



# Padepokan Literasi 'Iqra: Awakening Spirit of the Ta'awun in Ecological Literacy Movement in Kampung Gampingan, Pakuncen, Wirobrajan, Yogyakarta City to realize Green Village

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## Abstract:

*The literacy movement by arousing the spirit of ta'awun in ecology is a community service that aims to build a good understanding of ecology, ecological culture, and ecological awareness in Gampingan village. The community service method can use the 4 R concept, namely: Rembug (discussion), Rencana (planning), Realisasi (implementation), and Rawat (maintenance). Several activities were carried out together (all partners), starting from strengthening the understanding of ecological literacy theory through literacy training and book references. Also, counseling is to increase legal awareness and environmental awareness in the community. Increasing the understanding of ecological literacy is also carried out by building the "Padepokan Literasi Iqro" as a place to read, write, discuss, and a space to solve ecological problems in Kampung Gampingan. The impact of community service for the community, namely: the community has a hermitage as a center for environmental learning learning, and good legal and ecological awareness. There is a commitment to the maintenance of Green Gampingan, namely: the community being aware of the law and environment, the community must be realizing a healthy, clean, and beautiful environment; the community can be gotong royong to keep the Green Gampingan; the community commits to throw garbage in trash box, use vacant land for productive activities that have an economic impact for the community; respecting the constitutional rights of others to fresh air and a healthy and beautiful environment; and obeying the rule of law and the mandate of the Javanese values of Memayu Hayuning Bawana (to create the beauty of the world).*

## Introduction

A great nation is a nation with a excellent literacy culture, where literacy culture must be firmly rooted as part of society's culture. The literacy culture in society must begin with a leader's literacy culture, and a excellent leader must have a good literacy culture. A leader must bring a great nation and country if he has a good literacy culture,



and the carrying capacity of community culture in the field of literacy is also good. In Indonesia, the founding fathers who led Indonesia to become an independent and dignified country were intelligent people with an excellent literacy culture. It means that the founding fathers were book readers and thoughts by writing.<sup>1</sup> An Indonesian leader who has an influential literacy culture is President Soekarno. He was a statesman and first president of Indonesia from 1945 to 1967. He was the leader of the Indonesian struggle for independence from the Dutch colonialists. He has a vast horizon of knowledge, has a global vision and humanitarian mission, he is fluent in various languages of other countries.

The literacy culture will significantly influence a person, especially critical thinking and global perspective, and solutions to future challenges. This literacy culture must continue to be developed, both through the role of government and community. Because developing the nation's literacy needed a *grand design* of a nation and certainly cannot be done partially.<sup>2</sup> A nation is categorized as a developed nation if interest in literacy, discourse culture,<sup>3</sup> the community actively writes in the form of journals, books, mass media, and others.

Based on research from The United Nations Educational, Scientific and Cultural Organization (UNESCO), the current condition of the Indonesian country is in the second country from the bottom in terms of literacy, meaning that reading interest is very low. According to UNESCO data, the reading interest of the Indonesian people is very concerning, only 0.001%. It means that out of 1,000 Indonesians, only one person is an active reader.<sup>4</sup> The low literacy culture of the Indonesian people is a fundamental problem, this condition impacts the slow progress to well-being and economic prosperity. Low literacy culture contributes to the nation's low well-being and economic prosperity, thus hampering productivity in various fields. Well-being, prosperity, and low productivity will lead to a low level of welfare indicated by the community's low income per capita. On the other hand, when the nation's literacy is very low, it will contribute significantly to community poverty, unemployment in vast numbers, and the socio-economic gap of the community is getting steeper.<sup>5</sup>

The Efforts to eradicate poor literacy need to be togetherness or mutual cooperation (gotong royong), awakening the spirit of *ta'awun*. The word *ta'awun* itself

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<sup>1</sup> Abdurahman Adisaputera, Wisman Hadi, dan Trisnawati Hutagalung, "Pembinaan Kemampuan Menulis Puisi di Padepokan Iqro Desa Kolam Kecamatan Percut Sei Tuan Kabupaten Deli Serdang," *Jurnal Pengabdian Kepada Masyarakat* Vol 26 (4), 2020.

