

Cognitive Aspects of Ecoliteracy in Islamic Perspective In the Basic Concepts of Science Course, Department of Teacher Education, Madrasah Ibtidaiyah IAIN Sultan Amai Gorontalo

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ABSTRACT

Islamic education can be one of the foundations in developing awareness about environment. This is according to Islamic religious teachings about maintaining and treating the environment properly. As in Surah Al A'raf verse 56, Allah SWT says; "And do not cause damage to the earth, after it has been repaired and Pray to Him with fear and hope (will be granted), indeed the mercy of Allah is very near to those who do good." This is a perspective that is very related to the character in the ecological study known as ecolylation. One form of understanding the Eco literacy concept in depth can done by analyzing the cognitive aspects of ecoliteration from Islamic perspective. This article describe the result of literature study and examine reasoning, thinking processes and the development of rational Eco literacy abilities in Islamic perspective as evidence of human beings as caliphs who protect nature and the environment. The study in this article uses a literature search study method that analyzes and communicates several literature sources that focus on the concept of Eco literacy. The data in this study obtained from books, journals, captions and other publications. The results obtained from this literature study are in the form of an Eco literation theory based on Islamic values in the form of an understanding of environmental awareness such as understanding the advice of the prophet and his companions about environmental conservation, namely "Indeed, Allah is obliged to do good to all things" (hr Muslim), "Umar B Khottob as a caliph also planted his own trees. When Rasul traveled with Sa'ad B Abi Waqqosh: "Do not use water excessively" Sa'ad: Is it also considered excessive to use water? The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Yes, even if you use it in a flowing river" (hr Ibn Majjah), the Messenger of Allah reprimanded the Companion who performed ablution; "Don't overdo it" (hr. Ibn Majah), "Indeed, no one has the right to torture with fire except the Creator of fire himself" and the prohibition of burning live animals (hr. Abu Dawud). The results of this study can be used as consideration for educators to design learning activities and learning media that develop ecoliteracy skills at a further stage.

Keywords: Ecoliteracy, cognitive, Islamic perspective, Science

1). INTRODUCTION

Religion is a guidance related to God and the ordinances related to Him and with fellow humans and with the universe (Shihab.2023). Islamic religion which has guidance to his people so that they can function and function their faith by believing that the maintenance of themselves and their place of life is part of the faith itself (Hermanto.2021).

The Qur'an and Hadith as a guideline for the life of Muslims have described a lot about the reciprocal relationship between humans and the sermesta such as Surah Al-A'raf verse 56 of Allah, namely "And do not cause damage to the earth, after (Allah) has repaired it and Pray to Him with fear (it will not be accepted) and hope (will be granted). Indeed, Allah's mercy is very close to those who do good" (Diawardaniah, 2020). Combining the value of ecoliteracy and Islamic values is expected to foster attitudes in ecological intelligence in the form of awareness, understanding of feelings and literacy in protecting the environment and reducing environmental damage as a form of creation of Allah SWT. The values of independence in the Islamic perspective become a literacy that specifically studies the relationship between humans and the environment in the context of Islam, so that individuals have a good understanding (Putri, 2017).

Ecological studies with Islamic values have begun to be discussed by scientists. This is because the development of human lifestyles so that technological advances are increasing. Some of the advances in lifestyle are many new phenomena that have emerged, both phenomena that have a positive impact and negative. So that the cognitive aspect of ecoliteracy in the Islamic perspective must be analyzed more often in educational studies.

Environmental awareness or ecological literacy is a term first used by American educator David W. Orr and physicist Fritjof Capra in 1990 to introduce an environmentally friendly lifestyle through the practice of educational values called ecoliteracy. Capra also refers to ecoliteracy as the state of a person who has understood the principles of ecology and life. The ecological principles referred to by Capra are networks, cycles, solar energy, partnerships, diversity and dynamic balance (Sekaringtyas, 2020).

Ecoliteration that can be interpreted as ecological intelligence is in the form of awareness, understanding of ecological principles and scientific literacy about living things and the environment. The ecoliteracy skills possessed by individuals are always trained so that they can be useful to be able

to make decisions and information about how to have attitudes or actions to solve environmental problems in the place where they are (Sujarwo et al., 2021).

