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Ecofeminism and Aisyiyah's Role for the Environment in Banjarmasin City

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ABSTRACT

Once constrained by traditions and customs, the role of women is actually much bigger than just household affairs in the kitchen, serving and being silent. There is a connection between feminist and ecological issues, when women are always connected with nature both conceptually, symbolically and linguistically. Therefore, eco-feminism exists to be a solution and a relationship between nature and life, when women are always in a position where they are bound by male domination over environmental management. A requirement for women to have a high awareness of participating in resolving ecological problems around them, ecofeminism is one approach in resolving environmental problems for Aisyiyah's organization. In accordance with Aisyiyah's vision and mission which leads to the strengthening and development of higher quality preaching of amar makruf nahi mungkar towards civil society. The natural condition and environmental damage, especially the pollution of the river, which is the heart of the Banjar community, which is getting more and more alarming every day, has made Aisyiyah a woman's organization to call this a big problem that must be resolved in the city of Banjarmasin. In line with Aisyiyah's goals in efforts to preserve the environment and to educate the nation's life so that human beings who are righteous, have noble character, are capable, believe in themselves, love the homeland and are useful to society and are blessed by Allah SWT.

Keywords: Ecofeminism, the role of Aisyiyah, environment.

1. INTRODUCTION

Every society will definitely experience a transformation in its life's track record, so that no one will have the same portrait, be it traditional or modern society and with varying rates of development. Therefore, the changes that occur require us to arrive at the point of achievement that has been declared and in accordance with the ideals of the nation through the women's movement. At the end of the 21st century, various public awareness movements have emerged that pay attention to environmental conditions. Since then, the tendency to care for the environment has begun to spread not only among NGOs (Non-Governmental Organizations) but also among the government, both regional and central, even among academics in tertiary institutions, not many are aware that environmental issues are closely related to women's issues [1]. There has been a lot of damage and pollution in various parts of the world, and all human beings are against this destruction and destruction of nature, but from various elements of society who seek to voice and carry out refusal actions, women have calls and efforts in real movement to defend their defense against environmental damage.

The emancipation of women in the millennial era greatly influences the development and future growth of the nation. Women are the primary and first educational basis for a child. In terms of quantity, the number of women in Indonesia is more than that of men. The participation of

women in society should have enormous potential. Gender is also understood as a cultural concept that results in differentiation in the roles, attitudes, mental behavior and emotional characteristics between men and women. There is a connection between feminist and ecological issues, when women are always connected with nature both conceptually, symbolically and linguistically. Ecology studies the relationship between humans and the environment, linking the natural sciences and humanities interdisciplinary. Feminism appears to respond to the problem of inequality between sexes, discrimination, oppression, and violence against women. Muhammadiyah is one of the social organizations in Indonesia that promotes the existence of women. Muhammadiyah is an Islamic movement that carries out the da'wah amar ma'ruf nahi munkar with the intent and purpose of upholding and upholding the religion of Islam so that a true Islamic community can be formed.

From the time of the Dutch occupation to the Japanese in Indonesia, Muhammadiyah has played an important role in educational, social and cultural development for the nation. Muhammadiyah has become a pioneer in renewing women's involvement in Indonesian society through organizations, one of which is a women's organization called Aisyiyah. Founded by Kiai H. Ahmad Dahlan and his wife, Siti Walidah. This is a form of attention given by Muhammadiyah as a tajdid movement, that is, it wants to

advance women through the establishment of Aisiyyah. Aisiyyah's existence is categorized as dedication and charity that brings positive results both for Aisiyyah and Muhammadiyah as well as for the wider community. Aisiyyah encourages young women in Indonesia to become special people who succeed in appearing in front of who become pioneers, pioneers, thinkers, creators and organizational experts. They are not only born to be leaders, but also can emerge as a result of a learning process. Health and environmental issues have taken a very serious position in the Aisiyyah movement. With a mission as a driving force for the realization of a healthy community and environment, Aisiyyah then develops a service activity center and improves the quality of public health and environmental preservation through education, namely through education with character, starting from early childhood, elementary, middle, upper and even up to College. creators and organizational experts. They are not only born to be leaders, but also can emerge as a result of a learning process. Health and environmental issues have taken a very serious position in the Aisiyyah movement. With a mission as a driving force for the realization of a healthy community and environment, Aisiyyah then develops a service activity center and improves the quality of public health and environmental preservation through education, namely through education with character, starting from early childhood, elementary, middle, upper and even up to College. creators and organizational experts. They are not only born to be leaders, but also can emerge as a result of a learning process. Health and environmental issues have taken a very serious position in the Aisiyyah movement. With a mission as a driving force for the realization of a healthy community and environment, Aisiyyah then develops a service activity center and improves the quality of public health and environmental preservation through education, namely through education with character, starting from early childhood, elementary, middle, upper and even up to College. Health and environmental issues have taken a very serious position in the Aisiyyah movement. With a mission as a driving force for the realization of a healthy community and environment, Aisiyyah then develops a service activity center and improves the quality of public health and environmental preservation through education, namely through education with character, starting from early childhood, elementary, middle, upper and even up to College.

