

CHAPTER I

INTRODUCTION

A. Background

Humans are special creatures created by God. Humans have a reason, so it plays a role in give color and determines changes in the environment.¹ Human environment is very complex, involving all power, objects, or other creatures with anything behavior. All these environmental elements interact with each other, and form a system of reciprocal relationships very complex ecosystem structure. Human behavior and decisions development will determine the sustainability of natural ecosystems.²

Environmental problems which are grown increasingly complex are becoming common responsibilities of human beings, for the sake of the survival of life on earth.³ In fact the balance of the ecosystem increasingly disturbed, it is now so difficult for humans to get a healthy environment. Respect for nature is a basic principle for humans as part of the whole universe.

"Obligation" patterns and wise treatment toward the environment are required as below:

1. Obligation not to do anything detrimental to nature and all its contents.
2. Obligation not to interfere.
3. Obligation not to restrict and inhibit freedom organisms for develop and living freely in nature according with their essence.

¹Hadi S Alikodra, *Konservasi Sumberdaya Alam dan Lingkungan*, (Yogyakarta: Gadjah Mada University Press, 2012) p. 23.

²Muh. Aris Marfai, *Pengantar Etika Lingkungan dan kearifan local*, (Yogyakarta:Gadjah Mada University Press, 2012) p. 25

³Hadi S Alikodra, *Konservasi Sumberdaya Alam dan Lingkungan*, p. 354

4. Fidelity, as a kind of promise to wild animals not to be tricked, trapped and snared.
5. Obligation retributive justice.⁴

The environment indeed must be guarded from severe damage. An environmental life will quietly depend on the ecosystem. Therefore, people constantly have to be encouraged to love, nurture and responsible for environmental degradation. Because to keep it all, there is no one else can be asked for responsibility except humans as user. The damage of environment will result in the man himself, and so that in contrary.⁵ Relationship between environments with human life cannot be separated. Humans in this case require ethics, because they have reason. Ethics on the environment greatly affects the sustainability of ecosystems.

Million years ago, human life with no worried or fear of impending danger by pollution of air, water, and environment. Human believe and confidence in the ability of natural systems to naturally defend the environmental problems.⁶

After World War II, following a United Nations development decade 1 (1960 - '70), humans began to realize that they never conquer nature. Human interdependence with the environment to obtain balance and harmony with the habitat of the turns his life ruled by the laws of ecology.⁷

Until now the environmental paradigm still use ethics of anthropocentrism. Anthropocentrism is environmentally ethical theory that sees humans as the center of the system of the universe. Therefore, nature saw only as an object, a tool and a means for the fulfillment of human needs and interests. Human interest question here is more short

⁴ Muh Aris Marfai, *Pengantar Etika Lingkungan dan Kearifan Lokal*, (Yogyakarta: Gadjah Mada University Press, 2012) p. 17

⁵ Y. Eko Budi Susilo, *Menuju Keselarasan Lingkungan*, (Malang: Averoous Press, 2003) p.25

⁶ Dr. Daud Silalahi, S.H. *Hukum Lingkungan*, (Bandung: Penerbit Alumni, 1992) p.5

⁷ *Ibid*, p.7

term. Nature does not have value in itself. Ethics is what is considered the cause of environmental degradation.⁸

According to Murdy, the environmental crisis is not caused by anthropocentrism approach “*per se*”, but rather by excessive anthropocentric approach. According to him, every species has a value in itself. Humans always behave as if human survival is far more important and valuable than the survival of other living creatures. Due to human survival depends on the survival of other living beings in the universes; human beings have an interest to save the universe and everything in it. Therefore, "so that we can survive as individuals and as a species, we must choose to take actions that will support or systems that support our lives".

Environmental ethic should use biocentrism paradigm, this theory considers every life and living creatures, have value and worth in itself. This theory of life and take seriously every living thing in the universe. All of living things worth to himself and deserve consideration and moral concerns. Nature needs to be treated morally, regardless of whether it is worth to humans or not.⁹

Next comes the theory that ecocentrism a continuation biocentrism. Biocentrism just focus on life ethics entirely, while ecocentrism ethics focus on the entire ecological community, whether living or not. Ecologically, creatures and other objects a biotic intertwined with each other. Obligation and moral responsibility the same also applies to all ecological reality.¹⁰

Aldo Leopald has initiated an effort to pioneer a third extension of ethics. Previously all ethics understood applies only to free men, even more narrowly human-free men's groups. Ethics does not apply to slaves, especially female slaves. Leopald and all ethical theorists ecocentrism and biocentrism environment, continue the same

⁸ A. Sonny Keraf, *Etika Lingkungan*, (Jakarta: PT Kompas Media Nusantara, 2002) p.33

⁹ A. Sonny Keraf, *Etika Lingkungan*, p. 36

¹⁰ A. Sonny Keraf, *Etika Lingkungan*, p.75

extension to reach the next stage of the expansion of ethics include biotic communities and ecological whole. There comes a time, the time it takes it to be faster than the development of the first phase of the application of ethics to the ethical application of the second stage, given the advances of modern human consciousness today.¹¹ So the natural also have rights to be respected.

