

CHARACTER EDUCATION-BASED ECOTOURISM DEVELOPMENT IN KERUJUK ECOTOURISM VILLAGE NORTH LOMBOK

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Abstract: This study aims to explain the efforts made by the Tourism Awareness Group (Pokdarwis) of Kerujuk Ecotourism Village in community-based character education. Efforts are based on the realization that building character that has concern for the preservation of the natural environment is very important through a systematic and synergistic educational process between school education and community education. The research method uses a qualitative approach, with a case study type. Data collection through observation, interviews and documentation of activities carried out by Pokdarwis and the community of Kerujuk Ecotourism Village. The results showed that the Pokdarwis of Kerujuk Ecotourism Village initiated and implemented things that lead to the formation of the character of a generation who cares about fellow humans and also the surrounding nature. Ecotourism development is carried out by involving various levels of society, government, religious leaders, community leaders, educational leaders, youth leaders, and school-age children. Activities that support character education are mutual cooperation, compensation for orphans and the elderly, and educational games.

Keywords: Character; Education; Ecotourism.

INTRODUCTION

Character, or in Islamic terminology called akhlak, is the highest

and core aspect of human personality. This is because humans are social creatures who need each other. Based on this need, there will be interaction and communication between them, so that in it morals become very important and decisive. Someone who has good morals, will get a high place and recognition in social life among other humans. Even a person's happiness is determined by his ability to share happiness with others. This means that happiness can be felt by individuals when they can involve others in their happiness. (Bagir, 2017).

Akhlak not only concern man's relationship with God, man's relationship with his fellow man, but also the relationship with the natural environment. An ideal and complete human being is measured by his ability to build relationships with God, humans and nature in praiseworthy ways and morals. The three dimensions of the relationship cannot be separated from one another, they must run linearly. A person cannot be said to be good if he is only obedient in performing worship or rituals towards God, but does not care about his social environment. And vice versa. In other words, individual piety must be accompanied by social piety (Husen et al. 2014; Chintiyatmi et al., 2013; Kurniawan, 2018; Silawati, 2016; Zaprul Khan, 2013).

In fact, in Indonesia for example, many perpetrators of corruption, rape, illegal logging, environmental pollution and other criminal acts are committed by those who are highly educated and have good religious knowledge. This means that individual piety shown through the number of worship and rituals performed is not in harmony and in line with social piety or social relations with other humans and the surrounding nature. Their horizontal relationships are not built on the characters of honesty, hard work, independence, social care and responsibility.

The problems mentioned above invite doubts about the institutions and educational processes that take place in schools. The responsibility of education in shaping morals or character should be reviewed to find all the shortcomings in the planning, process and evaluation. Character education should not only reach cognitive understanding but must reach real action and actualization. (Priyatna, 2018). In addition, the continuity and cooperation between the three centers of education, namely family, school and community, must be strengthened. This means that character education must be implemented integrally. If the school is the theoretical base, then the family and community become the actualization field. (Ramdani, 2018; Singh, 2019; Supian, 2021).

Education, without the support and participation of the community, will not be able to grow and develop as expected. Education that takes place in the community begins several years into childhood after leaving the care of the family and is outside of school education. Community education also takes place throughout life, not limited by time and

space. Thus, community education for individual development has an influence that can even exceed the influence of formal education. (Ahmadi, 2001; Mulyasa, 2013).

Community education can be shaped and carried out in a variety of ways in accordance with the economic, social and cultural characteristics of a region. But in addition to these characteristics, there must be universal norms that apply generally (Aisyah & Rani, 2023; Fajar et al., 2023; Fariz Ramadan, Husnul Awalia, Mellani Wulandari, 2013; Musolin & Nisa, 2021). In the context of character education, communities in areas that have tourism potential can do so through the development of ecotourism. Education through ecotourism development can certainly provide many benefits for the community both economically, socially and culturally (Hijriati & Mardiana, 2016).

Character education based on environmental management is very important to implement. Especially in conditions such as environmental damage like now, illegal logging and forest fires that always occur almost every year (Armanto, 2017).

