

CHAPTER IV
ENVIRONMENTAL ETHIC VALUES AND ISLAMIC VALUES
IN “MOT BANYU” TRADITION

A. Environmental Ethic Values In “Mot Banyu” Tradition

The ethic is relation to good living habits, the way of life, good in a person or society. These good living habits adopted and passed on from one generation to another.¹ Environmental ethic is how human should act or how human behavior is supposed to environment.²

In the Cemanggal Hamlet there is a tradition called Mot Banyu. Mot Banyu is a tradition to clean the spring that followed a particular ritual, held once a year precisely in Saturday *pon*.³ One day after that, the rite continuing by cleaning the road from the Cemanggal Hamlet to the village of Munding conducted by all society, especially the fathers.⁴

Tradition of Mot Banyu contains learning the way of life in tune with nature. Cemanggal society have a habit of taking care of nature, especially in water, once every a year, followed by clearing the roads. These good living habits adopted and passed on from one generation to another. Caring behavior and the way these springs is a hereditary customs. So in Cemanggal hamlet have implemented environmental ethic where society have applied ethics on water and roads, especially in Mot Banyu tradition.

Humans are one of the important components in the environment. This is related to human behavior in interaction with the environment that evidenced in the processing of human activity and taking natural resources in the environment. If this is not accompanied with the full awareness that the environment is a critical component that must be preserved to support the

¹ A. Sonny Keraf, *Etika Lingkungan*, (Jakarta: PT Kompas Media Nusantara, 2002) p:2

² A. Sonny Keraf, *Etika Lingkungan*, p.26

³ Pon is the kind of days dating system in Javanese Society. There are several names of days dating system in java such as; Pon, Wage, Kliwon, Legi and Paing.

⁴ Interview with Pak Giyan (56 years old), interviewed on 11 Oktober 2014

future as a place of life of all living things, the environment will be damaged and problem raises issues that will lead to environmental disaster impact on living organisms in the environment. Problem environment appear somewhere certainly can affect others in the surrounding environment. So that needs to be an awareness that is grown primarily in the form of environmental ethics to address various environmental issues and sustainability.⁵

Society of Cemanggal society always interact with the environment as evidenced in the activities of people take the natural resources that exist in the environment, namely water. Moreover, society of Cemanggal also always passed the way to go their activity outside the home. This has been realized by the citizens that the environment is a critical component that must be preserved. Like Mr Giyan Said⁶:

Koyo pas ngedekke omah, wong akeh seng gawe do tenanan, neng nek ngrumati angel. Meh nyaponi wae hawane males ko. Opo wae kudu dirumati, omah seng ora dirumati mergo ora dinggoni nek luweh cepet rusak daripada omah seng dinggoni. Ora bedo banyu, opo neh Cemanggal mbutuhke banyu tenanan. Nek ra ono banyu lha sawahe terus piye.

Menungso kuwi tergantung karo alam, ngono yo sewalik'e. Kuwi nduwe pengaruh gede. Opo wae kelakuan menungso karo alam bakal mbalik neng awak'e dewe. Menungso menahi seng apik neng alam, menungso bakal oleh seng apek seko alam. Sewalik'e menungso menahi barang elek neng alam, alam yo bakal menahi barang elek neng menungso. Dadi kanggo apik'e bareng-bareng, alam kudune dirumati.

[Like in house building, those people generally enthusiastic, but care is difficult, want just sweep sometimes lazy. Everything should be take care; the house is not maintained as uninhabited will be more easily damaged than the house is inhabited. So that the water. Moreover, Cemanggal very need water. If there is no water in their fields what can we do?

Man is dependent on the environment and contrary. It was very useful and has great influence. However the attitude of man to nature will be reciprocal to them. Man gives nature something good; people will obtain also the goodness of nature. Conversely, if

⁵ Muh. Aris Marfai, *Pengantar Etika Lingkungan dan Kearifan Lokal*, (Yogyakarta: Gadjah Mada University Press, 2012) p:19

⁶ Mr. Giyan, interviewed on 10 October 2014

the man gives something bad, environment will give badly too. So for the sake of the common good, the environment is to be maintained]

Nature has to follow what people want. Natural human desires can be read through the human treatment against him. The water is not cleaned around it can hamper water flow. This will make the irrigated rice fields are not smooth, which then have an impact on crop failure. The failure of the harvest will reduce the level of economic prosperity for the people who will be questioned further. However, the attitude of the community towards the water will affect the prosperity of their selves.

