

Ecological Intelligence in 2013 Madrasah Curriculum

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Ecological Intelligence in 2013 *Madrasah* Curriculum

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Abstract: This study was aimed at portraying Ecological Intelligence in 2013 *Madrasah* Curriculum of Islamic Education and Arabic Language school subject which was issued by the Ministry of Religious Affairs of the Republic of Indonesia. The research methods used were a literature review and content analysis. The Ecological Intelligences comprised in the aforementioned curriculum are (1) *Muhasabah*, (2) *Muroqobah*, (3) *Mu'adah*, (4) *Mua'qobah*, and (5) *Mujadah*. Knowledge mastery is the most dominant aspect of Ecological Intelligence applied which means there is a need for more emphasis on understanding, having value internalization, and practice.

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Keywords: *ecological intelligence, islamic education and arabic language curriculum*

INTRODUCTION

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Indonesia is highly prone to a natural disaster which happens quite often such as earthquake, tsunami, volcano eruption, flood, landslide, drought, forest fire, hurricane or other extreme weathers. The high possibility of natural disaster yet the low capacity of handling them increase the risk. Indonesian National Disaster Management Authority (BNPB) recorded that in 2018 there were 1.999 incidents. These included 3.548 people were died and missing, 13.112 were injured, 3.06 million people were evacuated with 339.969 houses severely damaged, 7.810 were casually damaged and, 20.608 were mildly damaged. Additionally, thousands of public facilities were severely damaged and other economy disadvantages [1]

Those disasters are mostly due to irresponsible people act to nature [2]. Human is the main cause of any destruction in nature [3], [4]. This because Human and Nature are circularly correlated. It means that the activities people do will naturally affect them positively or negatively. This causal relationship also affects the growth of the organism and mould the human attitude.[5]. In fact, it shows the low awareness of people on the importance of keeping nature in balance. [6], [7].

Several efforts have been done by both the society and the government to increase people and the stakeholder's awareness by giving the workshop and seminar, issuing policies and enforcing the law [8]. Other attempts in using science and technology in designated programs have also been done, yet the positive result has not yet obtained and cannot outrun the damage on nature as it was done partially and only focus on physical and technical aspects. This resulted in a lack of mental aspect change on mindset and value.[7], [9]. The awareness of the importance of nature can be integrated into Islamic education which is available on every level of education and on each subject. The privilege has by Islamic education can be employed to socialize and internalize the values of ecological intelligence. [10].

Islamic education should be impactable in creating religious characters both socially and environmentally which is the portrait of good Moslem. [6]. Being a good Moslem can prevent them from creating damages on nature which consequently may result in a natural disaster. [7], [12]. It creates the urgency in doing research on ecological intelligence distribution in 2013 *Madrasah* Curriculum of Islamic Education and Arabic Language school subject which comprises five components: al-Qur'an-Hadist, Aqidah Akhlak, Fiqh, History and Culture of Islam and Arabic language. The research result will be valuable for developing Islamic education based on ecological intelligence .

METHOD

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This study used the descriptive qualitative approach with content analysis method. It is analysing the ecological intelligence distribution in 2013 *Madrasah* Curriculum of Islamic Education and Arabic Language school subject which comprises five components: al-Qur'an-Hadist, Aqidah Akhlak, Fiqh, History and Culture of Islam and Arabic language. A literature review of related topics was also done. The get the valid data, a triangulation technique was employed by doing focus group discussion. The data was analysed using *interactive analysis* followed by conclusion drawing on each theme explored.

RESULTS AND DISCUSSION

As a human, we were given a responsibility by Allah Almighty to manage nature. Soemarwoto said that environmental management is any efforts to take care of and conserve the environmental quality to answer human basic needs. [13]. Due to the differences in the perception of basic need and it keeps changing by the time, the environment management has to be flexible[7]. The quality environment is obtained from the act of lowering the risk and damage and increase the positive benefits. It means that we are required to understand the crisis and provide solutions. Keraf mentioned that the first solution is changing in paradigm and mindset, because the unsuitable paradigm may cause nature disaster in the long run[2]. Naess suggested changing the people mindset on nature and environment fundamentally and radically.[14] It believes that by changing the paradigm will create new attitudes and lifestyle which will provide a solution to the crisis and disaster globally. The essence of the proposed solution is on developing a sustainable society in both local, national or globally. This sustainable society will be able to create and manage the environment based on their excellent understanding of the importance of the environment. This awareness called ecological intelligence or ecoliteracy[2], [15].

Ecoliteracy, or sometimes called ecological literacy, is used by Capra to describe the human being who has an excellent awareness of the importance environment. The ecological principle in Islam is (1) *Muhasabah*, the understanding and acceptance that nature has their moral status and rights. [12], [16]; (2) *Muroqobah*, the human being is obligated to have a close relation to nature as the impact of our relation to Allah and accept the nature as ours which has to be treated well. (3) *Mu'ahadah*, the equality of human being and all the natural creatures. (4) *Muaqobah*, emphasizing on the value and lifestyle to consider the quality of life, not only on the material things (5) *Mujahadah* human being has to do good to the environment and how the social system is needed to give a positive impact on environmental conservation.

