

## ECOTHEOLOGICAL MINDSET EDUCATION IN PERSPECTIVE YUSUF AL-QARADAWI

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### Abstract

The environment plays a very important role in human life. Humans as inhabitants of the environment on earth play an important role in preserving the environment. Yusuf al-Qardhawi emphasized that Islam pays great attention to the environment. Education must be able to change beliefs, values and understanding about the importance of maintaining and preserving the environment to maintain quality and health. The research method in this article is carried out using the library research method. The collection technique used is a document where researchers collect books, journals, etc. according to the title. Furthermore, for the data analysis technique in this study, descriptive analysis, where data is analyzed in data description. The results of the study indicate that education is one way to form a mindset about the importance of maintaining the environment in accordance with Islamic values.

**Keywords :** *Islamic education, ecotheology, Yusuf al-Qardhawi, environment.*

### A. Introduction

Education is very important for human life in this world. With education, we experience the development of science and technology as it is today. According to Izzan and Saehudin, humans are creatures who can be taught and educated. This means that humans are both objects and subjects of education (Surahman, 2019). The issue of education is a human problem that is related to life. As long as humans exist, then the issue of education will be studied and reconstructed from time to time. One of them is in the issue of the environment, where Islam has an invaluable intellectual treasure in environmental issues. (Al-Qardhawi, 1421). Humans as inhabitants of the earth's environment play a major role in preserving the environment. Humans as intelligent creatures of God are able to change the face of the world from simple life patterns to more modern forms. Humans as perfect creatures of Allah SWT are given the mandate as caliphs on earth. As explained in the Qur'an, Surah al-Baqarah verse 30.

This verse explains how the position of a caliph on earth, humans are not just leaders on earth but what is more important is their duty to prosper the earth and believe that maintaining the environment is one of the statuses of humans as caliphs on earth who carry out the mandate and are responsible for the security and safety of the environment. (PBBU & Ministry of Environment, 2011). The environment as a place for humans to live, where the environment plays a very important role in the lives of humans and all living things to realize sustainable life. (PP Muhammadiyah Environmental Council, 2011). Education plays an important role in building human ecological beliefs, understanding and behavior. To overcome environmental problems so that they do not become more acute, strategic and sustainable steps are needed. One step is through environmentally aware education. Environmental education is the most appropriate vehicle for internalizing and transforming beliefs, values, knowledge and skills. Education must be able to change every inch of the dimensions of human life. Education must be able to change beliefs, values and understanding about the importance of maintaining and preserving the environment so that it remains of good quality and healthy.

Islamic education according to Yusuf al-Qardhawi is education that is based on the Qur'an and hadith, and the goal of Islamic education is to create a people who implement and fight for Islamic teachings. With a very strong belief, Yusuf al-Qardhawi said that education is the only way to change humans, to become devout Muslims who remain steadfast to Islamic teachings, namely the Qur'an and hadith. (Al-Qardhawi, 1993). In the context of environmental education, Yusuf al-Qardhawi emphasized that Islam pays great attention to environmental preservation. Yusuf al-Qardhawi views that humans, as caliphs on earth, have a responsibility to care for the environment. Yusuf al-Qardhawi also views that there is a relationship between humans and the environment (Al-Qardhawi, 2001). Therefore, this study wants to examine Yusuf al-Qardhawi's views on education with an ecotheological mindset.

## B. Research methods

The research method in this article is done using a qualitative descriptive analysis method. To collect data, this research uses a library research method. Through this method, the author does not go directly to the field to obtain the data needed in the research and preparation of the article, in this method the data is obtained through various written sources, from books, journals, articles, official websites and so on.(Zed, 2004). As for the nature of the research method, using, using descriptive research methods, namely a nature of research that describes a phenomenon through data that is studied systematically. This study uses a data collection technique for past data documents and then its truth is examined. Furthermore, for the data analysis technique in this study, descriptive analysis, where the data is analyzed in the description of the data(Samsu, 2017).

