

## CHAPTER V

### CLOSING

#### A. Conclusion

From the results of exposure in previous chapters, it can be concluded that *Mot Banyu* tradition has a very important values.

**Firstly**, *Mot Banyu* tradition in the midst of people's lives have significant value in keeping the water condition on Cemanggal society for decades 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 tradition is continuously held because some factors, such as the awareness of the very primary role of water for the continuity of society's life, to irrigate rice field, needed now and the next generation, and also because it has many values. Interrelationship between water (nature) with society and contrary is certainly. There is myth in *Mot Banyu* tradition. The presence of this myth is still believed by Cemanggal society and it result a positive effect in protecting the environment in that region. As known, the myth is born from a thought or as result of the constructive imagination of a society that is closely related to the relationship between humans and the natural environment. There is awareness of the obligation to keep environment. Human has a reason, so just human that capable to conserve the environment specially water.

**Secondly**, there are many Islamic values can be taken from *Mot Banyu* tradition. This tradition shows that are society believe to be another nature besides the nature of human and 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 the caliph of earth. Which man has been blessed with sense to keep the trust of God. Water cleaning activities in *Ndauang* is also

a form of love on cleanliness because God is love to those who purify themselves (Q.S. Al-Baqoroh: 222). Water cleaning activities in *Ndauang* is also an act of gratitude to God, through which water is the medium.

Mot Banyu tradition in Cemanggal Hamlet still exist until now. It is an implementation of *Istishlah* that provide care to the environment. It is for human goodness for now and in the future. Beside that is for the sake of harmony on people's faith in the myth.

## **B. Suggestion**

1. Research on Banyu Mot tradition is still open to discussion on other aspects, and there are many possibilities to be developed to enrich the knowledge of environmental ethics and values of Islam in the cultural heritage especially for the study of theology and moral philosophy.
2. Then maintain "Mot Banyu" tradition and wise values in there, that is conservation water source, cooperation, and pray together have to preservation, because that is like goodness together. Prosperity society is primary.

## **C. Closing**

Those are what researcher could explain the ethic conservation source water in "Mot Banyu" tradition (a study case in Cemanggal Hamlet, Munding Village, Bergas, Semarang). Praise to Allah whose knowledge so wide until more than the wide of ocean. The researcher only learns to understand His knowledge. Without his guidance, blessings and love, the researcher could not complete the final project as a graduation requirement. Peace and salutation may be upon to our Prophet Muhammad who always encourages people not to be tired in learning the science of God.

Although the researcher has maximally worked, yet the researcher is sure that the work is still far from perfectness and less satisfying. Therefore, the researcher always and continuously needs to the

constructive critiques and comments. May this work will be useful especially for the researcher and the others who concern in any other field of study generally. Amin.