North Lombok as one of the popular tourist destinations in Indonesia has two challenges that run simultaneously. First, as a natural tourist area, the people of North Lombok must be able to maintain their natural environment so that it remains fertile, clean and beautiful so as to attract visitors. Second, the people of North Lombok must be able to protect the younger generation from outside cultures such as drug abuse, drunkenness as an impact arising from tourism itself.

Based on data from the Domestic Political Unity Agency (Bakesbangpoldagri) of West Nusa Tenggara, which was quoted from Antara News, February 13, 2020, as many as 59 regions in NTB have been exposed to drug use and trafficking. One of the areas that has been exposed is Pemenang District, North Lombok.

The age of the drug abusers based on the cases that have been handled is a productive age with an age range of 15-20 years or starting junior high school-high school as many as 231 people. Furthermore, the age of 21-25 years is dominated by 133 people, and 26-30 there are 80 people.

Answering the two challenges above, Kerujuk Ecotourism Village as one of the tourist destinations in Pemenang District, North Lombok, made two efforts integratively. The efforts made are to preserve and protect nature while strengthening character education.

Based on the results of observations, this Ecotourism Village was developed by involving all components of the community, especially children and school-age youth. Ecotourism development itself was initiated by those who are active in the field of education. Some of the Pokdarwis administrators are educators in several educational institutions ranging from kindergartens to universities.

Character education based on ecotourism development is one form of alternative community education. Ideally, the basis of the concept departs from the values of the Qur'an and Sunnah, which state that the essence of human creation is to be a leader and khalifah on earth.

Some previous studies such as those conducted by Hamara et al. (2024), Mitrakasih et al (2020) Sutisno (2018) Wiradika (2019) shows that community-based education will be more effective in shaping children's character.

Starting from this awareness, as conveyed by Lukmanul Hakim, the Chairperson of the Kerujuk Ecotourism Village Tourism Awareness Group as the implementing community has the aim of helping the younger generation, namely school-age children, grow into humans with character. The intended human character is a human being who is not only able to utilize what is available in nature, but also able to love and maintain the natural environment. Pokdarwis strives to develop education for all communities and learn from the community and the natural environment.

Character education based on the values of environmental awareness is carried out so that the resulting community is a community that cares and is responsible for its role as a khalifah on earth; has a sense of sympathy and empathy for fellow humans by being honest, responsible, brave, fair, wise; and also cares for the natural environment. Thus they get health, welfare and happiness in their lives.

An important reason for this environment-based character education is as a form of resistance to the secularized approach of profane science. So far, the study of nature and the role of humans is often not seen as a spiritual responsibility. Therefore, the implications of developing a secular concept of environmental awareness in Islamic societies can result in confusing double value standards. On the one hand, the concept of secular

environmental awareness does not give a proportional place to Islamic spiritual values, and on the other hand, Islamic society yearns for Islamic spiritual legitimacy. Thus, it is necessary to formulate the concept of internalizing the values of environmental awareness through education that upholds Islamic spiritual values.

In fact, nature management, whether in terms of agriculture, plantations, let alone tourism-based, seems to always be seen as a separate part of spiritual values. Various forms of natural management are carried out only to fulfill the needs of physical and worldly life. So that the benchmark is then based on economic considerations, profit and loss. The values of materialism become the measure in nature conservation efforts. Clear evidence of this phenomenon is that almost no farmer's children aspire to be farmers. For many people, this is a failure.

This paper aims to find the values and forms of character education based on the environment through ecotourism development activities by the Pokdarwis of Kerujuk Ecotourism Village. The results of this study are expected to be a model of community-based character education, especially related to awareness in managing, maintaining and preserving the environment.

METHOD

This research uses a qualitative approach. Qualitative research is interpretative research, because researchers are involved in ongoing and continuous experiences in it. Qualitative research aims to understand the phenomenon of what is experienced by research subjects (in this case ecotourism managers) such as behavior, motivation,

holistically by means of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods.

The type of research used is case study research. In this study, researchers collected various kinds of data, in the form of primary data and secondary data. The data collected in this study are data that are in accordance with the focus of the research, namely character education based on ecotourism development in Kerujuk Ecotourism Village. The data is descriptive in the form of words or pictures or documents. Data collection was carried out through interviews with ecotourism managers and the community, both involved and not involved in ecotourism development, religious leaders, and youth in Kerujuk Ecotourism Village.