## A. Results and Discussion

### B. Definition of education with an ecotheological mindset

According to Yusuf al-Qardhawi, education is a process of learning, teaching, and developing individuals in aspects of knowledge that are in line with Islamic values.(Al-Qardhawi, 2001). In the Qur'an, the importance of learning and teaching is explained clearly, as stated in the first verse revealed to the Prophet Muhammad SAW:

"Read by (mentioning) the name of your Lord Who created, He has created humans from a clot of blood. Read, and your Lord is the Most Gracious. Who teaches (humans) by means of kalam. He teaches humans what they do not know." (al-Alaq:1-5)

The command to "read" in this verse is repeated twice: first to the Prophet SAW, and then to all his people. Reading here functions as a means for learning and is the key to gaining knowledge, both in the literal sense—the letters written in books—and in the broader sense, namely reading the universe (ayatul-kaun)(Al-Qardhawi, 1998).

In general, the term "mindset" refers to the way a person thinks, understands, and processes information, which in turn influences a person's attitudes and behavior. Mindset relates to the beliefs held by an individual.(Antonius, 1993). Although Yusuf al-Qardhawi does not explicitly use the term "mindset" in his works, his thoughts on education and morals reflect a similar concept, namely a way of thinking based on Islamic values. Al-Qardhawi believes that education is an effective and essential means to change society to be better and obedient to Allah.(Qardhawi, 1988).

Ecotheology, or environmental theology, is a field of thought that has been developing since the 1960s. In general, ecotheology refers to religious views about the relationship between God and nature and how these belief systems guide humankind in treating the environment.(Wardani, 2015). There is a misperception among some people who do not understand more deeply about the treasures of Islamic knowledge, who assume that environmental maintenance and preservation are not included in Islamic teachings. In fact, this problem is closely related to Islamic teachings, especially in the science of Ushuluddin which discusses the basics of religion, which includes environmental maintenance and all elements of Allah's creation, both living and dead, rational and non-rational. All of these are creations of Allah SWT that must be maintained and preserved.(Al-Qardhawi, 2001).

Ecotheology is a branch of thought that connects theology with ecology (environmental science). This concept emphasizes that religious teachings have an important role in shaping human awareness of the environment (Ministry of Environment & Muhammadiyah, 2011).

Thus, education with an ecotheological mindset can be understood as a learning and teaching process that integrates environmental science with the values of faith in Allah, to shape human awareness of the importance of protecting and preserving the environment in accordance with Islamic teachings.

## C. Curriculum and Learning Approaches

### a. Integration of ecotheological values in the educational curriculum.

Etymologically, the word integration comes from the English word integration which means perfection or wholeness. In Arabic, the term integration is equivalent to the word takamil تكامل the word comes from the word kami-la which means complete, full, whole, total, perfect, and complete. Thus it can be concluded that the word integration can be interpreted as blending to become a whole or complete unity. Integration can also be interpreted as the adjustment or unification of one element with another element. From this understanding it can be concluded that the integration of science is blending, or adjusting the views of religious science on a particular problem so that a complete conceptual unity occurs.(Daulay & Salminawati, 2022).

Meanwhile, the term curriculum comes from Latin, namely from the word curro or currere and ula or ulums, in the form of the verb "to run" which means to run fast or undergo, then becomes the noun curricula or curriculum. In English it is interpreted as 'race course' or 'runway'. This is in accordance with Schubert's explanation, namely "its interpretation from the race course etymology of curriculum, currere refers to the running of the race", which is interpreted as the distance traveled by athletes in a running race"(Clandinin, 1987).