The emancipation of women in the millennial era greatly influences the development and growth of children. Ethics and education of a woman as a mother greatly influences the development of early childhood, as in the future she will grow and live as a human being with good character and noble character. Educating is a noble job that always

requires a lot of struggle and sacrifice. The struggles of a mother from pregnancy, childbirth, to raising her baby can be used as the initial benchmark for women's dedication for this nation. Contribution that has a positive impact on the progress of the nation. Women can be said to be the right conductors to instill leadership characters oriented towards the progress of the Indonesian nation. This is because, As a social organization, Aisiyyah is certainly not only responsible for internal problems that include the development and fostering of human resources, but externally is also required to have social responsibility for the community as well as for the surrounding environment. Because the environment has a very big influence on the course of daily life.

2. METHOD

This research is a qualitative descriptive study. According to Arikunto [2], descriptive-qualitative research is generally a non-hypothesis research so that the research process does not need to propose a hypothesis. Therefore, in this study the authors develop concepts, collect existing facts, classify the data that has been obtained, and then analyze and interpret the data, but researchers do not need to test hypotheses. This type of research is field research, namely research in which data collection is carried out in the field, such as the community environment, institutions, and social organizations and research institutions. The approach used is a qualitative approach, namely research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior.[3]. The research subjects were the leaders of Aisiyyah, Banjarmasin city and all educational components in the Aisiyyah area of Banjarmasin city. Data collection techniques through observation, interviews, documentation. Qualitative research procedures by reducing, presenting and concluding. To check the validity of the data in this study, the researcher used triangulation techniques, two kinds of triangulation, namely techniques and sources.

3. DISCUSSION

3.1 Ecofeminism

The concept of Ecofeminism is a combination of the concepts of ecology and feminism. Both are likened to a philosophy that covers or connects the diversity of approaches to feminism and the environment. This connection between feminism and the environment is inseparable from the similarity in the situation and position of women and nature which are always oppressed by patriarchal forces [4]. Ecology studies the relationship between humans and the environment, linking the natural sciences and humanities interdisciplinary. Feminism exists to respond to the problem of inequality between sexes, discrimination, oppression, and violence against women. The feminist and ecological movements have mutually reinforcing goals, both of them want to build a view of the world of practice that is not based on patriarchal models and dominations. There is a very important link between domination over women and domination over nature [5]. When Humans tend to have a destructive attitude towards

nature. This pattern of behavior will give birth to and perpetuate the unlimited exploitation of nature which can have fatal consequences for all life. Ecology of feminism exists as an offer to save the environment through a feminist perspective [6]. The link between feminism and the environment is historically causal. According to Vandana Shiva, in the struggle to save the environment, women are victims as well as their driving figures who face the ruling group (oppressors). The concept of Shiva's ecofeminism is to offer a view or solution to the problems of human life and nature in the future. Ecofeminism such as in the book *Reclaim The Earth* offers an analysis of the relationship between women and nature and how women have protected nature throughout the ages [7]. The philosophers of ecofeminism argue that the basic concept of the dual domination of nature and women is the dualism of values and a hierarchy of values. Therefore, the role of ethics of feminism and the environment is to expose and dismantle this dualism and to restructure the philosophical ideas that underlie them as a unity [8].