The interdependence between society with water and water with society is a certainly. This is implementation biocentrism theory in the ethic of environment. That theory mentioned that “the human species, along with other species, is part of an interdependent system such that the survival of any living beings, as well as the chance to breed or otherwise, is not determined by the physical conditions of the environment but by their relationships to one another”.⁷

The society will be cautious when in *Ndauang*. Their behavior is more awake, because understood of society. According to Mr. Riyanto,⁸ in the tradition of Mot Banyu there are myths that developed in the community. The myth that this tradition if not implemented will make the waterways die so that people will be more careful when in *Ndauang* and surrounding areas. Of course all the society fears that if the water stop flowed, because water is determining their survival. Except water for drinking, washing, and toilet, water also determines the society economy. The majority of the society is farmers work vegetable which of course depends on the water.⁹

According to the statement of Mr. Riyanto above of that ethics Cemanggal society when in *Ndauang* because they understood that water is essential for life.

⁷ A. Sonny Keraf, *Etika Lingkungan*, p. 38

⁸ Mr. Riyanto (33 years old), interviewed on 10 October 2014

⁹ Mr. Riyanto, interviewed on 12 October 2014

So the water is completely preserved for the sake of their daily needs. Not only they knowledge about the importance of water for life, people were cautious in *Ndauang* but also because of the myth that according to Mrs. Sulami,¹⁰ *Yen Mot Banyu mboten dilakoni, penunggune bakal ngamuk yae. Lha jarene mbiyen critane enten watu 2 glundung, banyune terus macet. Terus enten suworo nyuwun bayi panggang. Terus tiyang-tiyang damel ketan dibentuk bayi disembelih teng Ndauang kados biasane.* (If Mot banyu does not implement, maybe the guard will be upset. Said them the last that story there was a large stone roll, the water does not flow. Furthermore, there is a voice asked baby baked. Then people the make sticky rice formed like a boy, then slaughtered in *Ndauang* as usual).

The caution of society when they were in *Ndauang* has strengthened by the fact that in *Ndauang* Often occurs. As said Mrs. Yamti,¹¹ frequently, the lost people in the woods (surrounding *Ndauang*) just for a stranger and it never happened for Cemanggal society. When they are in the PERHUTANI's hills around *Ndauang*, their words and behavior have been maintained. The society is very attentive manners / ethics if they will take something in the forest. Society will think two times when it will destroy nature, especially water.

So be sides to scientific knowledge, myths in this case is very important role in shaping ethical behavior on the environment. These two views have shaped spirit society that the conservation environment is important. In addition the stories of getting lost foreigners make society not will apply the reckless to nature.

Conservation nature importance so requires an awareness of the society. If awareness does not exist it will appear new problems.

According to Mr. Riyanto¹², if the preservation of the environment is not done, it will be damaged and raises new problems. For example, water that is not treated and cleaned, the water flow will be hampered even does not flow

¹⁰ Mrs. Sulami (52 years old) is member Cemanggal hamlet, interviewed on 11 October 2014

¹¹ Mrs. Yamti (53 years old), interviewed on 18 October 2014

¹² Mr. Riyanto, interviewed on 10 October 2014

at all. If the flow would be dirty and it will still be used by society, because the water is needed. It can affect people's health. Whereas, the health body is the basic of everything and sick body does not have much choice. Diseased body can only move according to ability. In contrast to the healthy body free to choose what they want because of the condition of the body's support for the move.

Based on the above discussion, it has seemed that the awareness on water conservation is the main thing. Negligence in water treatment will have an impact on the emergence of new problems to be related to the sustainability of the activities of people. The desire is not fulfilled due to the constraints of the body condition can result in boredom and distress, discomfort and then will have an impact on mental disorders or mental. As the goes saying "In a healthy body there is a strong soul". Water is the introduction of life to survive and live.

Preserving nature is not only for the present but also to support future generations. If there is no awareness of the environment will be damaged and may affect other ecosystem sustainability. Even that would be catastrophic impact on other living beings.

This is one of the goals of conservation, which is a balance to ensure availability for future generations, reduction of water from an ecosystem will not pass through the replacement of its scientific value.¹³

So society in Cemanggal is not arbitrary in the use of water. Burning and felling of trees is nothing in this Hamlet. Society continues keep preserve water so the water does not run out and remain sustainable for future generations.

Mr. Sayadi¹⁴ added that if there is damage to the environment especially water, it is an impact on a lot of things. Cemanggal society as water consumers directly will be healthy disturbed. From drinking, cooking,

¹³ Anis Hanafi, "*Konservasi Air dengan Menggunakan Biopori*", <http://anishanafia.blogspot.com/2009/05/konservasi-air-dengan-menggunakan.html>, Accessed 30 Juli 2014

¹⁴ Mr. Sayadi , interviewed on 18 October 2014

bathing, washing, and toilet, the whole of human life can't be separated from the water. Economy society will also be disrupted. Rice field is a production center to take the results which then generates money for the needs of citizens. The quality of rice yield is very dependent on water. As is generally the majority of the mountain is a vegetable farmer. That's because the quality of arable land supported. Vegetable crops rely heavily on water; lack of water will affect the quality of the crop, in terms of both quality and quantity.