In addition to interviews, data were also obtained through observations of the activities carried out by the Kerujuk Ecotourism Pokdarwis in an effort to implement character education through ecotourism development. observations were made by following their daily activities including seeing how they interact with people outside the ecotourism management. Interviews were also conducted with those who felt the impact of ecotourism and such as elderly and orphaned people and visitors. The data analysis process in this study is divided into three components, namely: data reduction, data display and conclusion drawing.

RESULTS

Kerujuk Ecotourism Village located in Menggala Village, Pemenang District, North Lombok is a village that has rich natural resource potential, both agriculture, plantations and beautiful

panoramas. Pemenang sub-district, in the north, has the beauty of the beach which is also a connecting transportation route to the three Gili areas (Trawangan, Meno, Air) through the Bangsal and Teluk Nare areas. Meanwhile, in the south, the beauty of the natural panorama in the form of rice fields and mountains is presented naturally. Kerujuk Hamlet is a hamlet located in the southern part, directly adjacent to West Lombok Regency.

Based on an interview with Lukmanul Hakim, Pokdarwis Kerujuk Lestari, was developed as an ecotourism village at the initiation of the youth and Menggala Village Government. This is at least based on several reasons, namely: First, Kerujuk Village has a beautiful natural panorama that has not been managed optimally as a tourist destination so that it does not contribute significantly to the welfare of the community; Second, it is located at the foot of the mountain and is the entrance to the Rinjani forest area which is a source of water for Pemenang residents so it must be maintained and preserved; Third, the income of some people is still low and on the other hand the community's dependence on natural resources is still very high; and Fourth, household waste, especially nonorganic waste, has not been managed due to a lack of public awareness of the importance of a clean and healthy environment.

In line with Lukamnul Hakim, Juaini explained that the human resources and potential possessed by the Kerujuk Ecotourism Village community are of great concern to the West Pemenang Village government and North Lombok Regency to be developed as an example for other villages and villages in North Lombok.

Based on the results of interviews and observations, the efforts made by the Pokdarwis of Kerujuk Ecotourism Village are as follows:

1. Involvement of religious leaders, educators, youth leaders, and school-age children

The development of ecotourism in Kerujuk Village was first carried out by Pokdarwis by gathering religious leaders and community leaders to ask for opinions and agreements. The agreement and support of all communities is certainly the main capital in the development of ecotourism. The involvement of these leaders is not only as a license, but also by involving them in compiling tour packages that are worth offering to the wider community and are in line with cultural values.

The community leaders themselves gave good responses and appreciation to Pokdarwis. Hasirudin, a religious leader, said that what Pokdarwis is doing is very helpful, especially in environmental conservation, maintaining river water discharge, which decreases every year, and opening up jobs for the surrounding community.

According to Lukmanul Hakim, in addition to community leaders, the involvement of youth leaders and school-age children is the most important thing. The school children involved are those who are still in elementary, junior high and high school. Those who are active in the development of this ecotourism form a community called Komunitas Anak Peduli Alam Kerujuk (KAPAK).

Ahsanul Afkar, a youth who is a member of this community, said that the activities carried out by this children's community include cleaning the environment, planting trees on the

riverbank and lands that are prone to landslides. The community also has a picket schedule every Sunday and welcomes visitors.

2. Providing Educational Games

In order to support character education efforts in Kerujuk Ecotourism Village, Pokdarwis offers visitors educational tour packages. That's why many schools from elementary school to university often visit this place.

Based on observations, Kerujuk Ecotourism Village provides various forms of educational games such as camping, outbound, camping, and traditional games.

The various games are offered as an effort to help school-age children to develop their potential. This was recognized by Iskandar, a visitor from a school in Mataram City who said that what is offered by Kerujuk Ecotourism Village is very beneficial for students, especially those who rarely come into contact with rural nature such as rice fields, rivers and plantations.