<sup>2</sup> Bambang Trim, "Melejitkan Daya Literasi Indonesia: Sebuah Kajian Pendahuluan" (2016): 2-5.

<sup>3</sup> Asy'ari, "Analisis Desain Perpustakaan Sekolah Pada Tingkat Budaya Literasi Siswa SMP Muhammadiyah 10 Surabaya," *Aksiologi: Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (2019): 170.

<sup>4</sup> "Teknologi Masyarakat Indonesia: Malas Baca Tapi Cerewet di Medsos", [https://www.kominfo.go.id/content/detail/10862/teknologi-masyarakat-indonesia-malas-baca-tapi-cerewet-di-medsos/0/sorotan\\_media](https://www.kominfo.go.id/content/detail/10862/teknologi-masyarakat-indonesia-malas-baca-tapi-cerewet-di-medsos/0/sorotan_media)) diakses pada tanggal 10 Oktober 2020.

<sup>5</sup> Efendi, D., (2017). *Mencari Model Gerakan Literasi Masyarakat*, Universitas MUhammadiyah Yogyakarta



comes from Arabic, which means helping each other or helping each other (*tolong menolong*). Building the togetherness principle to help in the literacy movement needs to be continuously mobilized and campaigned by government and community, both through community/ libraries, community organizations, and literacy communities, including the movement to implement literacy in various places and communities.

The spirit of ta'awun was carried out by young cadres of Muhammadiyah in collaboration with a community service team from the Universitas Muhammadiyah Yogyakarta to make a literacy movement program in Padepokan Literasi 'Iqra. As well as assist environmental issues in society in this program, carried out by ta'awun partners, namely: Department of Education of Pimpinan Daerah Nasyiatul Aisyiyah Kota Yogyakarta (hereinafter PDNA), Branch leader of Ikatan Mahasiswa Muhammadiyah AR Fakhruddin Kota Yogyakarta (hereinafter IMM AR), the Kampung Gampingan community. This Environmental Awareness is the village administrators (Head of citizen group / Rukun Warga 11), and the Forum Komunikasi Panca Tertib (FKPT). Several women's, student, and community organizations have banded together to build a literacy movement with literacy hermitage products, a place to learn literacy in various fields.

This community service program was motivated by various issues, including each organization's low literacy skills, particularly in Kampung Gampingan, which has environmental problems. Some of the problems include the absence of a library or a place used as a secretariat to build a ta'awun in the literary movement and the lack of book facilities for community partners, and the problem of ecological literacy. It is show that the problems of Gampingan Village: scattered garbage, unhealthy environment, community ecological literacy is still weak. The ecological literacy aims to increase the awareness of individuals to make or make decisions and act as a response to environmental issues.<sup>6</sup> Ecology literacy can develop community skill to use knowledge about ecology, ways of thinking to enjoy, appreciate, or study the environment.<sup>7</sup> Ecological literacy tries to introduce and update community understanding of the importance of global environmental awareness, in order to create a balance between human needs and earth's capacity.<sup>8</sup>

This movement aims to make the community have an understanding regarding Ecological Literacy Competencies, including: (1) Natural history skills that foster familiarity with community members and life-sustaining processes of one's own bioregion, as well as the ability to interpret ecosystem health; (2) Awareness, sensitivity and compassion toward other life forms that engenders kinship with natural systems; (3)

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<sup>6</sup> Jordan, R., F. Singer, J. Vaughan, and A. Berkowitz. (2009). What should every citizen know about Ecology?. *Frontiers in ecology and the environment*, 7, 495–500., doi:10.1890/070113

<sup>7</sup> Lenny Prastiwi, Diana Vivanti Sigit, Rizhal Hendi Ristanto Ecological Literacy, Environmental Awareness, Academic Ability and Environmental Problem-Solving Skill at Adiwiyata School, Indonesian Journal of Science and Education Volume 3, Number 2, October 2019, pp: 82 ~ 92

<sup>8</sup> Pitman S.D., & Daniels C.B. (2016). Quantifying ecological literacy in an adult western community: the development and application of a new assessment tool and community standard. *Plos one*. 11, e0150648. doi:10.1371/journal.pone.0150648.