So society in Cemanggal is assumed that environmental neglect is a mistake. Negligent care water sources will have an impact on the lives of the joints. Various important aspects of life depend on water that is covering the aspect of health, economic, social, and education. First, in terms of health is when society and livestock to use dirty water to eat and drink the body will be attacked by the disease. Furthermore, when the dirty water to bath is society will skin disease. Secondly, in terms of the economy, the majority of livelihood is farming vegetables which are very dependent on water. So the level of the people's economy depends on the quality and quantity of water. The more water the better the economy smoothly citizens. Third, in social terms is that the smoothness of the water will affect the level of equalization of water to the society. Water is uneven due to lack of supply, will lead to social jealousy. This will provoke jealousy cheating. This of course will affect the level of harmony between people. Fourth, in the field of education is that children will imitate the lifestyle of the people as seen by them. The better the education community, the morality of a society is also good.

Therefore, Mot Banyu tradition performed by society Cemanggal is a form of environmental ethics. This is done not because of interest but rather the embodiment of ethics to the environment. That depends on the nature of human life, and vice versa. There is no reason to be selfish, self-serving is equal to suicide. This treatment is also an application of the knowledge gained from scientific observation.

According to Mr. Musri¹⁵

Miturut agomo ngejarke alam rusak mboten diparengke mergane alam nggeh damelane Gusti Allah. Manungso gadah akal diparingi amanah deneng Gusti Allah. Neng Islam menungso kuwi kholifah neng bumi. Kabeh makhluk ditawani Gusti Allah kangge ngemban amanah mboten enten ingkang sanggup. E... Manungso malah sanggup. Manungso kudu tanggung jawab marang rusakke alam, amargi namung manungso ingkang gadah akal.

[According to religion, let the nature damaged is not allowed because the nature is God's creation as well. Human have reason is who given the mandate. As in Islam that man is the vicegerent on earth. All beings offered by God to carry out the mandate no one can. But ... human accept it. Humans must be responsible for the environmental damage, because they are people who have sense and morals.]

So, the conserving water activities in the tradition of Mot Banyu conducted by Cemanggal society, is a form of environmental ethics. This is done not because of lust but rather obey the embodiment of moral obligation and responsibility of man towards nature based religion and scientific knowledge. That only a man can sustain life on this earth. Humans who have a reason have to use reason for the survival of humans as well as all components of the earth. Society in Cemanggal must take responsibility for the preservation water source in *Ndauang*, because unless they are also intelligent water users. Awareness of Cemanggal society has implication in Mot Banyu tradition. The ways towards water and street are suitable with the motivation of the environment ethic called ecocentrism. Which ecocentrism concentrate to all of ecology of community, life or not.

Ethics applies not only to humans but all beings. Because humans is can't live without nature and contrary. Man against nature should be ethical. Exploiting nature is not due to short-term interests, but for the long term. So there is a moral in use. The moral is to the good of human nature as well for good. Said Mr. Giyan, chief of Cemanggal Hamlet:

¹⁵ Mrs. Musri (80 years old) is usually called *mbah sepuh* by society. He is previous chief of Cemanggal hamlet, interviewed on 18 October 2014

The environment conservation for future generations is like a long age tree planting. Planting does not think I'll be able to pick the fruit or not. Rather, "if I plant now until I die, the fruit has not grown that later picked by my son, if my son had not yet had time to enjoy the fruit, maybe my grandchildren and so on. "We have to think how to make our generations ahead of us"

The realization that has occurred from this thinking is making pipes that irrigate from the water source to hard pipe in the fields. So the ease and equity of irrigation rice fields will already materialized. The struggle of society to make this program realized seen from the seriousness that has been repeatedly urged to submit proposals to PNPM. But after a year there is no realization. The proposal lately chased at 2013. Besides, the activities of mutual cooperation by society in voluntary work shunt of material building up the *Ndauang*, the course of the ride, narrow, steep and far done hand in hand with the citizens despite only carry a sack of cement, 1 sand pail and others. Society is not selfish about it, because all of them have the same goal. Seriousness society hand in hand is the realization of society awareness of the importance of water for life.