3. Establishment of a Craft Group

Abundant natural resources require skilled hands to manage them. In this effort, Pokdarwis collaborated with the local government to establish a craft group involving housewives. Housewives are given various skills training.

Saadah, a member of the ginger sap-making group, said that the trainings involved housewives and lower-class widows. For Pokdarwis, the success of education and training for them will greatly support the success of ecotourism management. It must be realized that the success of ecotourism development must be supported by the community's ability to master various skills that can utilize existing natural resources.

The current craft groups in Kerujuk Ecotourism Village are the bakulan group and the nira ginger group. The bakulan group is a bamboo basket maker that utilizes bamboo, while the nira ginger group utilizes and distills nira water into special ingredients and cakes. These groups are not only supported by Pokdarwis but also funded by Baznas of North Lombok Regency.

4. Providing Donations for Orphans and Elderly Children

The life of the Kerujuk Ecotourism Village community, which in general is still below the poverty line, is one of the motivations for ecotourism development. This motivation is realized in practical activities by providing a portion of the results obtained by Pokdarwis.

Sahibul Kahfi, Treasurer of Pokdarwis, said as follows:

"The results obtained by Pokdarwis in managing ecotourism are partly donated to underprivileged communities, especially orphans and elderly parents in Kerujuk Ecotourism Village. The distribution is carried out by the KAPAK community consisting of school children with the aim of training the children's social care".

This was recognized by Inaq Jumenah, an elderly person who admitted to receiving compensation from the Pokdarwis of Kerujuk Lestari Ecotourism Village.

5. Weekly gotong royong activities

To maintain the cleanliness and sustainability of the village, Pokdarwis has a routine gotong royong agenda every Friday morning. Those involved in the gotong royong are school children who are members of the KAPAK community.

Friday was chosen because most of them attend madrassas, which have that day as a holiday. They clean the entrance to the village, public places and tourist areas. KAPAK members also work together in the Kerujuk Nurul Hidayah Mosque Youth Organization which has members who are still in school and college.

6. Establishing awik-awik or village regulations

Awik-awik or village regulations established by Pokdarwis and agreed by the village government are related to environmental conservation or pollution. Existing cases include deforestation and river pollution. For the community, forests and rivers are very important for their lives, so they must be protected and utilized in a responsible way. Rivers are not only a source of water, but also contain edible animals such as shrimp, crabs and others. This makes it important for Pokdarwis and the community to make awik-awik in the form of rules and sanctions for violators.

Awik-awik and regulations are very important and relevant to protect forests, rivers and their ecosystems from vandals. The threat of imprisonment and fines will be enough to deter the perpetrators of environmental destruction. The crimes committed as mentioned basically not only damage the environmental ecosystem on land and in water, but will also endanger humans. When forests and rivers are damaged, disasters such as floods and landslides will occur.

DISCUSSIONS

Indonesia is a vast archipelago, consisting of 17,000 islands. The vastness of the area is accompanied by abundant natural resources. Various kinds of

agricultural, plantation, and mining products can be produced. In addition to this natural wealth, Indonesia has an amazing natural beauty and panorama. Therefore, Indonesia's natural beauty has made it one of the world's famous tourist destinations. There is no doubt that the country's income from the tourism sector is quite large. The natural wealth owned by the Indonesian nation should be grateful, of course, with various forms of positive efforts in the form of managing, maintaining and preserving it.

Humans and nature are two inseparable things. Humans have a responsibility towards nature, and so does nature, created to meet the needs of human life. In addition to worship, the main task of human creation is to maintain and preserve the earth (*khalifah fi al-ardhi*). In this role, humans also actually get reciprocal benefits, namely being able to fulfill their needs on earth. When humans can carry out this role optimally, then with it they can continue their existence as living things. But on the contrary, if he cannot carry out this role properly, his existence on earth can even be threatened (QS. al-An'am: 165).

Nature is a gift from God and also a test for humans. The test is not to overexploit nature; such as cutting down trees so that forests become bare; fishing by blowing up coral reefs, even illegal fishing; drilling for petroleum and mining products by hollowing out the surface of the earth; or various environmental pollution of land, water and air due to the disposal of factory waste. Some of these activities are classified as acts of environmental destruction that will result in the destruction of the environment and humans themselves.

