

**ETHICAL VALUES OF WATER CONSERVATION
IN “MOT BANYU” TRADITION
[A Case Study at Cemanggal Hamlet, Munding Village,
Bergas, Semarang]**



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of
The requirements for the Degree of S-1 of Islamic Theology
On Theology and Philosophy

By:
Nikmatul Inayah
NIM: 104111034

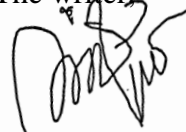
**SPECIAL PROGRAM OF USHULUDDIN FACULTY
STATE ISLAMIC UNIVERSITY (UIN)
WALISONGO
SEMARANG
2014**

A THESIS STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, November 19, 2014

The writer,



Nikmatul Inayah
NIM. 104111034

ADVISOR APPROVAL

Dear Sir,

**Dean of Faculty of Ushuluddin
State Islamic University
(UIN) Walisongo Semarang**

Assalamu 'alaikum Wr. Wb.

After Correcting it to whatever extent necessary, we state that this final project belongs to a student as below:

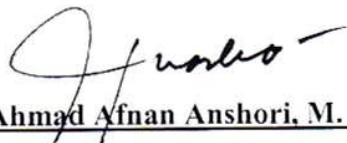
Name : Nikmatul Inayah
NIM : 104111034
Department : Aqidah Filsafat (AF)/ Teology and Philoshopy
Title : Ethical Values of Water Conservation in “Mot Banyu” Tradition (a study case in Cemanggal Hamlet, Munding Village, Bergas, Semarang)

Is ready to be submitted in joining the last examination.

Wassalamu 'alaikum Wr. Wb.

Semarang, November 19, 2014

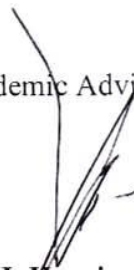
Academic Advisor I



Ahmad Afnan Anshori, M. Hum

NIP. 19770809 200501 1 003

Academic Advisor II



Dr. H. Wasyim Muhammad, M. Ag

NIP. 19720315 199703 1 002

RATIFICATION

This paper was examined by two experts and passed on December 22, 2014. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.




Academic Advisor I

Examiner I




Ahmad Afnan Ansheri, M. Hum
NIP. 19770809 200501 1 003



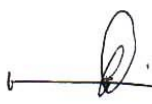
Dr. Nasihun Amin, M.Ag
NIP. 19680701 199303 1003

Academic Advisor II

Examiner II



Dr. H. Hasyim Muhammad, M.Ag
NIP. 19720315 199703 1 002



Dr. Muhyar Fanani, M.Ag
NIP. 19730314 200112 1 001

Secretary of Meeting



Dr. Zainul Adzfar, M.Ag
NIP. 19730826 200212 1002

MOTTO

“Earth provides enough to satisfy every man’s needs, but not every man’s greed”(Mahatma Gandhi)

DEDICATION

This Thesis is dedicated to:

My beloved Mom and Dad,

My Brother,

My Lectures,

And everyone who cares about environment

ABSTRACT

Keyword: Mot Banyu tradition, ethic values, water conservation

This research discusses about “The Ethical Value of Water Conservation in Mot Banyu tradition” which case study in Cemanggal Hamlet, Munding Village, Bergas, Semarang. Every human deed is always has a certain purpose that has a satisfy values and also satisfy their needs; even they express that into a tradition. So they can get their goal while they can maintain the value that content in the tradition.

This research has 2 questions; 1) What are the environmental ethic values in the conservation of water source in *Mot Banyu* tradition at Cemanggal hamlet, Munding village, Bergas, Semarang. 2) What are the Islamic values in *Mot Banyu* tradition at Cemanggal hamlet, Munding village, Bergas, Semarang.

The method that is used by researcher is qualitative method and applies phenomenological approach to describe *Mot Banyu* tradition at Cemanggal hamlet. Then, this research used inductive method to make easy to serve the data. The technique of collecting data used observation, interview and documentation. Those approach and technique of research are used to get a deep knowing that related with the environmental ethic values and about the Islamic values in *Mot Banyu* tradition at Cemanggal hamlet, Munding village, Bergas, Semarang.

The results of exposure inprevious chapters, it can be concluded that the tradition Mot Banyu has a very important value. *Mot Banyu* tradition in the midst of people's lives has significant value in keeping the water condition Cemanggal society for decade or even hundreds of years. Motivation of Biocentrism and Ecocentrism (DE) theory of the ethic environment conservation has conducted by Cemanggal society in *Mot Banyu* tradition. This is held because there are some factors from water very role primary to continuous life of society until there is myth in *Mot Banyu* tradition.

There are many Islamic values can be taken from the tradition Mot Banyu. In the tradition shows that citizens believe in the nature of human nature that is other than the supernatural. Mot Banyu ritual is a form of respect for God's creatures. Water conservation activities in Mot Banyu tradition is a form of civic responsibility as caliph earth. Which man has been equipped sense to keep the trust of God. Water cleaning activities in *Ndauang* is also a form of love on cleanliness because God's love to those who purify themselves. *Mot Banyu* tradition at Cemanggal hamlet is still exists until now. It is an implementation of *Istishlah* that provide care to the environment.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise and thanks always due to Almighty Allah for being finished this thesis. Furthermore, May *ṣalawāt* and *salām* always we convey be the last apostle, Muhammad peace unto him, his family and his friend (*sahabat*) who has taught wisdom and given mercy for all mankind, especially the Muslims.

Only with His help and love, this thesis can be finished although the writer believes that there is no perfect in this world, including this thesis. But, with force and hard effort, the writer wants to give the best in the end of study at UIN Walisongo Semarang. Therefore, the writer wants thank to:

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Thanks.

Semarang, November 19, 2014

The writer,



Nikmatul Inayah

NIM. 104111034

TRANSLITERATION

Table 1: **Transliteration Table: Consonants**¹

| Arabic | Roman | Arabic | Roman |
|--------|-------|--------|-------|
| ب | b | ط | ṭ |
| ت | t | ظ | ẓ |
| ث | th | ع | ‘ |
| ج | j | غ | gh |
| ح | ḥ | ف | f |
| خ | kh | ق | q |
| د | d | ك | k |
| ذ | dh | ل | l |
| ر | R | م | m |
| ز | z | ن | n |
| س | s | ه | h |
| ش | sh | و | w |
| ص | ṣ | ء | ’ |

¹ http://rotas.iium.edu.my/?Table_of_Transliteration

| | | | | |
|---|---|--|---|---|
| ض | ḍ | | ي | y |
|---|---|--|---|---|

Table 2: **Transliteration Table: Vowels and Diphthongs**²

| Arabic | Roman | | Arabic | Roman |
|--------------|-------|--|--------|-------------------------------|
| اَ | a | | أَيَّ | an |
| أُ | u | | وُ | un |
| إِ | i | | يِ | in |
| أَيَّ، أَيْ، | a@ | | وَ | aw |
| وُ | u@ | | يِ | ay |
| يِ | Ī | | وُ | uww, ū (in final position) |
| | | | يِ | iyy, ī (in final position) |

² http://rotas.iium.edu.my/?Table_of_Transliteration

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