Local society has its own way in order to maintain an environment with biocentrism paradigm, echo centrist and nature rights. That ideology which believes that all living things and nature have moral values embedded in him, so it needed a concern. Not only must a human being who deserves to be treated like human beings, nature also be treated as themselves.

Society has a teaching model to the value that is through the myths surrounding environment. Myth becomes part of the public trust in the system. System owned by society trust that would also affect the patterns of thought and behavior that will lead to new ways of managing the environment.

Starting from the myth and then people build a culture that is much favorable to the preservation of existing natural resources. For example society in Cemanggal hamlet, Munding village, Bergas, Semarang water sources that are hundreds of year old but still awake naturalness. This is because of the myths that developed in the society through story hereditary.

The story of belief that if it does not implement the ritual at a time agreed it is feared there will be something unwanted, that could happen at that time or sometime later. It is beliefs hereditary concerned the welfare of the people.

This tradition also found in other villages for example in Suruhan, Keji village, Ungaran Barat, Semarang. Every year, there is a rite called *Iriban Banyu Kemloso*. Before the ceremony begins, location

¹¹ A. Sonny Keraf, *Etika Lingkungan*, p. 85

around water source would be cleaned up and the chickens brought by the society will be cut off. The first blood of chicken will be drop into the water source that spring out from the slope of Ungaran Mountain. This rite will be continuing by planting the banyan trees around *banyu kemloso* for the sake of water source sustainability.

Different with tradition in Cemangal, this ritual is called *Mot Banyu* that in practice people bring *sesajen* of *bekakak*¹² which is believed to be an absolute requirement in that tradition. Before the meal together, society worked together to clean the water sources and the surrounding water. It is conducted for the sake of the fluency and ensuring cleanliness of the water when it comes to local society for using in various purposes of life.

The existence of these water sources with a variety of myths that developed in the society, regardless of the contradiction between the idolatrous and not are very profitable for society. Because of this myth through the location water sources still a wake naturalness and cleanliness.

Form of homage to this water source as space is believed to be where the "unoccupied" in the sense that there is a mystical force or the term haunted, it creates a way of behaving that does not away with the principle of conservation. In the principle of conservation needed is mutual respect and preserve natural. People tend to think twice before doing activities in places that are considered haunted. They will maintain and respect these places. Although the forms of respect are often in the form of certain rituals, but in this case able to create attitude of wise to appreciate nature.

Nature sources and biological diversity have benefits for human life either directly or indirectly perceived. As we know the nature of which cannot be replaced and have the position and roles that are vital to human life, so effort the conservation of nature sources and

¹² Bekakak is sticky ground up then formed a boy.

ecosystems is an absolute obligation for each people. In terms of ecology, conservation is the use of natural resources for present and future.¹³

The concept of nature conservation to this day still look for forms appropriate applied. Environmental problems began to emerge and evolve since the 17th century, especially after dealing with technology human and industrial revolution in Europa. Mechanical processes and the use of chemicals there are many who are not friendly to the environment. The advent of machinery and fuel use caused pollution is a serious cause for destruction of natural ecosystems.¹⁴

Nature conservation is a branch of environmental science nature values conservative maintain existing in natural conditions, aesthetics and natural resources that have been shaped from the beginning. Natural undergo the processes of change leading to a balanced ecosystem after reaching hundreds or even millions of years. Then maintain that nature has to undergo this process may be the pride and human needs.¹⁵

Conservation of nature sources is very important for life and the economic value of the sign of the scarcity of very striking. Various measures are very necessary, especially related to human life and death. Thus the approach of modern society and traditional culture need attitude focused only in certain parts, the important thing is to have the appeal, and the natural resources that are considered endangered. It is important to raise awareness and reduce the threat to the natural resources but rarely deal directly with the more fundamental problems in the wider scale associated with the loss of natural resources in general. For these reasons the activities -