Jihad to carry out the conservation of water resources should be implemented based on three solid pillars, that is:¹⁶

1. Political pillars. Water conservation should be the awareness and responsibility of the government. Chief of Cemanggal Hamlet has collected society 5 times in one year for socializing on the society about the importance of water conservation.
2. Education pillar. *Jihad* to preserve water sources for the survival of human beings and other creatures of God should be the people's struggle. It is in family education, school and community. Society was implemented it.
3. Cultural pillars. The public should be revived to preserve water sources to foster the values of local wisdom. In the Cemanggal Hamlet Mot Banyu

¹⁶ Departement Agama RI, *Pelestarian Lingkungan Hidup*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009), p.137

tradition is local wisdom that must be preserved as it includes teaching about water conservation.

Water Conservation, in addition, is to take the interest for future generations. Another realization of the thinking of future generations is the socialization of citizens. It means to be open to anyone who would provide socialization for the progress Cemanggal Hamlet including from clerics, village, and agencies of government. This cooperation can be realized with an awareness of each society. Awareness should remain in place to maintain the preservation of the environment, especially water.

Cemanggal society appreciates all creatures both living and dead. The clean-up activities every Monday Kliwon, one day after the tradition lasted Mot Banyu is evidence that society appreciate Cemanggal entire ecological community living and the dead. This is spirit of the ethic environment of theory ecocentrism.

The water in the Cemanggal village is one of liquid ecological community because the temperature of the slopes Mountain Ungaran is about 25° C. The source of water in this village is surface water from the river. About the hydrological cycle of water, Mr. Riyanto said that the sun absorbing all the water above the earth's surface, then the water turned into the clouds that gathered above. When the cloud is full, it will be cloudy and then throw up into the rain. Rain to the earth and become rivers, lakes, oceans and others. Then water reserved the sun again, so spinning. It was, as mentioned in the Quran surah Al-a'rof: 57

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَّتْ
 سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ ۖ مِنْ كُلِّ
 الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

And it is He who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy laden cloud, We drive it to a land that is dead. Then We cause water (rain) to descent thereon. Then We produce every kind of fruits

therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

Humans who consider that man as the center of the system of the universe are not true. Such people just use common sense. Even through the mind, could see that people are depend on nature, and vice versa. For the survival, humans should care for nature. So the Java teaching everything through traditions performed together. This is a form of teaching and guiding awareness to the citizens in order to understand the meaning of life. We live to be thinking ahead, the long-term. Do not just look at the outward appearance, use reason. It is pity for future generations, our children and grandchildren who will pray for us in the next hereafter.¹⁷

Seeing such a statement of Mr. Giyan, people should use their minds in maintaining the nature. Do not think short, let think long. As anthropocentrism theory is that nature just seen as object, tool, and facility to needed and important human,¹⁸ and without attention effect continuous. This is anthropocentrism implication wrong as mention Murdy in book *The Ethic of Environment* by A. Sonny Keraf.

According to Mr. Riyanto, everything in this world has benefits .So we may not only do good on that is beneficial one. If there is something that is not or we do not know the benefits, we can consider between *madhorot* and benefits. Anyway there is no reason to undermine the creation of the lord, so depending on the situation and conditions .The point in accordance in place. For example there are trees have fallen almost in the roadside, should be felled all not to harm to person passing on that road. Although these are very useful because it can prevent the avalanche

Based on the above opinion, that no one has any value in this world. So ethics for the nature is still applicable, whether that is useful or not. Humans have no right to spoil it.

¹⁷ Interview with Mr. Giyan, interviewed on 10 October 2014

¹⁸ A. Sonny Keraf, *Etika Lingkungan*, p.33

Mr. Juwanto said¹⁹ “. *Allah nitahake dunyo niki mboten wonten ingkang mubadzir. Sedoyo titahane Allah diken kangge ngabdi dateng Allah. Lan ingkang paling sae ingkang taqwa, ingkang sae dateng Allah, nggeh kaleh makhluk- makhluke niku.* (God never created anything in vain. All of God's creation was ordered to serve Him. And the most good is the most god-fearing, God do good on the creature-creatures). ”

Thus, the above statement assumes that all of God's creation in this world should be respected. Human should do well in everything in this world. Human nature should not be treated carelessly. Humans use natural as needed, should not be excessive because it would result in exploitative and destructive attitude.

Respect for other creatures, that other beings have value. There is as well as spirit of the ethic of environment biocentrism, that all of organism is center of life that had purpose itself. The attention does not just apply to men but to all components in the world both in the living and the dead. Position creature in this world is the same in God's eyes. Between man and nature are interdependent so no one is superior.

The various explanation of the above it can be concluded that Cemanggal society have implemented environmental ethics biocentrism, ecocentrism, and the rights of nature. As mentioned by Mr. Juwanto that the better one in the world is the most fear to God (taqwa). The spirit of Biocentrism is human is not superior to living thing other.