The term 'currucula' or 'curriculum' was then adopted into the world of education, based on the suitability of meaning. Where according to the traditional view, the curriculum is interpreted as a number of subjects/subject matter that must be mastered by students. This was stated by Robert Zais, that the curriculum is: "a recourse of subject matters to be mastered"(Zais, 1976). In this case, the curriculum is a number of data or information used as a learning guide or in the form of a textbook containing a number of materials needed to be achieved in a learning plan. According to Law Number 20 of 2003 concerning the National Education System Article 1 point 19, it is stated that the curriculum contains an ideal that is expressed in the form of a plan or educational program to be implemented by teachers in schools. The curriculum is a form of school education operations to achieve the institutional goals of each level of school. The curriculum is an overall plan that includes educational goals, content and learning materials and methods used as a guideline for learning activities to achieve certain educational goals. The curriculum is a basic guideline in the learning process(Suparman, 2020).

Environmental education based on ecotheology according to Yusuf al-Qardhawi, starts from the science of the environment (ecology), its protection and preservation are included in the education curriculum with a more appropriate portion, with balanced exposure to the age of the students and their level of knowledge.(Al-Qardhawi, 2001, 371). The material that needs to be emphasized is about instilling a vision of caring for and protecting the environment, as well as good interaction patterns in accordance with God's commands, as God requires us (humans) to do good towards everything.(Al-Qardhawi, 2001, 369). In environmental science (ecology) material, it is still based on Islamic scientific sources, namely the Qur'an and Hadith.(Al-Qardhawi, 1416). According to Yusuf al-Qardhawi, Islamic education states that Islamic education is the education of the whole person, his mind and heart, his spiritual and physical, his morals and skills, and prepares him to face society with all its good and evil, its sweet and its bitter.(Al-Qardhawi, 1993).

Material/content as expressed by Nana Syaodih Sukamadinata is what must be taught to students which consists of a collection of knowledge and a collection of information and it is a selected unity of knowledge, both for the knowledge itself and for the students and their environment.(Sukmadinata, 2010).

b. Use of contextual teaching methods that encourage environmental awareness, such as:

1. Project-based learning about environmental conservation.

Education has an important role in shaping the good and bad of a person. Good education and useful for society. So in learning, it definitely requires a learning method. One of the learningProject (project-based learning). Project (project-based learning) is an approach that encourages students to be active, think critically, research, work together, and produce real work that is based on theory and can be applied in everyday life.(Sulikhah et al., 2022).

Project-based Learning about environmental preservation according to Yusuf al-Qaradawi is not only about learning how to protect nature, but also internalizing Islamic values about responsibility, ethics, and trust as a caliph. Not only reading or providing an understanding of the environment, but understanding of the environment can be displayed in drama, art performances, or videos, or stories related to how to maintain the environment based on Islamic values. because with this method will foster a sense of compassion, where in it there is a very big influence on humans(Al-Qardhawi, 2001, 373).

2. An integrative approach that links religious studies with environmental issues.

The definition of integrative is a study that uses a unified and integrated perspective or analysis method, an integrative analysis between all texts related to what is being discussed or discussed. Second, integrative between texts and other sciences related to the problem being discussed.(Noor, 2018). It can be concluded briefly that the integrative approach is a way of learning that combines two or more sciences to complement each other according to the context of the problem being discussed. In this context, this approach can be applied by connecting religious lessons with environmental issues.

In an effort to educate the younger generation with Islamic values, it is very important to make the Qur'an and Hadith the main foundation.(Al-Qardhawi, 2001, 373). The Qur'an as the holy book of Muslims contains life guidance that covers all aspects of life, from faith, worship, morals, to muamalah. Meanwhile, the hadith as an explanation and complement to the Qur'an serves to provide real examples of the life of the Prophet Muhammad in implementing Islamic teachings practically. Therefore, the formation of character and morals of the younger generation in accordance with Islamic values cannot be separated from the understanding and practice of these two main sources. Education based on the Qur'an and hadith will foster spiritual awareness, social responsibility, and strong moral attitudes, so that the younger generation is able to become knowledgeable, faithful, and noble people.

The Qur'an and Hadith contain messages from Allah (God) which function to regulate humans so that they do not do things that are detrimental to themselves.(Hartono, 2016). The Qur'an and Hadith explain a lot about how to teach humans to love nature and regulate human relations with the surrounding nature.(Al-Qardhawi, 2001, 76).

c. The use of technology and media in ecotheology education.