Knowledge of ecological laws and patterns that inform how actions might affect natural systems; (4) Critical thinking skills that illuminate connections between actions, the health of natural systems and community wellbeing; (5) A sense of responsibility, willingness and practical skills that enable engagement in creative and socially just actions addressing sustainability issues; (6) Understanding of cultural values and worldviews that affect human perceptions of and relationships with nature.<sup>9</sup>

This ecological literacy problem coincides with the problem of the slum environment in Kampung Gampingan (RW 11). The Gampingan Village is an area that does not have environmental health; much garbage is scattered on the Kaliwinongo River (Sungai Kaliwinongo) and other places, even around people's homes. For this reason, this movement aims to develop a place for learning, discussion, and develop the spirit of an excellent ecological literacy culture because weak environmental awareness is a form of weak ecological literacy. Efforts to realize an environmentally conscious village are not easy, mainly if limitations also occur at the level of literacy culture.

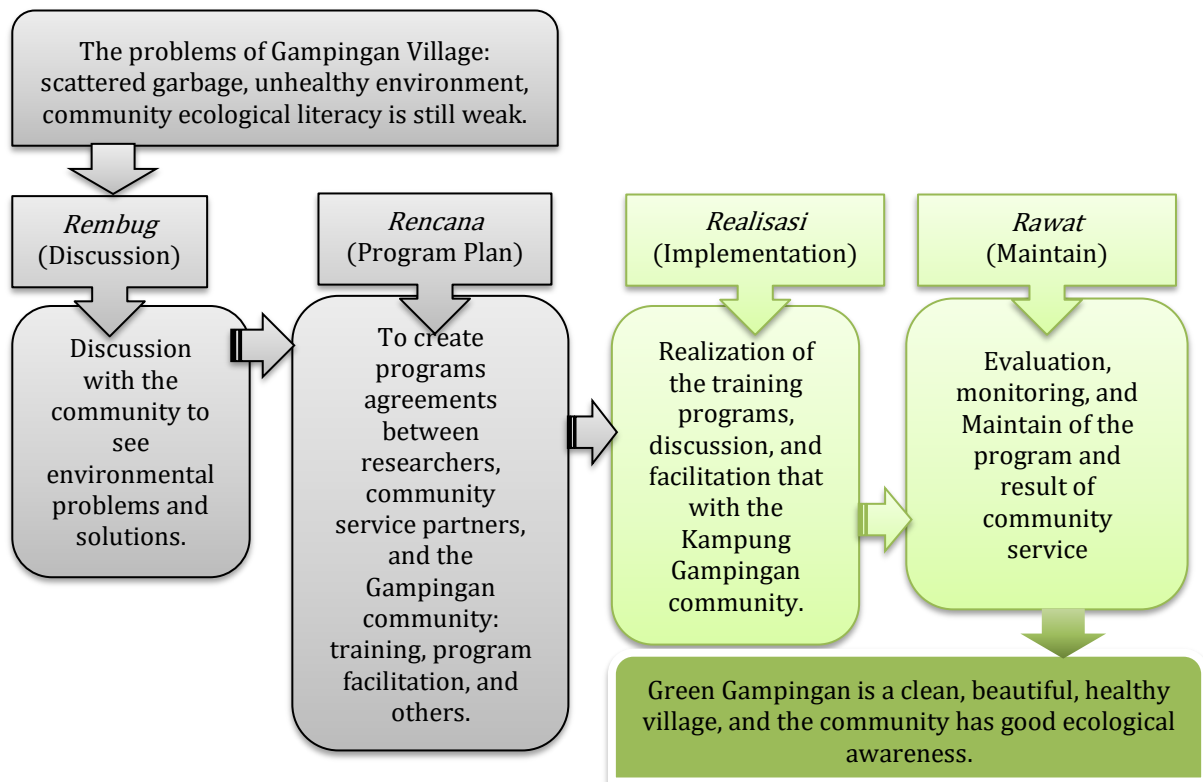
## Method

This community service focuses on assisting the Gampingan Village community to realize legal and environmental awareness, respect the constitutional rights of others to obtain fresh air and a healthy environment, dispose of garbage in its place, and others. The location of this service is in Kampung Gampingan, Kelurahan Pakuncen, Kecamatan Wirobrajan, Kota Yogyakarta. This program aims to make partners a model for the ta'awun community in the literary movement to provide inspiration and examples for other communities in Indonesia. In the sense of community empowerment (partners), this requires the cooperation of all involved partners/communities at every stage of planning, implementation, and monitoring - evaluation of the program carried out. This means that the excellent design program can use the 4 R concept, namely: Rembug (discussion), Rencana (planning), Realisasi (implementation), and Rawat (maintenance), hoping that the community's needs for a development process will be more accommodated.<sup>10</sup>