B. Islamic Ethic Values In “Mot Banyu” Tradition

God has given to man the respect and favor over his another creation. As the Qur'an states this clearly:²⁰

¹⁹ Pak Juwanto (57 years old), is chief of financial in Munding Village, interviewed on 19 Oktober 2014

²⁰ Fachruddin M. Mangunjaya, Husain Heriyanto, Reza Gholami, *Menanam Sebelum Kiamat*, (Jakarta Yayasan Obor Indonesia, 2007), P.3

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with at-Tayyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preferment. (Q.S.Al-Isra': 70)

Water is the source of life. All living things need water in this world. No exception Cemanggal Hamlet peoples. In addition to drinking, washing, toilet, water is required for irrigating rice fields and livestock drink. Everything is alive, human, and animal, in the earth made by God out of the water, as the Qur'an has mentioned that:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe? (Q.S. Al-anbiya' :30)

The majority society of selfhood is farming vegetables. All plants need water; especially vegetable crops rely heavily on water. Water is very supportive of the people's economy. Lack of quality and supply of water greatly affect the welfare of the citizens. The poor quality of water is also harmful to people, they will be susceptible to disease. Water can damage the health. The better the level of the people's economy, the easier it is to move forward, for example in many terms of education, health, etc. The worse the level of the people's economy, more and more difficult to move forward.²¹

Cemanggal society have used and use water in their daily lives. Fulfillment of the water has been secured in this village. The continued development of this village is inseparable from the enjoyment of the presence

²¹ Interview with Mr. Giyan (56 years old), interviewed on 11 October 2014

of water. Indirectly society as users that are the gift of God does have a responsibility to look after, care for, and preserve it.

Humans have over plus than other. Just human beings care for the natural bias because only those people who have sense. For that God made man as caliph in earth. As Allah says in al-Qur'an:


وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ
قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

And (remember) when your lord said to the angels: "Verily I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know." (Q.s. Al-Baqoroh: 30)

Therefore, humans must utilize reason for the survival of life on earth, which is a mandate for humans. Cemanggal society has applied the teachings of Islam as the caliph of God on earth. As a caliph of the earth, Cemanggal society has to use their minds that preserving nature in the tradition of Mot Banyu is a form of cosmic responsibility. This tradition is an example of the next generation that the activities of mutual help clean up the springs and no benefits. Custom hereditary can stimulate future generations to think why this tradition is still preserved. This is as stated in the Qur'an surah Al-Isra 'verse 70 that God has given to man the respect and excellent over his creation to another.

In addition, water cleaning activities in *Ndauang* also a form of love on cleanliness. This is in accordance with Islam that Allah loves those who purify themselves. As mentioned in the Quran surah al-Baqoroh: 222, that is:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنِّ حَيْثُ أَمَرَكُمُ


 إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ


Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

Water quality can change based on the information received. Good quality water will form a beautiful hexagonal of crystals. It was aesthetically if the water is frozen and then sees it in the microscope. If water is collecting the information and the crystals reflect the letters that exist on such information, making any water quality may change depending on the information obtained. In other words, the information that we give to the water will change the quality of water.²²

In Mot Banyu ritual, after the slaughter *bekakak* then reciting pray by Mr. Sayadi. Prayer use Javanese language (*Maskumambang*) and the prayer of Sulaiman. Praying in *Ndauang* is giving positive information on the water. Which such information is a good hope for the welfare of the Cemanggal society. So it is very possible water responds well to prayer that echoed by Mr. Sayadi. And finally is the water gets a good quality.

Water quality very affects health. Water can bring both positive and negative information. Because we are the water, it is definitely our bodies will respond to the information carried by the water we drink. If we get positive information out of the water, your body will be healthier. Conversely, if we get negative information, it is likely we will get sick.²³

And then about recitation prayer in Mot Banyu which is considerable with Allah command as follow:


 وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ...

²² Masaru Emoto, *The True Power of Water*, Azam; Translator, (MQ Publishing, Bandung: 2006) P.14

²³ Masaru Emoto, *The True Power of Water*, p.84

And Your Lord said: “Invoke Me [i.e. believe in my Oneness (Islamic Monotheism) and as Me for anything], I will respond to your (invocation)... (Q.S. Ghafir: 60)

According Mr. Riyanto,²⁴ if the water is not treated and cleaned, the water flow will be hampered even does not flow at all. If flow the water will be dirty and it will continue to be used by society, because water is needed. It can affect people healthy. Whereas healthy is the base of everything.

So in the tradition of Mot Banyu, the water will be clean so that it can avoid the disease. In addition, the water quality will also be good because it has information capture in prayer. Society received positive information from the water; the body will be healthier citizens, physically and mentally healthy.

Often we meet religious leaders in the ritual use of water. In Islam *Kyai* used to recite certain prayers then blown on the water, which could be used for the treatment, safety, for small children naughty even for intelligence and other suitable desire of water users. This is also true in Cemanggal Hamlet. That water was then drunk or rubbed on the body part in question.

