



Islamic Monumental Works is important for politic and educational psychology: Key Issues and Recent developments in Indonesia

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Abstract

The aim of this article is to look into the introduction of disaster risk reduction education for Islamic Monumental Works is important for politic and educational psychology. Based on many studies that found promising results, curriculum programs relating to this topic have been marketed over the last decade as capable of reducing catastrophe casualties and increasing resilience. As a result, it is important to assess and overcome any possible obstacles to their progress of key issues and recent developments in Indonesia. The case study in South Sulawesi, a rapidly growing megacity vulnerable to disasters and natural hazards, is included in the paper. Based on previous research, a new approach to assessing the implementation of education programs related to these subjects was created. This research captured children's, school personnel's, and non-governmental organizations' views on the complexities of scaling up disaster risk reduction education in classrooms. The report identified seven main topics and makes some policy proposals for the future. These key issues may also be apparent in many other developing and developed countries, and the proposed suggestions may well be applicable outside Indonesia.

Ke ywords :Islamic Monumental works, politic, key issues, recent deveolpment

Introduction

The resurrection of Islam is a phenomenon of equality when we look at everything with history. The revival of Islam was marked by regrowing the spirit of faith, eliminating stagnation of thought and jurisprudence, as well as the movement (harakah) and jihad.

Muslims, have had glory in the past. The period when Islam became the center of a civilization that was built for the welfare of mankind on this earth. This heyday began when the Prophet Muhammad established the Islamic order, namely Daulah Khalifah Islamiyah in Madina. Dimas Khulafa as-Rasyiddin, Islam is

developing rapidly. The analysis of the application of educative principles to Bugis philosophy expressions is a learning concept that assists educators in their goal of connecting local wisdom material with Al-Islam and Kemuhammadiyah material, (Elihami, E., Rahamma, T., Dangnga, M. S., & Gunawan, N. A., 2019).

The conservative western historian, Montgomeray Watt analyzed the secrets of the progress of Islamic civilization, he said that Islam does not recognize a rigid separation between science, ethics and religious teachings, (Eskarya, H., & Elihami, E., 2020). Andalusia, which was the center of knowledge in the heyday of Islam, has given birth to thousands of scientists, and inspired western scientists, to learn from the advances in science and technology built by the Muslims.

Historical facts explain, among other things, that Islam had its glory for the first time, that there were times when Muslims had figures such as Ibn Sina in the fields of philosophy and medicine, Ibn Khaldun in the fields of philosophy and sociology, Algebra etc. Islam has come to Spain introducing various branches of science such as measurement, algebra, architecture, health, philosophy and many other sciences. The Abbasid Caliphate was recorded in Islamic history from 750-1517 AD / 132-923 H. It started by the caliph Abu al 'Abbas as-Saffah (750-754) and ended by Khalifa al-Mutawakkil Alillah III (1508-1517). With a fairly long span of time, around 767 years, this caliphate was able to show the world the height of Islamic civilization with the rapid

development of Islamic science and technology. In this era, Islamic scientists have been born with their various discoveries that have shaken the world. For example, al-Khawarizmi (780-850) who discovered the number zero and his name was immortalized in the branch of science.

The heyday of Islam, especially in the fields of science and technology, occurred during the reign of Harun Al-Rashid. He was the Caliph of the Abbasid dynasty which came to power in 786. Many world figures were born whose results became references to modern science. One of them is the doctoral father Ibn Sina, who is known today in the West as Avicenna. Before Islam came, Europe was in the dark ages. None of the advanced sciences, even more superstitious. In medicine, for example. that time in the west, if someone is screaming in pain, western people believe that it is the moment the madman met the genie. Westerners believe that the person has gone mad because of a demonic possession, science is seen as a very noble and precious thing.

The khalifa and other dignitaries anticipated the widest possible for the advancement and development of science. In general, the caliphs are scholars who love knowledge, respect scholars and honor poets. Freedom of thought as a human right is fully recognized. At that time reason and thoughts were caused by the shackles of destiny, which caused people to freely express opinions in all fields, including the fields of aqidah, philosophy, worship and so on. Islamic armies have also succeeded in making "manzanik" weapons, a

type of large catapult that throws stone or fire. This proves that Islam is capable of adopting technology from outside. In the 14th century, the crusaders were finally expelled from the Middle East and aroused pride in the Arab community. Islamic civilization is indeed a golden civilization that enlightens the world, (Syarif, I., & Elihami, E., 2020). That is why according to Montgomery, without the support of Islamic civilization which has become a dynamo, the west is nothing. Naturally, too, the West is indebted to Islam.