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<sup>9</sup> Kim Monaghan and Lesley Curthoys, Addressing Barriers to Ecological Literacy, Pathways: The Ontario Journal of Outdoor Education, 2008

<sup>10</sup> Ahmad Sururi and Rahmi Mulyasih, "Pemberdayaan Masyarakat Melalui Inovasi Perencanaan Pembangunan Berbasis 4R (Rembug, Rencana, Realisasi dan Rawat) di Desa Cilangkap Kecamatan Wanasalam Sebagai Pilar Utama Kebijakan Partisipatif dan Gotong Royong," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (2017): 218-238.



Picture 1. the steps of community service activities

Community empowerment aims to understand literacy and sustainable literacy culture in the movement and build a culture of literacy in the community to alleviate environmental problems. An essential aspect of a community empowerment program is that partners and service teams jointly prepare the program. This program departs from partner problems and must provide solutions to these problems but still maintain traditional values firmly held by the community, are professional, and do not create community dependence on the community service team.

## Result

### Training of Ecological Literacy

The training and discussion aim to formulate ideas for developing literacy movements. In this training, of course, the delivery of development and innovation materials is carried out by the community service team. The training was carried out in a simple method while discussing at night. In these pieces of training and discussions, more emphasis conveying the wishes of partners in literacy development and the delivery of



training related to the wishes of these partners. Sharing experiences is also carried out; each member can share experiences in literacy to increase the community's creativity and innovation and become a determinant of the implementation of activities in creating an independent, competitive, and competitive society. This literary movement training to provide an understanding of the literacy movement to PDNA cadres, IMM AR, where the organization has the intention of helping and developing the Gampingan community in building a culture of ecological literacy as well as building the spirit of Green Gampingan (a beautiful, clean, and healthy village).

In this community service, to build a common perception of the literary movement with the spirit of ta'awun, a study of strengthening literacy understanding and writing materials was carried out. In the literacy study, the presenter is Mr. Tanto Lailam and 50 participants from PDNA and IMM AR, and the public. This study presents the background of understanding the literacy movement for the younger generation and the community. Everyone must have literacy skills; this ability is a requirement to become a superior nation because literacy is one of the essential needs for individuals to compete in the 21st century. Literacy is reading and writing related to the demand to understand information critically and analytically, including balanced with creative thinking typical of students or young people.<sup>11</sup>

There are several things on developing literacy in this activity, starting with understanding literacy and digital literacy. Literacy is a concept that has a complex, dynamic meaning, continues to be interpreted and defined in various ways and points of view, but essentially one's ability to read and write is the primary basis for developing the broader meaning of literacy.<sup>12</sup> Literacy in the 4.0 era became a big challenge and served excellent facilities. The available facilities must be innovative, creative, communicative, and productive by the younger generation. The younger generation is the spearhead of change for a better nation to fight in the world civilization.<sup>13</sup>

### **Establishment of Padepokan Literasi 'Iqra**

The fundamental step in the program to strengthen literacy culture and eco-literacy is establishing a literacy hermitage founded in the spirit of ta'awun. This hermitage is an institution or place used to gain knowledge which used to be better known as a place of learning and training and the residence of warriors in the martial world or the residence of poets Javanese society. The term hermitage is used to develop various cross-disciplinary fields, including art, culture, literacy, and national character. The term hermitage in literacy activities has been widely carried out, such as the Iqra hermitage in

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<sup>11</sup> Makhrus, M. dan Putri Dwi Cahyani, Upaya Mengoptimalkan Gerakan Literasi Pada Ikatan Pelajar Muhammadiyah Kabupaten Banyumas, *Jurnal Islamadina: Jurnal Pemikiran Islam*, Volume XVIII, No. 2, Juni 2017

