is one of the conditions for the perfection of one's faith. It is linearly explained that “a person's faith is not perfect if that person does not take care of the environment.

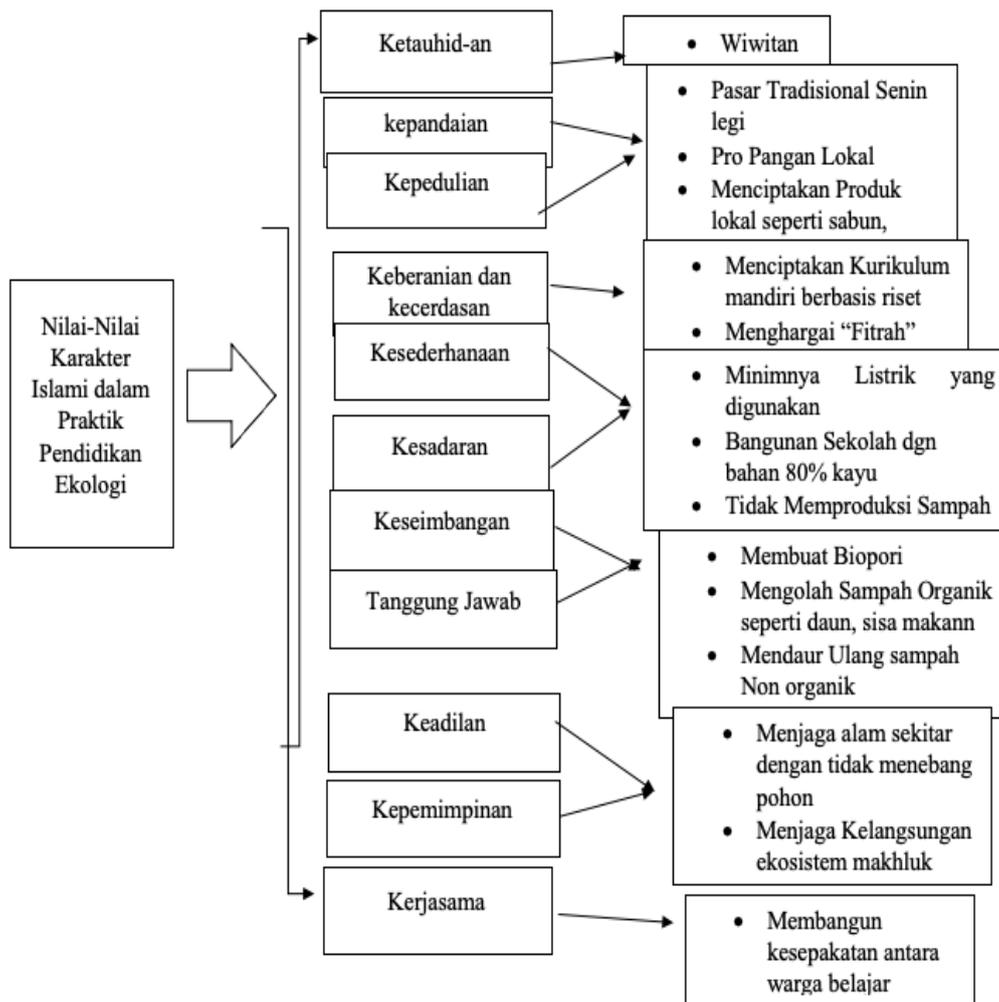


Figure 3. Values – Values of Islamic Character in Ecological Education Practices

The human view to respect the natural environment has not yet become an act of faith. Even if you do that action, you only do it because you are forced to live a healthy lifestyle and not because of the guidance of faith. Sanggar Anak Alam prefers to protect the environment by not producing and minimizing waste. Invading nature is part of sin because this act destroys the system related to other creatures. Then what will happen is the loss of universal welfare, and thus this becomes an ecological sin. God gave all creation to humanity.

If you don't treat nature as a divine gift, humans cannot continuously feel God's creation and by preserving this universe. Humans can feel The movement to

love the environment needs to be instilled early because changing one's behavior requires a long process. Because it is not easy to change the behavior of adults who litter, do not want to sort garbage, and others. Sanggar Anak Alam itself has four learning pillars: food, health, environment, and socio-culture. The food referred to here is healthy, organic food that considers the balance of nature by reducing chemical fertilizers.