In a number of verses of the Qur'an, God states that the entire universe belongs to Him (Q.S. Al-Baqoroh, 2: 284). This is a socio-economic principle in Islam. Humans were given permission to stay in it for a while in order to meet the goals that have been planned and set by God (Q.S. al-Ahqof, 46: 3). That way does not belong to the essential nature of man. Ownership of man is only a mandate, a deposit or a loan which in turn must be returned in its original condition.²⁵

Mr. Musri said,²⁶ “*Miturut agomo ngejarke alam rusak mboten diparengke mergane alam nggeh damelane Gusti Allah...*” (it is not allowed to let the damage of nature because nature is also God's creation).

Based on Mr. Musri statement that nature is God's creation, so the man just live a moment in the world that does not have the right to destroy nature

²⁴ Interview with Mr. Riyanto, interviewed on 11 October 2014

²⁵ Fachruddin M. Mangunjaya, Husain Heriyanto, Reza Gholami, *Menanam. Sebelum Kiamat*, P.4

²⁶ Interview with Mr. Musri, interviewed on 18 October 2014

of God, the earth in human habitation. Earth is a surrogate for humans. Water in *Ndauang Cemanggal Hamlet* is a surrogate of God, that's why it's belonged to God not man. This is as stated in the verses of the Qur'an, God states that the entire universe belongs to Him (Q.S. Al-Baqoroh, 2: 284).

Cemanggal society use water for daily needs. That support to implement the plan of God in the world. Humans were given permission to stay in it for a while in order to meet the goals that have been planned and set by God (Q.S. al-Ahqof, 46: 3). So when people are still living in Cemanggal particularly must not damage the water. Because water is a part of nature is not owned by society. They do not have the right to act arbitrarily against water. Water that is this deposit should be kept and cared for. So water does not run out because of damaged or used by people. So when people leave the world, water remain stable as before, so it can be enjoyed by generations so on until the day doomsday.

In the ritual of “Mot Banyu” there is wisdom contained that how humans can take a lesson from it. Humans recognized the creature other than their selves in this world, that is water, and water is a part of nature. Besides, through this tradition Cemanggal society means to recognize and respect the other creatures in this world that is magical or supernatural being. This is in accordance with God's word in surah al-Baqoroh: 2.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢﴾

Who believe in the Ghaib and perform As-Salat (Iqamat as-Salat), and spend out of what we have provided for them [i.e give zakat , spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allah's Cause—jihad].

According to Mr. Sayadi,²⁷ “*Pokok'e kulo percoyo wonten alam lain sakliyane alam manungso. Awak'e dewe mbonten sumerep, seng penting mboten ganggu*” (I believe there are another nature beside the nature of human. We do not see, as it does not interfere).

²⁷ Mr. Sayadi, interviewed on 18 Oktober 2014

Respect the existence of other beings is an obligation, because everything in the world is God's creation. Cemanggal society have ethics, they do not intend to interfere with magical creatures around him. Society in need of water, and if the other unseen world which also takes place, they intend appreciate it.

As God fellow creatures we must respect each other, this is the common good. Issues of trust, remain in God. Their prayer when in *Ndaunag* is also to God. Cemanggal society does not want to accept great risk if it violates the longstanding tradition. It is because the risk involves people, and on the water, which is the main thing in live connect.

In Cemanggal hamlet the there is a myth about Mot Banyu as said by Mrs. Sulami²⁸, *Yen Mot Banyu mboten dilakoni, penunggune bakal ngamuk yae. Lha jarene mbiyen critane enten watu 2 glundung, banyune terus macet. Terus enten suworo nyuwun bayi panggang. Terus tiyang-tiyang damel ketan dibentuk bayi disembelih teng Ndauang kados biasane.* (If Mot banyu is not implemented, the guard might be upset. There was a story in the past that two large stone were rolled, it caused the water does not flow. Furthermore, there is a voice asked a baby baked. Then people make sticky rice formed babies slaughtered in *Ndauang* as usual).

According to Mr. Giyan,²⁹ the meaning is that if the tradition removed, it will hurt a lot of people. The majority of Cemanggal society still believe in the importance of *Mot Banyu* tradition, which in all of it rituals still intact as the ancestor era. The belief is still strong that it has formed a character.