<sup>12</sup> Magdalena., I., Sumiyani, Sa'odah, Y Huliaturunisa, "Membangun Karakter Anak Bangsa Generasi Z", *Prosiding Seminar Nasional Pengabdian Masyarakat LPPM UMJ 2019*

<sup>13</sup> Endang Sumarti et al., "Penanaman Dinamika Literasi Pada Era 4.0", *Jurnal Literasi* Vol 4 (1), 2020



Deli Serdang. At Semarang State University, the hermitage to strengthen character in the form of a character hermitage established based on supporting a conservation campus with an international perspective (conservation of values).<sup>14</sup>

In Yogyakarta, the hermitage is for arts and cultural activities, including religious studies. In terms of developing religious thought, the Padepokan KH Ahmad Dahlan was established, which was designed to be a place to study religion and develop the thoughts of KH Ahmad Dahlan as a national figure who drives the people in building the spirit of *ta'awun*. With the spirit of *ta'awun* to develop literacy hermitages, the organizational potential is motivated; for example, the presence of young women in the PDNA organization will undoubtedly provide a youth spirit for women. The existence of students from IMM AR representations is significant. They have a very significant support function in the social environment because a student is assumed to have a better literacy level. Therefore, the role of the social environment, especially millennials (students), is the main target in implementing the literacy movement.<sup>15</sup> Meanwhile, the community leaders and organizations of Gampingan Village became a breaker for the spirit of *ta'awun* to build *eco-literacy* and *Green Gampingan* in an integrative way.

The translation of the literacy movement is also an inspiration in the formation of literacy hermitages by developing studies and community libraries (*taman bacaan masyarakat*).<sup>16</sup> The Padepokan Literasi Iqra, which includes a community library, is clear proof of the literacy movement initiated by the community with the spirit of *ta'awun*. The steps taken in the formation of the Padepokan Literasi 'Iqra include:

*First*, preparation for the establishment. Preparation for establishing the Padepokan Literasi Iqra began with community service team, partners, and the Kampung Gampingan community to establish a community library for the community and children to learn of ecological and other sciences. The literacy center is initiated together and is idealized as a place for joint learning and discussion in community empowerment while solving problems that occur in the community. The establishment of this hermitage is in the middle of the village, and it is hoped all parties/communities can work together to build a jointly owned hermitage.

*Second*, provision of books. One of the biggest strengths in the literacy and ecological literacy movement is books that will develop community knowledge. The service team provides various books and third parties who assist in the development (600 titles of books), including legal, environmental, religious, social, and others. These books will be a medium for collective learning and reference building or empowering the

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<sup>14</sup> Sutiyono dan Suharno, "Strategi Penguatan Karakter Bangsa pada Mahasiswa di Padepokan Karakter", Jurnal Nalar Pendidikan Volume 6 No.1 (2018)

<sup>15</sup> Achmad Uzair Fauzan, "Moralitas, Pasar, dan Gerakan Dakwah", *Sosiologi Reflektif* 13, No. 1 (2018): 133-167.

<sup>16</sup> Santoso Mahargono, "Membangun Kegiatan Literasi Melalui Komunitas : Upaya Pustakawan Bergerak Dengan Program Go-Read," *Media Pustakawan* 25, No. 3 (2018): 42-51, [ejournal.perpusnas.go.id > article > view%0A](http://ejournal.perpusnas.go.id/article/view/0A).



community. These books aim to ignite that the community, especially Muhammadiyah cadres in the surrounding environment and the people of Kampung Gampingan, commit to reading these books. Reading will increase public awareness and insights about the world, especially for the younger generation.<sup>17</sup>

The presence of these hundreds of books builds critical reasoning and enriches reading so that the knowledge that readers gain by reading this book is a combination of various perspectives. In addition to building critical reasoning, the reader will have a broad view that will be beneficial for himself and others by reading books. At the same time, it can make imagination and thinking power, so that intellectual satisfaction is fulfilled and gain valuable practical knowledge in life.<sup>18</sup>



Picture 2. Provision of Books and a visit from the Village Head of Pakuncen Mrs. Riyan Wulandari

*Third*, launching of the Padepokan Literasi 'Iqra. As a proof of the operation of the literacy hermitage, a joint launch was carried out by presenting all parties, from the University of Muhammadiyah Yogyakarta represented by Mr. Tanto Lailam, Kelurahan Pakuncen represented by Lurah Pakuncen Riyan Wulandari, all leaders of the PDNA, IMM AR, Head of Gampingan Village RW 11, Head of FKPT, Muhammadiyah cadres, and public. The establishment of this literacy hermitage is a joint hermitage that will be managed and developed together. At the same time, emphasize that launching is a way to introduce hermitage to the broader community and is established above all groups/ religions.