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At Sanggar Anak Alam, the emphasis is that science is a behavior or practice that must be done; without action, knowledge is not something valuable because there is no use as such. What is done is the main point in science. Thus maintaining a relationship with nature is essential that Sanggar Anak Alam has taken care of nature as a form of trust and trust given by God as caliph on earth.

Learning methods have been taught at Sanggar Anak Alam, which respect children more, do not treat children as miniature adults, and more importantly, give the highest respect to the world of children's imaginations. Use children's language in their thinking. Sanggar Anak Alam also practices activities related to environmental love by using used materials as toys or as learning media. By using Tejas paper or cardboard. For drawing, children are left to use waste paper with one side blank. It looks simple, but through this practice, children's creativity develops (Raharjo, 2014).

Traditional local wisdom does sound ancient and outdated in the millennium era. However, preserving the environment based on local learning is even more effective. Because local wisdom includes all forms of knowledge, belief, understanding, insight, and customs or ethics that guide human behavior in

their lives in ecological communities. By holding the Sanggar Anak Alam Traditional market, this is intended to see each child's tendencies, such as sensitivity to counting, being a seller and a buyer (Raharjo, 2014).

The Sanggar Anak Alam traditional market has finally become a truly lively and fun medium for children. From here, the children get a precious lesson. Role-playing is not just playing after it's finished without leaving any traces. But after the market was closed, the children returned to their respective classes to evaluate the market that had been implemented. This is reflected in that SALAM is practicing how to build awareness of healthy local pro food and introduce traditional culture.

The Sanggar Anak Alam also emphasizes that creation is a partner in praising God. This also shows that humans and creation are just fellow creations; there is nothing more or less. It's just that humans have a specificity that has the mind, feelings, and will. And that specialness does not make humans higher than other creatures. Sanggar Anak Alam also practices the manufacture of biopics around the school environment as part of the practice carried out in daily life; this biopori serves as a place used to make organic waste such as food scraps. The existence of the values of monotheism and the value of balance in protecting other creatures around the environment is more appropriate to give blessings to fellow creatures created by Allah in this universe.

Sanggar Anak Alam (SALAM) Nitiprayan, Bantul Yogyakarta has started to implement this. Thus the residents of learning studios Anak Alam have begun to care for and maintain the mandate from God as caliph on earth who is supposed to protect and preserve planet earth. This can also be seen from the research on learning outcomes conducted at the Sanggar Anak Alam (SALAM) Nitiprayan, Bantul

Yogyakarta, referring to environmentally friendly and pro-local food research in addition to some research conducted by the Sanggar children. Anak Alam (SALAM) Nitiprayan, Bantul Yogyakarta shows the results of a study that are ecological and care about the environmental the pleasure of the existence of this universe.

Planting Islamic Character Based Values Ecological Education Practice

The process in teaching becomes essential; the orientation of education is not only the result but the process. The method of teaching Islamic character values is based on Ecological Education at Sanggar Anak Alam; for example, research conducted observing the environment includes objects and situations and one of the objects observed outside. Students will study life sciences, earth sciences, natural sciences, and social sciences from these activities. (Damanhuri, 2020).

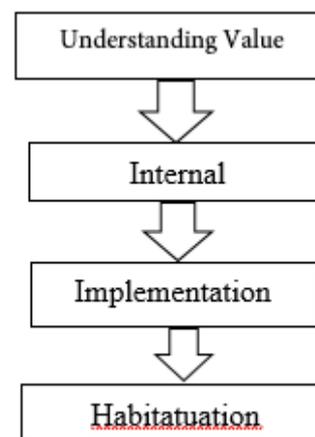
For understanding the practice of Ecological education, children are asked to buy some habitats that need to be protected and not locked up in cages; after that, the children believe some birds at the Pasty market, the children release them in the rice fields. Children get learning how to give life to nature and return to God's creation. In addition to life sciences and earth sciences, the children interviewed their respective families to obtain a family lineage limited to the grandparents from the maternal and paternal lines.