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, religiousness, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state.(Lestari, 2018). As

technology develops, technology increasingly facilitates the learning process by utilizing technology properly through good design, management and technology resources.

Technological developments are increasingly developing, so that the world of education must always adapt to technological developments to improve the quality of education, adapting the use of information and communication technology for the world of education, especially the learning process.(Salsabila & Agustian, 2021). One of the contemporary scholars, Yusuf al-Qardhawi, also explained the importance of integrating Islamic values with the realities of modern life, including environmental and educational issues. In the context of ecotheology education, al-Qaradawi views that technology and media can be very effective tools for spreading ecological awareness based on Islamic values.

According to Yusuf al-Qaradawi, Islamic da'wah and education must keep up with the times, including using technology as a medium to convey messages about the importance of protecting the environment. The use of media such as the internet, making educational videos, and social media have become a means of instilling ecotheological values to all humans on earth. With this approach, Islamic teachings about protecting the environment, prohibiting damage (to the facade), and responsibility as a caliph on earth can be packaged in an interesting and relevant way for the current context.

Yusuf Al-Qaradawi also emphasized that Islam is a religion that is in line with science and technology, as long as its use does not conflict with sharia principles. So, the use of technology in ecotheology education is not only permitted, but also encouraged, as long as it aims for good, and conveys messages about environmental conservation.(Al-Qardhawi, 2001, 373).

#### **D. The Role of Teachers and Educational Institutions**

##### **a. Teacher competence in instilling ecotheological values.**

In a success in achieving the goals of education is the existence of teacher competence. Because a teacher takes part in educating and educating the nation. Some of the competencies of a teacher that a teacher must have are;

First, a strong belief that education is the only way to create students who have embedded Islamic values, namely the Qur'an and Hadith.

Second, a teacher must have an educational program that has clear, comprehensive goals, steps and sources and is rich in methods based on Islamic values. Education must be consistent with its goals, whatever its name. Not only education for humans, but also for animals. An education to create human beings who are Muslims who obey Islam.

That Islamic education is a complete human education; namely the mind and heart, spiritual and physical as well as morals and behavior.

Third, the most important aspect of education is the personality aspect of a teacher. This means that he must be a role model in various aspects. Teachers here are positioned as perfect humans (insan kamil). The task of a teacher is to shape and influence the personality of students so that they grow and tend towards goodness. The Prophet Muhammad SAW said "that the believers with the best faith are the believers with the strongest personality". Personality is one example that can be given to students to provide a good education.(Qardhawi, 1988 3-50).

Teacher competence in instilling ecotheological values greatly determines the success of education that unites Islamic teachings with environmental concerns. Teachers must be able to deliver material contextually, linking the teachings of monotheism, morals, and sharia with ecological responsibility, such as preserving nature and preventing environmental damage. In addition, teachers must also be role models (uswah hasanah) for students in environmentally friendly behavior, so that students can emulate real attitudes and actions. This competence includes cognitive, affective, and psychomotor aspects, as well as skills in using relevant and creative learning media. Thus, teachers act as facilitators and inspirators in shaping the character of religious and ecological students.

#### **E. Conclusion**

From the discussion above, it can be concluded that education with an ecotheological mindset according to Yusuf al-Qardhawi's perspective can be understood as a learning and teaching process that integrates environmental science with the values of faith in Allah, to form human awareness of the importance of protecting and preserving the environment in accordance with Islamic teachings.

Meanwhile, from the educational perspective, Yusuf al-Qardhawi has the view that Environmental education based on ecotheology according to Yusuf al-Qardhawi, starts from the science of the environment (ecology), its protection and preservation are included in the education curriculum with a more appropriate portion, and the material that needs to be emphasized is about instilling a vision of caring for and preserving the



environment, as well as good interaction patterns in accordance with Allah's commandments. The role of teachers is very important in integrating.

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