The awareness of human responsibility towards nature seems to have escaped the study of education. Many farmers, for example, do not want their children to become farmers. The perception of most parents is that educational success must be proven by working in offices and companies. This can certainly result in indifference to the natural environment. Therefore, environment-based character education is intended to hone sensitivity and concern for fellow humans and the natural environment. Concern for them is not merely based on need, but must be based on responsibility for the mandate entrusted by God. If it is based on need alone, then being a farmer and planters will be considered a lowly profession. The awareness of human responsibility must be built and shaped through continuous character education at every level and type of education. (Armanto, 2017; Mulyasa, 2013; Singh, 2019)

Character is a person's morality, truth, goodness, strength, and attitude that is manifested or shown to others in an action. The values of goodness that are inherent in a person will always encourage a person to act right, good and fair so that these actions are always integrated with character (Giri, 2020).

From the data exposure above related to character education in Kerujuk Ecotourism Village, several things were found as follows:

1. Integrative education

The relationship between the three centres of education, schools, families and communities in the implementation of education must be maintained. Each of them should realise their duties and roles

in the child's education process. Families cannot leave the responsibility of education to schools and teachers alone. Likewise, the community must always support various forms of school programmes, in this case the government, by maintaining the stability and conduciveness of the environment so that it is always friendly to child development. For example, by establishing rules or *awiq-awiq* in each RT, RW and village. Of course, the various rules contained in the community will greatly help the child's education process when socialising with the surrounding environment. A good social environment will shape a good character, and conversely a bad social environment will shape a bad character.

The results of this study strengthen some previous research on tourism-based character education. For example, such as the results of research by Hamara et al. (2024) which explains that one of the effective ways of shaping character is educational tourism activities in the homestay programme. The character of learners can be formed through students' own life experiences in homestay places or locations.

Kemendiknas (2011) explains the three main functions of character education, including the function of shaping and developing potential. This first function is to shape students to behave well. While the second function is repair and strengthening, which is to improve and strengthen the role of families, education units, communities, and governments to participate and be responsible for developing the potential of citizens.

The third function is the filter function, which is to filter other national cultures that are not in accordance with the

values of national culture and dignified national character.

Character education, in its development, is a means to success in this increasingly modern age. In today's world, there is a need for a balance between competitive and collaborative behaviour and mastery of basic and applied skills in the form of soft skills. In addition to physical skills, ruhiyah skills or emotional skills are also needed in a balanced manner. A modern human being is a human being who has good emotions by being good at building networks in the midst of people, and also has skills and competencies that are in accordance with the demands of the times.

In practice, character education requires an appropriate internalisation process with stages ranging from planting, growing, developing, and strengthening. Planting is about getting used to good values continuously so that they become a habit. While growing is the values that have been instilled in children are grown to the maximum. As for development, the values that have been instilled and grown in children must be reflected in their attitudes and behaviour in everyday life. Meanwhile, the last stage, stabilisation, is where children are given the trust and responsibility to carry out activities that are directly related to life in society according to their educational age.

Syarbini (2011) explains that character education can be effective when it involves three educational institutions or three centres of education, namely family, school and community. If one of them is neglected, character education will not be able to run well. The family is the main pillar in character cultivation, because in the family a person first learns many

things from parents. If it is good, then from it will be formed emotional maturity when in the school environment and society.

In line with the results of this study, several previous studies by Hijriati & Mardiana, (2016; Ramdani, (2018); Syafruddin et al., (2021) also said that in character education, integration between the educational institutions mentioned above must be carried out and optimised. So in this case, the efforts made by Pokdarwis Kerujuk Ecotourism Village can be interpreted as optimising the role of the community in supporting character education in schools. Because the community has a reinforcing role and function in character education.

Integrative education can also be interpreted as community-based education. The community is the main actor of education, while the government acts as a facilitator.

The results of this study reinforce several other studies that previously talked about community-based education, among them are Retnasari (2022), Surachman (2019), Syakdiah (2000) dan Yetri et al. (2017).