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<sup>17</sup> Eko Didik Widiyanto, Wahyu Krisna Hidayat, and Aris Sugiharto, "Perintisan Taman Baca Tunas Merapi Sebagai Upaya Pengembangan Generasi Gemar Membaca Di Dusun Druwak Desa Logede Kecamatan Karangnongko Klaten," *Engagement; Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (2018): 71-79, <http://engagement.kopertais4.or.id/index.php/engagement/article/view/29>.

<sup>18</sup> R.M. Arnold, Prijana, and Sukaesih, "Potensi Membaca Buku Teks," *Jurnal Kajian Informasi & Perpustakaan* 3, no. 1 (2015): 81-88.



Picture 3. assigning of nameplate from PDNA to community

*Fourth*, briefing by the Lurah Pakuncen and community service team. In the series of launches, the essential thing was Lurah Pakuncen Ryan Wulandari in the development of literacy hermitages. Her briefing conveyed that the spirit of cooperation / mutual help/cooperation is a community spirit that must be continuously improved. With this spirit, it is hoped that all parties can work together to solve existing problems. This collaboration in establishing libraries and hermitages will inspire the community to want to read and act based on their readings. Literacy hermitages with libraries and empowerment activities will be the first step to building general intelligence and public awareness of the environment and environmental problems.

Mr. Tanto Lailam also delivered other briefings as a representative of the community service team. His briefing stated that the Padepokan Literasi Iqra was a form of *ta'awun* in goodness, competing in goodness (*fastabiqul khoirot/ berlomba-lomba dalam kebaikan*). So, this hermitage belongs to the community, and every community involved has a responsibility to manage and develop it. This literacy center for education and community activities, namely:

- a. Center of education. In this literacy hermitage, various references/books have been provided as material for developing knowledge for the community of Gampingan Village and its surroundings. Reading and writing activities across ages can be done in this secretariat.
- b. a place for discussion. Like a hermitage, the essential thing is a medium of discussion, collaboration, sharing of knowledge, and discussion for solving community problems. In the future, it will become a guard in solving community problems, especially in the environmental field.

This occasion also conveyed the understanding of ecological literacy how literacy influences environmental life by awareness and knowledge of community literacy. Ecological literacy is related to the science of caring for and maintaining the universe in which living things live.<sup>19</sup> The literacy movement aims to develop a literacy culture,

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<sup>19</sup> Rusmawan, "Ecoliteracy Dalam Konteks Pendidikan IPS," *Sosio Didaktika: Social Science Education Journal* 4, no. 2 (2017): 39–50, <http://journal.uinjkt.ac.id/index.php/SOSIO-FITK>.



strengthen personal knowledge and understanding of aspects that build the environment, the principles that occur in the environment, and act to maintain environmental quality, which is applied in everyday life,<sup>20</sup> while increasing ecological awareness.<sup>21</sup> On the other hand, ecological literacy contributes to the ability to solve environmental problems.



Picture 4. Briefing by Lurah Pakuncen Riyan Wulandari and Tanto Lailam

### **Counseling of legal and environmental awareness**

Counseling on legal and environmental awareness, this counseling is an activity to convey legal and environmental information to the community, with the aim that the community has knowledge and understanding regarding the material presented, the counseling held in former slum locations that the community has cleaned through mutual cooperation (gotong royong). The counseling also conveyed how the collaboration between the RW, FKPT, and the community was to create a clean, healthy, and beautiful village. For example, attitudes are environmentally conscious such as having disposed of garbage in its place and being the initiator of a waste bank.<sup>22</sup> In the future, ecological literacy can be done by establishing a waste bank; a waste bank is an alternative for waste management. Garbage banks are also a strategy for implementing 3R (Reuse, Reduce, Recycle) in waste management at the source at the community level with an economic incentive pattern<sup>23</sup> and still an attitude of loving the environment.<sup>24</sup>