Environmental problems in Indonesia are increasingly complex and the damage is getting out of control. One of the environmental problems that often afflicts most parts of Indonesia is waste. On the other hand, the phenomenon of environmental damage caused by massive exploitation makes women uneasy about acts of domination (men) that are too big. So that the theory of natural protection by women emerged which was called the theory of ecofeminism which broke the ethics of anthropocentrism which put humans first in nature [9]. Referring to the issue of ecofeminism, we talk about the injustice in society against women. Injustice towards women in this environment arises because of the imbalance committed by humans against non-humans and nature. Therefore, women are always associated with nature both conceptually, symbolically and linguistically. According to an eco-feminist, Karen J Warren [10] said that this relationship is not surprising given that our society is shaped by values, beliefs, education, behavior that uses a patriarchal framework, where there is a justification for the relationship of domination and subordination, oppression of women by men. Ecofeminism has become a new perspective that challenges the perspective of the domination of modern society and then replaces it through new behavior to overcome the environmental crisis.

At the same time, this tendency to care for the environment began to emerge and spread not only among NGOs (Non-Governmental Organizations) but also among both central and local government circles, even among academics in universities, but not many people are aware that environmental issues closely related to women's issues. Often times women are associated with nature. For example, when women are the earth, flowers, night, moon, and rice. Sometimes these myths are not myths that have positive meanings but instead lead to negative meanings. This metaphorical language for women sometimes creates interpretations that weaken women, namely pointing to women as nature controlled by humans (men). Other than that, the role of women who can biologically "give birth" is considered to have similarities with nature. In some cultures

such as Indonesia, for example, references to nature are almost always feminine [11]. Another highlight that is often overlooked is when women are always in a position where they are closely related to the environment and environmental management. Even though women always get along closely with products that have an impact on environmental waste and pollution, such as household waste, the impact of using disposable baby diapers and disposable pads, the impact of using cosmetics and their waste, the use of chemical drugs for both food and health, the use of fashion products, including slim body building supplements, diet medicines and others. Thus women have a central and strategic role in environmental management. Women are agents of change and have a major influence on the quality of the environment. There are many things that can be done by women in relation to environmental management, including women's interest in using waste or household waste into goods of economic value. The important role of women's involvement in social organizations in the environment where they live is also important for women. One of them is by involving women in social activities [9]. Women as part of society must be able to play a role in monitoring the emergence of environmental damage that can interfere with public health. Environmental pollution by irresponsible parties is a concern of women.

3.2 Aisyiyah

The movement does not always start from the men as the pioneer of a change. After a long time, the existence of women who have always been marginalized has traces of renewal in various sectors of life. An organization is a unit formed from the merging of several people in an association which has a specific purpose. Basically, women's organizations are one form of the many types of groupings of people that exist in every society. The roles of women's organizations vary and are defined according to their respective cultures. It is often said that the role of women is closely related to their biological obligations.

Aisyiyah was founded on 27 Rajab 1335 to coincide with 19 May 1917 in Yogyakarta by KH. Ahmad Dahlan with his wife, Siti Walida or what is often called Nyai Ahmad Dahlan. Aisyiyah, which was originally a Sopo Tresno recitation association, is a recitation association for teenage women that was founded in 1914 AD. Changing the name of the recitation association to a more complex and structured organization will become an established forum for women in carrying out the struggles carried out with Muhammadiyah, and become a means of preaching for women and go hand in hand with Muhammadiyah. Terminology The word Aisyiyah comes from Arabic, comes from the word aisyah and gets the affix -yah. The name Aisyah here is the name of the Prophet Muhammad's wife, namely siti Aisyah bint Abu Bakr Ash-Sidiq. The word "yah" in Arabic here is "yah" nisbah which means "to nationalize". So Aisyiyah refers to the meaning of being a follower of Siti Aisyah ra and trying to imitate and emulate the ways of life of Siti Aisyah ra and it is hoped that the struggle of this association can imitate the spirit of Siti

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Apart from being a pioneer of the Islamic women's movement in Indonesia, Aisyiyah is also known as the largest and oldest modern Islamic women's organization in Indonesia. Aisyiyah, who is a female component of the Muhammadiyah organization, has provided her own character in the social sphere, education for the Indonesian nation since its inception until now. The movement to eradicate ignorance which became one of the pillars of Aisyiyah's struggle was launched by carrying out the eradication of illiteracy for the community, both Arabic and Latin illiteracy in 1923. Education became Aisyiyah's main base in moving to build the nation. From the first and foremost education of a mother, the seeds of the nation's successor will be cared for and educated to become virtuous, intelligent, capable people. pious is also able to become a leader who will elevate the dignity of this nation to become a great nation in the future. Aisyiyah is also one of the organizations that helped initiate and assist the formation of women's organizations in 1928. In this case, Aisyiyah together with other women's organizations rose to struggle to free the Indonesian nation from the shackles of colonialism and ignorance.