Thus, the myth is believed to have been hereditary society. Society believes that there will come something undesirable if it violates tradition handed down from their ancestors. The belief become a consensus and not avoided again. As in Islam Allah has mentioned in a hadith qudsi that is: "I depend on the prejudice of My servant to Me"(H.R. Abu Hurairoh)

²⁸ Mrs.Sulami (52 years old), interviewed on 11 Oktober 2014

²⁹ Mr. Giyan 18 Oktober 2014

God created all creatures no benefit. The entire creation is a gift of God, including the nature. In the Qur'an states that God created the universe is not aimless, futile or playful. The Qur'an states clearly:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
 لِلَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ
 جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا
 بَدَّلْنَا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

خَلَقْتَ هَذَا

"Verily in the creation of the heavens and the earth and the alternation of night and day there are signs (the greatness of God) for people who think. Ie those who remember Allah, standing, sitting and lying on their sides to think about the creation of the heavens and the earth (saying): "Our Lord, are not you create all this in vain; protect us from the punishment of hell. "(Q.S. Ali Imron: 190-191)

Mr Juwanto said³⁰ “*Allah nitahake dunyo niki mboten wonten ingkang mubadzir.(God does not created this world wasted)*”

The statement above in accordance with the Qur'anic verses 190-191 letters Ali Imron God created everything nothing is wasted. So everything is useful. Each creature has a purpose for its existence. So society of Cemanggal is very concerned about ethics. Especially when in *Ndauang* and it is surrounding areas.

Cemanggal society knew that the earth was not only used for the present only, but also the past and the future. As the leader of the Hamlet said is the preservation of water Cemanggal also for future generations. So the next life that our children and grandchildren and so on will be better, easier and tastier so that it can develop in other areas. This is a tradition that the natural implication also for the man of the future. A hadith of the Prophet states;

³⁰ Mr. Juwanto (57years old) is chief of financial in Cemanggal Hamlet, interviewed on 19 October 2014

إِنْ قَامَتِ السَّاعَةُ وَبَيَدِ أَحَدِكُمْ فَسِيلَةٌ فَإِنْ اسْتَطَاعَ أَنْ لَا يَقُومَ حَتَّىٰ يَغْرَسَهَا فَلْيَفْعَلْ

If come the time doomsday, whereas in your hand still date, so plant soon. (HR. Ahmad)³¹

People sometimes make mistakes in managing the earth, their exploitation by the will and lust for gain as much as possible. Man does not have knowledge about the ecosystem and that one looked good deeds without knowledge.³² As mentioned in the following verse:

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي
مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٩﴾

Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allah has sent astray? And for such there will be no helpers. (Q.s. Ar-Ruum:29)

The destruction of nature has never happened in this village. Society do not follow their whims and desires because without knowledge, as the verse above. Cemanggal society is already have scientific knowledge of nature, of course, affect the way people interact with nature.

Cue the Qur'an relating to the need for environmental protection includes the following:

1. The damage that appear in the earth:

Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His pardon). (Q.s. ar-Rum:41)

According to Mr. Giyan Mot Banyu tradition has never been violated. All forms of this ritual are still the same as the first.

³¹ The Hadith Narrated from Anas Ibn Malik. See Ahmad Ibn Hambal, *Musnad Ahmad*, No. 15092, *Musnad asy-Syamiyyin* in CD-ROM *mausu'ah al-Hadith asy-Syarif al-Kutub at-Tis'ah* (Global Islamic Software Company, 1997).

³² Fachruddin M. Mangunjaya, *Konservasi Alam dam Islam*, Yayasan Obor Indonesia, Jakarta: 2005 p:17

Cemanggal society agreed this tradition still remain to be implemented. Ancestral instinct is to preserve indigenous culture.

No one knows the first appearance of Mot Banyu tradition. Means that it has been so long appeared, that is why no one could provide information about the chronological history of this tradition. No wonder if in the Hamlet of Cemanggal there were no unprecedented natural destruction happened.

2. Man is suggested to have *ibrah* reason, Allah says in His Holly Book

Say (O Muhammad saw): "travel in the land and see what was the end of those before (you)! Most of the were Mushrikun (politheists, idolaters, disbelievers in the Oneness os Allah)."(Q.s. ar-Rum:42)

Cemanggal society had been following the development of the information. Which media, newspapers, television, radio had preached disasters everywhere such as landslides, floods, etc. It was not much different as the first. Communities perish because of him alone. Everything should be returned to God the creator. That everything is God surrogate. God as the creator of the universe does not allow humans to ruin it. As Cemanggal village elder said. According Mr. Musri,³³ *"Miturut agomo ngejarke alam rusak mboten diparengke mergane alam nggeh damelane Gusti Allah..."*(religion is not allowed us to let the damage of nature because nature is also God's creation).