¹³ <http://ovy-ovy.blogspot.com/2014/01/plh-bab-vi-konservasi-sumber-daya-alam.html> by Ovy acces at 11 Juli 2014 time 16.00

¹⁴ Fachruddin M. Mangunjaya, *Konservasi Alam dalam Islam*, (Jakarta: Yayasan Obor Indonesia, 2005) p. 51

¹⁵ *ibid*

conservation activities will be further enhanced and more focused on saving the ecosystem level. However time continues and ecosystem important required selected for each of the conservation activities at this time.¹⁶

Utilization of natural resources needs to be done responsibly and wisely. This is to ensure that supplies natural resources not spend in a short time. Exploiting the full responsibility and wise is that we call conservation. Natural resources and ecosystems is a part of human life, both traditional and modern societies.¹⁷

Conservation has value ways economic and social of philosophical. In the economic value of conservation include: 1. Soil and water conservation, 2. Climate stability, 3. Conservation of natural resources that can be renewed, 4. Protection plasma nuftah, 5. Ecotourism. Conservation value of socially-philosophical: 1. Better quality of life, 2. Moral responsibility, and 3. Grandchildren as a legacy and pride of the nation.

Mot Banyu tradition is an effort to preserve the water sources where the presence of water sources very significant for the sustainability of the agricultural society in the Cemanggal. Water greatly influences society's economy. The majority society of Cemanggal hamlet is farmers, where rice harvest is determined by whether the water spring smoothly or not. The majority of the planted plants are leeks, besides there are others, such as rice and others. As said by the chief of Cemanggal hamlet, Cemanggal is the largest producer of green onion in Semarang.

Mot Banyu tradition is containing elements of grateful to God. Prayer that sent up to God in the rituals is the belief of the existence of

¹⁶<http://hasansyaidahfrimmerlieben.blogspot.com/2012/01/makalah-pengetahuan-lingkungan.html>, by Hasan Syaidah Fr Immer Lieben, time 16 January 2012, take at 11 Juli 2014, time 11.00

¹⁷<http://ovy-ovy.blogspot.com/2014/01/plh-bab-vi-konservasi-sumber-daya-alam.html> by Ovy acces at 11 Juli 2014 time 16.00

almighty God. With the water that society can continue their lives. Water for everyday life, they are to cooking, washing, drinking, latrine, livestock drinks and also for irrigating rice fields. Economies where people are depend on rice results. And the results fields depend on the presence of water. So water is central to the survival of the wheel of life of society. Most of Cemanggal Society is Muslim and the association with *Mot Banyu* ritual which society sees it in terms of shape thanks to the Almighty God. The prayers that they prayed when the ritual is using Arabic language and the Java language that leaded by faith leader.

According to Islam, the Islamic law should be the basic of the theory and law of environment. Talk about the practice of caring the earth, means that human have to have attention to Islamic law. It gives the priority to all God creations that exist in the world.¹⁸

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾

And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have faith with certainty. (Q.S. Al-jatsiyah: 4)¹⁹

Four pillars: the unity of God, *khilafah*, *istishlah*, and *halal-haram* has the key of every problem solving of ecology problems in Islamic way. God creates the earth and that content with purpose so that human can do the worship perfectly. It's impossible to do all activities in the world without the control of the Lord. And also impossible for human to manage the earth without limitation framework that control them in taking advantages of the earth's power of source. So this framework can use to show the courteous management toward the power source of the earth.¹⁹

¹⁸ Fachruddin M. Mangunjaya, *Konservasi Alam dalam Islam*, p.18

¹⁹ Fachruddin M. Mangunjaya, *Konservasi Alam dalam Islam*, p.19

Thoughtfulness has brought the Moslem into the bad understanding toward *sharia* especially in Indonesia, so the practices of *fiqih* in nowadays is only around *muamalah* (the practice of social relation in Islam), worship rite and *munakahah* (the law of marriage in Islam). Whereas in books of *fiqih* has placed *the* basic laws of practice that have to practiced and developed analogously with the society in Islamic modern civilization.²⁰

The practice of society in ordered and avoids what that forbidden by that *sharia* will influence the protection and ecosystem treatment within.²¹

Prophet Muhammad also gave the example of his people about conservation of Natural Resources, which was also attended Caliphates by Abu Bakar RA, Umar ibn Khottob, Uthman ibn Affan. Islam exemplified by the example of the prophet as well as the implementation of the law of God has been implementing practical environmental protection is very precise. Although the applied protection of nature differently grown more complex today.²²