Aisyiyah as a women's organization engaged in the field of education and society, in accordance with the vision and mission, has the aim of advancing education (formal, non-formal and informal) as well as educating the nation's life so that there are Muslims who are cautious, noble, capable, and believe in themselves. , love the motherland and be useful for the community as well as the blessing of Allah SWT, various programs are developed to deal with educational problems from pre-kindergarten to high school and teacher training. For his efforts to eradicate ignorance through various educational activities, preaching, providing enlightenment by actively participating in society. its presence is also capable of destroying not only the jargon that denigrates women but it does real work to enlighten and

educate women. Aisyiyah's women's organization becomes a place for women's enlightenment in the context of religious and social dogma. often women are more often used as objects of da'wah with limited space for movement. However, according to Aiyiyah, the role of mothers is not only enough to take care of household needs, to take care of children, but also need to gather to discuss spiritual needs, women's needs, and society. Aisyiyah's involvement is categorized as dedication and charity that brings positive results both for Aisyiyah and Muhammadiyah as well as for the wider community. Therefore women or women also play an important role, not only men who have an important role in kemuhammadiyah. often women are more often used as objects of preaching with limited space for movement. However, according to Aiyiyah, the role of mothers is not only enough to take care of household needs, to take care of children, but also need to gather to discuss spiritual needs, women's needs, and society. Aisyiyah's involvement is categorized as dedication and charity that brings positive results both for Aisyiyah and Muhammadiyah as well as for the wider community. Therefore women or women also play an important role, not only men who have an important role in kemuhammadiyah. often women are more often used as objects of preaching with limited space for movement. However, according to Aiyiyah, the role of mothers is not only enough to take care of household needs, to take care of children, but also need to gather to discuss spiritual needs, women's needs, and society. Aisyiyah's involvement is categorized as dedication and charity that brings positive results both for Aisyiyah and Muhammadiyah as well as for the wider community. Therefore women or women also play an important role, not only men who have an important role in kemuhammadiyah. but also need to come together to counsel about spiritual needs, the needs of women, and society. Aisyiyah's involvement is categorized as dedication and charity that brings positive results both for Aisyiyah and Muhammadiyah as well as for the wider community. Therefore women or women also play an important role, not only men who have an important role in kemuhammadiyah. but also need to come together to counsel about spiritual needs, the needs of women, and society. Aisyiyah's involvement is categorized as dedication and charity that brings positive results both for Aisyiyah and Muhammadiyah as well as for the wider community. Therefore women or women also play an important role, not only men who have an important role in kemuhammadiyah.

Towards a real Islamic society, in accordance with the ideals that Muhammadiyah and Aisyiyah want to realize is a society that is rahmatan lil'alamin, a society that is prosperous in both the world and the hereafter, baldatun thoyyibatun warabbun ghafur, the main community, civil ety, a society that is equitable and gender equitable . Gender injustice is manifested in various forms of injustice, namely marginalization (marginalization), subordination (subordination (not being considered important), stereotypes (negative labeling is usually in the form of negative imagery), violence (violence), double burden (double or more workload), and socialization of gender role

ideology. This gender difference can only make it difficult for both men and women. Aisyiyah as a component of Muhammadiyah women in realizing a society that is equitable and gender equitable, takes part in responding to women's issues (such as domestic violence, poverty, unemployment, trafficking, pornography and action, education, health, environment and welfare) and simultaneously empowering them in an organized, programmed manner, by using and utilizing all existing potential. In order to adapt to social developments and changes to be closer to the growth and development of the conditions of modern society, Muhammadiyah and Aisyiyah have remained committed to empowering women for gender equality and justice. health, environment and welfare) and at the same time empowering them in an organized, programmed manner, by using and utilizing all existing potential. In order to adapt to social developments and changes to be closer to the growth and development of the conditions of modern society, Muhammadiyah and Aisyiyah have remained committed to empowering women for gender equality and justice. health, environment and welfare) and at the same time empowering them in an organized, programmed manner, by using and utilizing all existing potential. In order to adapt to social developments and changes to be closer to the growth and development of the conditions of modern society, Muhammadiyah and Aisyiyah have remained committed to empowering women for gender equality and justice.