Based on those ecological intelligence components in 2013 *Madrasah Curriculum of Islamic Education and Arabic Language school* subject, five components comprises al-Qur'an-Hadist, Aqidah Akhlak, Fiqh, History and Culture of Islam and Arabic language.

1) Ecological Intelligence in Al-Qur'an and Hadist.

In Al-Qur'an and Hadist, there is a *mujahadah* which is the understanding and practice of given example and habit formation based on Hadists related to cleanliness, environment conservation and *halal* food and beverages. Those aspects are included in, first, the hadist on cleanliness as narrated by Muslim from Abi Malik al-Ansari which closely related to ecological conservation. It is mention that Moslem faith is one decided by his caring for the environment.[17]. Second, the revival of land usage which is narrated by Abu Daud and Ahmad from Sa'id bin Zaid: whoever revive the land, he deserve the ownership. It gives the positive spirit on owning and using the land to improve the benefits of the unused land[17]. Third, the topic of natural or environment conservation, narrated by Bukhari and Muslim from Anas bin Malik. "*Tidaklah seorang mukmin yang menanam pohon atau sebuah tanaman kemudian dimakan burung, atau dimakan oleh manusia atau dimakan oleh binatang ternak lainnya melainkan baginya pahala sedekah*" (if anyone plant trees or plants and it is eaten by other humans or poultries than for him the reward). It emphasizes the importance of forestation. Fourth, the culture in cultivating the nature and environment as stated in QS ar-Rum 41, al-A'raf: 56-58, Shad: 27, al-Furqaan: 45-50, al-Baqarah: 204-206

2) Ecological Intelligence in Aqidah Akhlak

Ecological Intelligence in *Aqidah Akhlak* is comprised in principles: *muhasabah*, *muroqobah* and *mu'ahadah* which is the portrait of characters and attitudes of good Moslem in real life both in their individual or social life to always prevent themselves from doing bad deeds and do good deeds and to behave extravagantly. The ecological intelligence in *Aqidah Akhlak* in MI, MTs and MA (primary to secondary schools) has only focussed on the example of good deeds (*mahmudah*) and prevent bad deeds (*mazmumah*) related to how they treat animals, plants and keep the personal hygiene. [19] [20]. Believe in and having the habit of *tauhid* in daily life as the result of *tasawuf* value application in modern life and preventing from doing *isyraf*, *tabzir* and *bakhil* [21] [22].

3) Ecological Intelligence in Fiqh

Ecological Intelligence in *Fiqh* contains principles: *muhasabah*, *muroqobah*, *mu'ahadah*, *mu'aqobah* dan *mujahadah* which is (1) know and understand the basic Islamic rules in how to communicate (pray) with Allah Almighty (*fiqh ibadah*), and how to maintain the relation with other human beings (*fiqh muamalah*). (2) practice all the rules correctly in doing the prayer to Allah and practice the social prayer to improve the obedient in practising Islamic rules, being disciplined and socially responsible. It included in "*thaharah*" topic, consuming halal food and beverages and topics on Haj (pilgrimage) an Umrah [23]

4) Ecological Intelligence in History and Culture of Islam

Ecological Intelligence in History and Culture of Islam is included in *muhasabah* principle. It motivates Moslems to be informed, understands and internalizes the Islamic culture which comprises the wisdom and values to use in sharpening their intelligent, attitude, and character in any eras. This ecological intelligence included in MTs, and MA (secondary school) focus on stories of Prophets of Allah, Prophet Muhammad SAW and his *al-Khulafa' al-Rasyidun*. The stories are about the history of science in Islam from Abbasiyah, Nusantara and traditional history of *Islam Nusantara*.

5) Ecological Intelligence in Arabic Language.

The teaching and learning of Arabic language in MI, MTs, and MA focus in imposing the language to give the students chances to learn and have a positive attitude toward the Arabic language both in receptive and productive skills. Receptive skills are manifested in understanding utterances, talks and conversations and passages. While productive skill is used in communicating orally or written. This positive attitude and good language skill will help them to learn Islam by accessing al-Qur'an and al- Hadist and other Arabic books related to Islam. Both explicitly or implicitly ecological intelligence was not found in this aspect of teaching (Arabic Language).

CONCLUSION

Ecological intelligence components in 2013 *Madrasah* Curriculum of Islamic Education and Arabic Language school subject are categorized into five components which are (1) in al-Qur'an-Hadist with its *mujahadah* principle, (2) Aqidah Akhlak with their *muhasabah, muroqobah dan mu'adah* principles, in Fiqh with *muhasabah, muroqobah, mu'adah, mu'adah dan mujahadah* principles. For History and Culture of Islam, the principle of *muhasabah* was found while for Arabic language, it focuses in imposing the language to give the students chances to learn and have a positive attitude toward the Arabic language both in receptive and productive skills. The ecological intelligence components in 2013 *Madrasah* Curriculum are dominated by knowledge aspects and has not put emphasis on understanding, value internalization and its practice.

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