“No water no civilization” is a phrase that appropriate to describe the importance of water in life. Imagine, the water in the history of life has a central position and is a guarantee of the continuity of life on earth, for people and for other living creatures. That is why water is a basic element for the growth of human civilization. No water then human civilization will be destroyed soon.²³

The ceremony wrapped up myth, and rituals accompanied by it has become a practice of simultaneously teaching environmental ethics for the society. The existence of the local wisdom in the midst of public life has played an important role in maintaining the condition of the water to society of Cemangal hamlet for decades or even hundreds of

²⁰ Fachruddin M. Mangunjaya, *Konservasi Alam dalam Islam*, p. 32

²¹ Fachruddin M. Mangunjaya, *Konservasi Alam dalam Islam*, p. 33

²² Fachruddin M. Mangunjaya, *Konservasi Alam dalam Islam*, p. 50

²³ Rusmadi, *Liberalisasi Air*, (Semarang: Katazam, 2013) p.3

years. Unwritten agreements that lasted for decades had a positive influence in maintaining public attitudes towards the environment.

Mot Banyu tradition that now is a form of acculturation²⁴ of some values about the environment in which biocentrism and ecocentrism in a balanced.

B. Research Question

1. What are the environmental ethic values of water source conservation in *Mot Banyu* tradition at Cemanggal Hamlet, Munding village, Bergas, Semarang?
2. What are the Islamic ethic values of derived from *Mot Banyu* tradition at Cemanggal Hamlet, Munding village, Bergas Semarang?

C. Aim and Significant of Research

1. Aim of Research

- a. To know the environmental ethic values in the conservation of water source of *Mot Banyu* tradition in Cemanggal hamlet, Munding village, Bergas, Semarang.
- b. To know the Islamic ethic values of derived from *Mot Banyu* tradition at Cemanggal hamlet, Munding village, Bergas, Semarang.

2. Significant of Research

Theoretically, this research can enrich the knowledge *Mot Banyu* tradition, which now was interpreted by tradition futile without value, and so on. So, the research is expected to provide in-depth knowledge about this tradition and also to understand the value or the message contained in there. Because, with the

²⁴ Acculturation is mixing two or more cultures who meet each other and influence each other. (Software KBBI)

tradition, considered and believed to provide benefits for the society to survive.

Practically, this research is expected to give positive suggestions for other society to respond to this tradition wisely. So as to make other people think that these kind of traditions are very worthy to be maintained even with a couple of different ways in every area, especially by Cemanggal society. Then other society is expected to take good side and the positive side, so this tradition can be preserved. This knowledge also for the younger generation will understand the importance of preserving this tradition separated from idolaters or not, considering the influence of the modern era.

D. Prior Research

Before finally deciding to choose and take this research, researchers examine a book or research related to this theme, the main focus of the book "Environmental Ethics" by A. Sonny Keraf. In this book Sonny Keraf want show ecosentrisem theories that focus on the ethics of the entire ecological community, whether living or not. Ecologically, creatures and other objects abiotic intertwined with each other. Obligation and moral responsibility the same also applies to all ecological reality. Sonny Keraf also mention that this paradigm for environmental ethics is still using anthropocentrism. Anthropocentrism is environmentally ethical theory that sees humans as the center of the system of the universe.²⁵

This anthropocentrism ethic cause of human exploit and deplete the universe in order to meet the interests and needs of life, without giving enough attention to the preservation of nature. Exploitative behavior patterns, destructive and do not care about the perceived nature rooted

²⁵ A. Sonny Keraf, *Etika Lingkungan*, p.33

in a worldview which is only concerned with human interests. Human interest its mean is more short term.²⁶

According Murdy, the problem is not anthropocentric tendencies in human beings who manipulate the universe to its interests. That became a problem and a source of harm environmental crisis is inappropriate purposes and is pursued by humans redundant. Beyond, the tolerance limit of the ecosystem itself. Finally, with the man committed suicide.²⁷ Among other literature:

The first, *“Integrasi Paradigma Antroposentrisme dan Teosentrisme Berbasis Al-Qur’an dengan Materi Konservasi Sumber Daya Alam (KSDA) Air dalam Pendidikan Biologi”* by Yahullah Faqih. This thesis discusses about the efforts to build awareness and a conservation ethic of Islamic through education biology. Efforts Water conservation is the application of science cannot be separated from faith to God transcendent so that the material conservation of natural resources (KSDA) water into the theoretical foundation for the practice of environmental ethics.