Stepping into more than 100 years of existence, Aisyiyah is consistent with her charity business which is engaged in various fields such as education, health, social welfare, economy and community empowerment. Until now, Aisyiyah has community empowerment centers totaling more than 4,560, consisting of Playgroups, Childcare Parks, Kindergartens, Elementary Schools, Junior High Schools, and Higher Education. Meanwhile, there are 280 charities in the health sector in the form of hospitals, maternity hospitals, maternal and child health agencies, medical centers and Posyandu. As a movement that cares for the social welfare of the community, Aisyiyah has up to now 459 charities, such as Shelter for Street Children, Orphanages, Social Compensation Funds, Aisyiyah also develops various activities based on community empowerment, especially in the field of increasing awareness of community life. In an effort to realize the principles and objectives of her da'wah, Aisyiyah has various da'wah activities carried out by the Tabligh Council. This council is engaged in contextual Islamic studies, da'wah and the practice of Islam. With a vision to become a da'wah organization capable of enlightening religious life to reach civil society, the Tabligh Council develops Islamic Da'wah movements in all aspects of life, strengthens people's religious awareness, develops da'wah materials, strategies and media, and improves the quality of preachers.

3.3 The Role of Aisyiyah for the Environment in Banjarmasin

As a social organization, health and environmental issues have taken a very serious position in the Aisyiyah

movement. With a mission as a driving force for the realization of a healthy, beautiful and clean community and environment, Aisyiyah then developed a center for service activities and improving the quality of public health and environmental preservation through education. Awareness of the importance of protecting the surrounding environment through education and counseling has been fought by Aisyiyah since the beginning. Aisyiyah also plays an active role in responding to the development of global issues both on the agenda of the world women's movement and general issues in other modern civilizations [12].

Being touched by the surrounding conditions in the community which was very apprehensive and minimal with education, moved Aisyiyah's members to participate in implementing education. As proof that they are mothers who participate in the program to educate the nation's life. People certainly want their beloved children to get a proper education, so that one day they grow up to be of use to the nation, state and religion. To realize her vision and mission, Aisyiyah has carried out various forms of charitable activities as outlined in various work programs, and carried out by an assembly or institution. Each of the assemblies in Aisyiyah's charity has coverage in the areas of women's life in society and in household life. The whole makes its own contribution to the state and religion. Doing good, behaving politely and politely is taught as a mother in being a role model for her children in the family. The assemblies contained in Aisyiyah's organization at the central level, regions are as follows:

- a. Tabligh Assembly
- b. Elementary and Secondary Education Council (Dikdasmen)
- c. Council for Health and Environment
- d. Social Welfare Development Council
- e. Economic, Entrepreneurship and Employment Council
- f. Cadre Development Council
- g. Council of Higher Education

The following is a description of the program developed in the Environmental Welfare Council led by Aisyiyah:

- 1 Improving the quality of affordable health services in all Hospitals, Maternity Hospitals, Medical Centers, Aisyiyah's Maternal and Child Health Centers and making these activity units as agents of development, not only as places to treat sick people, but able to play an optimal role in treating the environment Public.
- 2 Conduct public awareness campaigns and prevention of dangerous and infectious diseases.
- 3 Tackling HIV / AIDS and drugs, the dangers of smoking and alcohol, through various approaches and in collaboration with various parties.
- 4 Improve education and protection of women's reproductive health
- 5 Organizing a pilot project for an integrated service system between health institutions, social preaching and Islamic psychological therapy.
- 6 Conducting environmental awareness campaigns and the importance of environmental preservation for

human life through education. Currently, Aisiyiyah has managed and developed at least 10 RSKIA (Special Hospital for Women and Children), 29 Maternity Clinics, 232 BKIA / yandu, and 35 Medical Centers spread throughout Indonesia.

In accordance with Aisiyiyah's mission, namely as a driving force for the realization of a healthy community and environment, Aisiyiyah has developed a center for service activities and improving the quality of public health and environmental preservation through education. Education is one of the backbone that supports the establishment of a strong nation. Education provides access and a path to a better life change because from education it is hoped that intelligent, astute, and capable generations will be born to build the Indonesian nation. Attention to education is indeed the main focus for building a prosperous society and education can be said as the perfect solution to help build the nation's civilization. Education can also be said to be a humanizing process [13].