Each child will collect the names of family members recorded from the pair of grandparents from the lineage of the father and mother. In addition, the children also find out the whereabouts of the family members. The residential address can be used as a medium to study the geography or history of the region. to expand knowledge of the geography, history, and culture of the area is assigned

to children through research and texts or books.

From the children's ability to read and count as in the learning process flow at Sanggar Anak Alam, the next level is the children's writing. They are stimulated to be able to express experiences in written form. By report, they are trained to have the habit of contemplating, reflecting, and reconstructing (reconstructing) reality as they understand it; writing will show how the attitude (life) is formed within them.

Next will be discussed about some of the stages of understanding the practice of ecological education as illustrated below:



Source: Summary of Understanding in Ordinary School books, Toto Rahardjo 2014

Figure 4. Stages of Understanding Ecological Education Practices

The first is understanding values by understanding values related to Islamic characters such as monotheism, courage, simplicity, balance, cooperation, justice, concern for various practices in ecological education, such as examples in the learning process related to environmental education. Internalization to include some understanding about environmental education practices in each lesson and then implemented into life and activities related to existing environmental education. Habituation is part of the

good things associated with preserving and preserving nature that has been done through the process of teaching and learning activities.

There are five processes of planting values - the value of character education in the practice of Ecological Education or environmental education:

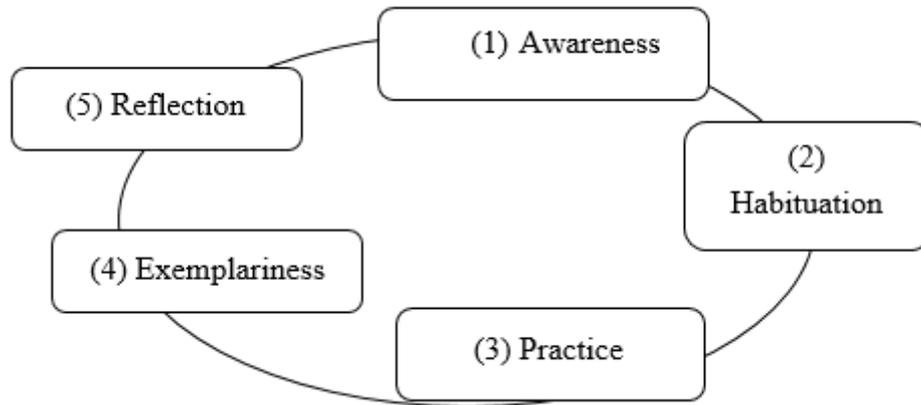


Figure 5. Value Planting Process – Character Values in Ecological Education Practice

Awareness

Like Sardar’s theory, regarding the awareness that Muslims must increase the level of Islamic awareness so that they sow the level of awareness that has been achieved by the companions of the Prophet, only this awareness is built by Muslims that humans can achieve Islamic character values (Sardar, 1989). Awareness based on environmental awareness means that human life cannot be separated from nature. Meanwhile, divine awareness means that humans are aware of all of God’s creations (Sardar, 1984).

Habituation

Sanggar Alam children are human entities who are familiar with cultural events. This closeness does not always occur naturally, creating a learning community habitus humanely, namely the utilization of artistic methods/ methods in a broad sense covering all things about works and creativity. Human quality is determined reciprocally by the environment and the internal potential

in humans themselves. Human inner potential in creativity, taste, and reason is controlled by consciousness as a creature connected to God and the environment (Mattuladha, 1994).

Practice

Practice is an effort to master knowledge together in a learning process. The school of nature is very close to reality, so practice is an everyday event. Practices related to the environment include experimentation with planting, creating and recycling waste, utilizing natural resources, and local pro-food. This ongoing practice is intended to build good character through an awareness, namely moral action as competence to have decisions and feelings and conscious choices into actual activities (Lickona, 1991).