Pokdarwis Kerujuk Lestari Ecotourism Village because it can mingle and adapt to the needs of the millennial generation is easier to accept. This is like research Surachman (2019) for example, explaining the role of Fatayat NU in character building in the community. The development of character values by Fatayat NU can be well received by the millennial generation.

2. Character Values

Character education in Indonesia is basically the development of values derived from religion, worldview or

ideology of the nation and culture, as well as values in national education goals. (Mulyasa, 2013)

Based on the Ministry of Education and Culture's formulation, there are 18 characters that need to be developed in learning, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly, peace-loving, fond of reading, environmental care, social care and responsibility.

Hamara et al. (2024) According to the results of his research, he conveyed several character values that could grow and develop in this tourism activity, among others: independence, simplicity, social interaction, responsibility, religion and as a provision for plunging into society directly.

These character values are developed and taught through a contextual learning process by the Pokdarwis of Kerujuk Ecotourism Village, namely by directly carrying out activities that are independent, honest, responsible, disciplined and care for the environment. Activities are carried out together by involving religious leaders, community leaders and youth leaders.

Gotong royong every Friday is to familiarise children with a sense of responsibility towards themselves as humans and members of society, independence in carrying out their obligations, hard work in shouldering responsibilities, discipline in carrying out tasks, and care for their environment. Gotong royong can not only hone children's concern for the natural environment, but also hone the value of togetherness and unity. Children will have

high solidarity and solidarity among each other.

The picket schedule teaches discipline, responsibility and honesty. Likewise, participating in distributing aid to orphans and elderly parents has educated children's social awareness of the suffering of fellow human beings. Children will easily empathise with what others are experiencing and be responsive in helping and solving problems.

When referring to the stages of the character education process, what Pokdarwis has done in this case has reached moral doing. These schoolchildren certainly have an understanding of character values, or up to moral knowing. This means that character education developed in schools has not yet touched the spirituality aspect of students and has stopped at the IQ and EQ aspects. (Mitrakasih La Ode Onde et al, 2020; Priyatna, 2018; Retnasari, 2022; Supian, 2021).

Therefore, it is the duty of families and communities through institutions such as Pokdarwis, to develop the theoretical knowledge so that it can be actualised properly so that it becomes an inherent character. This is because knowing will not move towards doing or acting if one is not trained to do so.

The success of character education conducted by Pokdarwis is determined by the implementation of the stages of knowing, loving, and doing or acting. Moral knowing as the first aspect is in the form of knowledge that must be taught to students to fill their cognitive domain.

Furthermore, moral loving or moral feeling is a strengthening of the affective domain of students. This reinforcement is related to the form of attitude that must be

felt by students, namely awareness of identity, self-confidence, sensitivity to the suffering of others (empathy), love of truth (loving the good), self-control, and humility (Mulyasa, 2013; Wibowo, 2012).

After these two aspects are formed, moral acting will grow in learners. Moral acting is the outcome of the character education process carried out as something inherent in the learners, with which they act and behave in real life.

The three stages of character education mentioned above can only be carried out integrally by schools, families and communities by understanding, sharing and filling their respective roles. All three must work together and support each other. School programmes and family ideals must be supported by a cohesive and harmonious society either independently or through formal policies through the government.

CONCLUSIONS

Character, moral, value, or moral education is a process of maintaining or even returning humans to the essence of their humanity. The human being in question is a human being who has noble character in establishing his relationship with God, fellow humans and the natural environment. The implementation of character education must be carried out integrally by schools, families and communities. Only with the involvement of these parties, the character education stages of moral knowledge, moral feelings, and moral actions can be implemented properly. Character education through the management of Kerujuk Ecotourism Village is a form of support for character education in schools. Pokdarwis together with the community of Kerujuk Ecotourism Village carry out a

community-based education process with practical and useful activities for the development of character values in school children and society in general. The results of this study strengthen community-based education which must prioritise the needs of the community and how to solve problems using the potential that exists in the surrounding environment. The character values that can be found in the development of ecotourism are honesty, independence, hard work, tolerance, social care and responsibility. The development of ecotourism not only aims to maintain the existing ecosystem, but also the continuity of human life itself, and as a form of responsibility and devotion to God.

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