Coaching in the field of education for Aisiyiyah is a forum for women who are also mothers and wives. It is hoped that they will have adequate knowledge to be able to do well in a family so that a happy family can be created. Obtain knowledge through education, both formal and non-formal. The first way to instill these values is carried out in early education, namely kindergarten. Early childhood education is very important because it will determine the quality of human resources in the future. Attention to early education is indeed the main focus for building a prosperous society because the seeds that are planted early will be sown at a later date.

Ecofeminism is the link and the whole of ecology and feminism. The two are connected to each other as well as Aisiyiyah as the activator of women who are represented by the feminist movement itself and their participation in protecting nature and the environment. It is not an easy thing to do if not with strong readiness and commitment. This requires special strength and integrity from every element of life, including Aisiyiyah. He embodies his concern for the environment in various ways, one of which is by means of education in accordance with the direction of his charitable business goals. In addition, Aisiyiyah also establishes strategic partners with the Ministry of Environment and Forestry to campaign for environmental conservation efforts that can reduce disaster risks, such as plastic bag diets, waste management, as well as tree planting and Aisiyiyah also partners with the National Disaster Management Agency (BNPB). This was evident when Aisiyiyah participated in the success of the event with the theme of the Disaster Preparedness Day (HKB) performance on April 26, 2019 at Karang Baru with the theme "Heroine Tough Disasters". Where to empower women as the vanguard in environmental change and saving. This management is attempted by teaching and educating children early on how to care for and protect the surrounding environment, respect for themselves and love the earth as a home in terms of the environment in which they live. This was evident when Aisiyiyah participated in the success of the event with the theme of the Disaster

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There are two roles of women in strengthening environmental culture, namely as agents of change and agents of change. As agents of change, women must master the environment and technology (science and technology) and try to have a superior personality such as unyielding, creative, highly disciplined, responsible, and trustworthy. Environmental management is an absolute matter for anyone and has strategic importance for the survival of humans and the environment. Through sustainable development, human interest in resource utilization continues, but on the other hand, resources are still sustainable according to the capacity and carrying capacity of the environment. developing the environment through its dual roles, can color the shape and value of the national personality. Or in other words, the formation of a nation is very much determined by the level of professionalism of the people, especially mothers, in instilling their personal values. The dual duty that is harmonious and harmonious always challenges women to always be able to think, feel, act in harmony and in accordance with the demands of their dignity as a wise woman in overcoming environmental damage and developing the ability to play a more role in the meetings and interactions of others in an increasingly this transparent.

Banjarmasin or better known as the city of a thousand rivers is an area where the use of rivers is very basic for its people. When the river is an inseparable part of daily life, the river has been the main activity forum for the people of Banjarmasin, since ancient times it has been used as a vital part of people's daily lives, even in the fields of trade and transportation. Banjarmasin has an area of 98.46 square km,

its area is a delta or archipelago consisting of about 25 small islands separated by rivers including Tatas Island, Kelayan Island, Rantau Keliling Island, Insan Island and others. The river for residents who live on the banks of the river is able to meet their needs and sustain their lives, from aspects, economic, social, cultural [14]. From the concentration of the population and their interaction with the river, the river culture was born. The life of the Banjar people develops on the river which makes the Banjar people distinctive and cultural [7].

The river as the cultural center of the Banjar community in the past has lost its spirit, the river is no longer the center of community activity today because it has changed its function with various factors of need and the ease of access that its people want to have. The river is used as the backyard of the house which doesn't get much attention. Until now, some of the people in the city of Banjarmasin who live in the area of the riverbank think that the river is now a less useful place so that people are accustomed to throwing garbage in their backyard (river). This condition is certainly inseparable from the development of development which no longer makes the river the center of activity and means of transportation. The Martapura River is in a lightly polluted condition because the knowledge and attitudes possessed by the community have not been shown in the form of actions to pay more attention to and protect the surrounding environment. For this reason, it is necessary to enforce local regulations regarding environmental cleanliness where fines and penalties are imposed for people who dispose of garbage inappropriately and provide garbage facilities and toilets. In addition, it can be started by providing understanding through information extension on the importance of guarding public awareness to protect the surrounding environment. For this reason, it is necessary to enforce local regulations regarding environmental cleanliness where fines and penalties are imposed for people who dispose of garbage inappropriately and provide garbage facilities and toilets. In addition, it can be started by providing understanding through information education on the importance of guarding public awareness to protect the surrounding environment. For this reason, it is necessary to enforce local regulations regarding environmental cleanliness where fines and penalties are imposed for people who dispose of garbage inappropriately and provide garbage facilities and toilets. In addition, it can be started by providing understanding through information extension on the importance of guarding public awareness to protect the surrounding environment.