The second, *“Analisis Kualitas Air dan lingkungan fisik pada Perlindungan mata air di wilayah kerja Puskesmas Tabanan 1 Kabupaten Tabanan karya I Ketut Aryana”* by I Ketut Aryana. This thesis contain about of water quality and physical protection to the protection of water sources.

The third, *“Konsep Pemeliharaan Lingkungan Hidup dalam Perspektif Islam (studi komparasi Yusuf Al-Qordhowi dan Mujiono Abdillah)”* by Khuzainal Abidin. This thesis contains a comparison how to keep balance and environmental sustainability according certain figures.

The fourth, *“Liberalisasi Air (Orkestra Politik-Ekonomi Sumber Daya Air di Indonesia)”* by Rusmadi. This thesis contains policy

²⁶ A. Sonny Keraf, *Etika Lingkungan*, p. 35

²⁷ A. Sonny Keraf, *Etika Lingkungan*, p. 36

levels makers in water resources, both at the central and regional levels should be aware that the liberalization of water resources will not bring forth justice and welfare. Affirm water justice also means water affirm solidarity and respect for spiritual values of water.

The fifth, "*Pengantar Etika Lingkungan dan Kearifan Lokal*" by Muh Aris Marfai (lecturer at Gadjah Mada University). This book is about the relationship of ethics and wisdom of the local environment, especially in the focus of the implementation of the concept of sustainable development. Environmental ethics and human local knowledge is key of human to be able to behave responsibly and more oriented towards sustainability and well-being at this time, future and future generations.

The sixth, "*Konservasi Sumberdaya Alam dan lingkungan*" by S. Alikodra Hadi. This book contains about environmental conservation movement must begin with foster ethics and morality in human beings in touch with the natural surroundings.

The seventh, "*Kearifan lokal dalam pelestarian lingkungan hidup*" by H. Sukendar, M.Ag., MA., Muhtarom, M.Ag., Sulaiman, M.Ag. This book discusses a case study of the preservation of water resources in the district Sempor, Kebumen district. Various forms of local knowledge in several villages in the districts Sempor is also influential in preserving the environment and natural resources, especially water preservation.

The eight, "*Konservasi alam dalam Islam*" by Fachruddin M. Mangunjaya. This paper contains about nature conservation according to Islam. As a man who have excess with reason, then a young man to do anything as long as the framework that he is a khaliph who hold the mandate and responsibility to manage the earth.

The ninth, "*Menuju keselarasan lingkungan*" by Y. Eko Budi Susilo. In this book about the relationship of humans and the environment, environmental problems, human theological attitudes

towards the environment and ending with how to create awareness, and proper mental attitude in looking at the overall environmental governance requires time, and are in the process.

E. Methodology of Research

1. Type of research

This research is a kind of field study. This study effort to analyze the environmental ethic values in the conservation of water sources in *Mot Banyu* tradition and the Islamic ethic values from derived in *Mot Banyu* tradition at Cemanggal hamlet, Munding village, Bergas, Semarang.

2. Source of Data

The research has been the function as raw data. Based on the data, it is needed to find descriptions, basic structure, and detailed basic principles and to avoid data that is not relevant to the topic.²⁸

The data have been collected through the research that is useful and in synchronous with the topic based on the inductive²⁹ method by using multiple primary data and secondary data, consist of:

- a. The primary data source is the main data in the writing of this paper, which obtained the data directly from research using measurement tools or data retrieval tool directly on the subject as the source of the information sought. That is by came to the field observation and interviews.

The primary data is informants point, key informants and informant usual. Informants point is Mr. Giyan as leader of Cemanggal hamlet he was the first informant that were interviewed and he was the informant who knows about the

²⁸ Anton Bekker & Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990) p.125

²⁹ Inductive Method is the method that based on the variety of facts and concrete evidences. Then it concludes as a general conclusion. See in Sutrisno Hadi, *Metodologi Research*, (Yogyakarta: Andi Offset, 1995) p.42

object of research. The key informant was Mr. Modin³⁰ in the Cemanggal hamlet as coordinator leader in the tradition, and it helps researcher to meet the general informants. They are peoples of Cemanggal specially that usually join or know much about *Mot Banyu* tradition.

- b. Secondary data sources is data obtained from sources advocates to clarify source of primary data in the form of literature data that very correlated closely with the discussion of the research object.

