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Proceedings of the 6th International Conference on Community Development (ICCD 2019)

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Ecological Intelligence in 2013 Madrasa Curriculum

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Keywords

Ecological intelligence, islamic education, arabic language curriculum

Abstract

This study aimed at portraying Ecological Intelligence in 2013 Madrasah Curriculum of Islamic Education and Arabic Language school subject 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 curriculum are: 1) Muhasabah; 2) Murroqobah; 3) Mu'ahadah, (4) Mua'qobah, and 5) Mujahadah. Knowledge mastery is the most dominant aspect of Ecological Intelligence applied, which means there is a need for more emphasis on understanding, value internalization, and practice.

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Ecological Intelligence in 2013 *Madrasa* Curriculum

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Abstract. This study aimed at portraying Ecological Intelligence in 2013 *Madrasah* Curriculum of Islamic Education and Arabic Language school subject 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 curriculum are: 1) *Muhasabah*; 2) *Murroqobah*; 3) *Mu'ahadah*, (4) *Mua'qobah*, and 5) *Mujahadah*. Knowledge mastery is the most dominant aspect of Ecological Intelligence applied, which means there is a need for more emphasis on understanding, value internalization, and practice.

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

INTRODUCTION

Indonesia is highly prone to a natural disaster which happens quite often such as earthquake, tsunami, volcano eruption, flood, landslide, drought, forest fire, hurricane, and so forth. The high possibility of natural disaster yet the low capacity of handling them increase the risk. Indonesian National Disaster Management Authority (BNPB) recorded that there were 1.999 incidents in 2018. 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] for 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 shapes the human attitude.[5]. It indicates the low awareness of people on the importance of keeping nature in balance. [6], [7].

Several efforts have been made 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 made, yet the positive result has not been 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 each subject. The privilege of Islamic education can be employed to socialize and internalize the values of ecological intelligence. [10].

Islamic education should be impactful in creating religious characters socially and environmentally, which is the portrait of a good Muslim. [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-Hadith, 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

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

RESULT

As a human being, 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 basic human needs. [13]. Due to the differences in the perception of basic need, and it keeps changing by the time, environment management has to be flexible[7]. The quality environment is obtained from the act of lowering the risk and damage and increases 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 natural disaster in the long run[2]. Naess suggested changing the people mindset on nature and environment fundamentally and radically.[14] It is believed that 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 locally, nationally, 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 of the 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'adadah*, the equality of human being and all natural creatures. (4) *Mu'aqobah*, 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 positive impacts on environmental conservation.

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

Ecological Intelligence in Al-Qur'an and Hadith. In Al-Qur' and Hadith, there is a *mujahadah*, which is the understanding and practice of giving an example and habit formation based on Hadith related to cleanliness, environment conservation, and *halal* food and beverages. Those aspects are included in, first, the Hadith on cleanliness as narrated by Muslim from Abi Malik al-Ansyari which closely related to ecological conservation. It mentions that Moslem faith is one decided by his caring for the environment.[17]. Second, the revival of land usage as narrated by Abu Daud and Ahmad from Sa'id bin Zaid: whoever revives the land, he deserves the ownership. It gives a 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 as narrated by Bukhari and Muslim from Anas bin Malik. "if someone plants trees and they are consumed by other humans or poultries than for him the reward". It emphasizes the importance of forest. 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

Ecological Intelligence in Aqidah Akhlak. Ecological Intelligence in *Aqidah Akhlak* is comprised in the following principles of *muhasabah*, *muroqobah* and *mu'adadah* which reflect the 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 to behave extravagantly. The ecological intelligence in *Aqidah Akhlak* in MI, MTs and MA (primary to secondary schools) has only focused 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 have the habit of *tauhid* in daily life is necessary as the result of *tasawuf* value application in modern life to prevent from doing *isyrof*, *tabzir*, and *bakhil* [21] [22].

Ecological Intelligence in Fiqh. Ecological Intelligence in *Fiqh* contains the principles of *muhasabah*, *muroqobah*, *mu'adadah*, *mu'aqobah* dan *mujahadah* which means (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 practicing Islamic rules, being disciplined and socially responsible. It includes in "thaharah" topic, consuming halal food and beverages and topics on Haj (pilgrimage) and Umrah [23]

Ecological Intelligence in History and Culture of Islam. Ecological Intelligence in History and Culture of Islam is covered in *muhasabah* principle. It motivates Moslems to understand, to internalize, and to be informed of 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) focusing on stories of Prophets of Allah, Prophet Muhammad SAW and his *al-Khulafa' al-Rasyidum*, the history of science in Islam from Abbasiyah, and traditional history of *Islam Nusantara*.

Ecological Intelligence in Arabic Language. The teaching and learning of Arabic language in MI, MTs, and MA focus on imposing the language to give the students chances to learn and to have positive attitudes towards 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. The positive attitude and good language skill will help them to learn Islam by accessing al-Qur'an and al-Hadith 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- Hadith with its *mujahadah* principle, (2) in Aqidah Akhlak with their *muhasabah, muroqobah dan mu'ahadah* principles, (3) in Fiqh with *muhasabah, muroqobah, mu'ahadah, mu'aqobah dan mujahadah* principles, (4) in history and culture of Islam with the principle of *muhasabah*, and (5) in Arabic language which focuses on 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 emphasized understanding, value internalization, and its practice.

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