Exemplariness

Sanggar Anak Alam provides an excellent example by protecting the universe and preserving it by giving

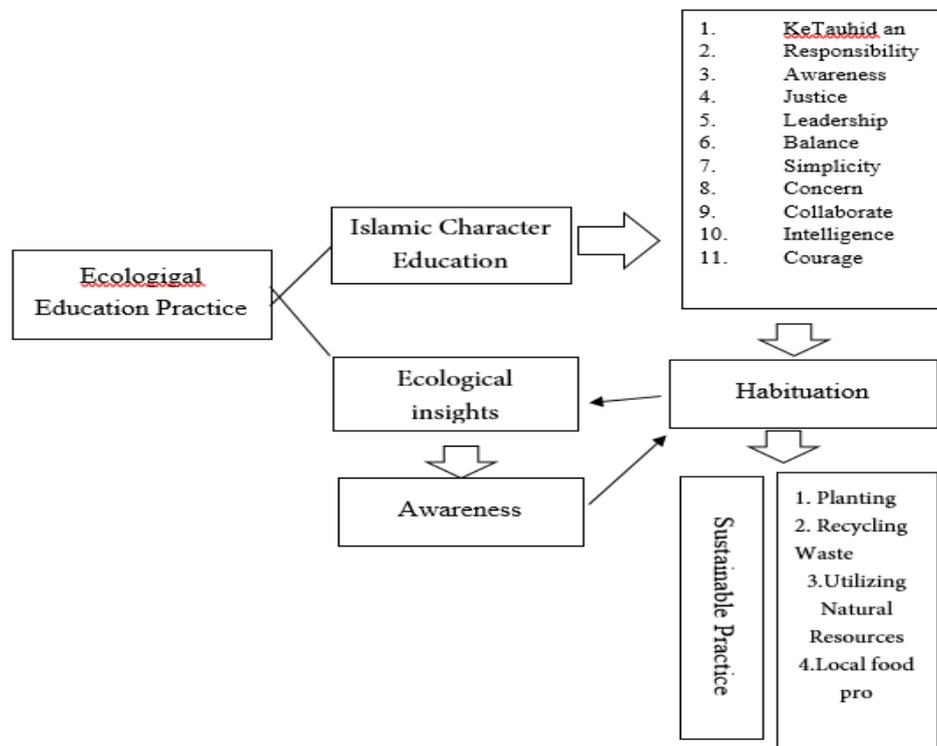
responsibility to each student to be responsible for the waste they produce. Sanggar Anak Alam chooses not to make waste so that it appears in the children’s awareness in protecting the environment and preserving it. Sanggar Anak has implemented several valuable things, as an example, as follow statement:

“The dynamics in waste management, at that time SALAM had received assistance with trash bins, it turned out that when providing the trash cans, a lot of garbage was collected even though it had been sorted according to its type, but this did not solve the waste problem, even SALAM has produced a lot of garbage every time it collects bags. -the number of garbage bags is increasing, after that because the trash cans have not been able to solve the garbage problem properly, the existing trash cans are taken and converted into flower pots and others, then a new agreement is made that the class will be responsible for the waste that they use

themselves, in some classes bottles are provided to accommodate plastic waste which is then used for ecobricks but in some classes there are also those who do not provide bottles to avoid the plastic waste so once again the waste is part of the responsibility of each child Some are put in bags to be taken home and managed personally, some are washed and then put in bottles” (Interview, 2021).

Reflection

Reflection is done to provide for the activities that the learning community has carried out. Meditation helps strengthen actions and practices of Islamic values that protect the environment and life. Reflection or evaluation activities will link the process and provide appreciation. To summarize how the community-based environmental education process at Sanggar Anak Alam (SALAM) Nitiprayan, Bantul Yogyakarta can be shown as illustrated:



Source: authors analysis

Figure 6. Model of Ecological Education Practice as a Basis for Planting Islamic Character Values

CONCLUSION

This study draws three conclusions according to the questions in the problem formulation; firstly, the values of character education in Sanggar Anak Alam have a strong relationship with the substance of values in Islamic teachings, which are reflected in fundamental aspects and give meaning to Islam. Both of these studies describe the development of the environment is to maintain the

balance of nature and the balance of the social atmosphere. This research also confirms that the community, which also gives meaning to the relationship of spirituality with a deeper appreciation of religion, tends to have a deep concern for environmental issues. Finally, the process of character education from this ecological practice can be shown from the learning cycle, namely awareness, habituation, actual training, example and reflection.

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