Aisyiyah's active role in the concentration of caring for the surrounding environment in the city of Banjaramsin is carried out at the most basic stage through education, namely early education in kindergarten. The role of aisyiyah and the environment is in line with and in agreement with the feminist movement in protecting the nature and function of the river for the people of the city of Banjarmasin. The foundation will become a strong disk for children, presenting self-awareness to protect and love the environment, especially the environment, such as the influence of rivers for the survival of the community. Carry out counseling and provide understanding of the correct

procedures for managing waste (garbage), disposing of garbage in its place, having the awareness to continue to protect the river as the life of the entire ecosystem.

The virtue of early education will lead children to become agents of change who love and care for fellow humans as well as for the environment. The character of caring for the environment is a character that must be implemented in schools and at every level of education. No exception at the earliest and basic levels, namely at the kindergarten level. Environmental care is an attitude and action that always strives to prevent damage to the natural environment around it and develop character education efforts, namely, education that instills habits (habituation) to repair natural damage that has occurred. It can be said that the character of caring for the environment is an attitude that is owned by someone who seeks to improve and manage the surrounding environment properly so that the environment can be enjoyed continuously without damaging the situation, as well as maintaining and preserving so that there are sustainable benefits. Through this basis, Aisyiyah, as a mother for life, carries out her duties as an educator and menganyomi them to become intelligent humans, behave politely and devote themselves to Allah SWT. prioritizing character that loves the motherland, is devoted to parents, is gentle to the young and respects the elders. Kindergarten as an effort to foster students from an early age, was founded by Aisyiyah's branches and branches. A kindergarten named Bustanul Atfal Aisyiyah (ABA) has been established throughout Indonesia, since 2019 TK Aisyiyah or commonly called TK ABA has stood for nearly 4,000 TK. Noble moral education can be done from an early age to children, because they will quickly imitate what parents or anyone around them do. Moral education is also one of the responsibilities of educational institutions since kindergarten. Through education carried out in Aisyiyah kindergarten, a balanced curriculum is drawn up between religious provisions including morals and general knowledge, as well as skills. besides that Aisyiyah also uses a curriculum imposed by the government, through character education programs that can shape the child's personality to be more virtuous and courteous and sensitive to situations and circumstances (environment). For more than 1 century Aisyiyah continues to show her existence in the world of education in Indonesia. He continues to pay attention to education in order to realize his aspirations to educate the lives of the nation's children. As a mother (woman), of course, she has high hopes for her children who will become bright figures in the future. Eradicating ignorance, practicing amar ma'ruf nahi mungkar and trying to create integrity in her role as a mother has made Aisyiyah's existence from time to time persist in the hearts of society. For more than 1 century Aisyiyah continues to show her existence in the world of education in Indonesia. He continues to pay attention to education in order to realize his aspirations to educate the lives of the nation's children. As a mother (woman), of course, she has high hopes for her children who will become bright figures in the future. Eradicating ignorance, practicing amar ma'ruf nahi mungkar and trying to create integrity in her role as a mother has made Aisyiyah's existence from time to time

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4. CONCLUSION

The role of women in environmental management can be presented through education. Education is the initial basis for the nation's future generations to become leaders and drivers of development. Ecofeminism is one approach that can be used in an effort to resolve environmental problems that exist around the city of Banjarmasin. Ecofeminism and Aisyiyah in their vision and mission have a harmonious path to create a clean, beautiful and healthy environmental life. Through education carried out in Bustanul Atfal Aisyiyah Kindergarten (TKA ABA), children, especially in the city of Banjarmasin, have been taught good religious knowledge from an early age so that later they can become human beings with noble character and obedient to Islamic teachings.

Aisyiyah's active role in the concentration of caring for the surrounding environment in the city of Banjaramsin is carried out at the most basic stage through education, namely early education in kindergarten. Aisyiyah shows concern for rivers and encourages awareness of the importance of protecting the river for life, especially for the people of Banjarmasin city through basic education in kindergartens which is the basis of education for the nation's future seeds, as well as a wa ¹⁵ love yourself and God's creation which is one form of character education caring for the environment. So from an early age, children can learn to wisely manage the natural resources around, especially rivers, and have a sense of responsibility for the interests of future generations.

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