The values of ecoliteracy that have been learned can become the values of responsibility and love for the earth. The process of ecoliteration is a lifelong process, which begins by forming awareness in an individual about the importance of living in synergy with the universe. Ecoliteracy can be interpreted in 2 contexts, namely the general context and the religious context. Ecoliteracy in the general context is studied by introducing and updating one's understanding of the importance of global ecological awareness, in order to create a balance between the needs of society and the earth's ability to sustain it. and in the context of religion, ecoliteracy is interpreted in accordance with religious teachings and human beliefs about ecological values that protect the environment as well as safeguarding the soul, protection of human life and safety (Utama, 2014).

The Center For Ecoliteracy has developed a set of competencies for ecoliteracy. One of the competencies of ecoliteracy according to the Center For Ecoliteracy is the head (cognitive) aspect containing a person's competencies that reflect ecoliteracy in terms of understanding the environment or aspects of knowledge. (Rondli & Khoirinnida, 2013). Knowledge about the environment can make individuals environmentally friendly, so that they can find effective solutions to environmental problems encountered (Prastiwi et al., 2019). Ecoliteracy is important to develop in the learning process because in learning activities it has a role as an agent who develops knowledge, insights, attitudes and sustainable behaviors in society (agent of change), an agent who has an awareness of its natural conditions and an agent who can apply ecoliteration in life (Supriatna, 2017). As an agent of change, a person's environmental knowledge must be manifested in concrete actions as an effort to protect the environment. Without the embodiment of concrete actions, environmental knowledge only becomes knowledge whose application is not sustainable (Sitorus & Lasso, 2021).

2). METHODS

The method used in this study uses a literature search study that analyzes and communicates several literature sources that focus on the study of ecoliteracy and Islamic education as well as science education.

3). RESULTS AND DISCUSSION

The cognitive aspect of ecoliteracy in the Islamic perspective is analyzed through a search of several literature, namely the first article from H.Prasetya Utama in 2014 stating that as a religious

individual, there are several concepts of ecoliteracy that have existed since ancient times in the form of advice from the Prophet PBUH and his companions about the preservation of the environment, namely "Indeed, Allah obliges us to do good to all things" (hr Muslim), "Umar B Khottob as the caliph also planted his own trees. When Rasul traveled with Sa'ad B Abi Waqqosh: "Do not use water excessively" Sa'ad: Is it also considered excessive to use water? The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Yes, even if you use it in a flowing river" (hr Ibn Majjah), the Messenger of Allah reprimanded the Companion who performed ablution;" Don't overdo it.." (hr. Ibn Majah), "Indeed, no one has the right to torture with fire except the Creator of fire himself" and the prohibition of burning live animals (hr. Abu Dawud). These advice teaches us all that we must have an understanding of caring for the environment to know, and realize the importance of protecting the environment on a daily basis.

Second, analyzing an article from Environmental Ecoliteracy in the Qur'an: The Perspective of M. Quraish Shihab (2024), namely the Study of Environmental Problems from a Religious Perspective is also an idea that needs to be followed up. The existence of religion is able to influence its adherents to do good and care for the environment, can be used as an alternative solution in solving the problem of environmental damage. Exploring the consp of environmental ecoliteration in the Qur'an and analyzing Qur'anic verses about environmental ecoliteracy. There are two dimensions of ecoliteration in the interpretation of Quraish Shihab. First, the essence of ecoliteration itself, namely concern for the environment in the form of caring for the earth. Second, in order to keep the earth sustainable, a prohibition was born to destroy nature. Quraish Shihab succeeded in presenting an interpretation that gives an idea of how important it is to protect the environment and how dangerous it is to damage the environment for humans themselves, and which then makes humans realize that they have an interconnection with other beings in this universe, which in essence humans depend on other beings. This study found that the environment in the Qur'an can be applied into three parts. First, it is related to the earth which includes water, wind and soil. Second, related to flora including plants and fruits. Third, related to fauna which includes livestock. Furthermore, there are two dimensions of ecoliteration in the interpretation of Quraish Shihab. First, the essence of ecoliteration itself, namely concern for the environment in the form of caring for the earth. Second, in order to keep the earth sustainable, a prohibition was born to destroy nature. Quraish Shihab is a person who is aware of the

environment, which is strengthened by Quraish Shihab's statement which emphasizes that protecting nature is part of the sharia.

4). CONCLUSIONS

The cognitive aspects of ecoliteracy can be used as consideration for educators to design learning activities and learning media in further stage specially for islamic science education.

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