3. Not *israf* / redundant, as Allah says:

O child, grandchild Adam! Wear your good clothes to every (come) mosque, eat and drink, but do not to be excessive. Actually Allah not like people that excessive. (al-A'rof:31)

Utilization excessive toward the nature without thinking due to the surrounding and future generations is an act to indulge the passions. It was very unlike by Allah, as was said by the head of the Cemanggal

³³ Mr. Musri, interviewed on 18 Oktober 2014

Hamlet.³⁴ “*kuwi mung mikirke waduk’e dewe*” (it’s just think about his own stomach).

Cemanggal society is not excessive in use of water. Coming equitable distribution of water to the rice fields at home and has made it easier in practice. Even during the dry season, the water flow is not full as usual. So to bathe cows, people close the hard pipe of other so that it uses the flow of water can be large. This is common practice in the Cemanggal hamlet. When people need help, they will help each other.

4. Not *itraf* (live in Luxury)

And When We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against as it (them). Then We destroy it with complete destruction. (Qs. Al-Isra’:16)

Tolerance sense of Cemanggal society is still quite high. The hospitality is still strong in this village. They go hand in hand in all things. Economic level society is average, not too far from each other. Do not look conspicuous luxury in their behaviors.

So, the human nature was created for man to take *ibrah* for him. Various histories in the Qur'an and the events surrounding nature is a lesson for humans. Islam teaches us to think, ponder and then take the wisdom of all the events that surround us. Be extravagant and luxuries are vain or futile. As in the Qur'an that spenders are vicious demon friend very reneges on his Lord.

All of Cemanggal society religion is Islam. In relation, the tradition of Mot Banyu is they attitude as Islamic law. Islamic values have been

³⁴ Mr. Giyan, interviewed on 10 Oktober 2014

seen in their behavior, particularly with respect to environmental ethics.

Mr. Giyan said:

Wong Cemanggal kuwi ijeh akeh seng percoyo yen tradisi Mot Banyu ki penting. Misale ono, yo ra ngerti. Soale rung tau ono seng nyetakke secoro lahir yen ra percoyo. Dadi yen tradisi Mot Banyu diilangi, yo bakal akeh wong seng ra trimo. Iki kan masalah kepercayaan, jenenge kepercayaan kuwi masalah ati. Yen ati ggrundel marakke ra apik olehe sesrawungan. Tradisi iki ijeh tetep ono mergo kanggo ketentreman masyarakat. Seng penting kuwi, masyarakat anteng, atine tentrem, podo rukun kabeh. Yen ono permasalahan yo disonggo bareng-bareng.

[A lot of Cemanggal societies still believe that the tradition of Mot Banyu is important. If maybe there is disbelieve one, I just do not know. Because no one has ever claimed it was born if not trust. So if *Mot Banyu* tradition removed, so will many of those who were not receiving. It is a matter of trust, the trust name heart's problems. If their heart complaint, it is not a good result in social relationship. This tradition still exists due to public tranquility. The important is that the community is quiet, peaceful heart, in all the pillars. If there are problems it will borne together].

Cemanggal Society has applied *al-istishlah* for the public good. *Al-istishlah* is one prerequisite maintenance environment. Mot Banyu Tradition is the embodiment of *al-istishlah*. So in the tradition of Mot Banyu is accordance with Islamic law in *al-istishlah* which contains a variety of meanings. *Al-istishlah* can mean providing care to the environment, including human, and also species on earth. *Al-istishlah* can mean sustainable use. Fulfill the needs of today's generation as well as future generations sufficient. In this case Cemanggal society now can take advantage of the water easily. And it is expected to be the next generation to have advanced thinking how can Cemanggal more developed in many aspects, considering the quality of the education is lacking. The majority of Cemanggal children are enough pass an elementary education. After that, they worked in the fields to help their parents.

Mr. Sayadi mentioned that after arriving at *Ndauang*, then society cleaning *Wangan*. Preservation committed society in Mot Banyu ritual is a form of give thanks to God. Cemanggal society survived because the helping of water. When the lives of the society are very dependent to water God has been prepared. This is an extraordinary pleasure. Cleaning activities *Wangan* in *Ndauang* is an intermediary so that Cemanggal society can survive. This is as mentioned in the hadith:

لَا يَشْكُرُ اللَّهَ مَا لَا يَشْكُرُ النَّاسَ

It is not grateful to Allah, who not grateful to man. (H.R. Abu Hurairoh)

Conserving water is a form of grateful through action. And actually the man had been ruled by God to thank Him. Contrary, if no thankful to God means they broken the grace of God. This is as the Qur'an surah al-Baqoroh: 152.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

Therefore remember Me (by praying, glorifying). I will remember you and be grateful to Me (for my countless Favours on you) and never be ungrateful to Me.

Mot Banyu tradition is a form of a symbol of gratitude through the intermediary of water. The thankful should express in form of maintaining and conserving the water. Grateful without action is a lie. Sharia without essence is empty, while essence without sharia is a lie.