The low level of human resources in Indonesia is due to a lack of mastery of educational technology Literacy and Entrepreneurial Innovation, as well as a mental mindset and mastery of Education Technology and Entrepreneurship Innovation Technology, (Saharuddin, A., Wijaya, T., Elihami, E., & Ibrahim, I., 2020). The low level of human capital in Indonesia is due to a lack of mastery of science and technology, as well as a lack of mental attitude and mastery of science and technology, which can be subjects or reliable production actors. Under the context of globalization, (Khalik, M. F., Asbar, A., & Elihami, E., 2020). So, It is the quality of human life that decides growth. Child growth is aided by the manner in which needs are met and the manner in which these needs are met. Efforts to address the needs of children for working parents, (Haslinda, H., & Elihami, E., 2020).

Result and Discussion

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The following are some of the Muslim inventors or scientists who were very influential on science which is still useful and still in use today.

1. Al Khawarizmi: he was someone who discovered algebra in mathematics.
2. Ibn Sina: he made a book about medicine
3. Jabbar ibn hayyan: a chemist known as the father of chemistry.
4. Albiruni: laid the foundations for one of the oldest branches of science related to the physical environment of the earth. He was honored as the father of anthropology, ideology.
5. Abu alzahwari: inventor of fracture technique and made a book to heal wounds during surgery.
6. Ibn Haitham: known as the father of ophthalmology who describes how the eye works.
7. Ar razi: the first person who could explain about smallpox and also allergies to asthma and hay fever as a mechanism of the body.

As well as externally at that time the West was sleeping asleep in the cradle of theocentrism and old-fashioned mindset, even the western nation at that time was in a backward condition. Islam experienced a spectacular

intellectual and cultural awakening with a revolution in Islamic thought and culture that was characterized by a new civilization, connecting the chains of previous civilizations (Greece, Babylon, and Persia). Cosmopolitan, humanistic, cultural, and scientific Islam which culminated in the abasiyyah era.

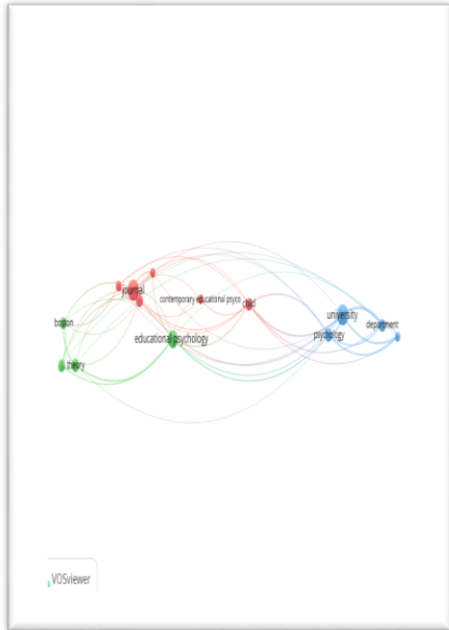


Figure 1. Educational Psychology of Vosviewer

In general, according to arif, there are several factors that have encouraged the advancement of science in the Islamic world at that time, namely:

1. Seriousness in observing and practicing Islamic teachings so that superior individuals are born.
2. Religious motivation.
3. Socio-political factors.
4. Economic factors.
5. The factor of support and protection of the authorities at that time.

The reasons for the progress of Muslims in the field of science and technology

In the era of the Abbasid Daula, the period summed up literature and science, copied into Arabic, ancient sciences. This era is the golden age of Islam, thus Jarji Zaidan began his painting of the Abbasids. In this age the sovereignty of the Muslims has reached the pinnacle of glory, to wealth, progress, or power. The Abbasid Daula period was a time when Muslims developed knowledge, a thirst for knowledge that has never existed in history. The awareness of the importance of scientific knowledge reflects the creation of several scientific works as seen in the realm of Islamic thought in the 8th century AD. namely the movement to translate Greek and Persian cultural heritage books.