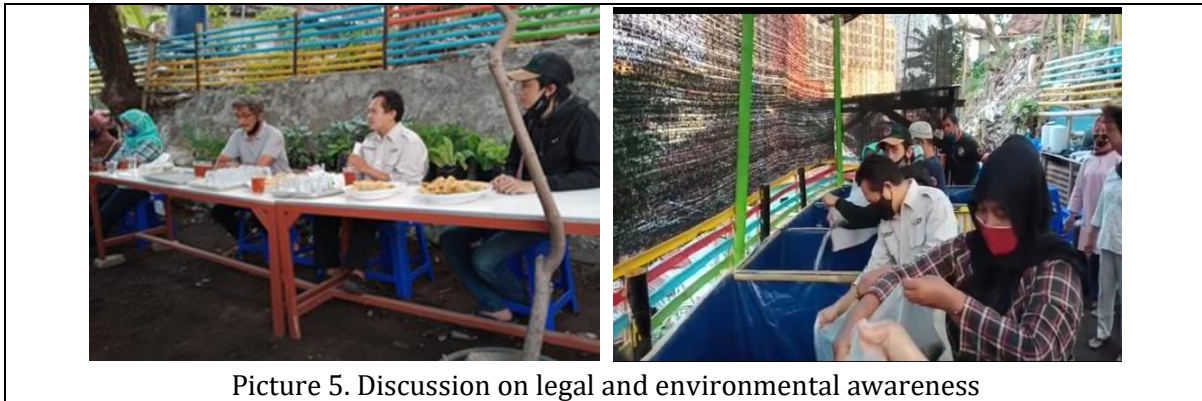
<sup>20</sup> Neneng Komariah et al., "Pendidikan Literasi Lingkungan Sebagai Penunjang Desa Wisata Agro Kecamatan Padaherang Kabupaten Pangandaran," *Jurnal Aplikasi Ipteks untuk Masyarakat* 6, no. 2 (2017): 111-115.

<sup>21</sup> Lenny Prastiwi, Diana Vivanti Sigit, and Rizhal Hendi Ristanto, "Hubungan Antara Literasi Ekologi Dengan Kemampuan Memecahkan Masalah Lingkungan Di Sekolah Adiwiyata Kota Tangerang," *Jurnal Pendidikan Matematika dan IPA* 11, no. 1 (2020): 47.

<sup>22</sup> Suryani, Anih Sri. 2014. "Peran Bank Sampah Dalam Efektivitas Pengelolaan Sampah (Studi Kasus Bank Sampah Malang)." *Aspirasi* 5(1): 71-84.

<sup>23</sup> Selomo, Makmur, Agus Bintara Birawida, and Anwar Mallongi. 2016. "Bank Sampah Sebagai Salah Satu Solusi Penanganan Sampah Di Kota Makassar" *Jurnal MKMI* 12 No 4 (Desember): 232-240.

<sup>24</sup> Nurul Inayah and Ribut Suprpto, "Pendidikan Karakter Melalui Pembentukan Bank Sampah Berbasis Pesantren Di PP Ibnu Sina Genteng Banyuwangi," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (2017): 14-27



Picture 5. Discussion on legal and environmental awareness

## Discussion

The spirit of *ta'awun* is built as a discourse and requires action in its development and ecological literacy, which is part of the *Padepokan Literasi 'Iqra* as the first step for literacy action. Of course, this was motivated by environmental problems in Kampung Gampingan. Ecological literacy and green Kampung Gampingan will be integrated with this literacy movement, leading to ecological literacy towards Green Gampingan. The community movement to realize *Green Gampingan* already exists, but it has not been maximized. This condition shows that the community already desires to realize an environmentally aware village, but the community still needs the knowledge to increase ecological understanding and awareness and facilitate the use of former slum land. For this reason, this community empowerment program raises the spirit of community togetherness to realize a *Green Gampingan* (a clean, healthy, and beautiful Kampung Gampingan).