3. Collecting Data

a. Observation

It is the systematic observation and recording of the researched phenomenon. Observations are used to observe a series of community and individuals events, either behavior, or activity, or social relationships, and others. In order to support the research and appropriated to the expected data. In this study the researcher were able to observe the activities being conducted there directly hamlet society, specially related to attitudes toward the water source that is where place *mot banyu* tradition is happened.

b. Interview

This research use the semi-structure interviews³¹ focused on questions into research questions, and other questions are good questions prepared (not the form of a questionnaire) or questions developed from field interviews (Cemanggal hamlet). In this method of collecting the source of data, researcher will do some interviews with 3 informants.

c. Documentation

³⁰ Modin is the official position on the Village that has duty to handle the religious activity.

³¹ The semi structure interviews categorized in interview deeply, that applies more free than structure interview. Purpose the semi structure interviews is to find problem ways open, where responder can ask about opinion or argument and ideas them. Sutrisno Hadi, *Metodologi Research*, p. 233

Documentation is the data complement the results of observations and interviews that include photographs, films, recordings, interview notes, and other results that have a relationship with the object of research.

4. Data Processing Method

a. Qualitative Methods

This research used a descriptive qualitative method to describe the object of study is based on the facts that are visible through observation, interviews and research data are presented in the form of the written word.³² This method is used to determine and understand the totality of the object of research. In other words, qualitative methods are used to understand the phenomenon that has been around the subject or society such as perception, motivation and action descriptively.³³ This study is the intention of the subject of their statements and their actions, as well as the situation that has been going on around them with the data from interviews toward deeper and really. Thus, this method is used by researchers to find information about the uniqueness of *Mot Banyu* traditions and backgrounds that lead them to know their motives in carrying out a deep tradition.

b. Phenomenological approach

Etymologically, phenomenology is the nature of the Greek word meaning "to show" or as the science that describes what people think, feel and are known in the awareness and experience of them.³⁴ This approach supports the basic principle that a qualitative approach, which seeks to understand the meaning of phenomena and interactions

³² Lexi J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, Cet ke-26, 2009), p. 4

³³ *Ibid.*, p.6

³⁴ *Ibid.*, p. 29- 30

between people in certain situations. Thus, in this study is intended to discover and understand the meaning of the practices ritual in *Mot Banyu* correlation with unique tradition and motivation of society.

c. Inductive Method

Is the inductive method of analysis that describes and analyzes the data obtained from the field or object of study.³⁵ Inductive thinking is kind of a way of thinking, which refers to the empirical facts of the file the data obtained, the incoming data to analyze, interpret and ends at the conclusion. Meanwhile, according Moleong this analysis is used based on a few opinions; (1) inductive process can propose to the fact that there are plural in the data; (2) inductive analysis can make the relationship between researcher and respondent is more explicit; (3) this analysis can explain the full background and make a decision about being able and not able to avoid another case and (4) of this analysis can be found the collective influence, think value explicitly as part of the structural analysis.³⁶ Thus, in this study the data from the object of the study suggest that the researchers collected will then be grouped by categorizing determined. So make it easier to serve the data as a result of late or draw conclusions.

F. Systematical Writing

This thesis is structured in chapters that consist of sub- section. At the beginning there is a title page, the page memorandum mentor, endorsement pages, page motto, dedication page, preface, table of contents. Furthermore, the outline will be described from first chapter to fifth chapter as follows:

³⁵ Saifuddin, Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1998), p. 40

³⁶ *Ibid.*, p 10

The first chapter an introduction that provides the background of the problem, formulation of the problem, objectives and benefits of the research, research methods, literature review, and systematic writing.

The second chapter, contains the basic theory used to analyze the data contained in chapter III and chapter II later this is the basis for the authors to conduct in-depth study of the environmental and conservation ethics springs.

The third Chapter is will explain about the tradition of *Mot Banyu* in Cemanggal hamlet, Munding village, Bergas, Semarang is the location of the demographics, society diversity typology. Furthermore, about "*Mot Banyu*" tradition that consist the origins, mythology, and rituals of the tradition, than about the perception and public comment on that tradition. And water source the significance for the people of the Cemanggal hamlet.

The fourth Chapter is explain and analyze how the value philosophy "*Mot Banyu*" tradition and how ethics and the environment in the preservation of water sources in "*Mot Banyu*" tradition at Cemanggal hamlet, Munding village, Bergas, Semarang with background and problem formulation in Chapter 1 and as the basis of his theory is as in Chapter III.

The fifth chapter is cover, contains the conclusions of all the discussion of the results of research that has been done and suggestions relating to the results of research that can be considered further.