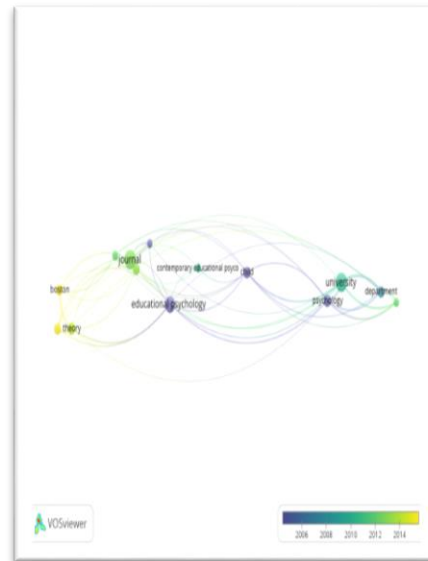


Figure.2 . VOSviewer 2006-2014 about educational pyschology

A recurring trend in studies on the relationship between social status and emotion is that lower-class individuals rank higher on tests of empathy, (Efendi, A., & Elihami, E., 2020). The reason for expecting such a correlation is that since lower-class people are more likely to explain events in terms of

external influences, they may be more alert to how external events affect the emotions of others, and therefore better at assessing other people's emotions. Another rationale is that lower social status individuals' proclivity to be more emotionally involved and to have more interdependent social interactions should result in better understanding of the feelings encountered by others, (Elihami, E., & Ibrahim, I., 2020).

Persian descent ministers were given full rights to run the government, so they played an important role in fostering civilization / Islamic civilization. They really love science, (Wijaya, et.all., 2020), so because many of the Malawy descendants who provide energy and services for the advancement of Islam, (Alif, S.,dkk., 2020).

Seriousness in believing and practicing Islamic teachings so that superior individuals are born.

a. Religious Motivation

Motivation comes from the word "motion" which means movement or something that moves. In human action, motivation is also called action or behavior, (Elihami, 2020). In psychology, "motive" is defined as a stimulus, impulse, or energy generator to manifest behavior, (Faisal, F.,et.all., 2020).

b. Political sociology

Political sociology is the study of interdependent power relations between the state and civil society.

The reasons for the decline of Muslims in science and technology

1. Division of Muslims

The existence of divisions that occurred among Muslims itself

was a factor that led to the decline of Islam

a) Diversity of Bloodlines (Banu)

The existence of this diversity of Islam results in conflicts between groups in the struggle for power.

b) Variety of Interpretation

In the interpretation of the Koran and hadith there are differences between Muslim group (Elihami E., 2020). Because of that, various schools of thought emerged that thought their interpretation was the most correct.

2. Distorted Science

Islam is a religion that highly values science as exemplified by the Prophet Muhammad and in accordance with the Koran. The collapse of the Islamic Caliphate made Islamic thoughts not develop, even stagnated. One of the causes of the stagnation was the emergence of a center of civilization in Baghdad. Lack of Islamic Awareness of the Importance of Science, (Rahman, R., 2920).

In today's modern era, many Muslims are indifferent about the development of science. This attitude then causes the ethos of learning to decline from time to time. This setback was then used by western nations to pass the achievements of Islamic civilization, (Ilham Assidiq, 2020).

The cross-cultural studies in question was intended to explore both the extent and the aspects of educational knowledge's "internationalisation." They compare cultures that are distinct in terms of cultural history and modernization directions.

These trends apply, on the one hand, to processes of the creation and restoration of international reference horizons and historical interpretations that were – and continue to be – rooted in those information, and, on the other hand, to the receptivity of national debates on educational change to international models, concepts, and theory innovations, (Jabri, U., Elihami, E., & Ibrahim, I. , 2020). The established results are then used to re-examine, using both cross-temporal and cross-cultural comparison, some of the theories associated with world-system theory, as well as contending the worldwide institutionalisation of standardised models of education and educational growth, (Husni, H., & Elihami, E, 2020).

This perspective sees the 'world economy' mainly in terms of a developing 'world polity' and a related 'trans-national cultural environment.' The 'neo-institutionalist conception,' as it has come to be known (Meutia, et.all., 2020), provides empirically sound and intellectually stimulating reasons for the global fusion in trends in educational organization, school curricula, and expansion processes occurring at all stages of education systems, (Syaparuddin, S., et.all., 2020). Furthermore, these writers advocate for the propagation of a 'world level developmental cultural account and educational philosophy,' which is expected to increasingly affect and mold the perceptions of educational actors – policymakers, managers, staff, teachers, educators, and the general public – and to guide educational decision making.

Conclusion

Efforts to revive Muslims in science and technology as follows Allah says in QS Ali Imran verse 103 which says "And hold on to all of you with the rope (religion) of Allah, and do not divorce you. Returning to the scientific tradition in Islam. In Islam, it is clear that there are two types of knowledge, namely, the science of fardhu 'ain and fardhu kifayah. What is included in the class of science fardhun 'ain alah Al-quran, hadith, jurisprudence, morality, sharia, and its branches. Meanwhile, what is included in the science of fardhu kifayah are medicine, mathematics, psychology, and other branches of science and realizing a system based on Islamic sharia.

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