Environmental problems can be minimized and overcome if the ability to solve environmental problems can be developed, especially in the RW 11 Kampung Gampingan, because the community is a component to contribute to making changes for the better for the environment. Therefore, by providing ecological literacy, the community will know and be aware of current environmental problems to form the expected ability to solve the problems. Solving environmental problems is part of forming ecological literacy<sup>25</sup>. Environmental problems are urgent to overcome, considering that these environmental problems lead to spatial inequality. One of the preventive efforts to overcome spatial inequality is through learning that raises awareness of the importance of the environment,<sup>26</sup> one of which is done by raising the spirit of *ta'awun* in the ecological literacy movement. Understanding of ecology and being aware of ecology is carried out by providing various reference books to enrich knowledge and reading as well as carrying out legal awareness (*sadar hukum*) and environmental awareness (*sadar*

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<sup>25</sup> Prastiwi, Sigit, and Ristanto, "Hubungan Antara Literasi Ekologi Dengan Kemampuan Memecahkan Masalah Lingkungan Di Sekolah Adiwiyata Kota Tangerang."

<sup>26</sup> Rusmawan, *Op.Cit*



*lingkungan*) counseling by the service team and campaigns through the installation of billboards containing appeals for a commitment to creating a clean environment.

At the end of the service, there is a good increase in ecological literacy, legal awareness, and ecological awareness, meaning that this ecological literacy movement has positively impacted *Green Gampingan* (clean, healthy, and beautiful). This legal attitude becomes a significant problem related to legal and environmental awareness before the service. It is still filled with garbage that accumulates and is scattered. After the service, showing good results, indicating of legal and ecological awareness show in the legal behavior, i.e., where a person or in a society whose citizens comply with applicable regulations, are orderly and obedient to the provisions of laws and regulations or regulations made by the community, but this indicator still requires a long process.

For example, good legal and ecological awareness is marked by a community commitment and a joint movement to clean up a slum/dirty environment. There is a commitment to the maintenance of *Green Gampingan*, namely: the community being aware of the law (*sadar hukum*) and being aware of the environment (*sadar lingkungan*), the community must be realizing a healthy, clean, and beautiful environment; the community can be *gotong royong* to keep the *Green Gampingan*; the community commits to throw garbage in trash box, use vacant land for productive activities that have an economic impact for the community; respecting the constitutional rights of others to fresh air and a healthy and beautiful environment; and obeying the rule of law and the mandate of the Javanese values of *Memayu Hayuning Bawana* (to create the beauty of the world).

On the other hand, the community already committed to turning vacant land into productive land, the land that used to be filled with garbage is now clean. The ecological movement to use dirty/slum lands becomes usable land. This land use is a form of awareness of the importance of social entrepreneurship to pioneer financial, social independence, and responsible use of the environment. Take advantage of the land for independent communities. Dirty land will hurt the community, both health and economic problems. By changing dirty land with activities for sustainably managing catfish ponds (*kolam lele*) and vegetables (*ladang sayuran*), it will be able to support the independence and economy of the community; vegetables can be consumed together, while the results in managing catfish ponds (*kolam ikan lele*) can contribute to improving the financial of the community.

## Conclusion

This literacy movement with the spirit of *ta'awun* is a community service that aims to build an excellent ecological understanding, ecological culture, and ecological awareness in *Kampung Gampingan*. Several activities include strengthening the understanding of ecological literacy theory, increasing legal awareness and environmental awareness in the community (ecological awareness), and giving books. In



addition to increasing understanding of ecological literacy, the Padepokan Literasi 'Iqra was built as a center of education (to read, write, discuss) and a space to solve ecological problems in Kampung Gampingan. The impact of community service for the community, namely: the community has a hermitage as a center for ecological learning, and good legal and ecological awareness. There is a commitment to the maintenance of Green Gampingan, namely: the community being aware of the law (sadar hukum) and being aware of the environment (sadar lingkungan), the community must be realizing a healthy, clean, and beautiful environment; the community can be *gotong royong* to keep the Green Gampingan; the community commits to throw garbage in trash box, use vacant land for productive activities that have an economic impact for the community; respecting the constitutional rights of others to fresh air and a healthy and beautiful environment; and obeying the rule of law and the mandate of the Javanese values of Memayu Hayuning Bawana (to create the beauty of the world).

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